

**VETUS TESTAMENTUM**  
**VULGATAE EDITIONIS**  
**JUXTA PP. CLEMENTIS VIII DECRETUM**

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**THE OLD TESTAMENT**  
**DOUAY VERSION**  
**REVISED BY BISHOP RICHARD CHALLONER**

**VOLUME: II**  
**JOB-II MACHABEES**



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# PREFACE

Scripture and Tradition are the two expressions of divine revelation – that set of beliefs that Catholics believe God has given the Church. Acceptance of these is essential to Salvation. Of the two, Tradition is the older, the more complete, and indeed, is what has given Scripture both its authority and its content – the Canon of Scripture having been decided by the Church. That Tradition (to be distinguished from mere human “tradition”) consists of the unanimous teaching of the Church Fathers on any given point, and in the infallible definitions of Popes and Councils.

That having been said, one cannot underestimate the importance of the Bible to the life of the Catholic. Most of the afore-mentioned writings of the Fathers of the Church are themselves commentaries or sermons on various books of the Bible. Moreover, as the late Fr. Leonard Feeney was wont to remark, “who can claim to love God, and not want to read his direct messages to us?” Saint Anthony Mary Claret, the sole canonized saint (thus far) to attend Vatican I, wrote to his confrères that “I have not heard such blasphemies as I have heard on the floor of this Council,” referring to those prelates who were opposed to the doctrinal definition on Papal Infallibility. But he also ascribed many of the evils afflicting the Church in his day to the lack of knowledge of Scripture among the clergy and hierarchy – evils which, it may be argued, were dwarfed by those facing her today.

The current Holy Father, Benedict XVI, was much involved, before his ascension to the pontificate, in the call for a *ressourcement*, a “return to the sources” of Catholic belief. Chief among those he, himself, cited were the Church Fathers and Scripture. Since his arrival at the throne of Saint Peter, he has called for a revival of the use of Latin in the life of the Church, both in Liturgy and scholarship. In this he echoes the call of his predecessor, Blessed John XXIII in the latter’s Apostolic Letter, *Veterum sapientia*, who opined therein that:

“It is a matter of regret that so many people, unaccountably dazzled by the marvelous progress of science, are taking it upon themselves to oust or restrict the study of Latin and other kindred subjects. . . . Yet, in spite of the urgent need for science, Our own view is that the very contrary policy should be followed. The greatest impression is made on the mind by those things which correspond more closely to man’s nature and dignity. And therefore the greatest zeal should be shown in the acquisition of whatever educates and ennobles the mind. Otherwise poor mortal creatures may well become like the machines they build – cold, hard, and devoid of love.”

He thereupon ordered seminary studies to be conducted in Latin – an order universally ignored since.

In keeping with the wishes of both Pontiffs, and to help Catholics who wish to follow them in their resolve, Loreto Publications has published this truly unique edition of the Bible in Latin and English. Suitable either for students of theology and the Scriptures, for those studying Latin, or just for Catholics who wish to conduct themselves according to the mind of the Church, this edition brings together two classic versions of the Bible which have served Catholics well, down through the centuries.

The Latin version employed is the so-called "Clementine" Vulgate, promulgated by Pope Clement VIII in 1592; its compilation having been sponsored by Clement's predecessor, Sixtus V, however, it is Clement's name that appears on the title page in the original edition.

The Vulgate, itself, was originally prepared by Saint Jerome, who was commissioned by Pope Saint Damasus in 382 to make a new translation of the four Gospels, by checking the old Latin versions against the best Greek texts. In two years he completed this task. After moving to Palestine in 385, he spent the next two decades translating the rest of the Bible. The Old Testament he translated using both the Greek Septuagint and Hebrew manuscripts culled from out of the way places. These latter were unaffected by the textual and canonical changes in the Hebrew Scriptures ordered by the Jewish Synod of Jamnia about 90 A.D. The later "Masoretic Texts" produced in this fashion were used by both Martin Luther and the scholars commissioned by King James I to produce their respective vernacular versions of the Bible.

In ignoring the Masoretic texts, Saint Jerome endeavored to produce a translation of the Old Testament faithful to the original Scriptures. After his time, however, the vagaries of human composition produced a number of varying editions during the Middle Ages; these in turn gave rise to still more with intervention of Renaissance scholarship. As part of the work of clarifying and standardizing the basic documents and liturgy of the Church in the wake of the Council of Trent came Sixtus V's commission, and the Clementine Vulgate. It remained the official version of the Church until 1979, and the publication of the *Nova Vulgata*.

While the new translation doubtless has numerous merits, it is felt by many scholars to be – in large sections of the Old Testament – a new translation rather than a revision or improvement of Saint Jerome's work. Some would question the relative merits of supposed scholarship versus certain sanctity in the translation of a work that is "sacred" in nature, rather than a mere text. Still others complain that the new readings sound peculiar – certainly a pastoral consideration, if nothing else. But regardless of the value of these criticisms, the Clementine Vulgate is at once a very faithful representation of St. Jerome's work, and a translation that has without doubt produced thousands of saints. It is certainly an essential vehicle for "returning to the sources."

As regards the English section of this edition, it is what is called the Challoner edition of the Douai-Rheims Bible. This work was initially a response to the Protestant revolt in England. Faced with both the increasing Protestantization of their countrymen and the growing popularity of various

Protestant bibles – translations designed to support the new religion – Catholic English exiles at the College of Douai in France resolved to produce a version of the Bible. Their intent was to bring to their countrymen a set of the Scriptures in English that would be both a faithful translation of the Vulgate (superior to its rivals as far as the Old Testament went, in that it had not employed the Masoretic texts with their alterations), and that would also supply commentary from authoritative Patristic sources. In 1582, the New Testament appeared, followed by the Old in 1609-10. Between 1749 and 1752, Bishop Richard Challoner, Vicar Apostolic in England, revised the Douai-Rheims stylistically, to make it more amenable to English readers. This is the version commonly called the “Douay-Rheims” today.

As majestic as the King James Bible in style, the Douay-Rheims is nevertheless far superior in accuracy. The Douay-Rheims version was the staff of life for English-speaking Catholics through the end of the Penal Times and the vast expansion of the Church across the British Empire and the United States. Although subsequent Catholic English versions have appeared, none have equaled it.

There is a new wind blowing through the Church today, as the generation formed in the 1950s and 1960s ages, and their experiments in various areas are weighed in the light of both Church history and tradition, and subsequent experience. For those of us who were children or unborn at the time of Vatican II, this is a sometimes painful period of re-examining the work of our fathers and elder brothers. We must discern what was good and what has become irrelevant in their actions. Certainly, we can have no better guide in this difficult process than two editions of sacred Scripture, in one volume, that were in themselves, through many centuries, a veritable “School of the Saints.” As Saint Jerome himself observed, “ignorance of the Scriptures is ignorance of Christ.”

Charles A. Coulombe, KCSS  
Arcadia, California  
15 July 2007  
Feast of the Sacred Heart of Jesus



*PROVIDENTISSIMUS DEUS*  
ENCYCLICAL OF POPE LEO XIII  
ON THE STUDY OF HOLY SCRIPTURE

*To Our Venerable Brethren, All Patriarchs, Primates, Archbishops,  
and Bishops of the Catholic World, in Grace and Communion with  
the Apostolic See.*

*Venerable Brethren, Health and Apostolic Benediction.*

The God of all Providence, who in the adorable designs of his love at first elevated the human race to the participation of the divine nature, and afterwards delivered it from universal guilt and ruin, restoring it to its primitive dignity, has in consequence bestowed upon man a splendid gift and safeguard – making known to him, by supernatural means, the hidden mysteries of his divinity, his wisdom and his mercy. For although in divine revelation there are contained some things which are not beyond the reach of unassisted reason, and which are made the objects of such revelation in order “that all may come to know them with facility, certainty, and safety from error, yet not on this account can supernatural revelation be said to be absolutely necessary; it is only necessary because God has ordained man to a supernatural end.”<sup>1</sup> This supernatural revelation, according to the belief of the universal Church, is contained both in unwritten Tradition, and in written books, which are therefore called sacred and canonical because, “being written under the inspiration of the Holy Ghost, they have God for their author and as such have been delivered to the Church.”<sup>2</sup> This belief has been perpetually held and professed by the Church in regard to the books of both Testaments; and there are well-known documents of the gravest kind, coming down to us from the earliest times, which proclaim that God, who spoke first by the Prophets, then by his own mouth, and lastly by the Apostles, composed also the canonical Scriptures,<sup>3</sup> and that these are his own oracles and words<sup>4</sup> – a letter, written by our heavenly Father, and transmitted by the sacred writers to the human race in its pilgrimage so far from its heavenly country.<sup>5</sup> If, then, such and so great is the excellence and the dignity of the Scriptures, that God himself has composed them, and that they treat of God’s marvellous mysteries, counsels and works, it follows that the branch of sacred theology which is concerned with the defence and elucidation of these divine books must be excellent and useful in the highest degree.

Now we, who by the help of God, and not without fruit, have by frequent letters and exhortation endeavored to promote other branches of study which seemed capable of advancing the glory of God and contributing to

the salvation of souls, have for a long time cherished the desire to give an impulse to the noble science of holy Scripture, and to impart to Scripture study a direction suitable to the needs of the present day. The solicitude of the apostolic office naturally urges, and even compels us, not only to desire that this grand source of Catholic revelation should be made safely and abundantly accessible to the flock of Jesus Christ, but also not to suffer any attempt to defile or corrupt it, either on the part of those who impiously and openly assail the Scriptures, or of those who are led astray into fallacious and imprudent novelties. We are not ignorant, indeed, venerable brethren, that there are not a few Catholics, men of talent and learning, who do devote themselves with ardor to the defence of the sacred writings and to making them better known and understood. But whilst giving to these the commendation they deserve, we cannot but earnestly exhort others also, from whose skill and piety and learning we have a right to expect good results, to give themselves to the same most praiseworthy work. It is our wish and fervent desire to see an increase in the number of the approved and persevering laborers in the cause of holy Scripture; and more especially that those whom divine grace has called to Holy Orders, should, day-by-day, as their state demands, display greater diligence and industry in reading, meditating, and explaining it.

*Holy Scripture Most Profitable To Doctrine and Morality*

Among the reasons for which the holy Scripture is so worthy of commendation – in addition to its own excellence and to the homage which we owe to God’s Word – the chief of all is, the innumerable benefits of which it is the source; according to the infallible testimony of the Holy Ghost himself, who says: “All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work.”<sup>6</sup> That such was the purpose of God in giving the Scripture to men is shown by the example of Christ our Lord and of his Apostles. For he himself who “obtained authority by miracles, merited belief by authority, and by belief drew to himself the multitude”<sup>7</sup> was accustomed in the exercise of his divine mission, to appeal to the Scriptures. He uses them at times to prove that he is sent by God, and is God himself. From them he cites instructions for his disciples and confirmation of his doctrine. He vindicates them from the calumnies of objectors; he quotes them against Sadducees and Pharisees, and retorts from them upon Satan himself when he dares to tempt him. At the close of his life his utterances are from holy Scripture, and it is the Scripture that he expounds to his disciples after his resurrection, until he ascends to the glory of his Father. Faithful to his precepts, the Apostles, although he himself granted “signs and wonders to be done by their hands”<sup>8</sup> nevertheless used with the greatest effect the sacred writings, in order to persuade the nations everywhere of the wisdom of Christianity, to conquer the obstinacy of the Jews, and to suppress the outbreak of heresy. This is plainly seen in their discourses, especially in those of Saint Peter: these were often little



less than a series of citations from the Old Testament supporting in the strongest manner the new dispensation. We find the same thing in the Gospels of Saint Matthew and Saint John, and in the Catholic Epistles; and most remarkably of all in the words of him who "boasts that he learned the law at the feet of Gamaliel, in order that, being armed with spiritual weapons, he might afterwards say with confidence, "The arms of our warfare are not carnal but mighty unto God."<sup>9</sup> Let all, therefore, especially the novices of the ecclesiastical army, understand how deeply the sacred books should be esteemed, and with what eagerness and reverence they should approach this great arsenal of heavenly arms. For those whose duty it is to handle Catholic doctrine before the learned or the unlearned will nowhere find more ample matter or more abundant exhortation, whether on the subject of God, the supreme good and the all-perfect being, or of the works which display his glory and his love. Nowhere is there anything more full or more express on the subject of the savior of the world than is to be found in the whole range of the bible. As Saint Jerome says, "To be ignorant of the Scripture is not to know Christ."<sup>10</sup> In its pages his image stands out, living and breathing; diffusing everywhere around consolation in trouble, encouragement to virtue, and attraction to the love of God. And as to the Church, her institutions, her nature, her office, and her gifts, we find in holy Scripture so many references and so many ready and convincing arguments, that as Saint Jerome again most truly says: "A man who is well grounded in the testimonies of the Scripture is the bulwark of the Church."<sup>11</sup> And if we come to morality and discipline, an apostolic man finds in the sacred writings abundant and excellent assistance; most holy precepts, gentle and strong exhortation, splendid examples of every virtue, and finally the promise of eternal reward and the threat of eternal punishment, uttered in terms of solemn import, in God's name and in God's own words.

And it is this peculiar and singular power of holy Scripture, arising from the inspiration of the Holy Ghost, which gives authority to the sacred orator, fills him with apostolic liberty of speech, and communicates force and power to his eloquence. For those who infuse into their efforts the spirit and strength of the Word of God, speak "not in word only but in power also, and in the Holy Ghost, and in much fulness."<sup>12</sup> Hence those preachers are foolish and improvident who, in speaking of religion and proclaiming the things of God, use no words but those of human science and human prudence, trusting to their own reasonings rather than to those of God. Their discourses may be brilliant and fine, but they must be feeble and they must be cold, for they are without the fire of the utterance of God,<sup>13</sup> and they must fall far short of that mighty power which the speech of God possesses: "for the Word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit."<sup>14</sup> But, indeed, all those who have a right to speak are agreed that there is in the holy Scripture an eloquence that is wonderfully varied and rich, and worthy of great themes. This, Saint Augustine thoroughly understood and has abundantly set forth.<sup>15</sup> This also is confirmed by the

best preachers of all ages, who have gratefully acknowledged that they owed their repute chiefly to the assiduous use of the bible, and to devout meditation on its pages.

The holy Fathers well knew all this by practical experience, and they never cease to extol the sacred Scripture and its fruits. In innumerable passages of their writings we find them applying to it such phrases as "an inexhaustible treasury of heavenly doctrine,"<sup>16</sup> or "an overflowing fountain of salvation,"<sup>17</sup> or putting it before us as fertile pastures and beautiful gardens in which "the flock of the Lord is marvellously refreshed and delighted."<sup>18</sup> Let us listen to the words of Saint Jerome, in his Epistle to Nepotian: "Often read the divine Scriptures; yea, let holy reading be always in thy hand; study that which thou, thyself, must preach. . . Let the speech of the priest be ever seasoned with Scriptural reading."<sup>19</sup> Saint Gregory the Great, than whom no one has more admirably described the pastoral office, writes in the same sense: "Those," he says, "who are zealous in the work of preaching must never cease the study of the written word of God."<sup>20</sup> Saint Augustine, however, warns us that "vainly does the preacher utter the Word of God exteriorly unless he listens to it interiorly;"<sup>21</sup> and Saint Gregory instructs sacred orators "first to find in holy Scripture the knowledge of themselves, and then to carry it to others, lest in reproving others they forget themselves."<sup>22</sup> Admonitions such as these had, indeed, been uttered long before by the apostolic voice which had learnt its lesson from Christ himself, who "began to do and teach." It was not to Timothy alone, but to the whole order of the clergy, that the command was addressed: "Take heed to thyself and to doctrine; be earnest in them. For in doing this, thou shalt both save thyself and them that hear thee."<sup>23</sup> For the saving and for the perfection of ourselves and of others there is at hand the very best of help in the holy Scriptures, as the Book of Psalms, among others, so constantly insists; but those only will find it who bring to this divine reading not only docility and attention, but also piety and an innocent life. For the sacred Scripture is not like other books. Dictated by the Holy Ghost, it contains things of the deepest importance, which in many instances are most difficult and obscure. To understand and explain such things there is always required the "coming"<sup>24</sup> of the same Holy Spirit; that is to say, his light and his grace; and these, as the Royal Psalmist so frequently insists, are to be sought by humble prayer and guarded by holiness of life.

#### *What the Bible Owes to the Catholic Church*

It is in this that the watchful care of the Church shines forth conspicuously. By admirable laws and regulations, she has always shown herself solicitous that "the celestial treasure of the sacred books, so bountifully bestowed upon man by the Holy Spirit, should not lie neglected."<sup>25</sup> She has prescribed that a considerable portion of them shall be read and piously reflected upon by all her ministers in the daily office of the sacred psalmody. She has ordered that in Cathedral Churches, in monasteries, and in other convents in which study can conveniently be pursued, they shall be expounded

and interpreted by capable men; and she has strictly commanded that her children shall be fed with the saving words of the Gospel at least on Sundays and solemn feasts.<sup>26</sup> Moreover, it is owing to the wisdom and exertions of the Church that there has always been continued from century to century that cultivation of holy Scripture which has been so remarkable and has borne such ample fruit.

And here, in order to strengthen our teaching and our exhortations, it is well to recall how, from the beginning of Christianity, all who have been renowned for holiness of life and sacred learning have given their deep and constant attention to holy Scripture. If we consider the immediate disciples of the Apostles, Saint Clement of Rome, Saint Ignatius of Antioch, Saint Polycarp—or the apologists, such as Saint Justin and Saint Irenaeus, we find that in their letters and their books, whether in defence of the Catholic Faith or in its commendation, they draw faith, strength, and unction from the Word of God. When there arose, in various Sees, catechetical and theological schools, of which the most celebrated were those of Alexandria and of Antioch, there was little taught in those schools but what was contained in the reading, the interpretation and the defence of the divine written word. From them came forth numbers of Fathers and writers whose laborious studies and admirable writings have justly merited for the three following centuries the appellation of the golden age of biblical exegesis. In the Eastern Church, the greatest name of all is Origen—a man remarkable alike for penetration of genius and for persevering labor; from whose numerous works and his great *Hexapla* almost all have drawn that came after him. Others who have widened the field of this science may also be named, as especially eminent; thus, Alexandria could boast of Saint Clement and Saint Cyril; Palestine, of Eusebius and the other Saint Cyril; Cappadocia, of Saint Basil the Great and the two Saint Gregories, of Nazianzus and Nyssa; Antioch, of Saint John Chrysostom, in whom the science of Scripture was rivalled by the splendor of his eloquence. In the Western Church there were many names as great: Tertullian, Saint Cyprian, Saint Hilary, Saint Ambrose, Saint Leo the Great, Saint Gregory the Great; most famous of all, Saint Augustine and Saint Jerome, of whom the former was so marvellously acute in penetrating the sense of God's word and so fertile in the use that he made of it for the promotion of the Catholic truth, and the latter has received from the Church, by reason of his pre-eminent knowledge of Scripture and his labors in promoting its use, the name of the "Great Doctor."<sup>27</sup> From this period down to the eleventh century, although biblical studies did not flourish with the same vigor and the same fruitfulness as before, yet they did flourish, and principally by the instrumentality of the clergy. It was their care and solicitude that selected the best and most useful things that the ancients had left, arranged them in order, and published them with additions of their own—as did Saint Isidore of Seville, Venerable Bede, and Alcuin, among the most prominent; it was they who illustrated the sacred pages with "glosses" or short commentaries, as we see in Walafrid Strabo and Saint Anselm of Laon, or expended fresh labor in securing their integrity, as did Saint

Peter Damian and Blessed Lanfranc. In the twelfth century, many took up with great success the allegorical exposition of Scripture. In this kind, Saint Bernard is pre-eminent; and his writings, it may be said, are Scripture all through. With the age of the scholastics came fresh and welcome progress in the study of the bible. That the scholastics were solicitous about the genuineness of the Latin version is evident from the *Correctoria Biblica*, or lists of emendations, which they have left. But they expended their labors and industry chiefly on interpretation and explanation. To them we owe the accurate and clear distinction, such as had not been given before, of the various senses of the sacred words; the assignment of the value of each "sense" in theology; the division of books into parts, and the summaries of the various parts; the investigation of the objects of the writers; the demonstration of the connection of sentence with sentence, and clause with clause; all of which is calculated to throw much light on the more obscure passages of the sacred volume. The valuable work of the scholastics in holy Scripture is seen in their theological treatises and in their Scripture commentaries; and in this respect the greatest name among them all is Saint Thomas of Aquin.

When our predecessor, Clement V, established chairs of Oriental literature in the Roman College and in the principal universities of Europe, Catholics began to make more accurate investigation into the original text of the bible, as well as of the Latin version. The revival amongst us of Greek learning, and, much more, the happy invention of the art of printing, gave a strong impetus to biblical studies. In a brief space of time, innumerable editions, especially of the Vulgate, poured from the press and were diffused throughout the Catholic world; so honored and loved was holy Scripture during that very period against which the enemies of the Church direct their calumnies. Nor must we forget how many learned men there were, chiefly among the religious orders, who did excellent work for the bible between the Council of Vienne and that of Trent; men who, by the employment of modern means and appliances, and by the tribute of their own genius and learning, not only added to the rich stores of ancient times, but prepared the way for the succeeding century, the century which followed the Council of Trent, when it almost seemed that the great age of the Fathers had returned. For it is well known, and we recall it with pleasure, that our predecessors from Pius IV to Clement VIII caused to be prepared the celebrated editions of the Vulgate and the Septuagint, which, having been published by the command and authority of Sixtus V and of the same Clement, are now in common use. At this time, moreover, were carefully brought out various other ancient versions of the bible, and the Polyglots of Antwerp and of Paris, most important for the investigation of the true meaning of the text; nor is there any one book of either Testament which did not find more than one expositor, nor any grave question which did not profitably exercise the ability of many inquirers, among whom there are not a few - more especially of those who made most use of the Fathers - who have acquired great reputation. From that time downwards, the labor and solicitude of Catholics has never been wanting; for, as time

went on, eminent scholars have carried on biblical study with success, and have defended holy Scripture against rationalism with the same weapons of philology and kindred sciences with which it had been attacked. The calm and fair consideration of what has been said will clearly show that the Church has never failed in taking due measures to bring the Scriptures within reach of her children, and that she has ever held fast and exercised profitably that guardianship conferred upon her by Almighty God for the protection and glory of his holy word; so that she has never required, nor does she now require, any stimulation from without.

### *How to Study Holy Scripture*

We must now, Venerable Brethren, as our purpose demands, impart to you such counsels as seem best suited for carrying on successfully the study of biblical science.

But first it must be clearly understood whom we have to oppose and contend against, and what are their tactics and their arms. In earlier times the contest was chiefly with those who, relying on private judgment and repudiating the divine traditions and teaching office of the Church, held the Scriptures to be the one source of revelation and the final appeal in matters of Faith. Now, we have to meet the Rationalists, true children and inheritors of the older heretics, who, trusting in their turn to their own way of thinking, have rejected even the scraps and remnants of Christian belief which had been handed down to them. They deny that there is any such thing as revelation or inspiration, or holy Scripture at all; they see, instead, only the forgeries and the falsehoods of men; they set down the Scripture narratives as stupid fables and lying stories: the prophecies and the oracles of God are to them either predictions made up after the event or forecasts formed by the light of nature; the miracles and the wonders of God's power are not what they are said to be, but the startling effects of natural law, or else mere tricks and myths; and the Apostolic Gospels and writings are not the work of the Apostles at all. These detestable errors, whereby they think they destroy the truth of the divine books, are obtruded on the world as the peremptory pronouncements of a certain newly-invented "free science;" a science, however, which is so far from final that they are perpetually modifying and supplementing it. And there are some of them who, notwithstanding their impious opinions and utterances about God, and Christ, the Gospels and the rest of holy Scripture, would fain be considered both theologians and Christians and men of the Gospel, and who attempt to disguise by such honorable names their rashness and their pride. To them we must add not a few professors of other sciences who approve their views and give them assistance, and are urged to attack the bible by a similar intolerance of revelation. And it is deplorable to see these attacks growing every day more numerous and more severe. It is sometimes men of learning and judgment who are assailed; but these have little difficulty in defending themselves from evil consequences. The efforts and the arts of the enemy are chiefly directed

against the more ignorant masses of the people. They diffuse their deadly poison by means of books, pamphlets, and newspapers; they spread it by addresses and by conversation; they are found everywhere; and they are in possession of numerous schools, taken by violence from the Church, in which, by ridicule and scurrilous jesting, they pervert the credulous and unformed minds of the young to the contempt of holy Scripture. Should not these things, Venerable Brethren, stir up and set on fire the heart of every pastor, so that to this "knowledge, falsely so called,"<sup>28</sup> may be opposed the ancient and true science which the Church, through the Apostles, has received from Christ, and that holy Scripture may find the champions that are needed in so momentous a battle?

Let our first care, then be to see that in seminaries and academical institutions the study of holy Scripture be placed on such a footing as its own importance and the circumstances of the time demand. With this view, the first thing which requires attention is the wise choice of professors. Teachers of sacred Scripture are not to be appointed at haphazard out of the crowd; but they must be men whose character and fitness are proved by their love of, and their long familiarity with, the bible, and by suitable learning and study.

It is a matter of equal importance to provide in time for a continuous succession of such teachers; and it will be well, wherever this can be done, to select young men of good promise who have successfully accomplished their theological course, and to set them apart exclusively for holy Scripture, affording them facilities for full and complete studies. Professors thus chosen and thus prepared may enter with confidence on the task that is appointed for them; and that they may carry out their work well and profitably, let them take heed to the instructions we now proceed to give.

At the commencement of a course of holy Scripture let the professor strive earnestly to form the judgment of the young beginners so as to train them equally to defend the sacred writings and to penetrate their meaning. This is the object of the treatise which is called "Introduction." Here the student is taught how to prove the integrity and authority of the bible, how to investigate and ascertain its true sense, and how to meet and refute objections. It is needless to insist upon the importance of making these preliminary studies in an orderly and thorough fashion, with the accompaniment and assistance of theology; for the whole subsequent course must rest on the foundation thus laid, and make use of the light thus acquired. Next, the teacher will turn his earnest attention to that more fruitful division of Scripture science which has to do with interpretation; wherein is imparted the method of using the word of God for the advantage of religion and piety. We recognize without hesitation that neither the extent of the matter nor the time at disposal allows each single book of the bible to be separately gone through. But the teaching should result in a definite and ascertained method of interpretation—and therefore the Professor should equally avoid the mistake of giving a mere taste of every book, and of dwelling at too great length on a part of one book. If most schools cannot do what is done in the large institutions—that is, take the

students through the whole of one or two books continuously and with a certain development – yet at least those parts which are selected should be treated with suitable fulness; in such a way that the students may learn from the sample that is thus put before them to love and use the remainder of the sacred Book during the whole of their lives. The professor, following the tradition of antiquity, will make use of the Vulgate as his text; for the Council of Trent decreed that “in public lectures, disputations, preaching, and exposition,”<sup>29</sup> the Vulgate is the “authentic” version; and this is the existing custom of the Church. At the same time, the other versions which Christian antiquity has approved, should not be neglected, more especially the more ancient MSS. For although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, nevertheless wherever there may be ambiguity or want of clearness, the “examination of older tongues,”<sup>30</sup> to quote Saint Augustine, will be useful and advantageous. But in this matter we need hardly say that the greatest prudence is required, for the “office of a commentator,” as Saint Jerome says, “is to set forth not what he himself would prefer, but what his author says.”<sup>31</sup> The question of “readings” having been, when necessary, carefully discussed, the next thing is to investigate and expound the meaning. And the first counsel to be given is this: That the more our adversaries contend to the contrary, so much the more solicitously should we adhere to the received and approved canons of interpretation. Hence, whilst weighing the meanings of words, the connection of ideas, the parallelism of passages, and the like, we should by all means make use of such illustrations as can be drawn from apposite erudition of an external sort; but this should be done with caution, so as not to bestow on questions of this kind more labor and time than are spent on the sacred books themselves, and not to overload the minds of the students with a mass of information that will be rather a hindrance than a help.

### *Holy Scripture and Theology; Interpretation; the Fathers*

The professor may now safely pass on to the use of Scripture in matters of theology. On this head it must be observed that in addition to the usual reasons which make ancient writings more or less difficult to understand, there are some which are peculiar to the bible. For the language of the bible is employed to express, under the inspiration of the Holy Ghost, many things which are beyond the power and scope of the reason of man – that is to say, divine mysteries and all that is related to them. There is sometimes in such passages a fulness and a hidden depth of meaning which the letter hardly expresses and which the laws of interpretation hardly warrant. Moreover, the literal sense itself frequently admits other senses, adapted to illustrate dogma or to confirm morality. Wherefore it must be recognized that the sacred writings are wrapt in a certain religious obscurity, and that no one can enter into their interior without a guide;<sup>32</sup> God so disposing, as the holy Fathers commonly teach, in order that men may investigate them with greater ardor and earnestness, and that what is attained with difficulty may sink more deeply into the mind and heart; and, most of all,

that they may understand that God has delivered the holy Scriptures to the Church, and that in reading and making use of his word, they must follow the Church as their guide and their teacher. Saint Irenaeus long since laid down, that where the charismata of God were, there the truth was to be learnt, and that holy Scripture was safely interpreted by those who had the apostolic succession.<sup>53</sup> His teaching, and that of other holy Fathers, is taken up by the Council of the Vatican, which, in renewing the decree of Trent declares its "mind" to be this – that "in things of faith and morals, belonging to the building up of Christian doctrine, that is to be considered the true sense of holy Scripture which has been held and is held by our Holy Mother the Church, whose place it is to judge of the true sense and interpretation of the Scriptures; and therefore that it is permitted to no one to interpret holy Scripture against such sense or also against the unanimous agreement of the Fathers."<sup>54</sup> By this most wise decree the Church by no means prevents or restrains the pursuit of biblical science, but rather protects it from error, and largely assists its real progress. A wide field is still left open to the private student, in which his hermeneutical skill may display itself with signal effect and to the advantage of the Church. On the one hand, in those passages of holy Scripture which have not as yet received a certain and definitive interpretation, such labors may, in the benignant providence of God, prepare for and bring to maturity the judgment of the Church; on the other, in passages already defined, the private student may do work equally valuable, either by setting them forth more clearly to the flock and more skillfully to scholars, or by defending them more powerfully from hostile attack. Wherefore the first and dearest object of the Catholic commentator should be to interpret those passages which have received an authentic interpretation either from the sacred writers themselves, under the inspiration of the Holy Ghost (as in many places of the New Testament), or from the Church, under the assistance of the same holy Spirit, whether by her solemn judgment or her ordinary and universal magisterium<sup>55</sup> – to interpret these passages in that identical sense, and to prove, by all the resources of science, that sound hermeneutical laws admit of no other interpretation. In the other passages, the analogy of faith should be followed, and Catholic doctrine, as authoritatively proposed by the Church, should be held as the supreme law; for, seeing that the same God is the author both of the sacred books and of the doctrine committed to the Church, it is clearly impossible that any teaching can by legitimate means be extracted from the former, which shall in any respect be at variance with the latter. Hence it follows that all interpretation is foolish and false which either makes the sacred writers disagree one with another, or is opposed to the doctrine of the Church. The professor of holy Scripture, therefore, amongst other recommendations, must be well acquainted with the whole circle of Theology and deeply read in the commentaries of the holy Fathers and Doctors, and other interpreters of mark.<sup>56</sup> This is inculcated by Saint Jerome, and still more frequently by Saint Augustine, who thus justly complains: "If there is no branch of teaching, however humble and easy to learn, which does not require a master, what can be a



greater sign of rashness and pride than to refuse to study the books of the divine mysteries by the help of those who have interpreted them?"<sup>37</sup> The other Fathers have said the same, and have confirmed it by their example, for they "endeavored to acquire the understanding of the holy Scriptures not by their own lights and ideas, but from the writings and authority of the ancients, who in their turn, as we know, received the rule of interpretation in direct line from the Apostles."<sup>38</sup> The holy Fathers "to whom, after the Apostles, the Church owes its growth—who have planted, watered, built, governed, and cherished it,"<sup>39</sup> the holy Fathers, we say, are of supreme authority, whenever they all interpret in one and the same manner any text of the bible, as pertaining to the doctrine of faith or morals; for their unanimity clearly evinces that such interpretation has come down from the Apostles as a matter of Catholic faith. The opinion of the Fathers is also of very great weight when they treat of these matters in their capacity of doctors, unofficially; not only because they excel in their knowledge of revealed doctrine and in their acquaintance with many things which are useful in understanding the apostolic books, but because they are men of eminent sanctity and of ardent zeal for the truth, on whom God has bestowed a more ample measure of his light. Wherefore the expositor should make it his duty to follow their footsteps with all reverence, and to use their labors with intelligent appreciation.

But he must not on that account consider that it is forbidden, when just cause exists, to push inquiry and exposition beyond what the Fathers have done; provided he carefully observes the rule so wisely laid down by Saint Augustine—not to depart from the literal and obvious sense, except only where reason makes it untenable or necessity requires;<sup>40</sup> a rule to which it is the more necessary to adhere strictly in these times, when the thirst for novelty and unrestrained freedom of thought make the danger of error most real and proximate. Neither should those passages be neglected which the Fathers have understood in an allegorical or figurative sense, more especially when such interpretation is justified by the literal, and when it rests on the authority of many. For this method of interpretation has been received by the Church from the Apostles, and has been approved by her own practice, as the holy liturgy attests; although it is true that the holy Fathers did not thereby pretend directly to demonstrate dogmas of faith, but used it as a means of promoting virtue and piety, such as, by their own experience, they knew to be most valuable. The authority of other Catholic interpreters is not so great; but the study of Scripture has always continued to advance in the Church, and, therefore, these commentaries also have their own honorable place, and are serviceable in many ways for the refutation of assailants and the explanation of difficulties. But it is most unbecoming to pass by, in ignorance or contempt, the excellent work which Catholics have left in abundance, and to have recourse to the works of non-Catholics—and to seek in them, to the detriment of sound doctrine and often to the peril of faith, the explanation of passages on which Catholics long ago have successfully employed their talent and their labor. For although the

studies of non-Catholics, used with prudence, may sometimes be of use to the Catholic student, he should, nevertheless, bear well in mind—as the Fathers also teach in numerous passages<sup>41</sup>—that the sense of holy Scripture can nowhere be found incorrupt outside of the Church, and cannot be expected to be found in writers who, being without the true faith, only gnaw the bark of the sacred Scripture, and never attain its pith.

Most desirable is it, and most essential, that the whole teaching of theology should be pervaded and animated by the use of the divine Word of God. This is what the Fathers and the greatest theologians of all ages have desired and reduced to practice. It was chiefly out of the sacred writings that they endeavored to proclaim and establish the Articles of Faith and the truths therewith connected, and it was in them, together with divine Tradition, that they found the refutation of heretical error, and the reasonableness, the true meaning, and the mutual relation of the truths of Catholicism. Nor will any one wonder at this who considers that the sacred books hold such an eminent position among the sources of revelation that without their assiduous study and use, theology cannot be placed on its true footing, or treated as its dignity demands. For although it is right and proper that students in academies and schools should be chiefly exercised in acquiring a scientific knowledge of dogma, by means of reasoning from the Articles of Faith to their consequences, according to the rules of approved and sound philosophy—nevertheless the judicious and instructed theologian will by no means pass by that method of doctrinal demonstration which draws its proof from the authority of the bible; “for (theology) does not receive her first principles from any other science, but immediately from God by revelation. And, therefore, she does not receive of other sciences as from a superior, but uses them as her inferiors or handmaids.”<sup>42</sup> It is this view of doctrinal teaching which is laid down and recommended by the prince of theologians, Saint Thomas of Aquin;<sup>43</sup> who, moreover, shows—such being the essential character of Christian theology—how she can defend her own principles against attack: “If the adversary,” he says, “do but grant any portion of the divine revelation, we have an argument against him; thus, against a heretic we can employ Scripture authority, and against those who deny one article, we can use another. But if our opponent reject divine revelation entirely, there is then no way left to prove the Article of Faith by reasoning; we can only solve the difficulties which are raised against them.”<sup>44</sup> Care must be taken, then, that beginners approach the study of the bible well prepared and furnished; otherwise, just hopes will be frustrated, or, perchance, what is worse, they will unthinkingly risk the danger of error, falling an easy prey to the sophisms and labored erudition of the Rationalists. The best preparation will be a conscientious application to philosophy and theology under the guidance of Saint Thomas of Aquin, and a thorough training therein—as we ourselves have elsewhere pointed out and directed. By this means, both in biblical studies and in that part of theology which is called positive, they will pursue the right path and make satisfactory progress.

*The Authority of Holy Scripture; Modern Criticism; Physical Science*

To prove, to expound, to illustrate Catholic Doctrine by the legitimate and skilful interpretation of the bible, is much; but there is a second part of the subject of equal importance and equal difficulty – the maintenance in the strongest possible way of its full authority. This cannot be done completely or satisfactorily except by means of the living and proper magisterium of the Church. The Church, “by reason of her wonderful propagation, her distinguished sanctity and inexhaustible fecundity in good, her Catholic unity, and her unshaken stability, is herself a great and perpetual motive of credibility, and an unassailable testimony to her own divine mission.”<sup>45</sup> But since the divine and infallible magisterium of the Church rests also on the authority of holy Scripture, the first thing to be done is to vindicate the trustworthiness of the sacred records at least as human documents, from which can be clearly proved, as from primitive and authentic testimony, the divinity and the mission of Christ our Lord, the institution of a hierarchical Church and the primacy of Peter and his successors. It is most desirable, therefore, that there should be numerous members of the clergy well prepared to enter upon a contest of this nature, and to repulse hostile assaults, chiefly trusting in that armor of God recommended by the Apostle,<sup>46</sup> but also not unaccustomed to modern methods of attack. This is beautifully alluded to by Saint John Chrysostom, when describing the duties of priests: “We must use every endeavor that the Word of God may dwell in us abundantly”<sup>47</sup> and not merely for one kind of fight must we be prepared – for the contest is many-sided and the enemy is of every sort; and they do not all use the same weapons nor make their onset in the same way. Wherefore it is needful that the man who has to contend against all should be acquainted with the engines and the arts of all – that he should be at once archer and slinger, commandant and officer, general and private soldier, foot-soldier and horseman, skilled in sea-fight and in siege; for unless he knows every trick and turn of war, the devil is well able, if only a single door be left open, to get in his fierce bands and carry off the sheep.”<sup>48</sup> The sophisms of the enemy and his manifold arts of attack we have already touched upon. Let us now say a word of advice on the means of defence. The first means is the study of the Oriental languages and of the art of criticism. These two acquirements are in these days held in high estimation, and therefore the clergy, by making themselves more or less fully acquainted with them as time and place may demand, will the better be able to discharge their office with becoming credit; for they must make themselves “all to all,”<sup>49</sup> always “ready to satisfy every one that asketh them a reason for the hope that is in them.”<sup>50</sup> Hence it is most proper that professors of sacred Scripture and theologians should master those tongues in which the sacred books were originally written; and it would be well that Church students also should cultivate them, more especially those who aspire to academic degrees. And endeavors should be made to establish in all academic institutions – as has already been laudably done in many – chairs of the other ancient languages, especially the Semitic, and of

subjects connected therewith, for the benefit principally of those who are intended to profess sacred literature. These latter, with a similar object in view, should make themselves well and thoroughly acquainted with the art of true criticism. There has arisen, to the great detriment of religion, an inept method, dignified by the name of the "higher criticism," which pretends to judge of the origin, integrity and authority of each book from internal indications alone. It is clear, on the other hand, that in historical questions, such as the origin and the handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care; and that in this matter internal evidence is seldom of great value, except as confirmation. To look upon it in any other light will be to open the door to many evil consequences. It will make the enemies of religion much more bold and confident in attacking and mangling the sacred books; and this vaunted "higher criticism" will resolve itself into the reflection of the bias and the prejudice of the critics. It will not throw on the Scripture the light which is sought, or prove of any advantage to doctrine; it will only give rise to disagreement and dissension, those sure notes of error, which the critics in question so plentifully exhibit in their own persons; and seeing that most of them are tainted with false philosophy and rationalism, it must lead to the elimination from the sacred writings of all prophecy and miracle, and of everything else that is outside the natural order.

In the second place, we have to contend against those who, making an evil use of physical science, minutely scrutinize the sacred book in order to detect the writers in a mistake, and to take occasion to vilify its contents. Attacks of this kind, bearing as they do on matters of sensible experience, are peculiarly dangerous to the masses, and also to the young who are beginning their literary studies; for the young, if they lose their reverence for the holy Scripture on one or more points, are easily led to give up believing in it altogether. It need not be pointed out how the nature of science, just as it is so admirably adapted to show forth the glory of the great creator, provided it be taught as it should be, so if it be perversely imparted to the youthful intelligence, it may prove most fatal in destroying the principles of true philosophy and in the corruption of morality. Hence to the professor of sacred Scripture a knowledge of natural science will be of very great assistance in detecting such attacks on the sacred books, and in refuting them. There can never, indeed, be any real discrepancy between the theologian and the physicist, as long as each confines himself within his own lines, and both are careful, as Saint Augustine warns us, "not to make rash assertions, or to assert what is not known as known."<sup>51</sup> If dissension should arise between them, here is the rule also laid down by Saint Augustine, for the theologian: "Whatever they can really demonstrate to be true of physical nature, we must show to be capable of reconciliation with our Scriptures; and whatever they assert in their treatises which is contrary to these Scriptures of ours, that is to Catholic faith, we must either prove it as well as we can to be entirely false, or at all events we must, without the smallest hesitation, believe it to be so."<sup>52</sup> To understand how

just is the rule here formulated we must remember, first, that the sacred writers, or to speak more accurately, the Holy Ghost "Who spoke by them, did not intend to teach men these things (that is to say, the essential nature of the things of the visible universe), things in no way profitable unto salvation."<sup>53</sup> Hence they did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day, even by the most eminent men of science. Ordinary speech primarily and properly describes what comes under the senses; and somewhat in the same way the sacred writers—as the Angelic Doctor also reminds us—"went by what sensibly appeared,"<sup>54</sup> or put down what God, speaking to men, signified, in the way men could understand and were accustomed to.

The unshrinking defence of the holy Scripture, however, does not require that we should equally uphold all the opinions which each of the Fathers or the more recent interpreters have put forth in explaining it; for it may be that, in commenting on passages where physical matters occur, they have sometimes expressed the ideas of their own times, and thus made statements which in these days have been abandoned as incorrect. Hence, in their interpretations, we must carefully note what they lay down as belonging to faith, or as intimately connected with faith—what they are unanimous in. For "in those things which do not come under the obligation of faith, the Saints were at liberty to hold divergent opinions, just as we ourselves are,"<sup>55</sup> according to the saying of Saint Thomas. And in another place he says most admirably: "When philosophers are agreed upon a point, and it is not contrary to our faith, it is safer, in my opinion, neither to lay down such a point as a dogma of faith, even though it is perhaps so presented by the philosophers, nor to reject it as against faith, lest we thus give to the wise of this world an occasion of despising our faith."<sup>56</sup> The Catholic interpreter, although he should show that those facts of natural science which investigators affirm to be now quite certain are not contrary to the Scripture rightly explained, must nevertheless always bear in mind, that much which has been held and proved as certain has afterwards been called in question and rejected. And if writers on physics travel outside the boundaries of their own branch, and carry their erroneous teaching into the domain of philosophy, let them be handed over to philosophers for refutation.

### *Inspiration Incompatible with Error*

The principles here laid down will apply to cognate sciences, and especially to history. It is a lamentable fact that there are many who with great labor carry out and publish investigations on the monuments of antiquity, the manners and institutions of nations and other illustrative subjects, and whose chief purpose in all this is too often to find mistakes in the sacred writings and so to shake and weaken their authority. Some of these writers display not only extreme hostility, but the greatest

unfairness; in their eyes a profane book or ancient document is accepted without hesitation, whilst the Scripture, if they only find in it a suspicion of error, is set down with the slightest possible discussion as quite untrustworthy. It is true, no doubt, that copyists have made mistakes in the text of the bible; this question, when it arises, should be carefully considered on its merits, and the fact not too easily admitted, but only in those passages where the proof is clear. It may also happen that the sense of a passage remains ambiguous, and in this case good hermeneutical methods will greatly assist in clearing up the obscurity. But it is absolutely wrong and forbidden, either to narrow inspiration to certain parts only of holy Scripture, or to admit that the sacred writer has erred. For the system of those who, in order to rid themselves of these difficulties, do not hesitate to concede that divine inspiration regards the things of faith and morals, and nothing beyond, because (as they wrongly think) in a question of the truth or falsehood of a passage, we should consider not so much what God has said as the reason and purpose which he had in mind in saying it—this system cannot be tolerated. For all the books which the Church receives as sacred and canonical, are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost; and so far is it from being possible that any error can co-exist with inspiration, that inspiration not only is essentially incompatible with error, but excludes and rejects it as absolutely and necessarily as it is impossible that God himself, the supreme truth, can utter that which is not true. This is the ancient and unchanging faith of the Church, solemnly defined in the Councils of Florence and of Trent, and finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of the last: "The Books of the Old and New Testament, whole and entire, with all their parts, as enumerated in the decree of the same Council (Trent) and in the ancient Latin Vulgate, are to be received as sacred and canonical. And the Church holds them as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority; nor only because they contain revelation without error; but because, having been written under the inspiration of the Holy Ghost, they have God for their author."<sup>57</sup> Hence, because the Holy Ghost employed men as his instruments, we cannot therefore say that it was these inspired instruments who, perchance, have fallen into error, and not the primary author. For, by supernatural power, he so moved and impelled them to write—he was so present to them—that the things which he ordered, and those only, they, first, rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that he was the Author of the entire Scripture. Such has always been the persuasion of the Fathers. "Therefore," says Saint Augustine, "since they wrote the things which he showed and uttered to them, it cannot be pretended that he is not the writer; for his members executed what their head dictated."<sup>58</sup> And Saint Gregory the Great thus pronounces: "Most superfluous it is to inquire who wrote these things—we loyally believe the Holy Ghost to be

the author of the book. He wrote it who dictated it for writing; he wrote it who inspired its execution."<sup>59</sup>

It follows that those who maintain that an error is possible in any genuine passage of the sacred writings, either pervert the Catholic notion of inspiration, or make God the author of such error. And so emphatically were all the Fathers and Doctors agreed that the divine writings, as left by the hagiographers, are free from all error, that they labored earnestly, with no less skill than reverence, to reconcile with each other those numerous passages which seem at variance—the very passages which in great measure have been taken up by the “higher criticism;” for they were unanimous in laying it down, that those writings, in their entirety and in all their parts were equally from the afflatus of Almighty God, and that God, speaking by the sacred writers, could not set down anything but what was true. The words of Saint Augustine to Saint Jerome may sum up what they taught: “On my part I confess to your charity that it is only to those Books of Scripture which are now called canonical that I have learned to pay such honor and reverence as to believe most firmly that none of their writers has fallen into any error. And if in these books I meet anything which seems contrary to truth, I shall not hesitate to conclude either that the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself do not understand.”<sup>60</sup>

But to undertake fully and perfectly, and with all the weapons of the best science, the defence of the holy bible is far more than can be looked for from the exertions of commentators and theologians alone. It is an enterprise in which we have a right to expect the co-operation of all those Catholics who have acquired reputation in any branch of learning whatever. As in the past, so at the present time, the Church is never without the graceful support of her accomplished children; may their services to the Faith grow and increase! For there is nothing which we believe to be more needful than that truth should find defenders more powerful and more numerous than the enemies it has to face; nor is there anything which is better calculated to impress the masses with respect for truth than to see it boldly proclaimed by learned and distinguished men. Moreover, the bitter tongues of objectors will be silenced, or at least they will not dare to insist so shamelessly that faith is the enemy of science, when they see that scientific men of eminence in their profession show towards faith the most marked honor and respect. Seeing, then, that those can do so much for the advantage of religion on whom the goodness of almighty God has bestowed, together with the grace of the faith, great natural talent, let such men, in this bitter conflict of which the holy Scripture is the object, select each of them the branch of study most suitable to his circumstances, and endeavor to excel therein, and thus be prepared to repulse with credit and distinction the assaults on the Word of God. And it is our pleasing duty to give deserved praise to a work which certain Catholics have taken up—that is to say, the formation of societies and the contribution of considerable sums of money, for the purpose of supplying studious and learned men with every kind of help and assistance in carrying out complete studies. Truly an excellent fashion

of investing money, and well-suited to the times in which we live! The less hope of public patronage there is for Catholic study, the more ready and the more abundant should be the liberality of private persons – those to whom God has given riches thus willingly making use of their means to safeguard the treasure of his revealed doctrine.

### *Summary*

In order that all these endeavors and exertions may really prove advantageous to the cause of the bible, let scholars keep steadfastly to the principles which we have in this Letter laid down. Let them loyally hold that God, the creator and ruler of all things, is also the author of the Scriptures – and that therefore nothing can be proved either by physical science or archaeology which can really contradict the Scriptures. If, then, apparent contradiction be met with, every effort should be made to remove it. Judicious theologians and commentators should be consulted as to what is the true or most probable meaning of the passage in discussion, and the hostile arguments should be carefully weighed. Even if the difficulty is after all not cleared up and the discrepancy seems to remain, the contest must not be abandoned; truth cannot contradict truth, and we may be sure that some mistake has been made either in the interpretation of the sacred words, or in the polemical discussion itself; and if no such mistake can be detected, we must then suspend judgment for the time being. There have been objections without number perseveringly directed against the Scripture for many a long year, which have been proved to be futile and are now never heard of; and not unfrequently interpretations have been placed on certain passages of Scripture (not belonging to the rule of faith or morals) which have been rectified by more careful investigations. As time goes on, mistaken views die and disappear; but “truth remaineth and groweth stronger for ever and ever.”<sup>61</sup> Wherefore, as no one should be so presumptuous as to think that he understands the whole of the Scripture, in which Saint Augustine himself confessed that there was more that he did not know, than that he knew,<sup>62</sup> so, if he should come upon anything that seems incapable of solution, he must take to heart the cautious rule of the same holy Doctor: “It is better even to be oppressed by unknown but useful signs, than to interpret them uselessly and thus to throw off the yoke only to be caught in the trap of error.”<sup>63</sup>

As to those who pursue the subsidiary studies of which we have spoken, if they honestly and modestly follow the counsels we have given – if by their pen and their voice they make their studies profitable against the enemies of the truth, and useful in saving the young from the loss of their faith – they may justly congratulate themselves on their worthy service of the sacred writings, and on affording to Catholicism that assistance which the Church has a right to expect from the piety and learning of her children.

Such, Venerable Brethren, are the admonitions and the instructions which, by the help of God, we have thought it well, at the present moment, to offer to you on the study of holy Scripture. It will now be your province



to see that what we have said be observed and put in practice with all due reverence and exactness; that so, we may prove our gratitude to God for the communication to man of the words of his wisdom, and that all the good results so much to be desired may be realized, especially as they affect the training of the students of the Church, which is our own great solicitude and the Church's hope. Exert yourselves with willing alacrity, and use your authority and your persuasion in order that these studies may be held in just regard and may flourish, in seminaries and in the educational Institutions which are under your jurisdiction. Let them flourish in completeness and in happy success, under the direction of the Church, in accordance with the salutary teaching and example of the holy Fathers and the laudable traditions of antiquity; and, as time goes on, let them be widened and extended as the interests and glory of truth may require – the interest of that Catholic Truth which comes from above, the never-failing source of man's salvation. Finally, we admonish with paternal love all students and ministers of the Church always to approach the sacred writings with reverence and piety; for it is impossible to attain to the profitable understanding thereof unless the arrogance of "earthly" science be laid aside, and there be excited in the heart the holy desire for that wisdom "which is from above." In this way the intelligence which is once admitted to these sacred studies, and thereby illuminated and strengthened, will acquire a marvellous facility in detecting and avoiding the fallacies of human science, and in gathering and using for eternal salvation all that is valuable and precious; whilst at the same time the heart will grow warm, and will strive with ardent longing to advance in virtue and in divine love. "Blessed are they who examine his testimonies; they shall seek him with their whole heart."<sup>64</sup>

And now, filled with hope in the divine assistance, and trusting to your pastoral solicitude – as a pledge of heavenly grace and a sign of our special goodwill – to you all, and to the clergy and the whole flock entrusted to you, we lovingly impart in our Lord the Apostolic Benediction.

Given at St. Peter's, at Rome, the 18th day of November, 1893, the eighteenth year of Our Pontificate.

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15. *De doctr. Chr.* iv., 6, 7.
16. S. Chrys. in Gen. Hom. xxi., 2; Hom. lx., 3; S. Aug. *de Disc. Chris.* ii.
17. S. Athan. *ep. fest.* xxxix.
18. S. Aug. *serm.* xxvi., 24; S. Ambr. in Ps. cxviii., *serm.* xix. 2.
19. S. Hier. *de vita cleric.* ad Nepot.
20. S. Greg. M., *Regul. past.* ii., II (al. 22); *Moral.* xviii., 26 (al. 14).
21. S. Aug. *serm.* clxxix., I.
22. S. Greg. M. *Regul. past.* iii., 24 (al. 48).
23. i *Tim.* iv., 16.

24. S. Hier. *in Mic.* i., 10.  
 25. Conc. Trid. sess. v. *decret. de reform.* I.  
 26. *Ibid.* 1-2.  
 27. See the Collect on his feast, September 30.  
 28. I *Tim.* vi., 20.  
 29. Sess. iv., *decr. de edit. et usu sacr. libror.*  
 30. *De door. chr.* iii., 4.  
 31. *Ad Pammachium.*  
 32. S. Hier. *ad Paulin. de studio Script.* ep. liii., 4.  
 33. *C. haer.* iv., 26, 5.  
 34. Sess. iii., *cap. ii., de revel.; cf.* Conc. Trid.,  
 sess. iv. *decret. de edit. et usu sacr. libror.*  
 35. Conc. Vat. sess. iii., *cap. ii., de fide.*  
 36. *Ibid.* 6, 7.  
 37. *Ad Honorat. de util. cred.* xvii., 35.  
 38. Rufinus *His 2 eccl.* ii., 9.  
 39. S. Aug. *c. Julian.* ii, 10, 37.  
 40. *De Gen. ad lift.* I, viii., c. 7, 13.  
 41. Cfr. Clem. Alex. *Strom.* vii., 16; Orig. *de*  
*print.* iv., 8; in *Levit. hom.* 4, 8; Tertull. *de*  
*praescr.* 15, *seqq.; S. Hilar. Pict. in Matth.*  
 13, I.  
 42. S. Greg. M. *Moral.* xx., 9 (al. II).  
 43. *Summ. theol.* p. i., q. i., a. 5 ad 2.  
 44. *Ibid.* a. 8.  
 45. Conc. Vat. sess. iii., *c. iii. de fide.*  
 46. Eph. vi., 13, *seqq.*  
 47. Cfr., *Coloss.* iii., 16.  
 48. *De sacerdotio* iv., 4.  
 49. I *Cor.* ix., 22.  
 50. I *Peter* iii., 15.  
 51. *In Gen. op. imperf.* ix., 30.  
 52. *De Gen. ad lift.* i. 21, 41.  
 53. *S. Aug. ib.* ii., 9, 20.  
 54. *Summa theol.* p. I, q. lxx., a. I, ad 3.  
 55. *In Sent. ii., Dist. q. i., a. 3.*  
 56. *Opusc.* x.  
 57. Sess. iii., *c. ii., de Rev.*  
 58. *De consensu Evangel.* 1. I, c. 35.  
 59. *Praef. in Job.* n. 2.  
 60. *Ep. lxxxii., i. et crebrius alibi.*  
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# ABBREVIATIONS OF THE NAMES OF THE BOOKS OF THE BIBLE USED IN THIS EDITION

## *The Old Testament*

ABDIAS, <i>Abd.</i>	JOSUE, <i>Jos.</i>
AGGEUS, <i>Agg.</i>	JUDGES, <i>Judges (Judic.)</i>
AMOS, <i>Amos</i>	JUDITH, <i>Judith</i>
BARUCH, <i>Bar.</i>	KINGS, 1, 2, 3, 4 <i>Kings (I, II, III, IV Reg.)</i>
CANTICLE OF CANTICLES, <i>Cant.</i>	LAMENTATIONS, <i>Lam. (Thren.)</i>
DANIEL, <i>Dan.</i>	LEVITICUS, <i>Lev.</i>
DEUTERONOMY, <i>Deut.</i>	MACHABEES, 1, 2 ( I, II) <i>Mach.</i>
ECCLESIASTES, <i>Eccles.</i>	MALACHIAS, <i>Mal.</i>
ECCLESIASTICUS, <i>Ecclus.</i>	MICHEAS, <i>Mich.</i>
ESDRAS, 1, 2 (I, II) <i>Esd.</i>	NAHUM, <i>Nah.</i>
ESTHER, <i>Esth.</i>	NUMBERS, <i>Num.</i>
EXODUS, <i>Exod.</i>	OSEE, <i>Osee</i>
EZECHIEL, <i>Ezech.</i>	PARALIPOMENON, 1, 2 (I, II) <i>Par.</i>
GENESIS, <i>Gen.</i>	PROVERBS, <i>Prov.</i>
HABACUC, <i>Hab.</i>	PSALMS, <i>Ps.</i>
ISAIAS, <i>Isai.</i>	RUTH, <i>Ruth</i>
JEREMIAS, <i>Jer.</i>	SOPHONIAS, <i>Soph.</i>
JOB, <i>Job</i>	TOBIAS, <i>Tob.</i>
JOEL, <i>Joel</i>	WISDOM, <i>Wisd. (Sap.)</i>
JONAS, <i>Jonas (Jon.)</i>	ZACHARIAS, <i>Zach.</i>

## *The New Testament*

ACTS OF THE APOSTLES, THE, <i>Acts (Act.)</i>	LUKE, ST., <i>Luke (Luc.)</i>
APOCALYPSE, <i>Apoc.</i>	MARK, ST., <i>Mark (Marc.)</i>
COLOSSIANS, <i>Col.</i>	MATTHEW, ST., <i>Matt.</i>
CORINTHIANS, 1, 2 (I, II) <i>Cor.</i>	PETER, ST., 1, 2 <i>Pet. (I, II Petr.)</i>
EPHESIANS, <i>Eph.</i>	PHILEMON, <i>Philemon (Philem.)</i>
GALATIANS, <i>Gal.</i>	PHILIPPIANS, <i>Phil.</i>
HEBREWS, <i>Heb.</i>	ROMANS, <i>Rom.</i>
JAMES, ST., <i>Jas. (Jac.)</i>	THESSALONIANS, 1, 2 (I, II) <i>Thess.</i>
JOHN, ST., <i>John</i> , 1, 2, 3 <i>John (Joan., I, II, III Joan.)</i>	TIMOTHY, 1, 2 (I, II) <i>Tim.</i>
JUDE, ST., <i>Jude (Judæ)</i>	TITUS, <i>Tit.</i>



## THE BOOK OF JOB

*This Book takes its name from the holy man of whom it treats, who according to the more probable opinion, was of the race of Esau, and the same as Jabob, king of Edom, mentioned Gen. 36:33. It is uncertain who was the writer of it. Some attribute it to Job himself; others to Moses or some one of the prophets. In the Hebrew it is written in verse, from the beginning of the third chapter to the forty-second chapter.*

### CAPUT I

*Virtus et boni Job. Satan a permissione Dei detrahit eum a materiis omnibus ejus. Patientia ejus.*

**V**ir erat in terra Hus, nomine Job: et erat vir ille simplex, et rectus, ac timens Deum, et recedens a malo.

<sup>2</sup> Natiq̄ue sunt ei septem filii, et tres filiāe.

<sup>3</sup> Et fuit possessio ejus septem millia ovium, et tria millia camelorum, quingenta quoque juga boum, et quingentæ asināe, ac familia multa nimis: eratq̄ue vir ille magnus inter omnes orientales.

<sup>4</sup> Et ibant filii ejus, et faciebant convivium per domos, unusquisque in die suo. Et mittentes vocabant tres sorores suas, ut comederent et biberent cum eis.

<sup>5</sup> Cumque in orbem transissent dies convivii, mittebat ad eos Job, et sanctificabat illos: consurgensq̄ue diluculo, offerebat holocausta pro singulis. Dicebat enim: Ne forte peccaverint filii mei, et benedixerint Deo in cordibus suis. Sic faciebat Job cunctis diebus.

<sup>6</sup> Quadam autem die, cum venissent filii Dei ut assisterent coram Domino, affuit inter eos etiam Satan.

<sup>7</sup> Cui dixit Dominus: Unde venis? Qui respondens, ait: Circuivi terram, et perambulavi eam.

<sup>8</sup> Dixitq̄ue Dominus ad eum: Numquid considerasti servum meum Job, quod non sit ei similis in terra, homo simplex et rectus, ac timens Deum, et recedens a malo?

<sup>9</sup> Cui respondens Satan, ait: Numquid Job frustra timet Deum?

<sup>10</sup> Nonne tu vallasti eum, ac domum

### CHAPTER 1

*Job's virtue and riches. Satan by permission from God strippeth him of all his substance. His patience.*

**T**here was a man in the land of Hus, whose name was Job, and that man was simple and upright, and fearing God, and avoiding evil.

<sup>2</sup> And there were born to him seven sons and three daughters.

<sup>3</sup> And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a family exceedingly great: and this man was great among all the people of the east.

<sup>4</sup> And his sons went, and made a feast by houses, everyone in his day. And sending, they called their three sisters, to eat and drink with them.

<sup>5</sup> And when the days of their feasting were gone about, Job sent to them, and sanctified them: and rising up early, offered holocausts for everyone of them. For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts. So did Job all days.

<sup>6</sup> Now on a certain day, when the sons of God came to stand before the Lord, Satan also was present among them.

<sup>7</sup> And the Lord said to him: Whence comest thou? And he answered and said: I have gone round about the earth, and walked through it.

<sup>8</sup> And the Lord said to him: Hast thou considered my servant, Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil?

<sup>9</sup> And Satan answering, said: Doth Job fear God in vain?

<sup>10</sup> Hast not thou made a fence for him,

and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth?

<sup>11</sup> But stretch forth thy hand a little, and touch all that he hath, and see if he bless thee to thy face.

<sup>12</sup> Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And Satan went forth from the presence of the Lord.

<sup>13</sup> Now upon a certain day, when his sons and daughters were eating and drinking wine, in the house of their eldest brother,

<sup>14</sup> There came a messenger to Job, and said: The oxen were ploughing, and the asses feeding beside them,

<sup>15</sup> And the Sabeans rushed in, and took all away, and slew the servants with the sword; and I alone have escaped to tell thee.

<sup>16</sup> And while he was yet speaking, another came, and said: The fire of God fell from heaven, and striking the sheep and the servants, hath consumed them; and I alone have escaped to tell thee.

<sup>17</sup> And while he also was yet speaking, there came another, and said: The Chaldeans made three troops, and have fallen upon the camels, and taken them; moreover, they have slain the servants with the sword: and I alone have escaped to tell thee.

<sup>18</sup> He was yet speaking, and behold another came in, and said: Thy sons and daughters were eating and drinking wine in the house of their eldest brother,

<sup>19</sup> A violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children, and they are dead: and I alone have escaped to tell thee.

<sup>20</sup> Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground, and worshipped,

<sup>21</sup> And said: Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so is it done: blessed be the name of the Lord.

<sup>22</sup> In all these things Job sinned not by his lips, nor spoke he any foolish thing against God.

ejus, universamque substantiam per circuitum, operibus manuum ejus benedixisti, et possessio ejus crevit in terra?

<sup>11</sup> Sed extende paululum manum tuam et tange cuncta quæ possidet, nisi in faciem benedixerit tibi.

<sup>12</sup> Dixit ergo Dominus ad Satan: Ecce universa quæ habet in manu tua sunt: tantum in eum ne extendas manum tuam. Egressusque est Satan a facie Domini.

<sup>13</sup> Cum autem quadam die filii et filiæ ejus comederent et biberent vinum in domo fratris sui primogeniti,

<sup>14</sup> nuntius venit ad Job, qui diceret: Boves arabant, et asinæ pascebantur juxta eos:

<sup>15</sup> et irruerunt Sabæi, tuleruntque omnia, et pueros percusserunt gladio: et evasi ego solus, ut nuntiarem tibi.

<sup>16</sup> Cumque adhuc ille loqueretur, venit alter, et dixit: Ignis Dei cecidit e cælo, et tactas oves puerosque consumpsit: et effugi ego solus, ut nuntiarem tibi.

<sup>17</sup> Sed et illo adhuc loquente, venit alius, et dixit: Chaldæi fecerunt tres turmas, et invaserunt camelos, et tulerunt eos, necnon et pueros percusserunt gladio: et ego fugi solus, ut nuntiarem tibi.

<sup>18</sup> Adhuc loquebatur ille, et ecce alius intravit, et dixit: Filiis tuis et filiabus vescentibus et bibentibus vinum in domo fratris sui primogeniti,

<sup>19</sup> repente ventus vehemens irruit a regione deserti, et concussit quatuor angulos domus, quæ corruens oppressit liberos tuos, et mortui sunt: et effugi ego solus, ut nuntiarem tibi.

<sup>20</sup> Tunc surrexit Job, et scidit vestimenta sua: et tonso capite, corruens in terram, adoravit,

<sup>21</sup> et dixit: Nudus egressus sum de utero matris meæ, et nudus revertar illuc. Dominus dedit, Dominus abstulit; sicut Domino placuit, ita factum est. Sit nomen Domini benedictum.

<sup>22</sup> In omnibus his non peccavit Job labiis suis, neque stultum quid contra Deum locutus est.



## CAPUT II

*Satan, a permissione Dei, caedit Job cum ulceribus a capite ad pes: patientia ejus adhoc est invicta.*

**F**actum est autem, cum quadam die venissent filii Dei, et starent coram Domino, venisset quoque Satan inter eos, et staret in conspectu ejus,

<sup>2</sup> ut diceret Dominus ad Satan: Unde venis? Qui respondens ait: Circuivi terram, et perambulavi eam.

<sup>3</sup> Et dixit Dominus ad Satan: Numquid considerasti servum meum Job, quod non sit ei similis in terra, vir simplex et rectus, ac timens Deum, et recedens a malo, et adhuc retinens innocentiam? Tu autem commovisti me adversus eum, ut affligerem eum frustra.

<sup>4</sup> Cui respondens Satan, ait: Pellem pro pelle, et cuncta quæ habet homo dabit pro anima sua;

<sup>5</sup> alioquin mitte manum tuam, et tange os ejus et carnem, et tunc videbis quod in faciem benedicat tibi.

<sup>6</sup> Dixit ergo Dominus ad Satan: Ecce in manu tua est: verumtamen animam illius serva.

<sup>7</sup> Egressus igitur Satan a facie Domini, percussit Job ulcere pessimo, a planta pedis usque ad verticem ejus;

<sup>8</sup> qui testa saniem radebat, sedens in sterquilinio.

<sup>9</sup> Dixit autem illi uxor sua: Adhuc tu permanes in simplicitate tua? Benedic Deo, et morere.

<sup>10</sup> Qui ait ad illam: Quasi una de stultis mulieribus locuta es: si bona suscepimus de manu Dei, mala quare non suscipiamus? In omnibus his non peccavit Job labiis suis.

<sup>11</sup> Igitur audientes tres amici Job omne malum quod accidisset ei, venerunt singuli de loco suo, Eliphaz Themanites, et Baldad Suhites, et Sophar Naamathites. Conduxerant enim ut pariter venientes visitarent eum, et consolarentur.

<sup>12</sup> Cumque elevassent procul oculos suos, non cognoverunt eum, et exclamantes ploraverunt, scissisque vestibus sparserunt pulverem super caput suum in cælum.

<sup>13</sup> Et sederunt cum eo in terra septem diebus et septem noctibus: et nemo lo-

## CHAPTER 2

*Satan, by God's permission, striketh Job with ulcers from head to foot: his patience is still invincible.*

**A**nd it came to pass, when on a certain day the sons of God came, and stood before the Lord, and Satan came amongst them, and stood in his sight,

<sup>2</sup> That the Lord said to Satan: Whence comest thou? And he answered, and said: I have gone round about the earth, and walked through it.

<sup>3</sup> And the Lord said to Satan: Hast thou considered my servant, Job, that there is none like him in the earth, a man simple and upright, and fearing God, and avoiding evil, and still keeping his innocence? But thou hast moved me against him, that I should afflict him without cause.

<sup>4</sup> And Satan answered, and said: Skin for skin; and all that a man hath, he will give for his life:

<sup>5</sup> But put forth thy hand, and touch his bone and his flesh, and then thou shalt see that he will bless thee to thy face.

<sup>6</sup> And the Lord said to Satan: Behold, he is in thy hand, but yet save his life.

<sup>7</sup> So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head:

<sup>8</sup> And he took a potsherd and scraped the corrupt matter, sitting on a dunghill.

<sup>9</sup> And his wife said to him: Dost thou still continue in thy simplicity? Bless God and die.

<sup>10</sup> And he said to her: Thou hast spoken like one of the foolish women: If we have received good things at the hand of God, why should we not receive evil? In all these things Job did not sin with his lips.

<sup>11</sup> Now when Job's three friends heard all the evil that had befallen him, they came everyone from his own place, Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite. For they had made an appointment to come together and visit him, and comfort him.

<sup>12</sup> And when they had lifted up their eyes afar off, they knew him not, and crying out, they wept, and rending their garments, they sprinkled dust upon their heads toward heaven.

<sup>13</sup> And they sat with him on the ground seven days and seven nights and no man

spoke to him a word: for they saw that his grief was very great.

## CHAPTER 3

*Job expresses his sense of the miseries of man's life, by cursing the day of his birth.*

**A**fter this, Job opened his mouth, and cursed his day,

<sup>2</sup> And he said:

<sup>3</sup> Let the day perish wherein I was born, and the night in which it was said: A man child is conceived.

<sup>4</sup> Let that day be turned into darkness, let not God regard it from above, and let not the light shine upon it.

<sup>5</sup> Let darkness, and the shadow of death, cover it, let a mist overspread it, and let it be wrapped up in bitterness.

<sup>6</sup> Let a darksome whirlwind seize upon that night, let it not be counted in the days of the year, nor numbered in the months.

<sup>7</sup> Let that night be solitary, and not worthy of praise.

<sup>8</sup> Let them curse it who curse the day, who are ready to raise up a leviathan:

<sup>9</sup> Let the stars be darkened with the mist thereof: let it expect light, and not see it, nor the rising of the dawning of the day:

<sup>10</sup> Because it shut not up the doors of the womb that bore me, nor took away evils from my eyes.

<sup>11</sup> Why did I not die in the womb? Why did I not perish when I came out of the belly?

<sup>12</sup> Why received upon the knees? Why suckled at the breasts?

<sup>13</sup> For now I should have been asleep and still, and should have rest in my sleep:

<sup>14</sup> With kings and consuls of the earth, who build themselves solitudes:

<sup>15</sup> Or with princes, that possess gold, and fill their houses with silver:

<sup>16</sup> Or as a hidden untimely birth, I should not be; or as they that, being conceived, have not seen the light.

<sup>17</sup> There the wicked cease from tumult, and there the wearied in strength are at rest.

<sup>18</sup> And they sometime bound together without disquiet, have not heard the voice of the oppressor.

<sup>19</sup> The small and great are there, and

quebatur ei verbum: videbant enim dolorem esse vehementem.

## CAPUT III

*Sonit Job sensum ejus miseriarum hominis vitæ, a die ortus sui maledicente.*

**P**ost hæc aperuit Job os suum, et maledixit diei suo,

<sup>2</sup> et locutus est:

<sup>3</sup> Pereat dies in qua natus sum, et nox in qua dictum est: Conceptus est homo.

<sup>4</sup> Dies ille vertatur in tenebras: non requirat eum Deus desuper, et non illustretur lumine.

<sup>5</sup> Obscurent eum tenebræ et umbra mortis; occupet eum caligo, et involvatur amaritudine.

<sup>6</sup> Noctem illam tenebrosus turbo possideat; non computetur in diebus anni, nec numeretur in mensibus.

<sup>7</sup> Sit nox illa solitaria, nec laude digna.

<sup>8</sup> Maledicant ei qui maledicunt diei, qui parati sunt suscitare Leviathan.

<sup>9</sup> Obtenebrentur stellæ caligine ejus; expectet lucem, et non videat, nec ortum surgentis auroræ.

<sup>10</sup> Quia non conclusit ostia ventris qui portavit me, nec abstulit mala ab oculis meis.

<sup>11</sup> Quare non in vulva mortuus sum? egressus ex utero non statim perii?

<sup>12</sup> Quare exceptus genibus? Cur lactatus uberibus?

<sup>13</sup> Nunc enim dormiens silerem, et somno meo requiescerem

<sup>14</sup> cum regibus et consulibus terræ, qui ædificant sibi solitudines;

<sup>15</sup> aut cum principibus qui possident aurum, et replent domos suas argento;

<sup>16</sup> aut sicut abortivum absconditum non subsisterem, vel qui concepti non viderunt lucem.

<sup>17</sup> Ibi impii cessaverunt a tumultu, et ibi requieverunt fessi robore.

<sup>18</sup> Et quondam vincti pariter sine molestia, non audierunt vocem exactoris.

<sup>19</sup> Parvus et magnus ibi sunt, et servus

liber a domino suo.

<sup>20</sup> Quare misero data est lux, et vita his qui in amaritudine animæ sunt:

<sup>21</sup> qui expectant mortem, et non venit, quasi effodientes thesaurum;

<sup>22</sup> gaudentque vehementer cum inveniunt sepulchrum?

<sup>23</sup> Viro cujus abscondita est via et circumdedit eum Deus tenebris?

<sup>24</sup> Antequam comedam, suspiro; et tamquam inundantes aquæ, sic rugitus meus:

<sup>25</sup> quia timor quem timebam evenit mihi, et quod verebar accidit.

<sup>26</sup> Nonne dissimulavi? nonne silui? nonne quievi? et venit super me indignatio.

#### CAPUT IV

*Eliphaz accusat Job impatientiæ, et fingit Deum numquam esse affligere candidos.*

**R**espondens autem Eliphaz Themanites, dixit:

<sup>2</sup> Si cœperimus loqui tibi, forsitan moleste accipies; sed conceptum sermonem tenere quis poterit?

<sup>3</sup> Ecce docuisti multos, et manus lassas roborasti;

<sup>4</sup> vacillantes confirmaverunt sermones tui, et genua tremantia confortasti.

<sup>5</sup> Nunc autem venit super te plaga, et defecisti; tetigit te, et conturbatus es.

<sup>6</sup> Ubi est timor tuus, fortitudo tua, patientia tua, et perfectio viarum tuarum?

<sup>7</sup> Recordare, obsecro te, quis umquam innocens periit? aut quando recti deleti sunt?

<sup>8</sup> Quin potius vidi eos qui operantur iniquitatem, et seminant dolores, et metunt eos,

<sup>9</sup> flante Deo perisse, et spiritu iræ ejus esse consumptos.

<sup>10</sup> Rugitus leonis, et vox lænæ, et dentes catulorum leonum contriti sunt.

<sup>11</sup> Tigris periit, eo quod non haberet prædam, et catuli leonis dissipati sunt.

<sup>12</sup> Porro ad me dictum est verbum absconditum, et quasi furtive suscepit au-

the servant is free from his master.

<sup>20</sup> Why is light given to him that is in misery, and life to them that are in bitterness of soul?

<sup>21</sup> That look for death, and it cometh not, as they that dig for a treasure:

<sup>22</sup> And they rejoice exceedingly when they have found the grave?

<sup>23</sup> To a man whose way is hidden, and God hath surrounded him with darkness?

<sup>24</sup> Before I eat I sigh: and as overflowing waters, so is my roaring:

<sup>25</sup> For the fear which I feared, hath come upon me: and that which I was afraid of, hath befallen me.

<sup>26</sup> Have I not dissembled? Have I not kept silence? Have I not been quiet? And indignation is come upon me.

#### CHAPTER 4

*Eliphaz charges Job with impatience, and pretends that God never afflicts the innocent.*

**T**hen Eliphaz, the Themanite, answered, and said:

<sup>2</sup> If we begin to speak to thee, perhaps thou wilt take it ill; but who can withhold the words he hath conceived?

<sup>3</sup> Behold thou hast taught many, and thou hast strengthened the weary hands:

<sup>4</sup> Thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees:

<sup>5</sup> But now the scourge is come upon thee, and thou faintest: It hath touched thee, and thou art troubled.

<sup>6</sup> Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways?

<sup>7</sup> Remember, I pray thee, who ever perished being innocent? Or when were the just destroyed?

<sup>8</sup> On the contrary, I have seen those who work iniquity, and sow sorrows, and reap them,

<sup>9</sup> Perishing by the blast of God, and consumed by the spirit of his wrath.

<sup>10</sup> The roaring of the lion, and the voice of the lioness, and the teeth of the whelps of lions, are broken:

<sup>11</sup> The tiger hath perished for want of prey, and the young lions are scattered abroad.

<sup>12</sup> Now there was a word spoken to me in private, and my ears by stealth, as it

were, received the veins of its whisper.

<sup>13</sup> In the horror of a vision by night, when deep sleep is wont to hold men,

<sup>14</sup> Fear seized upon me, and trembling, and all my bones were affrighted:

<sup>15</sup> And when a spirit passed before me, the hair of my flesh stood up.

<sup>16</sup> There stood one whose countenance I knew not, an image before my eyes, and I heard the voice, as it were, of a gentle wind.

<sup>17</sup> Shall man be justified in comparison of God, or shall a man be more pure than his maker?

<sup>18</sup> Behold, they that serve him are not steadfast, and in his angels he found wickedness:

<sup>19</sup> How much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth?

<sup>20</sup> From morning till evening they shall be cut down: and because no one understandeth, they shall perish forever.

<sup>21</sup> And they that shall be left, shall be taken away from them: they shall die, and not in wisdom.

## CHAPTER 5

*Eliphaz proceeds in his charge, and exhorts Job to acknowledge his sins.*

**C**all now, if there be any that will answer thee, and turn to some of the saints.

<sup>2</sup> Anger indeed killeth the foolish, and envy slayeth the little one.

<sup>3</sup> I have seen a fool with a strong root, and I cursed his beauty immediately.

<sup>4</sup> His children shall be far from safety, and shall be destroyed in the gate, and there shall be none to deliver them.

<sup>5</sup> Whose harvest the hungry shall eat, and the armed man shall take him by violence, and the thirsty shall drink up his riches.

<sup>6</sup> Nothing upon earth is done without a cause, and sorrow doth not spring out of the ground.

<sup>7</sup> Man is born to labor, and the bird to fly.

<sup>8</sup> Wherefore I will pray to the Lord, and address my speech to God:

<sup>9</sup> Who doth great things, and unsearchable and wonderful things with-

ris mea venas susurri ejus.

<sup>13</sup> In horrore visionis nocturnæ, quando solet sopor occupare homines,

<sup>14</sup> pavor tenuit me, et tremor, et omnia ossa mea perterrita sunt;

<sup>15</sup> et cum spiritus, me præsentē, transiret, inhorruerunt pili carnis meæ.

<sup>16</sup> Stetit quidam, cuius non agnoscebam vultum, imago coram oculis meis, et vocem quasi auræ lenis audivi.

<sup>17</sup> Numquid homo, Dei comparatione, justificabitur? aut factore suo purior erit vir?

<sup>18</sup> Ecce qui serviunt ei, non sunt stabiles, et in angelis suis reperit pravitatem;

<sup>19</sup> quanto magis hi qui habitant domos luteas, qui terrenum habent fundamentum, consumentur velut a tineas?

<sup>20</sup> De mane usque ad vesperam succidentur; et quia nullus intelligit, in æternum peribunt.

<sup>21</sup> Qui autem reliqui fuerint, auferentur ex eis; morientur, et non in sapientia.

## CAPUT V

*Eliphaz in accusationem suam procedit, et exhortat Job peccata sua agnoscere.*

**V**oca ergo, si est qui tibi respondeat, et ad aliquem sanctorum convertere.

<sup>2</sup> Vere stultum interficit iracundia, et parvulum occidit invidia.

<sup>3</sup> Ego vidi stultum firma radice, et maledixi pulchritudini ejus statim.

<sup>4</sup> Longe fient filii ejus a salute, et conterentur in porta, et non erit qui eruat.

<sup>5</sup> Cujus messem famelicus comedet, et ipsum rapiet armatus, et bibent sitiētes divitias ejus.

<sup>6</sup> Nihil in terra sine causa fit, et de humo non oritur dolor.

<sup>7</sup> Homo nascitur ad laborem, et avis ad volatum.

<sup>8</sup> Quam ob rem ego deprecabor Dominum, et ad Deum ponam eloquium meum:

<sup>9</sup> qui facit magna et inscrutabilia, et mirabilia absque numero;

<sup>10</sup> qui dat pluviam super faciem terræ,  
et irrigat aquis universa;

<sup>11</sup> qui ponit humiles in sublime, et  
mœrentes erigit sospitate;

<sup>12</sup> qui dissipat cogitationes maligno-  
rum, ne possint implere manus eorum  
quod cœperant;

<sup>13</sup> qui apprehendit sapientes in astutia  
eorum, et consilium pravorum dissipat.

<sup>14</sup> Per diem incurrent tenebras, et qua-  
si in nocte, sic palpabunt in meridie.

<sup>15</sup> Porro salvum faciet egenum a gladio  
oris eorum, et de manu violenti pauperem.

<sup>16</sup> Et erit egeno spes; iniquitas autem  
contrahet os suum.

<sup>17</sup> Beatus homo qui corripitur a Deo: in-  
crepationem ergo Domini ne reprobes:

<sup>18</sup> quia ipse vulnerat, et medetur; per-  
cutit, et manus ejus sanabunt.

<sup>19</sup> In sex tribulationibus liberabit te, et  
in septima non tanget te malum.

<sup>20</sup> In fame eruet te de morte, et in bello  
de manu gladii.

<sup>21</sup> A flagello linguæ absconderis, et non  
timebis calamitatem cum venerit.

<sup>22</sup> In vastitate et fame ridebis, et bes-  
tias terræ non formidabis.

<sup>23</sup> Sed cum lapidibus regionum pac-  
tum tuum, et bestiæ terræ pacificæ  
erunt tibi.

<sup>24</sup> Et scies quod pacem habeat taber-  
naculum tuum; et visitans speciem  
tuam, non peccabis.

<sup>25</sup> Scies quoque quoniam multiplex  
erit semen tuum, et progenies tua quasi  
herba terræ.

<sup>26</sup> Ingredieris in abundantia sepul-  
chrum, sicut infertur acervus tritici in  
tempore suo.

<sup>27</sup> Ecce hoc, ut investigavimus, ita est:  
quod auditum, mente pertracta.

## CAPUT VI

*Continet Job innocentiam suam, et  
queritur amicorum suorum.*

out number:

<sup>10</sup> Who giveth rain upon the face of the  
earth, and watereth all things with wa-  
ters:

<sup>11</sup> Who setteth up the humble on high,  
and comforteth with health those that  
mourn.

<sup>12</sup> Who bringeth to nought the designs  
of the malignant, so that their hands can-  
not accomplish what they had begun:

<sup>13</sup> Who catcheth the wise in their craft-  
iness, and disappointeth the counsel of  
the wicked:

<sup>14</sup> They shall meet with darkness in  
the day, and grope at noonday as in the  
night.

<sup>15</sup> But he shall save the needy from the  
sword of their mouth, and the poor from  
the hand of the violent.

<sup>16</sup> And to the needy there shall be hope,  
but iniquity shall draw in her mouth.

<sup>17</sup> Blessed is the man whom God cor-  
recteth: refuse not, therefore, the chas-  
tising of the Lord.

<sup>18</sup> For he woundeth, and cureth: he  
striketh, and his hands shall heal.

<sup>19</sup> In six troubles he shall deliver thee,  
and in the seventh, evil shall not touch  
thee.

<sup>20</sup> In famine he shall deliver thee from  
death; and in battle, from the hand of the  
sword.

<sup>21</sup> Thou shalt be hidden from the  
scourge of the tongue: and thou shalt not  
fear calamity when it cometh.

<sup>22</sup> In destruction and famine thou shalt  
laugh: and thou shalt not be afraid of the  
beasts of the earth.

<sup>23</sup> But thou shalt have a covenant with  
the stones of the lands, and the beasts of  
the earth shall be at peace with thee.

<sup>24</sup> And thou shalt know that thy taber-  
nacle is in peace, and visiting thy beauty,  
thou shalt not sin.

<sup>25</sup> Thou shalt know also that thy seed  
shall be multiplied, and thy offspring  
like the grass of the earth.

<sup>26</sup> Thou shalt enter into the grave  
in abundance, as a heap of wheat is  
brought in its season.

<sup>27</sup> Behold, this is even so, as we have  
searched out: which thou having heard,  
consider it thoroughly in thy mind.

## CHAPTER 6

*Job maintains his innocence, and  
complains of his friends.*

**B**ut Job answered, and said:  
<sup>2</sup> O that my sins, whereby I have deserved wrath, and the calamity that I suffer, were weighed in a balance.

<sup>3</sup> As the sand of the sea, this would appear heavier: therefore, my words are full of sorrow:

<sup>4</sup> For the arrows of the Lord are in me, the rage whereof drinketh up my spirit, and the terrors of the Lord war against me.

<sup>5</sup> Will the wild ass bray when he hath grass? Or will the ox low when he standeth before a full manger?

<sup>6</sup> Or can an unsavory thing be eaten, that is not seasoned with salt? Or can a man taste that which, when tasted, bringeth death?

<sup>7</sup> The things which before my soul would not touch, now, through anguish, are my meats.

<sup>8</sup> Who will grant that my request may come: and that God may give me what I look for?

<sup>9</sup> And that he that hath begun may destroy me, that he may let loose his hand, and cut me off?

<sup>10</sup> And that this may be my comfort, that afflicting me with sorrow, he spare not, nor I contradict the words of the Holy One.

<sup>11</sup> For what is my strength, that I can hold out? Or what is my end, that I should keep patience?

<sup>12</sup> My strength is not the strength of stones, nor is my flesh of brass.

<sup>13</sup> Behold there is no help for me in myself, and my familiar friends also are departed from me.

<sup>14</sup> He that taketh away mercy from his friend, forsaketh the fear of the Lord.

<sup>15</sup> My brethren have passed by me, as the torrent that passeth swiftly in the valleys.

<sup>16</sup> They that fear the hoary frost, the snow shall fall upon them.

<sup>17</sup> At the time when they shall be scattered they shall perish: and after it groweth hot, they shall be melted out of their place.

<sup>18</sup> The paths of their steps are entangled: they shall walk in vain, and shall perish.

<sup>19</sup> Consider the paths of Thema, the ways of Saba, and wait a little while.

<sup>20</sup> They are confounded, because I have hoped: they are come also even unto me,

**R**espondens autem Job, dixit:  
<sup>2</sup> Utinam appenderentur peccata mea quibus iram merui, et calamitas quam patior, in statera!

<sup>3</sup> Quasi arena maris hæc gravior appareret; unde et verba mea dolore sunt plena:

<sup>4</sup> quia sagittæ Domini in me sunt, quarum indignatio ebibit spiritum meum, et terrores Domini militant contra me.

<sup>5</sup> Numquid rugiet onager cum habuerit herbam? Aut mugiet bos cum ante præsepe plenum steterit?

<sup>6</sup> Aut poterit comedi insulsum, quod non est sale conditum? Aut potest aliquis gustare quod gustatum affert mortem?

<sup>7</sup> Quæ prius nolebat tangere anima mea, nunc, præ angustia, cibi mei sunt.

<sup>8</sup> Quis det ut veniat petitio mea, et quod expecto tribuat mihi Deus?

<sup>9</sup> Et qui cœpit, ipse me conterat; solvat manum suam, et succidat me?

<sup>10</sup> Et hæc mihi sit consolatio, ut affligens me dolore, non parcat, nec contradicam sermonibus Sancti.

<sup>11</sup> Quæ est enim fortitudo mea, ut sustineam? Aut quis finis meus, ut patienter agam?

<sup>12</sup> Nec fortitudo lapidum fortitudo mea, nec caro mea ænea est.

<sup>13</sup> Ecce non est auxilium mihi in me, et necessarii quoque mei recesserunt a me.

<sup>14</sup> Qui tollit ab amico suo misericordiam, timorem Domini derelinquit.

<sup>15</sup> Fratres mei præterierunt me, sicut torrens qui raptim transit in convallibus.

<sup>16</sup> Qui timent pruinam, irruet super eos nix.

<sup>17</sup> Tempore quo fuerint dissipati, peribunt; et ut incaluerit, solventur de loco suo.

<sup>18</sup> Involutæ sunt semitæ gressuum eorum; ambulabunt in vacuum, et peribunt.

<sup>19</sup> Considerate semitas Thema, itinera Saba, et expectate paulisper.

<sup>20</sup> Confusi sunt, quia speravi: venerunt quoque usque ad me, et pu-

dore cooperti sunt.

<sup>21</sup> Nunc venistis; et modo videntes plagam meam, timetis.

<sup>22</sup> Numquid dixi: Afferte mihi, et de substantia vestra donate mihi?

<sup>23</sup> Vel: Liberate me de manu hostis, et de manu robustorum eruite me?

<sup>24</sup> Docete me, et ego tacebo: et si quid forte ignoravi, instruite me.

<sup>25</sup> Quare detraxistis sermonibus veritatis, cum e vobis nullus sit qui possit arguere me?

<sup>26</sup> Ad increpandum tantum eloquia concinnatis, et in ventum verba profertis.

<sup>27</sup> Super pupillum irruitis, et subvertere nitimini amicum vestrum.

<sup>28</sup> Verumtamen quod cœpistis explete: præbete aurem, et videte an mentiar.

<sup>29</sup> Respondete, obsecro, absque contentione; et loquentes id quod justum est, iudicate.

<sup>30</sup> Et non invenietis in lingua mea iniquitatem, nec in faucibus meis stultitia personabit.

## CAPUT VII

*Edat Job miserias vitæ hominis: aditque se ad Deum.*

**M**ilitia est vita hominis super terram, et sicut dies mercenarii dies ejus.

<sup>2</sup> Sicut servus desiderat umbram, et sicut mercenarius præstolatur finem operis sui,

<sup>3</sup> sic et ego habui menses vacuos, et noctes laboriosas enumeravi mihi.

<sup>4</sup> Si dormiero, dicam: Quando consurgam? et rursum expectabo vesperam, et replebor doloribus usque ad tenebras.

<sup>5</sup> Induta est caro mea putredine, et sordibus pulveris cutis mea aruit et contracta est.

<sup>6</sup> Dies mei velocius transierunt quam a texente tela succiditur, et consumpti sunt absque ulla spe.

<sup>7</sup> Memento quia ventus est vita mea, et non revertetur oculus meus ut videat bona.

<sup>8</sup> Nec aspiciet me visus hominis; oculi tui in me, et non subsistam.

<sup>9</sup> Sicut consumitur nubes, et pertran-

and are covered with shame.

<sup>21</sup> Now you are come: and now, seeing my affliction, you are afraid.

<sup>22</sup> Did I say: Bring to me, and give me of your substance?

<sup>23</sup> Or deliver me from the hand of the enemy, and rescue me out of the hand of the mighty?

<sup>24</sup> Teach me, and I will hold my peace: and if I have been ignorant of anything, instruct me.

<sup>25</sup> Why have you detracted the words of truth, whereas there is none of you that can reprove me?

<sup>26</sup> You dress up speeches only to rebuke, and you utter words to the wind.

<sup>27</sup> You rush in upon the fatherless, and you endeavor to overthrow your friend.

<sup>28</sup> However, finish what you have begun: give ear and see whether I lie.

<sup>29</sup> Answer, I beseech you, without contention: and speaking that which is just, judge ye.

<sup>30</sup> And you shall not find iniquity in my tongue, neither shall folly sound in my mouth.

## CHAPTER 7

*Job declares the miseries of man's life: and addresses himself to God.*

**T**he life of man upon earth is a warfare, and his days are like the days of a hireling.

<sup>2</sup> As a servant longeth for the shade, as the hireling looketh for the end of his work;

<sup>3</sup> So I also have had empty months, and have numbered to myself wearisome nights.

<sup>4</sup> If I lie down to sleep, I shall say: When shall I rise? And again, I shall look for the evening, and shall be filled with sorrows even till darkness.

<sup>5</sup> My flesh is clothed with rottenness and the filth of dust; my skin is withered and drawn together.

<sup>6</sup> My days have passed more swiftly than the web is cut by the weaver, and are consumed without any hope.

<sup>7</sup> Remember that my life is but wind, and my eye shall not return to see good things.

<sup>8</sup> Nor shall the sight of man behold me: thy eyes are upon me, and I shall be no more.

<sup>9</sup> As a cloud is consumed, and passeth

away: so he that shall go down to hell shall not come up.

<sup>10</sup> Nor shall he return any more into his house, neither shall his place know him any more.

<sup>11</sup> Wherefore, I will not spare my mouth, I will speak in the affliction of my spirit: I will talk with the bitterness of my soul.

<sup>12</sup> Am I a sea, or a whale, that thou hast enclosed me in a prison?

<sup>13</sup> If I say: My bed shall comfort me, and I shall be relieved, speaking with myself on my couch:

<sup>14</sup> Thou wilt frighten me with dreams, and terrify me with visions.

<sup>15</sup> So that my soul rather chooseth hanging, and my bones death.

<sup>16</sup> I have done with hope, I shall now live no longer: spare me, for my days are nothing.

<sup>17</sup> What is a man, that thou shouldst magnify him or why dost thou set thy heart upon him?

<sup>18</sup> Thou visitest him early in the morning, and thou provest him suddenly.

<sup>19</sup> How long wilt thou not spare me, nor suffer me to swallow down my spittle?

<sup>20</sup> I have sinned: what shall I do to thee, O keeper of men? Why hast thou set me opposite to thee, and I am become burdensome to myself?

<sup>21</sup> Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.

#### CHAPTER 8

*Baldad, under pretence of defending the justice of God, accuses Job, and exhorts him to return to God.*

**T**hen Baldad the Suhite, answered, and said:

<sup>2</sup> How long wilt thou speak these things, and how long shall the words of thy mouth be like a strong wind?

<sup>3</sup> Doth God pervert judgment, or doth the Almighty overthrow that which is just?

<sup>4</sup> Although thy children have sinned against him, and he hath left them in the hand of their iniquity:

<sup>5</sup> Yet if thou wilt arise early to God, and wilt beseech the Almighty:

sit, sic qui descenderit ad inferos, non ascendet.

<sup>10</sup> Nec revertetur ultra in domum suam, neque cognoscet eum amplius locus ejus.

<sup>11</sup> Quapropter et ego non parcam ori meo: loquar in tribulatione spiritus mei; confabulabor cum amaritudine animæ meæ.

<sup>12</sup> Numquid mare ego sum, aut cetus, quia circumdedisti me carcere?

<sup>13</sup> Si dixerò: Consolabitur me lectulus meus, et relevabor loquens mecum in strato meo:

<sup>14</sup> terrebis me per somnia, et per visiones horrore concuties.

<sup>15</sup> Quam ob rem elegit suspendium anima mea, et mortem ossa mea.

<sup>16</sup> Desperavi, nequaquam ultra jam vivam: parce mihi, nihil enim sunt dies mei.

<sup>17</sup> Quid est homo, quia magnificas eum? Aut quid apponis erga eum cor tuum?

<sup>18</sup> Visitas eum diluculo, et subito probas illum.

<sup>19</sup> Usquequo non parcis mihi, nec dimittis me ut glutiam salivam meam?

<sup>20</sup> Peccavi; quid faciam tibi, o custos hominum? Quare posuisti me contrarium tibi, et factus sum mihimetipsi gravis?

<sup>21</sup> Cur non tollis peccatum meum, et quare non auferis iniquitatem meam? Ecce nunc in pulvere dormiam, et si mane me quæsieris, non subsistam.

#### CAPUT VIII

*Baldad, in simulatione defendendi justitiam Dei, accusat Job, et eum exhortat ad Deum redire.*

**R**espondens autem Baldad Suhites, dixit:

<sup>2</sup> Usquequo loqueris talia, et spiritus multiplex sermones oris tui?

<sup>3</sup> Numquid Deus supplantat judicium? aut Omnipotens subvertit quod justum est?

<sup>4</sup> Etiam si filii tui peccaverunt ei, et dimisit eos in manu iniquitatis suæ:

<sup>5</sup> tu tamen si diluculo consurrexeris ad Deum, et Omnipotentem fueris deprecatus;



<sup>6</sup> si mundus et rectus incesseris, statim evigilabit ad te, et pacatum reddet habitaculum justitiæ tuæ,

<sup>7</sup> in tantum ut si priora tua fuerint parva, et novissima tua multiplicentur nimis.

<sup>8</sup> Interroga enim generationem pristinam, et diligenter investiga patrum memoriam:

<sup>9</sup> (hesterni quippe sumus, et ignoramus, quoniam sicut umbra dies nostri sunt super terram),

<sup>10</sup> et ipsi docebunt te, loquentur tibi, et de corde suo proferent eloquia.

<sup>11</sup> Numquid vivere potest scirpus absque humore? Aut crescere carectum sine aqua?

<sup>12</sup> Cum adhuc sit in flore, nec carpatur manu, ante omnes herbas arescit.

<sup>13</sup> Sic viæ omnium qui obliviscuntur Deum, et spes hypocritæ peribit.

<sup>14</sup> Non ei placebit vecordia sua, et sicut tela aranearum fiducia ejus.

<sup>15</sup> Innitetur super domum suam, et non stabit; fulciet eam, et non consurget.

<sup>16</sup> Humectus videtur antequam veniat sol, et in ortu suo germen ejus egreditur.

<sup>17</sup> Super acervum petrarum radices ejus densabuntur, et inter lapides comorabitur.

<sup>18</sup> Si absorbuerit eum de loco suo, negabit eum, et dicet: Non novi te.

<sup>19</sup> Hæc est enim lætitia viæ ejus, ut rursum de terra alii germinetur.

<sup>20</sup> Deus non projiciet simplicem, nec porriget manum malignis,

<sup>21</sup> donec impleatur risu os tuum, et labia tua júbilo.

<sup>22</sup> Qui oderunt te induentur confusione, et tabernaculum impiorum non subsistet.

### CAPUT IX

*Job Dei agnoscit justitiam: sed Is affligit candidos saepe.*

**E**t respondens Job, ait:  
<sup>2</sup> Vere scio quod ita sit, et quod non justificetur homo compositus Deo.

<sup>6</sup> If thou wilt walk clean and upright, he will presently awake unto thee, and will make the dwelling of thy justice peaceable:

<sup>7</sup> In so much, that if thy former things were small thy latter things would be multiplied exceedingly.

<sup>8</sup> For inquire of the former generation, and search diligently into the memory of the fathers:

<sup>9</sup> (For we are but of yesterday, and are ignorant that our days upon earth are but a shadow):

<sup>10</sup> And they shall teach thee: they shall speak to thee, and utter words out of their hearts.

<sup>11</sup> Can the rush be green without moisture? Or sedge bush grow without water?

<sup>12</sup> When it is yet in flower, and is not plucked up with the hand, it withereth before all herbs.

<sup>13</sup> Even so are the ways of all that forget God, and the hope of the hypocrite shall perish:

<sup>14</sup> His folly shall not please him, and his trust shall be like the spider's web.

<sup>15</sup> He shall lean upon his house, and it shall not stand: he shall prop it up, and it shall not rise:

<sup>16</sup> He seemeth to have moisture before the sun cometh; and at his rising, his blossom shall shoot forth.

<sup>17</sup> His roots shall be thick upon a heap of stones; and among the stones he shall abide.

<sup>18</sup> If one swallow him up out of his place, he shall deny him, and shall say: I know thee not.

<sup>19</sup> For this is the joy of his way, that others may spring again out of the earth.

<sup>20</sup> God will not cast away the simple, nor reach out his hand to the evil doer:

<sup>21</sup> Until thy mouth be filled with laughter, and thy lips with rejoicing.

<sup>22</sup> They that hate thee, shall be clothed with confusion: and the dwelling of the wicked shall not stand.

### CHAPTER 9

*Job acknowledges God's justice: although He often afflicts the innocent.*

**A**nd Job answered, and said:  
<sup>2</sup> Indeed I know it is so, and that man cannot be justified, compared with God.

<sup>5</sup> If he will contend with him, he cannot answer him one for a thousand.

<sup>4</sup> He is wise in heart, and mighty in strength: who hath resisted him, and hath had peace?

<sup>5</sup> Who hath removed mountains, and they whom he overthrew in his wrath, knew it not.

<sup>6</sup> Who shaketh the earth out of her place, and the pillars thereof tremble.

<sup>7</sup> Who commandeth the sun, and it riseth not: and shutteth up the stars, as it were, under a seal:

<sup>8</sup> Who alone spreadeth out the heavens, and walketh upon the waves of the sea.

<sup>9</sup> Who maketh Arcturus, and Orion, and Hyades, and the inner parts of the south.

<sup>10</sup> Who doth things great and incomprehensible, and wonderful, of which there is no number.

<sup>11</sup> If he come to me, I shall not see him: if he depart, I shall not understand.

<sup>12</sup> If he examine on a sudden, who shall answer him? Or who can say: Why dost thou so?

<sup>13</sup> God, whose wrath no man can resist, and under whom they stoop that bear up the world.

<sup>14</sup> What am I then, that I should answer him, and have words with him?

<sup>15</sup> I, who although I should have any just thing, would not answer, but would make supplication to my judge.

<sup>16</sup> And if he should hear me when I call, I should not believe that he had heard my voice.

<sup>17</sup> For he shall crush me in a whirlwind, and multiply my wounds even without cause.

<sup>18</sup> He alloweth not my spirit to rest, and he filleth me with bitterness.

<sup>19</sup> If strength be demanded, he is most strong: if equity of judgment, no man dare bear witness for me.

<sup>20</sup> If I would justify myself, my own mouth shall condemn me: if I would show myself innocent, he shall prove me wicked.

<sup>21</sup> Although I should be simple, even this my soul shall be ignorant of, and I shall be weary of my life.

<sup>22</sup> One thing there is that I have spoken, both the innocent and the wicked he consumeth.

<sup>23</sup> If he scourge, let him kill at once, and not laugh at the pains of the innocent.

<sup>5</sup> Si voluerit contendere cum eo, non poterit ei respondere unum pro mille.

<sup>4</sup> Sapiens corde est, et fortis robore: quis restitit ei, et pacem habuit?

<sup>5</sup> Qui transtulit montes, et nescierunt hi quos subvertit in furore suo.

<sup>6</sup> Qui commovet terram de loco suo, et columnæ ejus concutiuntur.

<sup>7</sup> Qui præcipit soli, et non oritur, et stellas claudit quasi sub signaculo.

<sup>8</sup> Qui extendit cælos solus, et graditur super fluctus maris.

<sup>9</sup> Qui facit Arcturum et Oriona, et Hyadas et interiora austri.

<sup>10</sup> Qui facit magna, et incomprehensibilia, et mirabilia, quorum non est numerus.

<sup>11</sup> Si venerit ad me, non videbo eum; si aberit, non intelligam.

<sup>12</sup> Si repente interroget, quis respondebit ei? Vel quis dicere potest: Cur ita facis?

<sup>13</sup> Deus, cujus iræ nemo resistere potest, et sub quo curvantur qui portant orbem.

<sup>14</sup> Quantus ergo sum ego, ut respondeam ei, et loquar verbis meis cum eo?

<sup>15</sup> Qui, etiam si habuero quippiam justum, non respondebo: sed meum iudicem deprecabor.

<sup>16</sup> Et cum invocantem exaudierit me, non credo quod audierit vocem meam.

<sup>17</sup> In turbine enim conteret me, et multiplicabit vulnera mea, etiam sine causa.

<sup>18</sup> Non concedit requiescere spiritum meum, et implet me amaritudinibus.

<sup>19</sup> Si fortitudo quæritur, robustissimus est; si æquitas iudicii, nemo audet pro me testimonium dicere.

<sup>20</sup> Si justificare me voluero, os meum condemnabit me; si innocentem ostendero, pravum me comprobabit.

<sup>21</sup> Etiam si simplex fuero, hoc ipsum ignorabit anima mea, et tædebit me vitæ meæ.

<sup>22</sup> Unum est quod locutus sum: et innocentem et impium ipse consumit.

<sup>23</sup> Si flagellat, occidat semel, et non de pœnis innocentum rideat.

24 Terra data est in manus impii, vul-tum iudicum ejus operit. Quod si non ille est, quis ergo est?

25 Dies mei velociores fuerunt cursore; fugerunt, et non viderunt bonum.

26 Pertransierunt quasi naves poma portantes; sicut aquila volans ad escam.

27 Cum dixero: Nequaquam ita lo-quar: commuto faciem meam, et dolore torqueor.

28 Verebar omnia opera mea, sciens quod non parceres delinquenti.

29 Si autem et sic impius sum, quare frustra laboravi?

30 Si lotus fuero quasi aquis nivis, et fulserint velut mundissimæ manus meæ,

31 tamen sordibus intinges me, et abominabuntur me vestimenta mea.

32 Neque enim viro qui similis mei est, respondebo; nec qui mecum in iudicio ex æquo possit audiri.

33 Non est qui utrumque valeat arguere, et ponere manum suam in ambobus.

34 Auferat a me virgam suam, et pavor ejus non me terreat.

35 Loquar, et non timebo eum; neque enim possum metuens respondere.

## CAPUT X

*Luget Job afflictiones suas et eriperi orat.*

**T**ædet animam meam vitæ meæ; dimittam adversum me eloquium meum, loquar in amaritudine animæ meæ.

2 Dicam Deo: Noli me condemnare; indica mihi cur me ita iudices.

3 Numquid bonum tibi videtur, si calumnieris me, et opprimas me opus manuum tuarum, et consilium impiorum adjuves?

4 Numquid oculi carnei tibi sunt? aut sicut videt homo, et tu videbis?

5 Numquid sicut dies hominis dies tui, et anni tui sicut humana sunt tempora,

6 ut quæras iniquitatem meam, et peccatum meum scruteris,

7 et scias quia nihil impium fecerim, cum sit nemo qui de manu tua possit eruere?

8 Manus tuæ fecerunt me, et plas-

24 The earth is given into the hand of the wicked, he covereth the face of the judges thereof: and if it be not he, who is it then?

25 My days have been swifter than a post: they have fled away and have not seen good.

26 They have passed by as ships carrying fruits, as an eagle flying to the prey.

27 If I say: I will not speak so: I change my face, and am tormented with sorrow.

28 I feared all my works, knowing that thou didst not spare the offender.

29 But if so also I am wicked, why have I labored in vain?

30 If I be washed, as it were, with snow waters, and my hands shall shine ever so clean:

31 Yet thou shalt plunge me in filth, and my garments shall abhor me.

32 For I shall not answer a man that is like myself: nor one that may be heard with me equally in judgment.

33 There is none that may be able to reprove both, and to put his hand between both.

34 Let him take his rod away from me, and let not his fear terrify me.

35 I will speak, and will not fear him: for I cannot answer while I am in fear.

## CHAPTER 10

*Job laments his afflictions and begs to be delivered.*

**M**y soul is weary of my life, I will let go my speech against myself, I will speak in the bitterness of my soul.

2 I will say to God: Do not condemn me: tell me why thou judgest me so?

3 Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked?

4 Hast thou eyes of flesh: or, shalt thou see as man seeth?

5 Are thy days as the days of man, and are thy years as the times of men:

6 That thou shouldst inquire after my iniquity, and search after my sin?

7 And shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand?

8 Thy hands have made me, and fash-

ioned me wholly round about, and dost thou thus cast me down headlong on a sudden?

<sup>9</sup> Remember, I beseech thee, that thou hast made me as the clay, and thou wilt bring me into dust again.

<sup>10</sup> Hast thou not milked me as milk, and curdled me like cheese?

<sup>11</sup> Thou hast clothed me with skin and flesh: thou hast put me together with bones and sinews:

<sup>12</sup> Thou hast granted me life and mercy, and thy visitation hath preserved my spirit.

<sup>13</sup> Although thou conceal these things in thy heart, yet I know that thou rememberest all things.

<sup>14</sup> If I have sinned, and thou hast spared me for an hour: why dost thou not suffer me to be clean from my iniquity?

<sup>15</sup> And if I be wicked, woe unto me: and if just, I shall not lift up my head, being filled with affliction and misery.

<sup>16</sup> And for pride thou wilt take me as a lioness, and returning, thou tormentest me wonderfully.

<sup>17</sup> Thou renewest thy witnesses against me, and multipliest thy wrath upon me, and pains war against me.

<sup>18</sup> Why didst thou bring me forth out of the womb? O that I had been consumed, that eye might not see me!

<sup>19</sup> I should have been as if I had not been, carried from the womb to the grave.

<sup>20</sup> Shall not the fewness of my days be ended shortly? Suffer me, therefore, that I may lament my sorrow a little:

<sup>21</sup> Before I go and return no more, to a land that is dark and covered with the mist of death:

<sup>22</sup> A land of misery and darkness, where the shadow of death, and no order, but everlasting horror dwelleth.

## CHAPTER 11

*Sophar reproves Job, for justifying himself, and invites him to repentance.*

**T**hen Sophar the Naamathite answered, and said:

<sup>2</sup> Shall not he that speaketh much, hear also? Or shall a man full of talk be justified?

<sup>3</sup> Shall men hold their peace to thee only? And when thou hast mocked oth-

maverunt me totum in circuitu: et sic repente præcipitas me?

<sup>9</sup> Memento, quæso, quod sicut lutum feceris me, et in pulverem reduces me.

<sup>10</sup> Nonne sicut lac mulsisti me, et sicut caseum me coagulasti?

<sup>11</sup> Pelle et carnibus vestisti me; ossibus et nervis compegisti me.

<sup>12</sup> Vitam et misericordiam tribuisti mihi, et visitatio tua custodivit spiritum meum.

<sup>13</sup> Licet hæc celes in corde tuo, tamen scio quia universorum meminervis.

<sup>14</sup> Si peccavi, et ad horam pepercisti mihi, cur ab iniquitate mea mundum me esse non pateris?

<sup>15</sup> Et si impius fuero, vae mihi est; et si justus, non levabo caput, saturatus afflictione et miseria.

<sup>16</sup> Et propter superbiam quasi læenam capies me, reversusque mirabiliter me crucias.

<sup>17</sup> Instauras testes tuos contra me, et multiplicas iram tuam adversum me, et pœnæ militant in me.

<sup>18</sup> Quare de vulva eduxisti me? Qui utinam consumptus essem, ne oculus me videret!

<sup>19</sup> Fuissem quasi non essem, de utero translatus ad tumulum.

<sup>20</sup> Numquid non paucitas dierum meorum finietur brevi? dimitte ergo me, ut plangam paululum dolorem meum,

<sup>21</sup> antequam vadam, et non revertar, ad terram tenebrosam, et opertam mortis caligine:

<sup>22</sup> terram miseræ et tenebrarum, ubi umbra mortis et nullus ordo, sed sempiternus horror inhabitat.

## CAPUT XI

*Culpat Sophar Job, propter ipsum adprobantem, et eum exhortat ad paenitentiam.*

**R**espondens autem Sophar Naamathites, dixit:

<sup>2</sup> Numquid qui multa loquitur, non et audiet? aut vir verbosus justificabitur?

<sup>3</sup> Tibi soli tacebunt homines? et cum ceteros irriseris, a nullo confutaberis?

<sup>4</sup> Dixisti enim: Purus est sermo meus, et mundus sum in conspectu tuo.

<sup>5</sup> Atque utinam Deus loqueretur tecum, et aperiret labia sua tibi,

<sup>6</sup> ut ostenderet tibi secreta sapientiæ, et quod multiplex esset lex ejus, et intellexeris quod multo minora exigaris ab eo, quam meretur iniquitas tua!

<sup>7</sup> Forsitan vestigia Dei comprehendes, et usque ad perfectum Omnipotentem reperies?

<sup>8</sup> Excelsior cælo est, et quid facies? profundior inferno, et unde cognosces?

<sup>9</sup> Longior terra mensura ejus, et latior mari.

<sup>10</sup> Si subverterit omnia, vel in unum coarctaverit, quis contradicet ei?

<sup>11</sup> Ipse enim novit hominum vanitatem; et videns iniquitatem, nonne considerat?

<sup>12</sup> Vir vanus in superbiam erigitur, et tamquam pullum onagri se liberum natum putat.

<sup>13</sup> Tu autem firmasti cor tuum, et expandisti ad eum manus tuas.

<sup>14</sup> Si iniquitatem quæ est in manu tua abstuleris a te, et non manserit in tabernaculo tuo injustitia,

<sup>15</sup> tunc levare poteris faciem tuam absque macula; et eris stabilis, et non timebis.

<sup>16</sup> Miseriæ quoque oblivisceris, et quasi aquarum quæ præterierunt recordaberis.

<sup>17</sup> Et quasi meridianus fulgor consurgit tibi ad vesperam; et cum te consumptum putaveris, orieris ut lucifer.

<sup>18</sup> Et habebis fiduciam, proposita tibi spe, et defossus securus dormies.

<sup>19</sup> Requiesces, et non erit qui te exterrat; et deprecabuntur faciem tuam plurimi.

<sup>20</sup> Oculi autem impiorum deficient, et effugium peribit ab eis, et spes illorum abominatio animæ.

ers, shall no man confute thee?

<sup>4</sup> For thou hast said: My word is pure, and I am clean in thy sight.

<sup>5</sup> And I wish that God would speak with thee, and would open his lips to thee,

<sup>6</sup> That he might show thee the secrets of wisdom, and that his law is manifold, and thou mightest understand that he exacteth much less of thee, than thy iniquity deserveth.

<sup>7</sup> Peradventure thou wilt comprehend the steps of God, and wilt find out the Almighty perfectly?

<sup>8</sup> He is higher than heaven, and what wilt thou do? He is deeper than hell, and how wilt thou know?

<sup>9</sup> The measure of him is longer than the earth, and broader than the sea.

<sup>10</sup> If he shall overturn all things, or shall press them together, who shall contradict him?

<sup>11</sup> For he knoweth the vanity of men, and when he seeth iniquity, doth he not consider it?

<sup>12</sup> A vain man is lifted up into pride, and thinketh himself born free like a wild ass's colt.

<sup>13</sup> But thou hast hardened thy heart, and hast spread thy hands to him.

<sup>14</sup> If thou wilt put away from thee the iniquity that is in thy hand, and let not injustice remain in thy tabernacle:

<sup>15</sup> Then mayst thou lift up thy face without spot, and thou shalt be steadfast, and shalt not fear.

<sup>16</sup> Thou shalt also forget misery, and remember it only as waters that are passed away.

<sup>17</sup> And brightness like that of the noonday, shall arise to thee at evening: and when thou shalt think thyself consumed, thou shalt rise as the day star.

<sup>18</sup> And thou shalt have confidence, hope being set before thee, and being buried thou shalt sleep secure.

<sup>19</sup> Thou shalt rest, and there shall be none to make thee afraid: and many shall entreat thy face.

<sup>20</sup> But the eyes of the wicked shall decay, and the way to escape shall fail them, and their hope the abomination of the soul.

## CAPUT XII

*Responsio Job ad Sophar. Laudat sapientiam et potestatem Dei.*

## CHAPTER 12

*Job's reply to Sophar. He extols God's power and wisdom.*

Then Job answered, and said:

<sup>2</sup> Are you then men alone, and shall wisdom die with you?

<sup>3</sup> I also have a heart as well as you: for who is ignorant of these things, which you know?

<sup>4</sup> He that is mocked by his friends as I, shall call upon God and he will hear him: for the simplicity of the just man is laughed to scorn.

<sup>5</sup> The lamp despised in the thoughts of the rich, is ready for the time appointed.

<sup>6</sup> The tabernacles of robbers abound, and they provoke God boldly; whereas it is he that hath given all into their hands:

<sup>7</sup> But ask now the beasts, and they shall teach thee: and the birds of the air, and they shall tell thee.

<sup>8</sup> Speak to the earth, and it shall answer thee: and the fishes of the sea shall tell.

<sup>9</sup> Who is ignorant that the hand of the Lord hath made all these things?

<sup>10</sup> In whose hand is the soul of every living thing, and the spirit of all flesh of man.

<sup>11</sup> Doth not the ear discern words, and the palate of him that eateth, the taste?

<sup>12</sup> In the ancient is wisdom, and in length of days prudence.

<sup>13</sup> With him is wisdom and strength, he hath counsel and understanding.

<sup>14</sup> If he pull down, there is no man that can build up: if he shut up a man, there is none that can open.

<sup>15</sup> If he withhold the waters, all things shall be dried up: and if he send them out, they shall overturn the earth.

<sup>16</sup> With him is strength and wisdom: he knoweth both the deceiver, and him that is deceived.

<sup>17</sup> He bringeth counselors to a foolish end, and judges to insensibility.

<sup>18</sup> He looseth the belt of kings, and girdeth their loins with a cord.

<sup>19</sup> He leadeth away priests without glory, and overthroweth nobles.

<sup>20</sup> He changeth the speech of the true speakers, and taketh away the doctrine of the aged.

<sup>21</sup> He poureth contempt upon princes, and relieveth them that were oppressed.

<sup>22</sup> He discovereth deep things out of darkness, and bringeth up to light the shadow of death.

<sup>23</sup> He multiplieth nations, and destroyeth them, and restoreth them again after they were overthrown.

Respondens autem Job, dixit:

<sup>2</sup> Ergo vos estis soli homines, et vobiscum morietur sapientia?

<sup>3</sup> Et mihi est cor sicut et vobis, nec inferior vestri sum; quis enim hæc quæ novistis ignorat?

<sup>4</sup> Qui deridetur ab amico suo, sicut ego, invocabit Deum, et exaudiet eum: deridetur enim justi simplicitas.

<sup>5</sup> Lampas contempta apud cogitationes divitum, parata ad tempus statutum.

<sup>6</sup> Abundant tabernacula prædonum, et audacter provocant Deum, cum ipse dederit omnia in manus eorum.

<sup>7</sup> Nimirum interroga jumenta, et docebunt te; et volatilia cæli, et indicabunt tibi.

<sup>8</sup> Loquere terræ, et respondebit tibi, et narrabunt pisces maris.

<sup>9</sup> Quis ignorat quod omnia hæc manus Domini fecerit?

<sup>10</sup> In cujus manu anima omnium viventium, et spiritus universæ carnis hominis.

<sup>11</sup> Nonne auris verba dijudicat? et fauces comedentis, saporem?

<sup>12</sup> In antiquis est sapientia, et in multo tempore prudentia.

<sup>13</sup> Apud ipsum est sapientia et fortitudo; ipse habet consilium et intelligentiam.

<sup>14</sup> Si destruxerit, nemo est qui ædificet; si incluserit hominem, nullus est qui aperiat.

<sup>15</sup> Si continuerit aquas, omnia siccabuntur; et si emiserit eas, subvertent terram.

<sup>16</sup> Apud ipsum est fortitudo et sapientia; ipse novit et decipientem, et eum qui decipitur.

<sup>17</sup> Adducit consiliarios in stultum finem, et iudices in stuporem.

<sup>18</sup> Balteum regum dissolvit, et præcingit fune renes eorum.

<sup>19</sup> Ducit sacerdotes inglorios, et optimates supplantat:

<sup>20</sup> commutans labium veracium, et doctrinam senum auferens.

<sup>21</sup> Effundit despectionem super principes, eos qui oppressi fuerant relevans.

<sup>22</sup> Qui revelat profunda de tenebris, et producit in lucem umbram mortis.

<sup>23</sup> Qui multiplicat gentes, et perdit eas, et subversas in integrum restituit.

<sup>24</sup> Qui immutat cor principum populi terræ, et decipit eos ut frustra incedant per invium:

<sup>25</sup> palpabunt quasi in tenebris, et non in luce, et errare eos faciet quasi ebrios.

## CAPUT XIII

*Manet Job in innocentiam defendente, et culpam amicos ejus.*

**E**cce omnia hæc vidit oculus meus, et audivit auris mea, et intellexi singula.

<sup>2</sup> Secundum scientiam vestram et ego novi: nec inferior vestri sum.

<sup>3</sup> Sed tamen ad Omnipotentem loquar, et disputare cum Deo cupio:

<sup>4</sup> prius vos ostendens fabricatores mendacii, et cultores perversorum dogmatum.

<sup>5</sup> Atque utinam taceretis, ut putaremini esse sapientes.

<sup>6</sup> Audite ergo correptionem meam, et iudicium laborum meorum attendite.

<sup>7</sup> Numquid Deus indiget vestro mendacio, ut pro illo loquamini dolos?

<sup>8</sup> numquid faciem ejus accipitis, et pro Deo judicare nitimini?

<sup>9</sup> aut placebit ei quem celare nihil potest? aut decipietur, ut homo, vestris fraudulentis?

<sup>10</sup> Ipse vos arguet, quoniam in abscondito faciem ejus accipitis.

<sup>11</sup> Statim ut se commoverit, turbabit vos, et terror ejus irruet super vos.

<sup>12</sup> Memoria vestra comparabitur cineri, et redigentur in lutum cervices vestræ.

<sup>13</sup> Tacete paulisper, ut loquar quodcumque mihi mens suggesserit.

<sup>14</sup> Quare lacerō carnes meas dentibus meis, et animam meam porto in manibus meis?

<sup>15</sup> Etiam si occiderit me, in ipso sperabo: verumtamen vias meas in conspectu ejus arguam.

<sup>16</sup> Et ipse erit salvator meus: non enim veniet in conspectu ejus omnis hypocrita.

<sup>17</sup> Audite sermonem meum, et ænigmata percipite auribus vestris.

<sup>18</sup> Si fuero judicatus, scio quod justus

<sup>24</sup> He changeth the heart of the princes of the people of the earth, and deceiveth them that they walk in vain where there is no way.

<sup>25</sup> They shall grope as in the dark, and not in the light, and he shall make them stagger like men that are drunk.

## CHAPTER 13

*Job persists in maintaining his innocence: and reproves his friends.*

**B**ehold my eye hath seen all these things, and my ear hath heard them, and I have understood them all.

<sup>2</sup> According to your knowledge I also know: neither am I inferior to you.

<sup>3</sup> But yet I will speak to the Almighty, and I desire to reason with God.

<sup>4</sup> Having first shown that you are forgers of lies, and maintainers of perverse opinions.

<sup>5</sup> And I wish you would hold your peace, that you might be thought to be wise men.

<sup>6</sup> Hear ye therefore my reproof, and attend to the judgment of my lips.

<sup>7</sup> Hath God any need of your lie, that you should speak deceitfully for him?

<sup>8</sup> Do you accept his person, and do you endeavor to judge for God?

<sup>9</sup> Or shall it please him, from whom nothing can be concealed? Or shall he be deceived as a man, with your deceitful dealings?

<sup>10</sup> He shall reprove you, because in secret you accept his person.

<sup>11</sup> As soon as he shall move himself, he shall trouble you: and his dread shall fall upon you.

<sup>12</sup> Your remembrance shall be compared to ashes, and your necks shall be brought to clay.

<sup>13</sup> Hold your peace a little while, that I may speak whatsoever my mind shall suggest to me.

<sup>14</sup> Why do I tear my flesh with my teeth, and carry my soul in my hands?

<sup>15</sup> Although he should kill me, I will trust in him: but yet I will reprove my ways in his sight.

<sup>16</sup> And he shall be my savior: for no hypocrite shall come before his presence.

<sup>17</sup> Hear ye my speech, and receive with your ears hidden truths.

<sup>18</sup> If I shall be judged, I know that I

shall be found just.

<sup>19</sup> Who is he that will plead against me? Let him come: why am I consumed holding my peace?

<sup>20</sup> Two things only do not to me, and then from thy face I shall not be hid:

<sup>21</sup> Withdraw thy hand far from me, and let not thy dread terrify me.

<sup>22</sup> Call me, and I will answer thee: or else I will speak, and do thou answer me.

<sup>23</sup> How many are my iniquities and sins? Make me know my crimes and offences.

<sup>24</sup> Why hidest thou thy face, and thinkest me thy enemy?

<sup>25</sup> Against a leaf, that is carried away with the wind, thou showest thy power, and thou pursuest a dry straw.

<sup>26</sup> For thou writest bitter things against me, and wilt consume me for the sins of my youth.

<sup>27</sup> Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet:

<sup>28</sup> Who am to be consumed as rottenness, and as a garment that is moth eaten.

#### CHAPTER 14

*Job declares the shortness of man's days: and professes his belief of a resurrection.*

**M**an born of a woman, living for a short time, is filled with many miseries.

<sup>2</sup> Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state.

<sup>3</sup> And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee?

<sup>4</sup> Who can make him clean that is conceived of unclean seed? Is it not thou who only art?

<sup>5</sup> The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed.

<sup>6</sup> Depart a little from him, that he may rest until his wished for day come, as that of the hireling.

<sup>7</sup> A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

<sup>8</sup> If its root be old in the earth, and its stock be dead in the dust:

inveniar.

<sup>19</sup> Quis est qui iudicetur mecum? Veniat: quare tacens consumor?

<sup>20</sup> Duo tantum ne facias mihi, et tunc a facie tua non abscondar:

<sup>21</sup> manum tuam longe fac a me, et formido tua non me terreat.

<sup>22</sup> Voca me, et ego respondebo tibi: aut certe loquar, et tu responde mihi.

<sup>23</sup> Quantas habeo iniquitates et peccata? Scelera mea et delicta ostende mihi.

<sup>24</sup> Cur faciem tuam abscondis, et arbitraris me inimicum tuum?

<sup>25</sup> Contra folium, quod vento rapitur, ostendis potentiam tuam, et stipulam siccam persequeris:

<sup>26</sup> scribis enim contra me amaritudines, et consumere me vis peccatis adolescentiæ meæ.

<sup>27</sup> Posuisti in nervo pedem meum, et observasti omnes semitas meas, et vestigia pedum meorum considerasti:

<sup>28</sup> qui quasi putredo consumendus sum, et quasi vestimentum quod comeditur a tineâ.

#### CAPUT XIV

*Edat Job brevitatem hominum dierum: confiteturque fidem ejus resurrectionis.*

**H**omo natus de muliere, brevi vivens tempore, repletur multis miseriis.

<sup>2</sup> Qui quasi flos egreditur et conteritur, et fugit velut umbra, et numquam in eodem statu permanet.

<sup>3</sup> Et dignum ducis super hujusmodi aperire oculos tuos, et adducere eum tecum in iudicium?

<sup>4</sup> Quis potest facere mundum de immundo conceptum semine? nonne tu qui solus es?

<sup>5</sup> Breves dies hominis sunt: numerus mensium ejus apud te est: constituisti terminos ejus, qui præteriri non poterunt.

<sup>6</sup> Recede paululum ab eo, ut quiescat, donec optata veniat, sicut mercenarii, dies ejus.

<sup>7</sup> Lignum habet spem: si præcisum fuerit, rursus virescit, et rami ejus pululant.

<sup>8</sup> Si senuerit in terra radix ejus, et in pulvere emortuus fuerit truncus illius,



<sup>9</sup> ad odorem aquæ germinabit, et faciet comam, quasi cum primum plantatum est.

<sup>10</sup> Homo vero cum mortuus fuerit, et nudatus, atque consumptus, ubi, quæso, est?

<sup>11</sup> Quomodo si recedant aquæ de mari, et fluvius vacuefactus arescat:

<sup>12</sup> sic homo, cum dormierit, non resurget: donec atteratur cælum, non evigilabit, nec consurget de somno suo.

<sup>13</sup> Quis mihi hoc tribuat, ut in inferno protegas me, et abscondas me donec pertranseat furor tuus, et constituas mihi tempus in quo recorderis mei?

<sup>14</sup> Putasne mortuus homo rursus vivat? cunctis diebus quibus nunc milito, expecto donec veniat immutatio mea.

<sup>15</sup> Vocabis me, et ego respondebo tibi: operi manuum tuarum porriges dexteram.

<sup>16</sup> Tu quidem gressus meos dinumerasti: sed parce peccatis meis.

<sup>17</sup> Signasti quasi in sacco delicta mea, sed curasti iniquitatem meam.

<sup>18</sup> Mons cadens defluit, et saxum transfertur de loco suo:

<sup>19</sup> lapides excavant aquæ, et alluvione paulatim terra consumitur: et hominem ergo similiter perdes.

<sup>20</sup> Roborasti eum paululum, ut in perpetuum transiret: immutabis faciem ejus, et emittes eum.

<sup>21</sup> Sive nobiles fuerint filii ejus, sive ignobiles, non intelliget.

<sup>22</sup> Attamen caro ejus, dum vivet, dolebit, et anima illius super semetipso lugebit.

### CAPUT XV

*Redit Eliphaz ad causam contra Job, et describit adfectionem scleratum scleratorum.*

**R**espondens autem Eliphaz Themanites, dixit:

<sup>2</sup> Numquid sapiens respondebit quasi in ventum loquens, et implebit ardore stomachum suum?

<sup>3</sup> Arguis verbis eum qui non est æqualis tibi, et loqueris quod tibi non expedit.

<sup>9</sup> At the scent of water, it shall spring, and bring forth leaves, as when it was first planted.

<sup>10</sup> But man when he shall be dead, and stripped and consumed, I pray you where is he?

<sup>11</sup> As if the waters should depart out of the sea, and an emptied river should be dried up;

<sup>12</sup> So man when he is fallen asleep shall not rise again; till the heavens be broken, he shall not awake, nor rise up out of his sleep.

<sup>13</sup> Who will grant me this, that thou mayst protect me in hell, and hide me till thy wrath pass, and appoint me a time when thou wilt remember me?

<sup>14</sup> Shall man that is dead, thinkest thou, live again? All the days in which I am now in warfare, I expect until my change come.

<sup>15</sup> Thou shalt call me, and I will answer thee: to the work of thy hands thou shalt reach out thy right hand.

<sup>16</sup> Thou indeed hast numbered my steps, but spare my sins.

<sup>17</sup> Thou hast sealed up my offences as it were in a bag, but hast cured my iniquity.

<sup>18</sup> A mountain falling cometh to nought, and a rock is removed out of its place.

<sup>19</sup> Waters wear away the stones, and with inundation the ground by little and little is washed away: so in like manner thou shalt destroy man.

<sup>20</sup> Thou hast strengthened him for a little while, that he may pass away forever: thou shalt change his face, and shalt send him away.

<sup>21</sup> Whether his children come to honor or dishonor, he shall not understand.

<sup>22</sup> But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him.

### CHAPTER 15

*Eliphaz returns to the charge against Job, and describes the wretched state of the wicked.*

**A**nd Eliphaz the Themanite, answered, and said:

<sup>2</sup> Will a wise man answer as if he were speaking in the wind, and fill his stomach with burning heat?

<sup>3</sup> Thou reprovest him by words, who is not equal to thee, and thou speakest that

which is not good for thee.

<sup>4</sup> As much as is in thee, thou hast made void fear, and hast taken away prayers from before God.

<sup>5</sup> For thy iniquity hath taught thy mouth, and thou imitatest the tongue of blasphemers.

<sup>6</sup> Thy own mouth shall condemn thee, and not I: and thy own lips shall answer thee.

<sup>7</sup> Art thou the first man that was born, or wast thou made before the hills?

<sup>8</sup> Hast thou heard God's counsel, and shall his wisdom be inferior to thee?

<sup>9</sup> What knowest thou that we are ignorant of? What dost thou understand that we know not?

<sup>10</sup> There are with us also aged and ancient men, much elder than thy fathers.

<sup>11</sup> Is it a great matter that God should comfort thee? But thy wicked words hinder this.

<sup>12</sup> Why doth thy heart elevate thee, and why dost thou stare with thy eyes, as if they were thinking great things?

<sup>13</sup> Why doth thy spirit swell against God, to utter such words out of thy mouth?

<sup>14</sup> What is man that he should be without spot, and he that is born of a woman that he should appear just?

<sup>15</sup> Behold among his saints none is unchangeable, and the heavens are not pure in his sight.

<sup>16</sup> How much more is man abominable, and unprofitable, who drinketh iniquity like water?

<sup>17</sup> I will show thee, hear me: and I will tell thee what I have seen.

<sup>18</sup> Wise men confess and hide not their fathers.

<sup>19</sup> To whom alone the earth was given, and no stranger hath passed among them.

<sup>20</sup> The wicked man is proud all his days, and the number of the years of his tyranny is uncertain.

<sup>21</sup> The sound of dread is always in his ears: and when there is peace, he always suspecteth treason.

<sup>22</sup> He believeth not that he may return from darkness to light, looking round about for the sword on every side.

<sup>23</sup> When he moveth himself to seek bread, he knoweth that the day of darkness is ready at his hand.

<sup>24</sup> Tribulation shall terrify him, and

<sup>4</sup> Quantum in te est, evacuasti timorem, et tulisti preces coram Deo.

<sup>5</sup> Docuit enim iniquitas tua os tuum, et imitaris linguam blasphemantium.

<sup>6</sup> Condemnabit te os tuum, et non ego: et labia tua respondebunt tibi.

<sup>7</sup> Numquid primus homo tu natus es, et ante colles formatus?

<sup>8</sup> numquid consilium Dei audisti, et inferior te erit ejus sapientia?

<sup>9</sup> Quid nosti quod ignoremus? quid intelligis quod nesciamus?

<sup>10</sup> Et senes et antiqui sunt in nobis, multo vetustiores quam patres tui.

<sup>11</sup> Numquid grande est ut consoletur te Deus? Sed verba tua prava hoc prohibent.

<sup>12</sup> Quid te elevat cor tuum, et quasi magna cogitans attonitos habes oculos?

<sup>13</sup> Quid tumet contra Deum spiritus tuus, ut proferas de ore tuo hujuscemodi sermones?

<sup>14</sup> Quid est homo ut immaculatus sit, et ut justus appareat natus de muliere?

<sup>15</sup> Ecce inter sanctos ejus nemo immutabilis, et cæli non sunt mundi in conspectu ejus.

<sup>16</sup> Quanto magis abominabilis et inutilis homo, qui bibit quasi aquam iniquitatem?

<sup>17</sup> Ostendam tibi, audi me: quod vidi, narrabo tibi.

<sup>18</sup> Sapientes confitentur, et non abscondunt patres suos:

<sup>19</sup> quibus solis data est terra, et non transivit alienus per eos.

<sup>20</sup> Cunctis diebus suis impius superbit, et numerus annorum incertus est tyrannidis ejus.

<sup>21</sup> Sonitus terroris semper in auribus illius: et cum pax sit, ille semper insidias suspicatur.

<sup>22</sup> Non credit quod reverti possit de tenebris ad lucem, circumspectans undique gladium.

<sup>23</sup> Cum se moverit ad quærendum panem, novit quod paratus sit in manu ejus tenebrarum dies.

<sup>24</sup> Terrebit eum tribulatio, et angustia

vallabit eum, sicut regem qui præparatur ad prælium.

<sup>25</sup> Tetendit enim adversus Deum manum suam, et contra Omnipotentem roboratus est.

<sup>26</sup> Cucurrit adversus eum erecto collo, et pingui cervice armatus est.

<sup>27</sup> Operuit faciem ejus crassitudo, et de lateribus ejus arvina dependet.

<sup>28</sup> Habitavit in civitatibus desolatis, et in domibus desertis, quæ in tumulos sunt redactæ.

<sup>29</sup> Non ditabitur, nec perseverabit substantia ejus, nec mittet in terra radicem suam.

<sup>30</sup> Non recedet de tenebris: ramos ejus arefaciet flamma, et auferetur spiritu oris sui.

<sup>31</sup> Non credet, frustra errore deceptus, quod aliquo pretio redimendus sit.

<sup>32</sup> Antequam dies ejus impleantur peribit, et manus ejus arescent.

<sup>33</sup> Lædetur quasi vinea in primo flore botrus ejus, et quasi oliva projiciens florem suum.

<sup>34</sup> Congregatio enim hypocritæ sterilis, et ignis devorabit tabernacula eorum qui munera libenter accipiunt.

<sup>35</sup> Concepit dolorem, et peperit iniquitatem, et uterus ejus præparat dolos.

## CAPUT XVI

*Expostulat Job cum amicis suis: et iudicium Dei appellat.*

**R**espondens autem Job, dixit:  
<sup>2</sup> Audivi frequenter talia: consolatores onerosi omnes vos estis.

<sup>3</sup> Numquid habebunt finem verba ventosa? Aut aliquid tibi molestum est, si loquaris?

<sup>4</sup> Poteram et ego similia vestri loqui: atque utinam esset anima vestra pro anima mea:

<sup>5</sup> consolarer et ego vos sermonibus, et moverem caput meum super vos;

<sup>6</sup> roborarem vos ore meo, et moverem labia mea, quasi parcens vobis.

<sup>7</sup> Sed quid agam? Si locutus fuero, non quiescet dolor meus, et si tacuero, non recedet a me.

distress shall surround him, as a king that is prepared for the battle.

<sup>25</sup> For he hath stretched out his hand against God, and hath strengthened himself against the Almighty.

<sup>26</sup> He hath run against him with his neck raised up, and is armed with a fat neck.

<sup>27</sup> Fatness hath covered his face, and the fat hangeth down on his sides.

<sup>28</sup> He hath dwelt in desolate cities, and in desert houses that are reduced into heaps.

<sup>29</sup> He shall not be enriched, neither shall his substance continue, neither shall he push his root in the earth.

<sup>30</sup> He shall not depart out of darkness: the flame shall dry up his branches, and he shall be taken away by the breath of his own mouth.

<sup>31</sup> He shall not believe, being vainly deceived by error, that he may be redeemed with any price.

<sup>32</sup> Before his days be full he shall perish: and his hands shall wither away.

<sup>33</sup> He shall be blasted as a vine when its grapes are in the first flower, and as an olive tree that casteth its flower.

<sup>34</sup> For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, who love to take bribes.

<sup>35</sup> He hath conceived sorrow, and hath brought forth iniquity, and his womb prepareth deceits.

## CHAPTER 16

*Job expostulates with his friends: and appeals to the judgment of God.*

**T**hen Job answered, and said:  
<sup>2</sup> I have often heard such things as these: you are all troublesome comforters.

<sup>3</sup> Shall windy words have no end? Or is it any trouble to thee to speak?

<sup>4</sup> I also could speak like you: and would God your soul were for my soul.

<sup>5</sup> I would comfort you also with words, and would wag my head over you.

<sup>6</sup> I would strengthen you with my mouth, and would move my lips, as sparing you.

<sup>7</sup> But what shall I do? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me.

<sup>8</sup> But now my sorrow hath oppressed me, and all my limbs are brought to nothing.

<sup>9</sup> My wrinkles bear witness against me, and a false speaker riseth up against my face, contradicting me.

<sup>10</sup> He hath gathered together his fury against me, and threatening me he hath gnashed with his teeth upon me: my enemy hath beheld me with terrible eyes.

<sup>11</sup> They have opened their mouths upon me, and reproaching me they have struck me on the cheek, they are filled with my pains.

<sup>12</sup> God hath shut me up with the unjust man, and hath delivered me into the hands of the wicked.

<sup>13</sup> I that was formerly so wealthy, am all on a sudden broken to pieces: he hath taken me by my neck, he hath broken me, and hath set me up to be his mark.

<sup>14</sup> He hath compassed me round about with his lances, he hath wounded my loins, he hath not spared, and hath poured out my bowels on the earth,

<sup>15</sup> He hath torn me with wound upon wound, he hath rushed in upon me like a giant.

<sup>16</sup> I have sowed sackcloth upon my skin, and have covered my flesh with ashes.

<sup>17</sup> My face is swollen with weeping, and my eyelids are dim.

<sup>18</sup> These things have I suffered without the iniquity of my hand, when I offered pure prayers to God.

<sup>19</sup> O earth, cover not thou my blood, neither let my cry find a hiding place in thee.

<sup>20</sup> For behold my witness is in heaven, and he that knoweth my conscience is on high.

<sup>21</sup> My friends are full of words: my eye poureth out tears to God.

<sup>22</sup> And O that a man might so be judged with God, as the son of man is judged with his companion!

<sup>23</sup> For behold short years pass away, and I am walking in a path by which I shall not return.

#### CHAPTER 17

*Job's hope in God: he expects rest in death.*

**M**y spirit shall be wasted, my days shall be shortened and only the

<sup>8</sup> Nunc autem oppressit me dolor meus, et in nihilum redacti sunt omnes artus mei.

<sup>9</sup> Rugæ meæ testimonium dicunt contra me, et suscitatur falsiloquus adversus faciem meam, contradicens mihi.

<sup>10</sup> Collegit furorem suum in me, et comminans mihi, infremuit contra me dentibus suis: hostis meus terribilibus oculis me intuitus est.

<sup>11</sup> Aperuerunt super me ora sua, et exprobrantes percusserunt maxillam meam: satiati sunt pœnis meis.

<sup>12</sup> Conclusit me Deus apud iniquum, et manibus impiorum me tradidit.

<sup>13</sup> Ego ille quondam opulentus, repente contritus sum: tenuit cervicem meam, confregit me, et posuit me sibi quasi in signum.

<sup>14</sup> Circumdedit me lanceis suis; convulneravit lumbos meos: non pepercit, et effudit in terra viscera mea.

<sup>15</sup> Concidit me vulnere super vulnus: irruit in me quasi gigas.

<sup>16</sup> Saccum consui super cutem meam, et operui cinere carnem meam.

<sup>17</sup> Facies mea intumuit a fletu, et palpebræ meæ caligaverunt.

<sup>18</sup> Hæc passus sum absque iniquitate manus meæ, cum haberem mundas ad Deum preces.

<sup>19</sup> Terra, ne operias sanguinem meum, neque inveniat in te locum latendi clamor meus:

<sup>20</sup> ecce enim in cælo testis meus, et conscius meus in excelsis.

<sup>21</sup> Verbosi amici mei: ad Deum stillat oculus meus:

<sup>22</sup> Atque utinam sic judicaretur vir cum Deo, quomodo judicatur filius hominis cum collega suo.

<sup>23</sup> Ecce enim breves anni transeunt, et semitam per quam non revertar ambulo.

#### CAPUT XVII

*Spes Job in Deo: expectat requiem in morte.*

**S**piritus meus attenuabitur, dies mei breviabuntur: et solum mihi super-

est sepulchrum.

<sup>2</sup> Non peccavi, et in amaritudinibus moratur oculus meus.

<sup>3</sup> Libera me, Domine, et pone me juxta te, et cujusvis manus pugnet contra me.

<sup>4</sup> Cor eorum longe fecisti a disciplina: propterea non exaltabuntur.

<sup>5</sup> Prædam pollicetur sociis, et oculi filiorum ejus deficient.

<sup>6</sup> Posuit me quasi in proverbium vulgi, et exemplum sum coram eis.

<sup>7</sup> Caligavit ab indignatione oculus meus, et membra mea quasi in nihilum redacta sunt.

<sup>8</sup> Stupebunt justi super hoc, et innocens contra hypocritam suscitabitur.

<sup>9</sup> Et tenebit justus viam suam, et mundis manibus addet fortitudinem.

<sup>10</sup> Igitur omnes vos convertimini, et venite, et non inveniam in vobis ullum sapientem.

<sup>11</sup> Dies mei transierunt; cogitationes meæ dissipatæ sunt, torquentes cor meum.

<sup>12</sup> Noctem verterunt in diem, et rursum post tenebras spero lucem.

<sup>13</sup> Si sustinero, infernus domus mea est, et in tenebris stravi lectulum meum.

<sup>14</sup> Putredini dixi: Pater meus es; Mater mea, et soror mea, vermibus.

<sup>15</sup> Ubi est ergo nunc præstolatio mea? et patientiam meam quis considerat?

<sup>16</sup> In profundissimum infernum descendent omnia mea: putasne saltem ibi erit requies mihi?

### CAPUT XVIII

*Baldad iterum culpatur Job et describit sceleratorum miserias.*

**R**espondens autem Baldad Suhites, dixit:

<sup>2</sup> Usque ad quem finem verba jactabis? intelligite prius, et sic loquamur.

<sup>3</sup> Quare reputati sumus ut jumenta, et sorduimus coram vobis?

<sup>4</sup> Qui perdis animam tuam in furore tuo, numquid propter te derelinquetur terra, et transferentur rupes de loco suo?

grave remaineth for me.

<sup>2</sup> I have not sinned, and my eye abideth in bitterness.

<sup>3</sup> Deliver me, O Lord, and set me beside thee, and let any man's hand fight against me.

<sup>4</sup> Thou hast set their heart far from understanding, therefore they shall not be exalted.

<sup>5</sup> He promiseth a prey to his companions, and the eyes of his children shall fail.

<sup>6</sup> He hath made me as it were a byword of the people, and I am an example before them.

<sup>7</sup> My eye is dim through indignation, and my limbs are brought as it were to nothing.

<sup>8</sup> The just shall be astonished at this, and the innocent shall be raised up against the hypocrite.

<sup>9</sup> And the just man shall hold on his way, and he that hath clean hands shall be stronger and stronger.

<sup>10</sup> Wherefore be you all converted, and come, and I shall not find among you any wise man.

<sup>11</sup> My days have passed away, my thoughts are dissipated, tormenting my heart.

<sup>12</sup> They have turned night into day, and after darkness I hope for light again.

<sup>13</sup> If I wait hell is my house, and I have made my bed in darkness.

<sup>14</sup> I have said to rottenness: Thou art my father; to worms, my mother and my sister.

<sup>15</sup> Where is now then my expectation, and who considereth my patience?

<sup>16</sup> All that I have shall go down into the deepest pit: thinkest thou that there at least I shall have rest?

### CHAPTER 18

*Baldad again reproves Job and describes the miseries of the wicked.*

**T**hen Baldad the Suhite answered, and said:

<sup>2</sup> How long will you throw out words? Understand first, and so let us speak.

<sup>3</sup> Why are we reputed as beasts, and counted vile before you?

<sup>4</sup> Thou that destroyest thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be removed out of their place?

<sup>5</sup> Shall not the light of the wicked be extinguished, and the flame of his fire not shine?

<sup>6</sup> The light shall be dark in his tabernacle, and the lamp that is over him, shall be put out.

<sup>7</sup> The step of his strength shall be straitened, and his own counsel shall cast him down headlong.

<sup>8</sup> For he hath thrust his feet into a net, and walketh in its meshes.

<sup>9</sup> The sole of his foot shall be held in a snare, and thirst shall burn against him.

<sup>10</sup> A gin is hidden for him in the earth, and his trap upon the path.

<sup>11</sup> Fears shall terrify him on every side, and shall entangle his feet.

<sup>12</sup> Let his strength be wasted with famine, and let hunger invade his ribs.

<sup>13</sup> Let it devour the beauty of his skin, let the firstborn death consume his arms.

<sup>14</sup> Let his confidence be rooted out of his tabernacle, and let destruction tread upon him like a king.

<sup>15</sup> Let the companions of him that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent.

<sup>16</sup> Let his roots be dried up beneath, and his harvest destroyed above.

<sup>17</sup> Let the memory of him perish from the earth, and let not his name be renowned in the streets.

<sup>18</sup> He shall drive him out of light into darkness, and shall remove him out of the world.

<sup>19</sup> His seed shall not subsist, nor his offspring among his people, nor any remnants in his country.

<sup>20</sup> They that come after him shall be astonished at his day, and horror shall fall upon them that went before.

<sup>21</sup> These then are the tabernacles of the wicked, and this the place of him that knoweth not God.

## CHAPTER 19

*Job complains of the cruelty of his friends; he describes his own sufferings: and his belief of a future resurrection.*

**T**hen Job answered, and said:  
<sup>2</sup> How long do you afflict my soul, and break me in pieces with words?

<sup>3</sup> Behold, these ten times you confound me, and are not ashamed to oppress me.

<sup>4</sup> For if I have been ignorant, my igno-

<sup>5</sup> Nonne lux impii extinguetur, nec splendebit flamma ignis ejus?

<sup>6</sup> Lux obtenebrescet in tabernaculo illius, et lucerna quæ super eum est extinguetur.

<sup>7</sup> Arctabuntur gressus virtutis ejus, et præcipitabit eum consilium suum.

<sup>8</sup> Immisit enim in rete pedes suos, et in maculis ejus ambulat.

<sup>9</sup> Tenebitur planta illius laqueo, et exardescet contra eum sitis.

<sup>10</sup> Abscondita est in terra pedica ejus, et decipula illius super semitam.

<sup>11</sup> Undique terrebut eum formidines, et involvent pedes ejus.

<sup>12</sup> Attenuetur fame robur ejus, et inedia invadat costas illius.

<sup>13</sup> Devoret pulchritudinem cutis ejus, consumat brachia illius primogenita mors.

<sup>14</sup> Avellatur de tabernaculo suo fiducia ejus, et calcet super eum, quasi rex, interitus.

<sup>15</sup> Habitent in tabernaculo illius socii ejus qui non est; aspergatur in tabernaculo ejus sulphur.

<sup>16</sup> Deorsum radices ejus siccentur: sursum autem atteratur messis ejus.

<sup>17</sup> Memoria illius pereat de terra, et non celebretur nomen ejus in plateis.

<sup>18</sup> Expellet eum de luce in tenebras, et de orbe transferet eum.

<sup>19</sup> Non erit semen ejus, neque progenies in populo suo, nec ullæ reliquæ in regionibus ejus.

<sup>20</sup> In die ejus stupebunt novissimi, et primos invadet horror.

<sup>21</sup> Hæc sunt ergo tabernacula iniqui, et iste locus ejus qui ignorat Deum.

## CAPUT XIX

*Queritur Job crudelitatis amicorum ejus; describit dolores ipsius: fidesque ejus future resurrectionis.*

**R**espondens autem Job, dixit:  
<sup>2</sup> Usquequo affligitis animam meam, et atteritis me sermonibus?

<sup>3</sup> En decies confunditis me, et non erubescitis opprimentes me.

<sup>4</sup> Nempe etsi ignoravi, mecum erit ig-

norantia mea.

<sup>5</sup> At vos contra me erigimini, et arguitis me opprobriis meis.

<sup>6</sup> Saltem nunc intelligite quia Deus non æquo iudicio afflixerit me, et flagellis suis me cinxerit.

<sup>7</sup> Ecce clamabo, vim patiens, et nemo audiet; vociferabor, et non est qui iudicet.

<sup>8</sup> Semitam meam circumsepsit, et transire non possum: et in calle meo tenebras posuit.

<sup>9</sup> Spoliavit me gloria mea, et abstulit coronam de capite meo.

<sup>10</sup> Destruxit me undique, et pereo: et quasi evulsæ arbori abstulit spem meam.

<sup>11</sup> Iratus est contra me furor ejus, et sic me habuit quasi hostem suum.

<sup>12</sup> Simul venerunt latrones ejus, et fecerunt sibi viam per me, et obsederunt in gyro tabernaculum meum.

<sup>13</sup> Fratres meos longe fecit a me, et noti mei quasi alieni recesserunt a me.

<sup>14</sup> Dereliquerunt me propinqui mei, et qui me noverant obliti sunt mei.

<sup>15</sup> Inquilini domus meæ et ancillæ meæ sicut alienum habuerunt me, et quasi peregrinus fui in oculis eorum.

<sup>16</sup> Servum meum vocavi, et non respondit: ore proprio deprecabar illum.

<sup>17</sup> Halitum meum exhorruit uxor mea, et orabam filios uteri mei.

<sup>18</sup> Stulti quoque despiciebant me: et cum ab eis recessissem, detrahebant mihi.

<sup>19</sup> Abominati sunt me quondam consiliarii mei, et quem maxime diligebam, aversatus est me.

<sup>20</sup> Pelli meæ, consumptis carnibus, adhæsit os meum, et derelicta sunt tantummodo labia circa dentes meos.

<sup>21</sup> Miseremini mei, miseremini mei, saltem vos, amici mei, quia manus Domini tetigit me.

<sup>22</sup> Quare persequimini me sicut Deus, et carnibus meis saturamini?

<sup>23</sup> Quis mihi tribuat ut scribantur sermones mei? quis mihi det ut exarentur in libro

<sup>24</sup> stylo ferreo et plumbi lamina, vel

rance shall be with me.

<sup>5</sup> But you set yourselves up against me, and reprove me with my reproaches.

<sup>6</sup> At least now understand, that God hath not afflicted me with an equal judgment, and compassed me with his scourges.

<sup>7</sup> Behold I cry suffering violence, and no one will hear: I shall cry aloud, and there is none to judge.

<sup>8</sup> He hath hedged in my path round about, and I cannot pass, and in my way he hath set darkness.

<sup>9</sup> He hath stripped me of my glory, and hath taken the crown from my head.

<sup>10</sup> He hath destroyed me on every side, and I am lost, and he hath taken away my hope, as from a tree that is plucked up.

<sup>11</sup> His wrath is kindled against me, and he hath counted me as his enemy.

<sup>12</sup> His troops have come together, and have made themselves a way by me, and have besieged my tabernacle round about.

<sup>13</sup> He hath put my brethren far from me, and my acquaintance like strangers have departed from me.

<sup>14</sup> My kinsmen have forsaken me, and they that knew me, have forgotten me.

<sup>15</sup> They that dwell in my house, and my maidservants have counted me as a stranger, and I have been like an alien in their eyes.

<sup>16</sup> I called my servant, and he gave me no answer, I entreated him with my own mouth.

<sup>17</sup> My wife hath abhorred my breath, and I entreated the children of my womb.

<sup>18</sup> Even fools despised me, and when I was gone from them, they spoke against me.

<sup>19</sup> They that were sometime my counselors, have abhorred me: and he whom I loved most is turned against me.

<sup>20</sup> The flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth.

<sup>21</sup> Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.

<sup>22</sup> Why do you persecute me as God, and glut yourselves with my flesh?

<sup>23</sup> Who will grant me that my words may be written? Who will grant me that they may be marked down in a book?

<sup>24</sup> With an iron pen and in a plate of

lead, or else be graven with an instrument in flint stone?

<sup>25</sup> For I know that my Redeemer liveth, and in the last day I shall rise out of the earth.

<sup>26</sup> And I shall be clothed again with my skin, and in my flesh I shall see my God.

<sup>27</sup> Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.

<sup>28</sup> Why then do you say now: Let us persecute him, and let us find occasion of word against him?

<sup>29</sup> Flee then from the face of the sword, for the sword is the revenger of iniquities: and know ye that there is a judgment.

## CHAPTER 20

*Sophar declares the shortness of the prosperity of the wicked: and their sudden downfall.*

**T**hen Sophar the Naamathite answered, and said:

<sup>2</sup> Therefore various thoughts succeed one another in me, and my mind is hurried away to different things.

<sup>3</sup> The doctrine with which thou reprovest me, I will hear, and the spirit of my understanding shall answer for me.

<sup>4</sup> This I know from the beginning, since man was placed upon the earth,

<sup>5</sup> That the praise of the wicked is short, and the joy of the hypocrite but for a moment.

<sup>6</sup> If his pride mount up even to heaven, and his head touch the clouds:

<sup>7</sup> In the end he shall be destroyed like a dunghill, and they that had seen him, shall say: Where is he?

<sup>8</sup> As a dream that fleeth away he shall not be found, he shall pass as a vision of the night:

<sup>9</sup> The eyes that had seen him, shall see him no more, neither shall his place any more behold him.

<sup>10</sup> His children shall be oppressed with want, and his hands shall render to him his sorrow.

<sup>11</sup> His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.

<sup>12</sup> For when evil shall be sweet in his mouth, he will hide it under his tongue.

<sup>13</sup> He will spare it, and not leave it, and will hide it in his throat.

celte sculptantur in silice?

<sup>25</sup> Scio enim quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum:

<sup>26</sup> et rursum circumdabor pelle mea, et in carne mea videbo Deum meum.

<sup>27</sup> Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius: reposita est hæc spes mea in sinu meo.

<sup>28</sup> Quare ergo nunc dicitis: Persequamur eum, et radicem verbi inveniamus contra eum?

<sup>29</sup> Fugite ergo a facie gladii, quoniam ultor iniquitatum gladius est: et scitote esse iudicium.

## CAPUT XX

*Edat Sophar brevitatem prosperitatis scelerorum: et subitum destructionem eorum.*

**R**espondens autem Sophar Naamathites, dixit:

<sup>2</sup> Idcirco cogitationes meæ variæ succedunt sibi, et mens in diversa rapitur.

<sup>3</sup> Doctrinam qua me arguis audiam, et spiritus intelligentiæ meæ respondebit mihi.

<sup>4</sup> Hoc scio a principio, ex quo positus est homo super terram,

<sup>5</sup> quod laus impiorum brevis sit, et gaudium hypocritæ ad instar puncti.

<sup>6</sup> Si ascenderit usque ad cælum superbia ejus, et caput ejus nubes tetigerit,

<sup>7</sup> quasi sterquilinum in fine perdetur, et qui eum viderant, dicent: Ubi est?

<sup>8</sup> Velut somnium avolans non invenietur, transiet sicut visio nocturna.

<sup>9</sup> Oculus qui eum viderat non videbit, neque ultra intuebitur eum locus suus.

<sup>10</sup> Filii ejus atterentur egestate, et manus illius reddent ei dolorem suum.

<sup>11</sup> Ossa ejus implebuntur vitis adolescentiæ ejus, et cum eo in pulvere dormient.

<sup>12</sup> Cum enim dulce fuerit in ore ejus malum, abscondet illud sub lingua sua.

<sup>13</sup> Parcet illi, et non derelinquet illud, et celabit in gutture suo.



<sup>14</sup> Panis ejus in utero illius vertetur in fel aspidum intrinsecus.

<sup>15</sup> Divitias quas devoravit evomet, et de ventre illius extrahet eas Deus.

<sup>16</sup> Caput aspidum suget, et occidet eum lingua viperæ.

<sup>17</sup> (Non videat rivulos fluminis, torrentes mellis et butyri.)

<sup>18</sup> Luet quæ fecit omnia, nec tamen consumetur: juxta multitudinem adinventionum suarum, sic et sustinebit.

<sup>19</sup> Quoniam confringens nudavit pauperes: domum rapuit, et non ædificavit eam.

<sup>20</sup> Nec est satiatus venter ejus: et cum habuerit quæ concupierat, possidere non poterit.

<sup>21</sup> Non remansit de cibo ejus, et propterea nihil permanebit de bonis ejus.

<sup>22</sup> Cum satiatus fuerit, arctabitur: æstuabit, et omnis dolor irruet super eum.

<sup>23</sup> Utinam impleatur venter ejus, ut emittat in eum iram furoris sui, et pluatur super illum bellum suum.

<sup>24</sup> Fugiet arma ferrea, et irruet in arcum æreum.

<sup>25</sup> Eductus, et egrediens de vagina sua, et fulgurans in amaritudine sua: vadent et venient super eum horribiles.

<sup>26</sup> Omnes tenebræ absconditæ sunt in occultis ejus; devorabit eum ignis qui non succenditur: affligetur relictus in tabernaculo suo.

<sup>27</sup> Revelabunt cæli iniquitatem ejus, et terra consurget adversus eum.

<sup>28</sup> Apertum erit germen domus illius: detrahetur in die furoris Dei.

<sup>29</sup> Hæc est pars hominis impii a Deo, et hæreditas verborum ejus a Domino.

## CAPUT XXI

*Ostendit Job sceleratos prosperantes sæpe in hoc mundo, usque ad finem vitas eorum: sed esse judicium eorum in altero mundo.*

**R**espondens autem Job, dixit:

<sup>2</sup> Audite, quæso, sermones meos, et agite pœnitentiam.

<sup>14</sup> His bread in his belly shall be turned into the gall of asps within him,

<sup>15</sup> The riches which he hath swallowed, he shall vomit up, and God shall draw them out of his belly.

<sup>16</sup> He shall suck the head of asps, and the viper's tongue shall kill him.

<sup>17</sup> Let him not see the streams of the river, the brooks of honey and of butter.

<sup>18</sup> He shall be punished for all that he did, and yet shall not be consumed: according to the multitude of his devices so also shall he suffer.

<sup>19</sup> Because he broke in and stripped the poor: he hath violently taken away a house which he did not build.

<sup>20</sup> And yet his belly was not filled: and when he hath the things he coveted, he shall not be able to possess them.

<sup>21</sup> There was nothing left of his meat, and therefore nothing shall continue of his goods:

<sup>22</sup> When he shall be filled, he shall be straitened, he shall burn, and every sorrow shall fall upon him.

<sup>23</sup> May his belly be filled, that God may send forth the wrath of his indignation upon him, and rain down his war upon him.

<sup>24</sup> He shall flee from weapons of iron, and shall fall upon a bow of brass.

<sup>25</sup> The sword is drawn out, and cometh forth from its scabbard, and glittereth in his bitterness: the terrible ones shall go and come upon him.

<sup>26</sup> All darkness is hid in his secret places: a fire that is not kindled shall devour him, he shall be afflicted when left in his tabernacle.

<sup>27</sup> The heavens shall reveal his iniquity, and the earth shall rise up against him.

<sup>28</sup> The offspring of his house shall be exposed, he shall be pulled down in the day of God's wrath.

<sup>29</sup> This is the portion of a wicked man from God, and the inheritance of his doings from the Lord.

## CHAPTER 21

*Job shows that the wicked often prosper in this world, even to the end of their life: but that their judgment is in another world.*

**T**hen Job answered, and said:

<sup>2</sup> Hear, I beseech you, my words, and do penance.

<sup>5</sup> Suffer me, and I will speak, and after, if you please, laugh at my words.

<sup>4</sup> Is my debate against man, that I should not have just reason to be troubled?

<sup>5</sup> Hearken to me and be astonished, and lay your finger on your mouth.

<sup>6</sup> As for me, when I remember, I am afraid, and trembling taketh hold on my flesh.

<sup>7</sup> Why then do the wicked live, are they advanced, and strengthened with riches?

<sup>8</sup> Their seed continueth before them, a multitude of kinsmen, and of children's children in their sight.

<sup>9</sup> Their houses are secure and peaceable, and the rod of God is not upon them.

<sup>10</sup> Their cattle have conceived, and failed not: their cow has calved, and is not deprived of her fruit.

<sup>11</sup> Their little ones go out like a flock, and their children dance and play.

<sup>12</sup> They take the timbrel, and the harp, and rejoice at the sound of the organ.

<sup>13</sup> They spend their days in wealth, and in a moment they go down to hell.

<sup>14</sup> Who have said to God: Depart from us, we desire not the knowledge of thy ways.

<sup>15</sup> Who is the Almighty, that we should serve him? And what doth it profit us if we pray to him?

<sup>16</sup> Yet because their good things are not in their hand, may the counsel of the wicked be far from me.

<sup>17</sup> How often shall the lamp of the wicked be put out, and a deluge come upon them, and he shall distribute the sorrows of his wrath?

<sup>18</sup> They shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth.

<sup>19</sup> God shall lay up the sorrow of the father for his children: and when he shall repay, then shall he know.

<sup>20</sup> His eyes shall see his own destruction, and he shall drink of the wrath of the Almighty.

<sup>21</sup> For what is it to him what befallerth his house after him: and if the number of his months be diminished by one half?

<sup>22</sup> Shall anyone teach God knowledge, who judgeth those that are high?

<sup>23</sup> One man dieth strong, and hale, rich and happy.

<sup>5</sup> Sustinete me, et ego loquar: et post mea, si videbitur, verba ridete.

<sup>4</sup> Numquid contra hominem disputatio mea est, ut merito non debeam contristari?

<sup>5</sup> Attendite me et obstupescite, et superponite digitum ori vestro.

<sup>6</sup> Et ego, quando recordatus fuero, pertimesco, et concutit carnem meam tremor.

<sup>7</sup> Quare ergo impii vivunt, sublevati sunt, confortatique divitiis?

<sup>8</sup> Semen eorum permanet coram eis, propinquorum turba et nepotum in conspectu eorum.

<sup>9</sup> Domus eorum securæ sunt et pacatæ, et non est virga Dei super illos.

<sup>10</sup> Bos eorum concepit, et non abortivit: vacca peperit, et non est privata fœtu suo.

<sup>11</sup> Egrediuntur quasi greges parvuli eorum, et infantes eorum exultant lusibus.

<sup>12</sup> Tenent tympanum et citharam, et gaudent ad sonitum organi.

<sup>13</sup> Ducunt in bonis dies suos, et in puncto ad inferna descendunt.

<sup>14</sup> Qui dixerunt Deo: Recede a nobis, et scientiam viarum tuarum nolumus.

<sup>15</sup> Quis est Omnipotens, ut serviamus ei? et quid nobis prodest si oraverimus illum?

<sup>16</sup> Verumtamen quia non sunt in manu eorum bona sua, consilium impiorum longe sit a me.

<sup>17</sup> Quoties lucerna impiorum extinguetur, et superveniet eis inundatio, et dolores dividet furoris sui?

<sup>18</sup> Erunt sicut paleæ ante faciem venti, et sicut favilla quam turbo dispergit.

<sup>19</sup> Deus servabit filiis illius dolorem patris, et cum reddiderit, tunc sciet.

<sup>20</sup> Videbunt oculi ejus interfectionem suam, et de furore Omnipotentis bibet.

<sup>21</sup> Quid enim ad eum pertinet de domo sua post se, et si numerus mensium ejus dimidietur?

<sup>22</sup> Numquid Deus docebit quispiam scientiam, qui excelsos judicat?

<sup>23</sup> Iste moritur robustus et sanus, dives et felix:

<sup>24</sup> viscera ejus plena sunt adipe, et medullis ossa illius irrigantur:

<sup>25</sup> alius vero moritur in amaritudine animæ absque ullis opibus:

<sup>26</sup> et tamen simul in pulvere dormient, et vermes operient eos.

<sup>27</sup> Certe novi cogitationes vestras, et sententias contra me iniquas.

<sup>28</sup> Dicitis enim: Ubi est domus principis? et ubi tabernacula impiorum?

<sup>29</sup> Interrogate quemlibet de viatoribus, et hæc eadem illum intelligere cognoscetis:

<sup>30</sup> quia in diem perditionis servatur malus, et ad diem furoris ducetur.

<sup>31</sup> Quis arguet coram eo viam ejus? et quæ fecit, quis reddet illi?

<sup>32</sup> Ipse ad sepulchra ducetur, et in congerie mortuorum vigilabit.

<sup>33</sup> Dulcis fuit glareis Cocyti, et post se omnem hominem trahet, et ante se innumerabiles.

<sup>34</sup> Quomodo igitur consolamini me frustra, cum responsio vestra repugnare ostensa sit veritati?

## CAPUT XXII

*Eliphaz fraudulenter adsignat sceleres multa in Job, sed promittit eum prosperitatem si paeniteat.*

**R**espondens autem Eliphaz Themanites, dixit:

<sup>2</sup> Numquid Deo potest comparari homo, etiam cum perfectæ fuerit scientiæ?

<sup>3</sup> Quid prodest Deo, si justus fueris? aut quid ei confers, si immaculata fuerit via tua?

<sup>4</sup> Numquid timens arguet te, et veniet tecum in iudicium,

<sup>5</sup> et non propter malitiam tuam plurimam, et infinitas iniquitates tuas?

<sup>6</sup> Abstulisti enim pignus fratrum tuorum sine causa, et nudos spoliasti vestibus.

<sup>7</sup> Aquam lasso non dedisti, et esurienti subtraxisti panem.

<sup>8</sup> In fortitudine brachii tui possidebas terram, et potentissimus obtinebas eam.

<sup>9</sup> Viduas dimisisti vacuas, et lacertos

<sup>24</sup> His bowels are full of fat, and his bones are moistened with marrow.

<sup>25</sup> But another dieth in bitterness of soul without any riches:

<sup>26</sup> And yet they shall sleep together in the dust, and worms shall cover them.

<sup>27</sup> Surely I know your thoughts, and your unjust judgments against me.

<sup>28</sup> For you say: Where is the house of the prince? And where are the dwelling places of the wicked?

<sup>29</sup> Ask anyone of them that go by the way, and you shall perceive that he knoweth these same things.

<sup>30</sup> Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath.

<sup>31</sup> Who shall reprove his way to his face? And who shall repay him what he hath done?

<sup>32</sup> He shall be brought to the graves, and shall watch in the heap of the dead.

<sup>33</sup> He hath been acceptable to the gravel of Cocytus, and he shall draw every man after him, and there are innumerable before him.

<sup>34</sup> How then do ye comfort me in vain, whereas your answer is shown to be repugnant to truth?

## CHAPTER 22

*Eliphaz falsely imputes many crimes to Job, but promises him prosperity if he will repent.*

**T**hen Eliphaz the Themanite answered, and said:

<sup>2</sup> Can man be compared with God, even though he were of perfect knowledge?

<sup>3</sup> What doth it profit God if thou be just? Or what dost thou give him if thy way be unspotted?

<sup>4</sup> Shall he reprove thee for fear, and come with thee into judgment:

<sup>5</sup> And not for thy manifold wickedness and thy infinite iniquities?

<sup>6</sup> For thou hast taken away the pledge of thy brethren without cause, and stripped the naked of their clothing.

<sup>7</sup> Thou hast not given water to the weary, thou hast withdrawn bread from the hungry.

<sup>8</sup> In the strength of thy arm thou didst possess the land, and being the most mighty thou holdest it.

<sup>9</sup> Thou hast sent widows away empty,

and the arms of the fatherless thou hast broken in pieces.

<sup>10</sup> Therefore art thou surrounded with snares, and sudden fear troubleth thee.

<sup>11</sup> And didst thou think that thou shouldst not see darkness, and that thou shouldst not be covered with the violence of overflowing waters?

<sup>12</sup> Dost not thou think that God is higher than heaven, and is elevated above the height of the stars?

<sup>13</sup> And thou sayst: What doth God know? And he judgeth as it were through a mist.

<sup>14</sup> The clouds are his covert, and he doth not consider our things, and he walketh about the poles of heaven.

<sup>15</sup> Dost thou desire to keep the path of ages, which wicked men have trodden?

<sup>16</sup> Who were taken away before their time, and a flood hath overthrown their foundation.

<sup>17</sup> Who said to God: Depart from us: and looked upon the Almighty as if he could do nothing,

<sup>18</sup> Whereas he had filled their houses with good things: whose way of thinking be far from me.

<sup>19</sup> The just shall see, and shall rejoice, and the innocent shall laugh them to scorn.

<sup>20</sup> Is not their exaltation cut down, and hath not fire devoured the remnants of them?

<sup>21</sup> Submit thyself then to him, and be at peace: and thereby thou shalt have the best fruits.

<sup>22</sup> Receive the law of his mouth, and lay up his words in thy heart.

<sup>23</sup> If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle.

<sup>24</sup> He shall give for earth flint, and for flint torrents of gold.

<sup>25</sup> And the Almighty shall be against thy enemies, and silver shall be heaped together for thee.

<sup>26</sup> Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God.

<sup>27</sup> Thou shalt pray to him, and he will hear thee, and thou shalt pay vows.

<sup>28</sup> Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways.

<sup>29</sup> For he that hath been humbled, shall be in glory: and he that shall bow down

pupillarum comminuisti.

<sup>10</sup> Propterea circumdatus es laqueis, et conturbat te formido subita.

<sup>11</sup> Et putabas te tenebras non visurum, et impetu aquarum inundantium non oppressum iri?

<sup>12</sup> An non cogitas quod Deus excelsior cælo sit, et super stellarum verticem sublimetur?

<sup>13</sup> Et dicis: Quid enim novit Deus? et quasi per caliginem iudicat.

<sup>14</sup> Nubes latibulum ejus, nec nostra considerat, et circa cardines cæli perambulat.

<sup>15</sup> Numquid semitam sæculorum custodire cupis, quam calcaverunt viri iniqui,

<sup>16</sup> qui sublati sunt ante tempus suum, et fluvius subvertit fundamentum eorum?

<sup>17</sup> Qui dicebant Deo: Recede a nobis: et quasi nihil posset facere Omnipotens, æstimabant eum,

<sup>18</sup> cum ille implesset domos eorum bonis: quorum sententia procul sit a me.

<sup>19</sup> Videbunt justi, et lætabuntur, et innocens subsannabit eos:

<sup>20</sup> nonne succisa est erectio eorum? et reliquias eorum devoravit ignis?

<sup>21</sup> Acquiesce igitur ei, et habeto pacem, et per hæc habebis fructus optimos.

<sup>22</sup> Suscipe ex ore illius legem, et pone sermones ejus in corde tuo.

<sup>23</sup> Si reversus fueris ad Omnipotentem, ædificaberis, et longe facies iniquitatem a tabernaculo tuo.

<sup>24</sup> Dabit pro terra silicem, et pro silice torrentes aureos.

<sup>25</sup> Eritque Omnipotens contra hostes tuos, et argentum coacervabitur tibi.

<sup>26</sup> Tunc super Omnipotentem delicias afflues, et elevabis ad Deum faciem tuam.

<sup>27</sup> Rogabis eum, et exaudiet te, et vota tua reddes.

<sup>28</sup> Decernes rem, et veniet tibi, et in viis tuis splendet lumen.

<sup>29</sup> Qui enim humiliatus fuerit, erit in gloria, et qui inclinaverit oculos, ipse salvabitur.

<sup>30</sup> Salvabitur innocens: salvabitur autem in munditia manuum suarum.

## CAPUT XXIII

*Vult Job in iudicio Dei noscitur.*

**R**espondens autem Job, ait:  
<sup>2</sup> Nunc quoque in amaritudine est sermo meus, et manus plagæ meæ aggravata est super gemitum meum.

<sup>3</sup> Quis mihi tribuat ut cognoscam et in veniam illum, et veniam usque ad solium ejus?

<sup>4</sup> Ponam coram eo iudicium, et os meum replebo increpationibus:

<sup>5</sup> ut sciam verba quæ mihi respondeat, et intelligam quid loquatur mihi.

<sup>6</sup> Nolo multa fortitudine contendat mecum, nec magnitudinis suæ mole me premat.

<sup>7</sup> Proponat æquitatem contra me, et perveniat ad victoriam iudicium meum.

<sup>8</sup> Si ad orientem iero, non apparet; si ad occidentem, non intelligam eum.

<sup>9</sup> Si ad sinistram, quid agam? non apprehendam eum; si me vertam ad dexteram, non videbo illum.

<sup>10</sup> Ipse vero scit viam meam, et probavit me quasi aurum quod per ignem transit.

<sup>11</sup> Vestigia ejus secutus est pes meus: viam ejus custodivi, et non declinavi ex ea.

<sup>12</sup> A mandatis labiorum ejus non recessi, et in sinu meo abscondi verba oris ejus.

<sup>13</sup> Ipse enim solus est, et nemo avertere potest cogitationem ejus: et anima ejus quodcumque voluit, hoc fecit.

<sup>14</sup> Cum expleverit in me voluntatem suam, et alia multa similia præsto sunt ei.

<sup>15</sup> Et idcirco a facie ejus turbatus sum, et considerans eum, timore sollicitor.

<sup>16</sup> Deus mollivit cor meum, et Omnipotens conturbavit me.

<sup>17</sup> Non enim perii propter imminentes tenebras, nec faciem meam operuit caligo.

his eyes, he shall be saved.

<sup>30</sup> The innocent shall be saved, and he shall be saved by the cleanness of his hands.

## CHAPTER 23

*Job wishes to be tried at God's tribunal.*

**T**hen Job answered, and said:  
<sup>2</sup> Now also my words are in bitterness, and the hand of my scourge is more grievous than my mourning.

<sup>3</sup> Who will grant me that I might know and find him, and come even to his throne?

<sup>4</sup> I would set judgment before him, and would fill my mouth with complaints.

<sup>5</sup> That I might know the words that he would answer me, and understand what he would say to me.

<sup>6</sup> I would not that he should contend with me with much strength, nor overwhelm me with the weight of his greatness.

<sup>7</sup> Let him propose equity against me, and let my judgment come to victory.

<sup>8</sup> But if I go to the east, he appeareth not; if to the west, I shall not understand him.

<sup>9</sup> If to the left hand, what shall I do? I shall not take hold on him: if I turn myself to the right hand, I shall not see him.

<sup>10</sup> But he knoweth my way, and has tried me as gold that passeth through the fire:

<sup>11</sup> My foot hath followed his steps, I have kept his way, and have not declined from it.

<sup>12</sup> I have not departed from the commandments of his lips, and the words of his mouth I have hid in my bosom.

<sup>13</sup> For he is alone, and no man can turn away his thought: and whatsoever his soul hath desired, that hath he done.

<sup>14</sup> And when he shall have fulfilled his will in me, many other like things are also at hand with him.

<sup>15</sup> And therefore I am troubled at his presence, and when I consider him I am made pensive with fear.

<sup>16</sup> God hath softened my heart, and the Almighty hath troubled me.

<sup>17</sup> For I have not perished because of the darkness that hangs over me, neither hath the mist covered my face.

## CHAPTER 24

*God's providence often suffers the wicked to go on a long time in their sins: but punisheth them in another life.*

**T**imes are not hid from the Almighty: but they that know him, know not his days.

<sup>2</sup> Some have removed landmarks, have taken away flocks by force, and fed them.

<sup>3</sup> They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge.

<sup>4</sup> They have overturned the way of the poor, and have oppressed together the meek of the earth.

<sup>5</sup> Others like wild asses in the desert go forth to their work: by watching for a prey they get bread for their children.

<sup>6</sup> They reap the field that is not their own, and gather the vintage of his vineyard whom by violence they have oppressed.

<sup>7</sup> They send men away naked, taking away their clothes who have no covering in the cold:

<sup>8</sup> Who are wet, with the showers of the mountains, and having no covering embrace the stones.

<sup>9</sup> They have violently robbed the fatherless, and stripped the poor common people.

<sup>10</sup> From the naked and them that go without clothing, and from the hungry they have taken away the ears of corn.

<sup>11</sup> They have taken their rest at noon among the stores of them, who after having trodden the winepresses suffer thirst.

<sup>12</sup> Out of the cities they have made men to groan, and the soul of the wounded hath cried out, and God doth not suffer it to pass unrevenged.

<sup>13</sup> They have been rebellious to the light, they have not known his ways, neither have they returned by his paths.

<sup>14</sup> The murderer riseth at the very break of day, he killeth the needy, and the poor man: but in the night he will be as a thief.

<sup>15</sup> The eye of the adulterer observeth darkness, saying: No eye shall see me: and he will cover his face.

<sup>16</sup> He diggeth through houses in the dark, as in the day they had appointed for themselves, and they have not known the light.

## CAPUT XXIV

*Providentia Dei saepe patitur sceleratos in peccatis suorum pro spatio longo manere: sed punit in alia vita eos.*

**A**b Omnipotente non sunt abscondita tempora: qui autem noverunt eum, ignorant dies illius.

<sup>2</sup> Alii terminos transtulerunt; diriperunt greges, et paverunt eos.

<sup>3</sup> Asinum pupillorum abegerunt, et abstulerunt pro pignore bovem viduae.

<sup>4</sup> Subverterunt pauperum viam, et oppresserunt pariter mansuetos terræ.

<sup>5</sup> Alii quasi onagri in deserto egrediuntur ad opus suum: vigilantes ad prædam, præparant panem liberis.

<sup>6</sup> Agrum non suum demetunt, et vineam ejus, quem vi oppresserint, vindemiant.

<sup>7</sup> Nudos dimittunt homines, indumenta tollentes, quibus non est operimentum in frigore:

<sup>8</sup> quos imbres montium rigant, et non habentes velamen, amplexantur lapides.

<sup>9</sup> Vim fecerunt deprædantes pupillos, et vulgum pauperem spoliaverunt.

<sup>10</sup> Nudis et incedentibus absque vestitu, et esurientibus tulerunt spicas.

<sup>11</sup> Inter acervos eorum meridiati sunt, qui calcatis torcularibus sitiunt.

<sup>12</sup> De civitatibus fecerunt viros gemere, et anima vulneratorum clamavit: et Deus inultum abire non patitur.

<sup>13</sup> Ipsi fuerunt rebelles lumini: nescierunt vias ejus, nec reversi sunt per semitas ejus.

<sup>14</sup> Mane primo consurgit homicida; interficit egenum et pauperem: per noctem vero erit quasi fur.

<sup>15</sup> Oculus adulteri observat caliginem, dicens: Non me videbit oculus: et operiet vultum suum.

<sup>16</sup> Perfodit in tenebris domos, sicut in die condixerant sibi, et ignoraverunt lucem.

<sup>17</sup> Si subito apparuerit aurora, arbitrantur umbram mortis: et sic in tenebris quasi in luce ambulat.

<sup>18</sup> Levis est super faciem aquæ: maledicta sit pars ejus in terra, nec ambulet per viam vinearum.

<sup>19</sup> Ad nimium calorem transeat ab aquis nivium, et usque ad inferos peccatum illius.

<sup>20</sup> Obliviscatur ejus misericordia; dulcedo illius vermes: non sit in recordatione, sed conteratur quasi lignum infructuosum.

<sup>21</sup> Pavit enim sterilem quæ non parit, et viduæ bene non fecit.

<sup>22</sup> Detraxit fortes in fortitudine sua, et cum steterit, non credet vitæ suæ.

<sup>23</sup> Dedit ei Deus locum pœnitentiæ, et ille abutitur eo in superbiam: oculi autem ejus sunt in viis illius.

<sup>24</sup> Elevati sunt ad modicum, et non subsistent: et humiliabuntur sicut omnia, et auferentur, et sicut summitates spicarum conterentur.

<sup>25</sup> Quod si non est ita, quis me potest arguere esse mentitum, et ponere ante Deum verba mea?

#### CAPUT XXV

*Significat Baldad justitiam Dei, coram quo nemo potest adprobari.*

**R**espondens autem Baldad Suhites, dixit:

<sup>2</sup> Potestas et terror apud eum est, qui facit concordiam in sublimibus suis.

<sup>3</sup> Numquid est numerus militum ejus? Et super quem non surget lumen illius?

<sup>4</sup> Numquid justificari potest homo comparatus Deo? Aut apparere mundus natus de muliere?

<sup>5</sup> Ecce luna etiam non splendet, et stellæ non sunt mundæ in conspectu ejus:

<sup>6</sup> quanto magis homo putredo, et filius hominis vermis?

#### CAPUT XXVI

*Edat Job sentimenta ejus sapientiae et potestatis Dei.*

<sup>17</sup> If the morning suddenly appear, it is to them the shadow of death: and they walk in darkness as if it were in light.

<sup>18</sup> He is light upon the face of the water: cursed be his portion on the earth, let him not walk by the way of the vineyards.

<sup>19</sup> Let him pass from the snow waters to excessive heat, and his sin even to hell.

<sup>20</sup> Let mercy forget him: may worms be his sweetness: let him be remembered no more, but be broken in pieces as an unfruitful tree.

<sup>21</sup> For he hath fed the barren that beareth not, and to the widow he hath done no good.

<sup>22</sup> He hath pulled down the strong by his might: and when he standeth up, he shall not trust to his life.

<sup>23</sup> God hath given him place for penance, and he abuseth it unto pride: but his eyes are upon his ways.

<sup>24</sup> They are lifted up for a little while and shall not stand, and shall be brought down as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken.

<sup>25</sup> And if it be not so, who can convince me that I have lied, and set my words before God?

#### CHAPTER 25

*Baldad signifies the justice of God, before which no one can be proved.*

**T**hen Baldad the Suhite answered, and said:

<sup>2</sup> Power and terror are with him, who maketh peace in his high places.

<sup>3</sup> Is there any numbering of his soldiers? And upon whom shall not his light arise?

<sup>4</sup> Can man be justified compared with God, or he that is born of a woman appear clean?

<sup>5</sup> Behold even the moon doth not shine, and the stars are not pure in his sight.

<sup>6</sup> How much less man that is rottenness and the son of man who is a worm?

#### CHAPTER 26

*Job declared his sentiments of the wisdom and power of God.*

**T**hen Job answered, and said:  
<sup>2</sup> Whose helper art thou? Is it of him that is weak? And dost thou hold up the arm of him that has no strength?

<sup>3</sup> To whom hast thou given counsel? Perhaps to him that hath no wisdom, and thou hast shown thy very great prudence.

<sup>4</sup> Whom hast thou desired to teach? Was it not him that made life?

<sup>5</sup> Behold the giants groan under the waters, and they that dwell with them.

<sup>6</sup> Hell is naked before him, and there is no covering for destruction.

<sup>7</sup> He stretched out the north over the empty space, and hangeth the earth upon nothing.

<sup>8</sup> He bindeth up the waters in his clouds, so that they break not out and fall down together.

<sup>9</sup> He withholdeth the face of his throne, and spreadeth his cloud over it.

<sup>10</sup> He hath set bounds about the waters, till light and darkness come to an end.

<sup>11</sup> The pillars of heaven tremble, and dread at his beck.

<sup>12</sup> By his power the seas are suddenly gathered together, and his wisdom has struck the proud one.

<sup>13</sup> His spirit hath adorned the heavens, and his obstetric hand brought forth the winding serpent.

<sup>14</sup> Lo, these things are said in part of his ways: and seeing we have heard scarce a little drop of his word, who shall be able to behold the thunder of his greatness?

#### CHAPTER 27

*Job persists in asserting his own innocence, and that hypocrites will be punished in the end.*

**J**ob also added, taking up his parable, and said:

<sup>2</sup> As God liveth, who hath taken away my judgment, and the Almighty, who hath brought my soul to bitterness,

<sup>3</sup> As long as breath remaineth in me, and the spirit of God in my nostrils,

<sup>4</sup> My lips shall not speak iniquity, neither shall my tongue contrive lying.

<sup>5</sup> God forbid that I should judge you to be just: till I die I will not depart from my innocence.

<sup>6</sup> My justification, which I have begun to hold, I will not forsake: for my heart doth not reprehend me in all my life.

<sup>7</sup> Let my enemy be as the ungodly, and

**R**espondens autem Job dixit:  
<sup>2</sup> Cujus adjutor es? numquid imbecillis? et sustentas brachium ejus qui non est fortis?

<sup>3</sup> Cui dedisti consilium? forsitan illi qui non habet sapientiam: et prudentiam tuam ostendisti plurimam.

<sup>4</sup> Quem docere voluisti? nonne eum qui fecit spiramentum?

<sup>5</sup> Ecce gigantes gemunt sub aquis, et qui habitant cum eis.

<sup>6</sup> Nudus est infernus coram illo, et nulum est operimentum perditioni.

<sup>7</sup> Qui extendit aquilonem super vacuum, et appendit terram super nihilum.

<sup>8</sup> Qui ligat aquas in nubibus suis, ut non erumpant pariter deorsum.

<sup>9</sup> Qui tenet vultum solii sui, et expandit super illud nebulam suam.

<sup>10</sup> Terminum circumdedit aquis, usque dum finiantur lux et tenebræ.

<sup>11</sup> Columnæ cæli contremiscunt, et pavent ad nutum ejus.

<sup>12</sup> In fortitudine illius repente maria congregata sunt, et prudentia ejus percussit superbum.

<sup>13</sup> Spiritus ejus ornavit cælos, et obstetricante manu ejus, eductus est coluber tortuosus.

<sup>14</sup> Ecce hæc ex parte dicta sunt viarum ejus: et cum vix parvam stillam sermonis ejus audierimus, quis poterit tonitruum magnitudinis illius intueri?

#### CAPUT XXVII

*Continet Job in innocentiam ipsius dicente, et hypocritas esse in fine punituras.*

**A**ddidit quoque Job, assumens parabolam suam, et dixit:

<sup>2</sup> Vivit Deus, qui abstulit iudicium meum, et Omnipotens, qui ad amaritudinem adduxit animam meam.

<sup>3</sup> Quia donec superest halitus in me, et spiritus Dei in naribus meis,

<sup>4</sup> non loquentur labia mea iniquitatem, nec lingua mea meditabitur mendacium.

<sup>5</sup> Absit a me ut justos vos esse iudicem: donec deficiam, non recedam ab innocentia mea.

<sup>6</sup> Justificationem meam, quam cœpi tenere, non deseram: neque enim reprehendit me cor meum in omni vita mea.

<sup>7</sup> Sit ut impius, inimicus meus, et ad-



versarius meus quasi iniquus.

<sup>8</sup> Quæ est enim spes hypocritæ, si avare rapiat, et non liberet Deus animam ejus?

<sup>9</sup> Numquid Deus audiet clamorem ejus, cum venerit super eum angustia?

<sup>10</sup> Aut poterit in Omnipotente delectari, et invocare Deum omni tempore?

<sup>11</sup> Docebo vos per manum Dei quæ Omnipotens habeat, nec abscondam.

<sup>12</sup> Ecce vos omnes nostis: et quid sine causa vana loquimini?

<sup>13</sup> Hæc est pars hominis impii apud Deum, et hæreditas violentorum, quam ab Omnipotente suscipient.

<sup>14</sup> Si multiplicati fuerint filii ejus, in gladio erunt, et nepotes ejus non saturabuntur pane:

<sup>15</sup> qui reliqui fuerint ex eo sepelientur in interitu, et viduæ illius non plorabunt.

<sup>16</sup> Si comportaverit quasi terram argentum, et sicut lutum præparaverit vestimenta:

<sup>17</sup> præparabit quidem, sed justus vestietur illis, et argentum innocens dividet.

<sup>18</sup> Ædificavit sicut tinea domum suam, et sicut custos fecit umbraculum.

<sup>19</sup> Dives, cum dormierit, nihil secum auferet: aperiet oculos suos, et nihil inveniet.

<sup>20</sup> Apprehendet eum quasi aqua inopia, nocte opprimet eum tempestas.

<sup>21</sup> Tollet eum ventus urens, et auferet, et velut turbo rapiet eum de loco suo.

<sup>22</sup> Et mittet super eum, et non parceret: de manu ejus fugiens fugiet.

<sup>23</sup> Stringet super eum manus suas, et sibilabit super illum, intuens locum ejus.

### CAPUT XXVIII

*Diligentia hominis quaerit res multas: vera sapientia a Deo solo docetur.*

**H**abet argentum venarum suarum principia, et auro locus est in quo conflatur.

<sup>2</sup> Ferrum de terra tollitur, et lapis solutus calore in æs vertitur.

my adversary as the wicked one.

<sup>8</sup> For what is the hope of the hypocrite if through covetousness he take by violence, and God deliver not his soul?

<sup>9</sup> Will God hear his cry, when distress shall come upon him?

<sup>10</sup> Or can he delight himself in the Almighty, and call upon God at all times?

<sup>11</sup> I will teach you by the hand of God, what the Almighty hath, and I will not conceal it.

<sup>12</sup> Behold you all know it, and why do you speak vain things without cause?

<sup>13</sup> This is the portion of a wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty.

<sup>14</sup> If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread.

<sup>15</sup> They that shall remain of him, shall be buried in death, and his widows shall not weep.

<sup>16</sup> If he shall heap together silver as earth, and prepare raiment as clay,

<sup>17</sup> He shall prepare indeed, but the just man shall be clothed with it: and the innocent shall divide the silver.

<sup>18</sup> He hath built his house as a moth, and as a keeper he hath made a booth.

<sup>19</sup> The rich man when he shall sleep shall take away nothing with him: he shall open his eyes and find nothing.

<sup>20</sup> Poverty like water shall take hold on him, a tempest shall oppress him in the night:

<sup>21</sup> A burning wind shall take him up, and carry him away, and as a whirlwind shall snatch him from his place.

<sup>22</sup> And he shall cast upon him, and shall not spare: out of his hand he would willingly flee.

<sup>23</sup> He shall clasp his hands upon him, and shall hiss at him, beholding his place.

### CHAPTER 28

*Man's industry searcheth out many things: true wisdom is taught by God alone.*

**S**ilver hath beginnings of its veins, and Gold hath a place wherein it is melted.

<sup>2</sup> Iron is taken out of the earth, and stone melted with heat is turned into brass.

<sup>3</sup> He hath set a time for darkness, and the end of all things he considereth, the stone also that is in the dark and the shadow of death.

<sup>4</sup> The flood divideth from the people that are on their journey, those whom the food of the needy man hath forgotten, and who cannot be come at.

<sup>5</sup> The land, out of which bread grew in its place, hath been overturned with fire.

<sup>6</sup> The stones of it are the place of sapphires, and the clods of it are gold.

<sup>7</sup> The bird hath not known the path, neither hath the eye of the vulture beheld it.

<sup>8</sup> The children of the merchants have not trodden it, neither hath the lioness passed by it.

<sup>9</sup> He hath stretched forth his hand to the flint, he hath overturned mountains from the roots.

<sup>10</sup> In the rocks he hath cut out rivers, and his eye hath seen every precious thing.

<sup>11</sup> The depths also of rivers he hath searched, and hidden things he hath brought forth to light.

<sup>12</sup> But where is wisdom to be found, and where is the place of understanding?

<sup>13</sup> Man knoweth not the price thereof, neither is it found in the land of them that live in delights.

<sup>14</sup> The depth saith: It is not in me: and the sea saith: It is not with me.

<sup>15</sup> The finest gold shall not purchase it, neither shall silver be weighed in exchange for it.

<sup>16</sup> It shall not be compared with the dyed colors of India, or with the most precious stone sardonyx, or the sapphire.

<sup>17</sup> Gold or crystal cannot equal it, neither shall any vessels of gold be changed for it.

<sup>18</sup> High and eminent things shall not be mentioned in comparison of it: but wisdom is drawn out of secret places.

<sup>19</sup> The topaz of Ethiopia shall not be equal to it, neither shall it be compared to the cleanest dyeing.

<sup>20</sup> Whence then cometh wisdom? And where is the place of understanding?

<sup>21</sup> It is hid from the eyes of all living, and the fowls of the air know it not.

<sup>22</sup> Destruction and death have said: With our ears we have heard the fame thereof.

<sup>3</sup> Tempus posuit tenebris, et universorum finem ipse considerat, lapidem quoque caliginis et umbram mortis.

<sup>4</sup> Dividit torrens a populo peregrinante eos quos oblitus est pes egentis hominis, et invios.

<sup>5</sup> Terra de qua oriebatur panis, in loco suo igni subversa est.

<sup>6</sup> Locus sapphiri lapides ejus, et glebæ illius aurum.

<sup>7</sup> Semitam ignoravit avis, nec intuitus est eam oculus vulturis.

<sup>8</sup> Non calcaverunt eam filii institorum, nec pertransivit per eam læena.

<sup>9</sup> Ad silicem extendit manum suam, subvertit a radicibus montes.

<sup>10</sup> In petris rivos excidit, et omne pretiosum vidit oculus ejus.

<sup>11</sup> Profunda quoque fluviorum scrutatus est, et abscondita in lucem produxit.

<sup>12</sup> Sapientia vero ubi invenitur? et quis est locus intelligentiæ?

<sup>13</sup> Nescit homo pretium ejus, nec invenitur in terra suaviter viventium.

<sup>14</sup> Abyssus dicit: Non est in me, et mare loquitur: Non est mecum.

<sup>15</sup> Non dabitur aurum obrizum pro ea, nec appendetur argentum in commutatione ejus.

<sup>16</sup> Non conferetur tinctis Indiæ coloribus, nec lapidi sardonycho pretiosissimo, vel sapphiro.

<sup>17</sup> Non adæquabitur ei aurum vel vitrum, nec commutabuntur pro ea vasa auri.

<sup>18</sup> Excelsa et eminentia non memorabuntur comparatione ejus: trahitur autem sapientia de occultis.

<sup>19</sup> Non adæquabitur ei topazius de Æthiopia, nec tincturæ mundissimæ componetur.

<sup>20</sup> Unde ergo sapientia venit? et quis est locus intelligentiæ?

<sup>21</sup> Abscondita est ab oculis omnium viventium: volucres quoque cæli latet.

<sup>22</sup> Perditio et mors dixerunt: Auribus nostris audivimus famam ejus.

<sup>23</sup> Deus intelligit viam ejus, et ipse novit locum illius.

<sup>24</sup> Ipse enim fines mundi intuetur, et omnia quæ sub cælo sunt respicit.

<sup>25</sup> Qui fecit ventis pondus, et aquas appendit in mensura.

<sup>26</sup> Quando ponebat pluviis legem, et viam procellis sonantibus:

<sup>27</sup> tunc vidit illam et enarravit, et præparavit, et investigavit.

<sup>28</sup> Et dixit homini: Ecce timor Domini, ipsa est sapientia; et recedere a malo, intelligentia.

### CAPUT XXIX

*Edat Job felicem vetum, et honorem homines omnes eum ostenderunt.*

**A**ddidit quoque Job, assumens parabolam suam, et dixit:

<sup>2</sup> Quis mihi tribuat ut sim juxta menses pristinos, secundum dies quibus Deus custodiebat me?

<sup>3</sup> Quando splendebat lucerna ejus super caput meum, et ad lumen ejus ambulabam in tenebris:

<sup>4</sup> sicut fui in diebus adolescentiæ meæ, quando secreto Deus erat in tabernaculo meo:

<sup>5</sup> quando erat Omnipotens mecum, et in circuitu meo pueri mei:

<sup>6</sup> quando lavabam pedes meos butyro, et petra fundebat mihi rivus olei:

<sup>7</sup> quando procedebam ad portam civitatis, et in platea parabant cathedram mihi.

<sup>8</sup> Videbant me juvenes, et abscondebantur: et senes assurgentes stabant.

<sup>9</sup> Principes cessabant loqui, et digitum superponebant ori suo.

<sup>10</sup> Vocem suam cohibebant duces, et lingua eorum gutturi suo adhærebat.

<sup>11</sup> Auris audiens beatificabat me, et oculus videns testimonium reddebat mihi:

<sup>12</sup> eo quod liberassem pauperem vociferantem, et pupillum cui non esset adjutor.

<sup>13</sup> Benedictio perituri super me veniebat, et cor viduæ consolatus sum.

<sup>14</sup> Justitia indutus sum, et vestivi me, sicut vestimento et diademate, iudicio meo.

<sup>23</sup> God understandeth the way of it, and he knoweth the place thereof.

<sup>24</sup> For he beholdeth the ends of the world: and looketh on all things that are under heaven.

<sup>25</sup> Who made a weight for the winds, and weighed the waters by measure.

<sup>26</sup> When he gave a law for the rain, and a way for the sounding storms.

<sup>27</sup> Then he saw it, and declared, and prepared, and searched it.

<sup>28</sup> And he said to man: Behold the fear of the Lord, that is wisdom: and to depart from evil, is understanding.

### CHAPTER 29

*Job relates his former happiness, and the respect that all men showed him.*

**J**ob also added, taking up his parable, and said:

<sup>2</sup> Who will grant me, that I might be according to the months past, according to the days in which God kept me?

<sup>3</sup> When his lamp shined over my head, and I walked by his light in darkness?

<sup>4</sup> As I was in the days of my youth, when God was secretly in my tabernacle?

<sup>5</sup> When the Almighty was with me: and my servants round about me?

<sup>6</sup> When I washed my feet with butter, and the rock poured me out rivers of oil?

<sup>7</sup> When I went out to the gate of the city, and in the street they prepared me a chair?

<sup>8</sup> The young men saw me, and hid themselves: and the old men rose up and stood.

<sup>9</sup> The princes ceased to speak, and laid the finger on their mouth.

<sup>10</sup> The rulers held their peace, and their tongue cleaved to their throat.

<sup>11</sup> The ear that heard me blessed me, and the eye that saw me gave witness to me:

<sup>12</sup> Because I had delivered the poor man that cried out; and the fatherless, that had no helper.

<sup>13</sup> The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow.

<sup>14</sup> I was clad with justice: and I clothed myself with my judgment, as with a robe and a diadem.

<sup>15</sup> I was an eye to the blind, and a foot to the lame.

<sup>16</sup> I was the father of the poor: and the cause which I knew not, I searched out most diligently.

<sup>17</sup> I broke the jaws of the wicked man, and out of his teeth I took away the prey.

<sup>18</sup> And I said: I shall die in my nest, and as a palm tree shall multiply my days.

<sup>19</sup> My root is opened beside the waters, and dew shall continue in my harvest.

<sup>20</sup> My glory shall always be renewed, and my bow in my hand shall be repaired.

<sup>21</sup> They that heard me, waited for my sentence, and being attentive held their peace at my counsel.

<sup>22</sup> To my words they durst add nothing, and my speech dropped upon them.

<sup>23</sup> They waited for me as for rain, and they opened their mouth as for a latter shower.

<sup>24</sup> If at any time I laughed on them, they believed not, and the light of my countenance fell not on earth.

<sup>25</sup> If I had a mind to go to them, I sat first, and when I sat as a king, with his army standing about him, yet I was a comforter of them that mourned.

### CHAPTER 30

*Job shows the wonderful change of his temporal estate, from welfare to great calamity.*

**B**ut now the younger in time scorn me, whose fathers I would not have set with the dogs of my flock:

<sup>2</sup> The strength of whose hands was to me as nothing, and they were thought unworthy of life itself.

<sup>3</sup> Barren with want and hunger, who gnawed in the wilderness, disfigured with calamity and misery.

<sup>4</sup> And they ate grass, and barks of trees, and the root of junipers was their food.

<sup>5</sup> Who snatched up these things out of the valleys, and when they had found any of them, they ran to them with a cry.

<sup>6</sup> They dwelt in the desert places of torrents, and in caves of earth, or upon the gravel.

<sup>7</sup> They pleased themselves among these kind of things, and counted it delightful to be under the briars.

<sup>8</sup> The children of foolish and base men,

<sup>15</sup> Oculus fui cæco, et pes claudo.

<sup>16</sup> Pater eram pauperum, et causam quam nesciebam diligentissime investigabam.

<sup>17</sup> Conterebam molas iniqui, et de dentibus illius aufererebam prædam.

<sup>18</sup> Dicebamque: In nidulo meo moriar, et sicut palma multiplicabo dies.

<sup>19</sup> Radix mea aperta est secus aquas, et ros morabitur in messione mea.

<sup>20</sup> Gloria mea semper innovabitur, et arcus meus in manu mea instaurabitur.

<sup>21</sup> Qui me audiebant, expectabant sententiam, et intenti tacebant ad consilium meum.

<sup>22</sup> Verbis meis addere nihil audebant, et super illos stillabat eloquium meum.

<sup>23</sup> Expectabant me sicut pluviam, et os suum aperiebant quasi ad imbrem serotinum.

<sup>24</sup> Si quando ridebam ad eos, non credebant: et lux vultus mei non cadebat in terram.

<sup>25</sup> Si voluissem ire ad eos, sedebam primus: cumque sederem quasi rex, circumstante exercitu, eram tamen mœrentium consolator.

### CAPUT XXX

*Ostendit Job miram commutationem boni temporales ejus, a sospitate ad scelere magnum.*

**N**unc autem derident me juniores tempore, quorum non dignabar patres ponere cum canibus gregis mei:

<sup>2</sup> quorum virtus manuum mihi erat pro nihilo, et vita ipsa putabantur indigni:

<sup>3</sup> egestate et fame steriles, qui rodebant in solitudine, squallentes calamitate et miseria.

<sup>4</sup> Et mandebant herbas, et arborum cortices, et radix juniperorum erat cibus eorum:

<sup>5</sup> qui de convallibus ista rapientes, cum singula reperissent, ad ea cum clamore currebant.

<sup>6</sup> In desertis habitabant torrentium, et in cavernis terræ, vel super glaream:

<sup>7</sup> qui inter hujusmodi lætabantur, et esse sub sentibus delicias computabant:

<sup>8</sup> filii stultorum et ignobilium, et in ter-

ra penitus non parentes.

<sup>9</sup> Nunc in eorum canticum versus sum, et factus sum eis in proverbium.

<sup>10</sup> Abominantur me, et longe fugiunt a me, et faciem meam conspuere non verentur.

<sup>11</sup> Pharetram enim suam aperuit, et afflixit me, et frenum posuit in os meum.

<sup>12</sup> Ad dexteram orientis calamitates meae illico surrexerunt: pedes meos subverterunt, et oppresserunt quasi fluctibus semitis suis.

<sup>13</sup> Dissipaverunt itinera mea; insidiati sunt mihi, et praevaluerunt: et non fuit qui ferret auxilium.

<sup>14</sup> Quasi rupto muro, et aperta janua, irruerunt super me, et ad meas miserias devoluti sunt.

<sup>15</sup> Redactus sum in nihilum: abstulisti quasi ventus desiderium meum, et velut nubes pertransiit salus mea.

<sup>16</sup> Nunc autem in memetipso marcescit anima mea, et possident me dies afflictionis.

<sup>17</sup> Nocte os meum perforatur doloribus, et qui me comedunt, non dormiunt.

<sup>18</sup> In multitudine eorum consumitur vestimentum meum, et quasi capitis tunica succinxerunt me.

<sup>19</sup> Comparatus sum luto, et assimilatus sum favillae et cineri.

<sup>20</sup> Clamo ad te, et non exaudis me: sto, et non respicis me.

<sup>21</sup> Mutatus es mihi in crudelem, et in duritia manus tuae adversaris mihi.

<sup>22</sup> Elevasti me, et quasi super ventum ponens; elisisti me valide.

<sup>23</sup> Scio quia morti trades me, ubi constituta est domus omni viventi.

<sup>24</sup> Verumtamen non ad consumptionem eorum emittis manum tuam: et si corruerint, ipse salvabis.

<sup>25</sup> Flebam quondam super eo qui afflictus erat, et compatiebatur anima mea pauperi.

<sup>26</sup> Expectabam bona, et venerunt mihi mala: praestolabar lucem, et eruperunt tenebrae.

and not appearing at all upon the earth.

<sup>9</sup> Now I am turned into their song, and am become their byword.

<sup>10</sup> They abhor me, and flee far from me, and are not afraid to spit in my face.

<sup>11</sup> For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth.

<sup>12</sup> At the right hand of my rising, my calamities forthwith arose: they have overthrown my feet, and have overwhelmed me with their paths as with waves.

<sup>13</sup> They have destroyed my ways, they have lain in wait against me, and they have prevailed, and there was none to help.

<sup>14</sup> They have rushed in upon me, as when a wall is broken, and a gate opened, and have rolled themselves down to my miseries.

<sup>15</sup> I am brought to nothing: as a wind thou hast taken away my desire: and my prosperity hath passed away like a cloud.

<sup>16</sup> And now my soul fadeth within myself, and the days of affliction possess me.

<sup>17</sup> In the night my bone is pierced with sorrows: and they that feed upon me, do not sleep.

<sup>18</sup> With the multitude of them my garment is consumed, and they have girded me about, as with the collar of my coat.

<sup>19</sup> I am compared to dirt, and am likened to embers and ashes.

<sup>20</sup> I cry to thee, and thou hearest me not: I stand up, and thou dost not regard me.

<sup>21</sup> Thou art changed to be cruel toward me, and in the hardness of thy hand thou art against me.

<sup>22</sup> Thou hast lifted me up, and set me as it were upon the wind, and thou hast mightily dashed me.

<sup>23</sup> I know that thou wilt deliver me to death, where a house is appointed for everyone that liveth.

<sup>24</sup> But yet thou stretchest not forth thy hand to their consumption: and if they shall fall down thou wilt save.

<sup>25</sup> I wept heretofore for him that was afflicted, and my soul had compassion on the poor.

<sup>26</sup> I expected good things, and evils are come upon me: I waited for light, and darkness broke out.

<sup>27</sup> My inner parts have boiled without any rest, the days of affliction have prevented me.

<sup>28</sup> I went mourning without indignation; I rose up, and cried in the crowd.

<sup>29</sup> I was the brother of dragons, and companion of ostriches.

<sup>30</sup> My skin is become black upon me, and my bones are dried up with heat.

<sup>31</sup> My harp is turned to mourning, and my organ into the voice of those that weep.

### CHAPTER 31

*Job, to defend himself from the unjust judgments of his friends, gives a sincere account of his own virtues.*

**I** made a covenant with my eyes, that I would not so much as think upon a virgin.

<sup>2</sup> For what part should God from above have in me, and what inheritance the Almighty from on high?

<sup>3</sup> Is not destruction to the wicked, and aversion to them that work iniquity?

<sup>4</sup> Doth not he consider my ways, and number all my steps?

<sup>5</sup> If I have walked in vanity, and my foot hath made haste to deceit:

<sup>6</sup> Let him weigh me in a just balance, and let God know my simplicity.

<sup>7</sup> If my step hath turned out of the way, and if my heart hath followed my eyes, and if a spot hath cleaved to my hands:

<sup>8</sup> Then let me sow and let another eat: and let my offspring be rooted out.

<sup>9</sup> If my heart hath been deceived upon a woman, and if I have laid wait at my friend's door:

<sup>10</sup> Let my wife be the harlot of another, and let other men lie with her.

<sup>11</sup> For this is a heinous crime, and a most grievous iniquity.

<sup>12</sup> It is a fire that devoureth even to destruction, and rooteth up all things that spring.

<sup>13</sup> If I have despised to abide judgment with my manservant, or my maidservant, when they had any controversy against me:

<sup>14</sup> For what shall I do when God shall rise to judge? And when he shall examine, what shall I answer him?

<sup>15</sup> Did not he that made me in the womb make him also: and did not one and the same form me in the womb?

<sup>27</sup> Interiora mea efferbuerunt absque ulla requie: prævenerunt me dies afflictionis.

<sup>28</sup> Mœrens incedebam sine furore; consurgens, in turba clamabam.

<sup>29</sup> Frater fui draconum, et socius struthionum.

<sup>30</sup> Cutis mea denigrata est super me, et ossa mea aruerunt præ caumate.

<sup>31</sup> Versa est in luctum cithara mea, et organum meum in vocem flentium.

### CAPUT XXXI

*Job ad ipsum a iudiciis iniquis amicorum suorum defendendum, dat ipsius virtutum rationem.*

**P**epigi fœdus cum oculis meis, ut ne cogitarem quidem de virgine.

<sup>2</sup> Quam enim partem haberet in me Deus desuper, et hæreditatem Omnipotentis de excelsis?

<sup>3</sup> Numquid non perditio est iniquo, et alienatio operantibus injustitiam?

<sup>4</sup> Nonne ipse considerat vias meas, et cunctos gressus meos dinumerat?

<sup>5</sup> Si ambulavi in vanitate, et festinavi in dolo pes meus,

<sup>6</sup> appendat me in statera justa, et sciat Deus simplicitatem meam.

<sup>7</sup> Si declinavit gressus meus de via, et si secutum est oculos meos cor meum, et si manibus meis adhæsit macula,

<sup>8</sup> seram, et alius comedat, et progenies mea eradicetur.

<sup>9</sup> Si deceptum est cor meum super muliere, et si ad ostium amici mei insidiatus sum,

<sup>10</sup> scortum alterius sit uxor mea, et super illam incurventur alii.

<sup>11</sup> Hoc enim nefas est, et iniquitas maxima.

<sup>12</sup> Ignis est usque ad perditionem devorans, et omnia eradicans genimina.

<sup>13</sup> Si contempsi subire iudicium cum servo meo et ancilla mea, cum disceptarent adversum me:

<sup>14</sup> quid enim faciam cum surrexerit ad iudicandum Deus? et cum quæsierit, quid respondebo illi?

<sup>15</sup> Numquid non in utero fecit me, qui et illum operatus est, et formavit me in vulva unus?

<sup>16</sup> Si negavi quod volebant pauperibus, et oculos viduæ expectare feci;

<sup>17</sup> si comedi buccellam meam solus, et non comedit pupillus ex ea

<sup>18</sup> (quia ab infantia mea crevit mecum miseratio, et de utero matris meæ egressa est mecum);

<sup>19</sup> si despexi pereuntem, eo quod non habuerit indumentum, et absque operimento pauperem;

<sup>20</sup> si non benedixerunt mihi latera ejus, et de velleribus ovium mearum calefactus est;

<sup>21</sup> si levavi super pupillum manum meam, etiam cum viderem me in porta superiorem:

<sup>22</sup> humerus meus a junctura sua cadat, et brachium meum cum suis ossibus confringatur.

<sup>23</sup> Semper enim quasi tumentes super me fluctus timui Deum, et pondus ejus ferre non potui.

<sup>24</sup> Si putavi aurum robur meum, et obrizo dixi: Fiducia mea;

<sup>25</sup> si lætatus sum super multis divitiis meis, et quia plurima reperit manus mea;

<sup>26</sup> si vidi solem cum fulgeret, et lunam incedentem clare,

<sup>27</sup> et lætatum est in abscondito cor meum, et osculatus sum manum meam ore meo:

<sup>28</sup> quæ est iniquitas maxima, et negatio contra Deum altissimum.

<sup>29</sup> Si gavisus sum ad ruinam ejus qui me oderat, et exsultavi quod invenisset eum malum:

<sup>30</sup> non enim dedi ad peccandum guttur meum, ut expeterem maledicens animam ejus.

<sup>31</sup> Si non dixerunt viri tabernaculi mei: Quis det de carnibus ejus, ut saturemur?

<sup>32</sup> foris non mansit peregrinus: ostium meum viatori patuit.

<sup>33</sup> Si abscondi quasi homo peccatum meum, et celavi in sinu meo iniquitatem meam;

<sup>34</sup> si expavi ad multitudinem nimiam, et despectio propinquorum terruit me: et non magis tacui, nec egressus sum ostium.

<sup>35</sup> Quis mihi tribuat auditorem, ut desiderium meum audiat Omnipotens, et

<sup>16</sup> If I have denied to the poor what they desired, and have made the eyes of the widow wait:

<sup>17</sup> If I have eaten my morsel alone, and the fatherless hath not eaten thereof:

<sup>18</sup> (For from my infancy mercy grew up with me: and it came out with me from my mother's womb):

<sup>19</sup> If I have despised him that was perishing for want of clothing, and the poor man that had no covering:

<sup>20</sup> If his sides have not blessed me, and if he were not warmed with the fleece of my sheep:

<sup>21</sup> If I have lifted up my hand against the fatherless, even when I saw myself superior in the gate:

<sup>22</sup> Let my shoulder fall from its joint, and let my arm with its bones be broken.

<sup>23</sup> For I have always feared God as waves swelling over me, and his weight I was unable to bear.

<sup>24</sup> If I have thought gold my strength, and have said to fine gold: My confidence:

<sup>25</sup> If I have rejoiced over my great riches, and because my hand had gotten much:

<sup>26</sup> If I beheld the sun when it shined and the moon going in brightness:

<sup>27</sup> And my heart in secret hath rejoiced, and I have kissed my hand with my mouth:

<sup>28</sup> Which is a very great iniquity, and a denial against the most high God.

<sup>29</sup> If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him.

<sup>30</sup> For I have not given my mouth to sin, by wishing a curse to his soul.

<sup>31</sup> If the men of my tabernacle have not said: Who will give us of his flesh that we may be filled?

<sup>32</sup> The stranger did not stay without, my door was open to the traveler.

<sup>33</sup> If as a man I have hid my sin, and have concealed my iniquity in my bosom:

<sup>34</sup> If I have been afraid at a very great multitude, and the contempt of kinsmen hath terrified me: and have not rather held my peace, and not gone out of the door:

<sup>35</sup> Who would grant me a hearing, that the Almighty may hear my desire: and

that he himself that judgeth would write a book,

<sup>36</sup> That I may carry it on my shoulder, and put it about me as a crown?

<sup>37</sup> At every step of mine I would pronounce it, and offer it as to a prince.

<sup>38</sup> If my land cry against me, and with it the furrows thereof mourn:

<sup>39</sup> If I have eaten the fruits thereof without money, and have afflicted the soul of the tillers thereof:

<sup>40</sup> Let thistles grow up to me instead of wheat, and thorns instead of barley.

### CHAPTER 32

*Eliu is angry with Job and his friends.  
He boasts of himself.*

**S**o these three men ceased to answer Job, because he seemed just to himself.

<sup>2</sup> And Eliu the son of Barachel the Buzite of the kindred of Ram, was angry and was moved to indignation: now he was angry against Job, because he said he was just before God.

<sup>3</sup> And he was angry with his friends, because they had not found a reasonable answer, but only had condemned Job.

<sup>4</sup> So Eliu waited while Job was speaking because they were his elders that were speaking.

<sup>5</sup> But when he saw that the three were not able to answer, he was exceedingly angry.

<sup>6</sup> Then Eliu the son of Barachel the Buzite answered, and said: I am younger in days, and you are more ancient, therefore hanging down my head, I was afraid to show you my opinion.

<sup>7</sup> For I hoped that greater age would speak, and that a multitude of years would teach wisdom.

<sup>8</sup> But, as I see, there is a spirit in men, and the inspiration of the Almighty giveth understanding.

<sup>9</sup> They that are aged are not the wise men, neither do the ancients understand judgment.

<sup>10</sup> Therefore I will speak: Harken to me, I also will show you my wisdom.

<sup>11</sup> For I have waited for your words, I have given ear to your wisdom, as long as you were disputing in words.

<sup>12</sup> And as long as I thought you said

librum scribat ipse qui judicat,

<sup>36</sup> ut in humero meo portem illum, et circumdem illum quasi coronam mihi?

<sup>37</sup> Per singulos gradus meos pronuntiabo illum, et quasi principi offeram eum.

<sup>38</sup> Si adversum me terra mea clamat, et cum ipsa sulci ejus deflent:

<sup>39</sup> si fructus ejus comedi absque pecunia, et animam agricularum ejus afflixi:

<sup>40</sup> pro frumento oriatur mihi tribulus, et pro hordeo spina.

### CAPUT XXXII

*Iratus est Eliu cum Job et amicis ejus.  
Ipsius exultat.*

**O**miserunt autem tres viri isti respondere Job, eo quod justus sibi videtur.

<sup>2</sup> Et iratus indignatusque est Eliu filius Barachel Buzites, de cognatione Ram: iratus est autem adversum Job, eo quod justum se esse diceret coram Deo.

<sup>3</sup> Porro adversum amicos ejus indignatus est, eo quod non invenissent responsum rationabilem, sed tantummodo condemnassent Job.

<sup>4</sup> Igitur Eliu expectavit Job loquentem, eo quod seniores essent qui loquebantur.

<sup>5</sup> Cum autem vidisset quod tres respondere non potuissent, iratus est vehementer.

<sup>6</sup> Respondensque Eliu filius Barachel Buzites, dixit: Junior sum tempore, vos autem antiquiores: idcirco, demisso capite, veritus sum vobis indicare meam sententiam.

<sup>7</sup> Sperabam enim quod ætas prolixior loqueretur, et annorum multitudo doceret sapientiam.

<sup>8</sup> Sed, ut video, spiritus est in hominibus, et inspiratio Omnipotentis dat intelligentiam.

<sup>9</sup> Non sunt longævi sapientes, nec senes intelligentium judicium.

<sup>10</sup> Ideo dicam: Audite me: ostendam vobis etiam ego meam sapientiam.

<sup>11</sup> Expectavi enim sermones vestros; audiavi prudentiam vestram, donec disceptarem in sermonibus;

<sup>12</sup> et donec putabam vos aliquid dicere,



considerabam: sed, ut video, non est qui possit arguere Job, et respondere ex vobis sermonibus ejus.

<sup>13</sup> Ne forte dicatis: Invenimus sapientiam: Deus projecit eum, non homo.

<sup>14</sup> Nihil locutus est mihi: et ego non secundum sermones vestros respondebo illi.

<sup>15</sup> Extimuerunt, nec responderunt ultra, abstuleruntque a se eloquia.

<sup>16</sup> Quoniam igitur expectavi, et non sunt locuti: steterunt, nec ultra responderunt:

<sup>17</sup> respondebo et ego partem meam, et ostendam scientiam meam.

<sup>18</sup> Plenus sum enim sermonibus, et coarctat me spiritus uteri mei.

<sup>19</sup> En venter meus quasi mustum absque spiraculo, quod lagunculas novas dirumpit.

<sup>20</sup> Loquar, et respirabo paululum: aperiam labia mea, et respondebo.

<sup>21</sup> Non accipiam personam viri, et Deum homini non æquabo.

<sup>22</sup> Nescio enim quamdiu subsistam, et si post modicum tollat me factor meus.

### CAPUT XXXIII

*Culpat Eliu Job propter innocentiam ipsius edantem.*

**A**udi igitur, Job, eloquia mea, et omnes sermones meos ausculta.

<sup>2</sup> Ecce aperui os meum, loquatur lingua mea in faucibus meis.

<sup>3</sup> Simplici corde meo sermones mei, et sententiam puram labia mea loquentur.

<sup>4</sup> Spiritus Dei fecit me, et spiraculum Omnipotentis vivificavit me.

<sup>5</sup> Si potes, responde mihi, et adversus faciem meam consiste.

<sup>6</sup> Ecce, et me sicut et te fecit Deus, et de eodem luto ego quoque formatus sum.

<sup>7</sup> Verumtamen miraculum meum non te terreat, et eloquentia mea non sit tibi gravis.

<sup>8</sup> Dixisti ergo in auribus meis, et vocem verborum tuorum audivi:

<sup>9</sup> Mundus sum ego, et absque delicto: immaculatus, et non est iniquitas in me.

<sup>10</sup> Quia querelas in me reperit, ideo arbitratus est me inimicum sibi.

<sup>11</sup> Posuit in nervo pedes meos; custodivit omnes semitas meas.

something, I considered: but, as I see, there is none of you that can convince Job, and answer his words.

<sup>13</sup> Lest you should say: We have found wisdom, God hath cast him down, not man.

<sup>14</sup> He hath spoken nothing to me, and I will not answer him according to your words.

<sup>15</sup> They were afraid, and answered no more, and they left off speaking.

<sup>16</sup> Therefore because I have waited, and they have not spoken: they stood, and answered no more:

<sup>17</sup> I also will answer my part, and will show my knowledge.

<sup>18</sup> For I am full of matter to speak of, and the spirit of my bowels straiteneth me.

<sup>19</sup> Behold, my belly is as new wine which wanteth vent, which bursteth the new vessels.

<sup>20</sup> I will speak and take breath a little: I will open my lips, and will answer.

<sup>21</sup> I will not accept the person of man, and I will not level God with man.

<sup>22</sup> For I know not how long I shall continue, and whether after a while my Maker may take me away.

### CHAPTER 33

*Eliu blames Job for asserting his own innocence.*

**H**ear therefore, O Job, my speeches, and hearken to all my words.

<sup>2</sup> Behold now I have opened my mouth, let my tongue speak within my jaws.

<sup>3</sup> My words are from my upright heart, and my lips shall speak a pure sentence.

<sup>4</sup> The spirit of God made me, and the breath of the Almighty gave me life.

<sup>5</sup> If thou canst, answer me, and stand up against my face.

<sup>6</sup> Behold God hath made me as well as thee, and of the same clay I also was formed.

<sup>7</sup> But yet let not my wonder terrify thee, and let not my eloquence be burdensome to thee.

<sup>8</sup> Now thou hast said in my hearing, and I have heard the voice of thy words:

<sup>9</sup> I am clean, and without sin: I am unspotted, and there is no iniquity in me.

<sup>10</sup> Because he hath found complaints against me, therefore he hath counted me for his enemy.

<sup>11</sup> He hath put my feet in the stocks, he hath observed all my paths.

<sup>12</sup> Now this is the thing in which thou art not justified: I will answer thee, that God is greater than man.

<sup>13</sup> Dost thou strive against him, because he hath not answered thee to all words?

<sup>14</sup> God speaketh once, and repeateth not the selfsame thing the second time.

<sup>15</sup> By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds:

<sup>16</sup> Then he openeth the ears of men, and teaching instructeth them in what they are to learn.

<sup>17</sup> That he may withdraw a man from the things he is doing, and may deliver him from pride.

<sup>18</sup> Rescuing his soul from corruption: and his life from passing to the sword.

<sup>19</sup> He rebuketh also by sorrow in the bed, and he maketh all his bones to wither.

<sup>20</sup> Bread becometh abominable to him in his life, and to his soul the meat which before he desired.

<sup>21</sup> His flesh shall be consumed away, and his bones that were covered shall be made bare.

<sup>22</sup> His soul hath drawn near to corruption, and his life to the destroyers.

<sup>23</sup> If there shall be an angel speaking for him, one among thousands, to declare man's uprightness,

<sup>24</sup> He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him.

<sup>25</sup> His flesh is consumed with punishments, let him return to the days of his youth.

<sup>26</sup> He shall pray to God, and he will be gracious to him: and he shall see his face with joy, and he will render to man his justice.

<sup>27</sup> He shall look upon men, and shall say: I have sinned, and indeed I have offended, and I have not received what I have deserved.

<sup>28</sup> He hath delivered his soul from going into destruction, that it may live and see the light.

<sup>29</sup> Behold, all these things God worketh three times within everyone.

<sup>30</sup> That he may withdraw their souls from corruption, and enlighten them with the light of the living.

<sup>12</sup> Hoc est ergo in quo non es justificatus: respondebo tibi, quia major sit Deus homine.

<sup>13</sup> Adversus eum contendis, quod non ad omnia verba responderit tibi?

<sup>14</sup> Semel loquitur Deus, et secundo idipsum non repetit.

<sup>15</sup> Per somnium, in visione nocturna, quando irruit sopor super homines, et dormiunt in lectulo,

<sup>16</sup> tunc aperit aures virorum, et erudiens eos instruit disciplina,

<sup>17</sup> ut avertat hominem ab his quæ facit, et liberet eum de superbia,

<sup>18</sup> eruens animam ejus a corruptione, et vitam illius ut non transeat in gladium.

<sup>19</sup> Increpat quoque per dolorem in lectulo, et omnia ossa ejus marcescere facit.

<sup>20</sup> Abominabilis ei fit in vita sua panis, et animæ illius cibus ante desiderabilis.

<sup>21</sup> Tabescet caro ejus, et ossa, quæ tecta fuerant, nudabuntur.

<sup>22</sup> Appropinquavit corruptioni anima ejus, et vita illius mortiferis.

<sup>23</sup> Si fuerit pro eo angelus loquens, unus de millibus, ut annuntiet hominis æquitatem,

<sup>24</sup> miserebitur ejus, et dicet: Libera eum, ut non descendat in corruptionem: inveni in quo ei propitius.

<sup>25</sup> Consumpta est caro ejus a supplicibus: revertatur ad dies adolescentiæ suæ.

<sup>26</sup> Deprecabitur Deum, et placabilis ei erit: et videbit faciem ejus in jubilo, et reddet homini justitiam suam.

<sup>27</sup> Respiciet homines, et dicet: Peccavi, et vere deliqui, et ut eram dignus, non recepi.

<sup>28</sup> Liberavit animam suam, ne pergeret in interitum, sed vivens lucem videret.

<sup>29</sup> Ecce hæc omnia operatur Deus tribus vicibus per singulos,

<sup>30</sup> ut revocet animas eorum a corruptione, et illuminet luce viventium.

<sup>31</sup> Attende, Job, et audi me: et tace, dum ego loquor.

<sup>32</sup> Si autem habes quod loquaris, responde mihi: loquere, volo enim te apparere justum.

<sup>33</sup> Quod si non habes, audi me: tace, et docebo te sapientiam.

## CAPUT XXXIV

*Accusat Eliu Job cum blasphemia: et ostendit potestatem et justitiam Dei.*

**P**ronuntians itaque Eliu, etiam hæc locutus est:

<sup>2</sup> Audite, sapientes, verba mea: et eruditi, auscultate me.

<sup>3</sup> Auris enim verba probat, et guttur escas gustu dijudicat.

<sup>4</sup> Judicium eligamus nobis, et inter nos videamus quid sit melius.

<sup>5</sup> Quia dixit Job: Justus sum, et Deus subvertit judicium meum.

<sup>6</sup> In iudicando enim me mendacium est: violenta sagitta mea absque ullo peccato.

<sup>7</sup> Quis est vir ut est Job, qui bibit subsannationem quasi aquam?

<sup>8</sup> Qui graditur cum operantibus iniquitatem, et ambulat cum viris impiis?

<sup>9</sup> Dixit enim: Non placebit vir Deo, etiam si cucurrerit cum eo.

<sup>10</sup> Ideo, viri cordati, audite me: absit a Deo impietas, et ab Omnipotente iniquitas.

<sup>11</sup> Opus enim hominis reddet ei, et iuxta vias singulorum restituet eis.

<sup>12</sup> Vere enim Deus non condemnabit frustra, nec Omnipotens subvertet iudicium.

<sup>13</sup> Quem constituit alium super terram? Aut quem posuit super orbem quem fabricatus est?

<sup>14</sup> Si direxerit ad eum cor suum, spiritum illius et flatum ad se trahet.

<sup>15</sup> Deficiet omnis caro simul, et homo in cinerem revertetur.

<sup>16</sup> Si habes ergo intellectum, audi quod dicitur, et ausculta vocem eloquii mei:

<sup>17</sup> numquid qui non amat iudicium sanari potest? et quomodo tu eum qui justus est in tantum condemnas?

<sup>18</sup> Qui dicit regi: Apostata; qui vocat duces impios;

<sup>19</sup> qui non accipit personas principum,

<sup>31</sup> Attend, Job, and hearken to me, and hold thy peace, whilst I speak.

<sup>32</sup> But if thou hast anything to say, answer me, speak: for I would have thee to appear just.

<sup>33</sup> And if thou have not, hear me: hold thy peace, and I will teach thee wisdom.

## CHAPTER 34

*Eliu charges Job with blasphemy: and sets forth the power and justice of God.*

**A**nd Eliu continued his discourse, and said:

<sup>2</sup> Hear ye, wise men, my words, and ye learned, hearken to me:

<sup>3</sup> For the ear trieth words, and the mouth discerneth meats by the taste.

<sup>4</sup> Let us choose to us judgment, and let us see among ourselves what is the best.

<sup>5</sup> For Job hath said: I am just, and God hath overthrown my judgment.

<sup>6</sup> For in judging me there is a lie: my arrow is violent without any sin.

<sup>7</sup> What man is there like Job, who drinketh up scorning like water?

<sup>8</sup> Who goeth in company with them that work iniquity, and walketh with wicked men?

<sup>9</sup> For he hath said: Man shall not please God, although he run with him.

<sup>10</sup> Therefore, ye men of understanding, hear me: far from God be wickedness, and iniquity from the Almighty.

<sup>11</sup> For he will render to a man his work, and according to the ways of everyone he will reward them.

<sup>12</sup> For in very deed God will not condemn without cause, neither will the Almighty pervert judgment.

<sup>13</sup> What other hath he appointed over the earth? Or whom hath he set over the world which he made?

<sup>14</sup> If he turn his heart to him, he shall draw his spirit and breath unto himself.

<sup>15</sup> All flesh shall perish together, and man shall return into ashes.

<sup>16</sup> If then thou hast understanding, hear what is said, and hearken to the voice of my words.

<sup>17</sup> Can he be healed that loveth not judgment? And how dost thou so far condemn him that is just?

<sup>18</sup> Who saith to the king: Thou art an apostate: who calleth rulers ungodly:

<sup>19</sup> Who accepteth not the persons of

princes: nor hath regarded the tyrant, when he contended against the poor man: for all are the work of his hands.

<sup>20</sup> They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the violent without hand.

<sup>21</sup> For his eyes are upon the ways of men, and he considereth all their steps.

<sup>22</sup> There is no darkness, and there is no shadow of death, where they may be hid who work iniquity.

<sup>23</sup> For it is no longer in the power of man to enter into judgment with God.

<sup>24</sup> He shall break in pieces many and innumerable, and shall make others to stand in their stead.

<sup>25</sup> For he knoweth their works: and therefore he shall bring night on them, and they shall be destroyed.

<sup>26</sup> He hath struck them, as being wicked, in open sight.

<sup>27</sup> Who as it were on purpose have revolted from him, and would not understand all his ways:

<sup>28</sup> So that they caused the cry of the needy to come to him, and he heard the voice of the poor.

<sup>29</sup> For when he granteth peace, who is there that can condemn? When he hideth his countenance, who is there that can behold him, whether it regard nations, or all men?

<sup>30</sup> Who maketh a man that is a hypocrite to reign for the sins of the people?

<sup>31</sup> Seeing then I have spoken of God, I will not hinder thee in thy turn.

<sup>32</sup> If I have erred, teach thou me: if I have spoken iniquity, I will add no more.

<sup>33</sup> Doth God require it of thee, because it hath displeased thee? For thou beganest to speak, and not I: but if thou know anything better, speak.

<sup>34</sup> Let men of understanding speak to me, and let a wise man hearken to me.

<sup>35</sup> But Job hath spoken foolishly, and his words sound not discipline.

<sup>36</sup> My father, let Job be tried even to the end: cease not from the man of iniquity.

<sup>37</sup> Because he addeth blasphemy upon his sins, let him be tied fast in the mean time amongst us: and then let him provoke God to judgment with his speeches.

nec cognovit tyrannum, cum disceptaret contra pauperem: opus enim manuum ejus sunt universi.

<sup>20</sup> Subito morientur, et in media nocte turbabuntur populi, et pertransibunt, et auferent violentum absque manu.

<sup>21</sup> Oculi enim ejus super vias hominum, et omnes gressus eorum considerat.

<sup>22</sup> Non sunt tenebrae, et non est umbra mortis, ut abscondantur ibi qui operantur iniquitatem,

<sup>23</sup> neque enim ultra in hominis potestate est, ut veniat ad Deum in judicium.

<sup>24</sup> Conteret multos, et innumerabiles, et stare faciet alios pro eis.

<sup>25</sup> Novit enim opera eorum, et idcirco inducet noctem, et conterentur.

<sup>26</sup> Quasi impios percussit eos, in loco videntium:

<sup>27</sup> qui quasi de industria recesserunt ab eo, et omnes vias ejus intelligere noluerunt:

<sup>28</sup> ut pervenire facerent ad eum clamorem egeni, et audiret vocem pauperum.

<sup>29</sup> Ipso enim concedente pacem, quis est qui condemnet? Ex quo absconderit vultum, quis est qui contempletur eum, et super gentes, et super omnes homines?

<sup>30</sup> Qui regnare facit hominem hypocritam propter peccata populi.

<sup>31</sup> Quia ergo ego locutus sum ad Deum, te quoque non prohibebo.

<sup>32</sup> Si erravi, tu doce me; si iniquitatem locutus sum, ultra non addam.

<sup>33</sup> Numquid a te Deus expetit eam, quia displicuit tibi? tu enim coepisti loqui, et non ego: quod si quid nosti melius, loquere.

<sup>34</sup> Viri intelligentes loquantur mihi, et vir sapiens audiat me.

<sup>35</sup> Job autem stulte locutus est, et verba illius non sonant disciplinam.

<sup>36</sup> Pater mi, probetur Job usque ad finem: ne desinas ab homine iniquitatis.

<sup>37</sup> Quia addit super peccata sua blasphemiam, inter nos interim constringatur: et tunc ad judicium provocet sermonibus suis Deum.

## CHAPTER 35

*Eliu declares that the good or evil done by man cannot reach God.*

## CAPUT XXXV

*Edat Eliu bonos vel malos esse factos a homine non potesse Deum advenire.*

**I**gitur Eliu hæc rursum locutus est:  
<sup>2</sup> Numquid æqua tibi videtur tua cogitatio, ut diceres: Justior sum Deo?

<sup>3</sup> Dixisti enim: Non tibi placet quod rectum est: vel quid tibi proderit, si ego peccavero?

<sup>4</sup> Itaque ego respondebo sermonibus tuis, et amicis tuis tecum.

<sup>5</sup> Suspice cælum, et intuere: et contem- plare æthera quod altior te sit.

<sup>6</sup> Si peccaveris, quid ei nocebis? et si multiplicatæ fuerint iniquitates tuæ, quid facies contra eum?

<sup>7</sup> Porro si juste egeris, quid donabis ei? aut quid de manu tua accipiet?

<sup>8</sup> Homini qui similis tui est, nocebit impietas tua: et filium hominis adjuvabit iustitia tua.

<sup>9</sup> Propter multitudinem calumniato- rum clamabunt, et ejulabunt propter vim brachii tyrannorum.

<sup>10</sup> Et non dixit: Ubi est Deus qui fecit me, qui dedit carmina in nocte;

<sup>11</sup> qui docet nos super jumenta terræ, et super volucres cæli erudit nos?

<sup>12</sup> Ibi clamabunt, et non exaudiet, propter superbiam malorum.

<sup>13</sup> Non ergo frustra audiet Deus, et Omnipotens causas singulorum intuebitur.

<sup>14</sup> Etiam cum dixeris: Non considerat: judicare coram illo, et expecta eum.

<sup>15</sup> Nunc enim non infert furorem suum, nec ulciscitur scelus valde.

<sup>16</sup> Ergo Job frustra aperit os suum, et absque scientia verba multiplicat.

#### CAPUT XXXVI

*Continet Eliu ostendere justitiam et potestatem Dei.*

**A**ddens quoque Eliu, hæc locutus est:  
<sup>2</sup> Sustine me paululum, et indica- bo tibi: adhuc enim habeo quod pro Deo loquar.

<sup>3</sup> Repetam scientiam meam a principio, et operatorem meum probabo justum.

<sup>4</sup> Vere enim absque mendacio ser- mones mei, et perfecta scientia probabi-

**M**oreover Eliu spoke these words:  
<sup>2</sup> Doth thy thought seem right to thee, that thou shouldst say: I am more just than God?

<sup>3</sup> For thou saidst: That which is right doth not please thee: or what will it profit thee if I sin?

<sup>4</sup> Therefore I will answer thy words, and thy friends with thee.

<sup>5</sup> Look up to heaven and see, and be- hold the sky, that it is higher than thee.

<sup>6</sup> If thou sin, what shalt thou hurt him? And if thy iniquities be multiplied, what shalt thou do against him?

<sup>7</sup> And if thou do justly, what shalt thou give him, or what shall he receive of thy hand?

<sup>8</sup> Thy wickedness may hurt a man that is like thee: and thy justice may help the son of man.

<sup>9</sup> By reason of the multitude of oppres- sions they shall cry out: and shall wail for the violence of the arm of tyrants.

<sup>10</sup> And he hath not said: Where is God, who made me, who hath given songs in the night?

<sup>11</sup> Who teacheth us more than the beasts of the earth, and instructeth us more than the fowls of the air.

<sup>12</sup> There shall they cry, and he will not hear, because of the pride of evil men.

<sup>13</sup> God therefore will not hear in vain, and the Almighty will look into the causes of everyone.

<sup>14</sup> Yea, when thou shalt say: He considereth not: be judged before him, and expect him.

<sup>15</sup> For he doth not now bring on his fury, neither doth he revenge wicked- ness exceedingly.

<sup>16</sup> Therefore Job openeth his mouth in vain, and multiplieth words without knowledge.

#### CHAPTER 36

*Eliu proceeds in setting forth the justice and power of God.*

**E**liu also proceeded, and said:  
<sup>2</sup> Suffer me a little, and I will show thee: for I have yet somewhat to speak in God's behalf.

<sup>3</sup> I will repeat my knowledge from the beginning, and I will prove my Maker just.

<sup>4</sup> For indeed my words are without a lie, and perfect knowledge shall be

proved to thee.

<sup>5</sup> God doth not cast away the mighty, whereas he himself also is mighty.

<sup>6</sup> But he saveth not the wicked, and he giveth judgment to the poor.

<sup>7</sup> He will not take away his eyes from the just, and he placeth kings on the throne forever, and they are exalted.

<sup>8</sup> And if they shall be in chains, and be bound with the cords of poverty:

<sup>9</sup> He shall show them their works, and their wicked deeds, because they have been violent.

<sup>10</sup> He also shall open their ear, to correct them: and shall speak, that they may return from iniquity.

<sup>11</sup> If they shall hear and observe, they shall accomplish their days in good, and their years in glory.

<sup>12</sup> But if they hear not, they shall pass by the sword, and shall be consumed in folly.

<sup>13</sup> Dissemblers and crafty men prove the wrath of God, neither shall they cry when they are bound.

<sup>14</sup> Their soul shall die in a storm, and their life among the effeminate.

<sup>15</sup> He shall deliver the poor out of his distress, and shall open his ear in affliction.

<sup>16</sup> Therefore he shall set thee at large out of the narrow mouth, and which hath no foundation under it: and the rest of thy table shall be full of fatness.

<sup>17</sup> Thy cause hath been judged as that of the wicked, cause and judgment thou shalt recover.

<sup>18</sup> Therefore let not anger overcome thee to oppress any man: neither let multitude of gifts turn thee aside.

<sup>19</sup> Lay down thy greatness without tribulation, and all the mighty of strength.

<sup>20</sup> Prolong not the night that people may come up for them.

<sup>21</sup> Beware thou turn not aside to iniquity: for this thou hast begun to follow after misery.

<sup>22</sup> Behold, God is high in his strength, and none is like him among the lawgivers.

<sup>23</sup> Who can search out his ways? Or who can say to him: Thou hast wrought iniquity?

<sup>24</sup> Remember that thou knowest not his work, concerning which men have sung.

tur tibi.

<sup>5</sup> Deus potentes non abjicit, cum et ipse sit potens:

<sup>6</sup> sed non salvat impios, et iudicium pauperibus tribuit.

<sup>7</sup> Non auferet a justo oculos suos, et reges in solio collocat in perpetuum, et illi eriguntur.

<sup>8</sup> Et si fuerint in catenis, et vinciantur funibus paupertatis,

<sup>9</sup> indicabit eis opera eorum, et scelera eorum, quia violenti fuerunt.

<sup>10</sup> Revelabit quoque aurem eorum, ut corripiat: et loquetur, ut revertantur ab iniquitate.

<sup>11</sup> Si audierint et observaverint, complebunt dies suos in bono, et annos suos in gloria:

<sup>12</sup> si autem non audierint, transibunt per gladium, et consumentur in stultitia.

<sup>13</sup> Simulatores et callidi provocant iram Dei, neque clamabunt cum victi fuerint.

<sup>14</sup> Morietur in tempestate anima eorum, et vita eorum inter effeminatos.

<sup>15</sup> Eripiet de angustia sua pauperem, et revelabit in tribulatione aurem ejus.

<sup>16</sup> Igitur salvabit te de ore angusto latissime, et non habente fundamentum subter se: requies autem mensæ tuæ erit plena pinguedine.

<sup>17</sup> Causa tua quasi impii iudicata est: causam iudiciumque recipies.

<sup>18</sup> Non te ergo superet ira ut aliquem opprimas: nec multitudo donorum inclinet te.

<sup>19</sup> Depone magnitudinem tuam absque tribulatione, et omnes robustos fortitudine.

<sup>20</sup> Ne protrahas noctem, ut ascendant populi pro eis.

<sup>21</sup> Cave ne declines ad iniquitatem: hanc enim cœpisti sequi post miseriam.

<sup>22</sup> Ecce, Deus excelsus in fortitudine sua, et nullus ei similis in legislatoribus.

<sup>23</sup> Quis poterit scrutari vias ejus? aut quis potest ei dicere: Operatus es iniquitatem?

<sup>24</sup> Memento quod ignores opus ejus, de quo cecinerunt viri.

<sup>25</sup> Omnes homines vident eum: unusquisque intuetur procul.

<sup>26</sup> Ecce Deus magnus vincens scientiam nostram: numerus annorum ejus inæstimabilis.

<sup>27</sup> Qui aufert stillas pluviae, et effundit imbres ad instar gurgitum,

<sup>28</sup> qui de nubibus fluunt quæ prætexunt cuncta desuper.

<sup>29</sup> Si voluerit extendere nubes quasi tentorium suum,

<sup>30</sup> et fulgurare lumine suo desuper, cardines quoque maris operiet.

<sup>31</sup> Per hæc enim judicat populos, et dat escas multis mortalibus.

<sup>32</sup> In manibus abscondit lucem, et præcepit ei ut rursus adveniat.

<sup>33</sup> Annuntiat de ea amico suo, quod possessio ejus sit, et ad eam possit ascendere.

#### CAPUT XXXVII

*Continet Eliu in sermone ejus, ostendens sapientiam Dei et potestatem, ab operibus miris ejus.*

**S**uper hoc expavit cor meum, et emotum est de loco suo.

<sup>2</sup> Audite auditionem in terrore vocis ejus, et sonum de ore illius procedentem.

<sup>3</sup> Subter omnes cælos ipse considerat, et lumen illius super terminos terræ.

<sup>4</sup> Post eum rugiet sonitus, tonabit voce magnitudinis suæ: et non investigabitur, cum audita fuerit vox ejus.

<sup>5</sup> Tonabit Deus in voce sua mirabiliter, qui facit magna et inscrutabilia;

<sup>6</sup> qui præcipit nivi ut descendat in terram, et hiemis pluviis, et imbri fortitudinis suæ;

<sup>7</sup> qui in manu omnium hominum signat, ut noverint singuli opera sua.

<sup>8</sup> Ingredietur bestia latibulum, et in antro suo morabitur.

<sup>9</sup> Ab interioribus egredietur tempestas, et ab Arcturo frigus.

<sup>10</sup> Flante Deo, conrescit gelu, et rursum latissimæ funduntur aquæ.

<sup>11</sup> Frumentum desiderat nubes, et nubes spargunt lumen suum.

<sup>12</sup> Quæ lustrant per circuitum,

<sup>25</sup> All men see him, everyone beholdeth afar off.

<sup>26</sup> Behold, God is great, exceeding our knowledge: the number of his years is inestimable.

<sup>27</sup> He lifteth up the drops of rain, and poureth out showers like floods:

<sup>28</sup> Which flow from the clouds that cover all above.

<sup>29</sup> If he will spread out clouds as his tent,

<sup>30</sup> And lighten with his light from above, he shall cover also the ends of the sea.

<sup>31</sup> For by these he judgeth people, and giveth food to many mortals.

<sup>32</sup> In his hands he hideth the light, and commandeth it to come again.

<sup>33</sup> He showeth his friend concerning it, that it is his possession, and that he may come up to it.

#### CHAPTER 37

*Eliu goes on in his discourse, showing God's wisdom and power, by his wonderful works.*

**A**t this my heart trembleth, and is moved out of its place.

<sup>2</sup> Hear ye attentively the terror of his voice, and the sound that cometh out of his mouth.

<sup>3</sup> He beholdeth under all the heavens, and his light is upon the ends of the earth.

<sup>4</sup> After it a noise shall roar, he shall thunder with the voice of his majesty, and shall not be found out, when his voice shall be heard.

<sup>5</sup> God shall thunder wonderfully with his voice, he that doth great and unsearchable things.

<sup>6</sup> He commandeth the snow to go down upon the earth, and the winter rain, and the shower of his strength.

<sup>7</sup> He sealet up the hand of all men, that everyone may know his works.

<sup>8</sup> Then the beast shall go into his covert, and shall abide in his den.

<sup>9</sup> Out of the inner parts shall a tempest come, and cold out of the north.

<sup>10</sup> When God bloweth there cometh frost, and again the waters are poured out abundantly.

<sup>11</sup> Corn desireth clouds, and the clouds spread their light:

<sup>12</sup> Which go round about, whitherso-

ever the will of him that governeth them shall lead them, to whatsoever he shall command them upon the face of the whole earth:

<sup>13</sup> Whether in one tribe, or in his own land, or in what place soever of his mercy he shall command them to be found.

<sup>14</sup> Hearken to these things, Job: Stand, and consider the wondrous works of God.

<sup>15</sup> Dost thou know when God commanded the rains, to show his light of his clouds?

<sup>16</sup> Knowest thou the great paths of the clouds, and the perfect knowledges?

<sup>17</sup> Are not thy garments hot, when the south wind blows upon the earth?

<sup>18</sup> Thou perhaps hast made the heavens with him, which are most strong, as if they were of molten brass.

<sup>19</sup> Show us what we may say to him: for we are wrapped up in darkness.

<sup>20</sup> Who shall tell him the things I speak? Even if a man shall speak, he shall be swallowed up.

<sup>21</sup> But now they see not the light: the air on a sudden shall be thickened into clouds, and the wind shall pass and drive them away.

<sup>22</sup> Cold cometh out of the north, and to God praise with fear.

<sup>23</sup> We cannot find him worthily: he is great in strength, and in judgment, and in justice, and he is ineffable.

<sup>24</sup> Therefore men shall fear him, and all that seem to themselves to be wise, shall not dare to behold him.

### CHAPTER 38

*God interposes and shows from the things he hath made, that man cannot comprehend his power and wisdom.*

**T**hen the Lord answered Job out of a whirlwind, and said:

<sup>2</sup> Who is this that wrappeth up sentences in unskillful words?

<sup>3</sup> Gird up thy loins like a man: I will ask thee, and answer thou me.

<sup>4</sup> Where wast thou when I laid the foundations of the earth? Tell me if thou hast understanding.

<sup>5</sup> Who hath laid the measures thereof, if thou knowest or who hath stretched the line upon it?

<sup>6</sup> Upon what are its bases grounded?

quocumque eas voluntas gubernantis duxerit, ad omne quod præceperit illis super faciem orbis terrarum:

<sup>13</sup> sive in una tribu, sive in terra sua, sive in quocumque loco misericordiæ suæ eas jusserit inveniri.

<sup>14</sup> Ausculta hæc, Job: sta, et considera mirabilia Dei.

<sup>15</sup> Numquid scis quando præceperit Deus pluviis, ut ostenderent lucem nubium ejus?

<sup>16</sup> Numquid nosti semitas nubium magnas, et perfectas scientias?

<sup>17</sup> Nonne vestimenta tua calida sunt, cum perflata fuerit terra austro?

<sup>18</sup> Tu forsitan cum eo fabricatus es cælos, qui solidissimi quasi ære fusi sunt.

<sup>19</sup> Ostende nobis quid dicamus illi: nos quippe involvimur tenebris.

<sup>20</sup> Quis narrabit ei quæ loquor? etiam si locutus fuerit homo, devorabitur.

<sup>21</sup> At nunc non vident lucem: subito aër coegetur in nubes, et ventus transiens fugabit eas.

<sup>22</sup> Ab aquilone aurum venit, et ad Deum formidolosa laudatio.

<sup>23</sup> Digne eum invenire non possumus: magnus fortitudine, et judicio, et justitia: et enarrari non potest.

<sup>24</sup> Ideo timebunt eum viri, et non audebunt contemplari omnes qui sibi videntur esse sapientes.

### CAPUT XXXVIII

*Interfatur Deus et ostendit a rebus quas fecit, hominem non potesse intelligere potestatem et sapientiam suam.*

**R**espondens autem Dominus Job de turbine, dixit:

<sup>2</sup> Quis est iste involvens sententias sermonibus imperitis?

<sup>3</sup> Accinge sicut vir lumbos tuos: interrogabo te, et responde mihi.

<sup>4</sup> Ubi eras quando ponebam fundamenta terræ? Indica mihi, si habes intelligentiam.

<sup>5</sup> Quis posuit mensuras ejus, si nosti? vel quis tetendit super eam lineam?

<sup>6</sup> Super quo bases illius solidatæ sunt?



Aut quis demisit lapidem angularem ejus,  
 7 cum me laudarent simul astra matu-  
 tina, et jubilarent omnes filii Dei?

8 Quis conclusit ostiis mare, quando  
 erumpebat quasi de vulva procedens;

9 cum ponerem nubem vestimentum  
 ejus, et caligine illud quasi pannis infan-  
 tiæ obvolverem?

10 Circumdedi illud terminis meis, et  
 posui vectem et ostia,

11 et dixi: Usque huc venies, et non  
 procedes amplius, et hic confringes tu-  
 mentes fluctus tuos.

12 Numquid post ortum tuum  
 præcepisti diluculo, et ostendisti auroræ  
 locum suum?

13 Et tenuisti concutiens extrema terræ,  
 et excussisti impios ex ea?

14 Restituetur ut lutum signaculum, et  
 stabit sicut vestimentum.

15 Auferetur ab impiis lux sua, et  
 brachium excelsum confringetur.

16 Numquid ingressus es profunda  
 maris, et in novissimis abyssi deambu-  
 lasti?

17 Numquid apertæ sunt tibi portæ  
 mortis, et ostia tenebrosa vidisti?

18 Numquid considerasti latitudinem  
 terræ? Indica mihi, si nosti, omnia:

19 in qua via lux habitet, et tenebrarum  
 quis locus sit:

20 ut ducas unumquodque ad terminos  
 suos, et intelligas semitas domus ejus.

21 Sciebas tunc quod nasciturus esses,  
 et numerum dierum tuorum noveras?

22 Numquid ingressus es thesauros  
 nivis, aut thesauros grandinis aspexisti,

23 quæ præparavi in tempus hostis, in  
 diem pugnæ et belli?

24 Per quam viam spargitur lux, divid-  
 itur æstus super terram?

25 Quis dedit vehementissimo imbri  
 cursum, et viam sonantis tonitruï,

26 ut plueret super terram absque ho-  
 mine in deserto, ubi nullus mortalium  
 commoratur;

Or who laid the corner stone thereof,

7 When the morning stars praised me  
 together, and all the sons of God made a  
 joyful melody?

8 Who shut up the sea with doors,  
 when it broke forth as issuing out of the  
 womb:

9 When I made a cloud the garment  
 thereof, and wrapped it in a mist as in  
 swaddling bands?

10 I set my bounds around it, and made  
 it bars and doors:

11 And I said: Hitherto thou shalt come,  
 and shalt go no further, and here thou  
 shalt break thy swelling waves.

12 Didst thou since thy birth command  
 the morning, and show the dawning of  
 the day its place?

13 And didst thou hold the extremities  
 of the earth shaking them, and hast thou  
 shaken the ungodly out of it?

14 The seal shall be restored as clay, and  
 shall stand as a garment.

15 From the wicked their light shall be  
 taken away, and the high arm shall be  
 broken.

16 Hast thou entered into the depths of  
 the sea, and walked in the lowest parts  
 of the deep?

17 Have the gates of death been opened  
 to thee, and hast thou seen the dark-  
 some doors?

18 Hast thou considered the breadth of  
 the earth? Tell me, if thou knowest all  
 things?

19 Where is the way where light  
 dwelleth, and where is the place of dark-  
 ness?

20 That thou mayst bring everything to  
 its own bounds, and understand the  
 paths of the house thereof.

21 Didst thou know then that thou  
 shouldst be born? And didst thou know  
 the number of thy days?

22 Hast thou entered into the store-  
 houses of the snow, or hast thou beheld  
 the treasures of the hail:

23 Which I have prepared for the time  
 of the enemy, against the day of battle  
 and war?

24 By what way is the light spread, and  
 heat divided upon the earth?

25 Who gave a course to violent show-  
 ers, or a way for noisy thunder:

26 That it should rain on the earth  
 without man in the wilderness, where  
 no mortal dwelleth:

<sup>27</sup> That it should fill the desert and desolate land, and should bring forth green grass?

<sup>28</sup> Who is the father of rain? Or who begot the drops of dew?

<sup>29</sup> Out of whose womb came the ice? And the frost from heaven who hath gendered it?

<sup>30</sup> The waters are hardened like a stone, and the surface of the deep is congealed.

<sup>31</sup> Shalt thou be able to join together the shining stars the Pleiades, or canst thou stop the turning about of Arcturus?

<sup>32</sup> Canst thou bring forth the day star in its time, and make the evening star to rise upon the children of the earth?

<sup>33</sup> Dost thou know the order of heaven, and canst thou set down the reason thereof on the earth?

<sup>34</sup> Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee?

<sup>35</sup> Canst thou send lightnings, and will they go, and will they return and say to thee: Here we are?

<sup>36</sup> Who hath put wisdom in the heart of man? Or who gave the cock understanding?

<sup>37</sup> Who can declare the order of the heavens, or who can make the harmony of heaven to sleep?

<sup>38</sup> When was the dust poured on the earth, and the clods fastened together?

<sup>39</sup> Wilt thou take the prey for the lioness, and satisfy the appetite of her whelps,

<sup>40</sup> When they couch in the dens and lie in wait in holes?

<sup>41</sup> Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat?

#### CHAPTER 39

*The wonders of the power and providence of God in many of his creatures.*

**K**nowest thou the time when the wild goats bring forth among the rocks, or hast thou observed the hinds when they fawn?

<sup>2</sup> Hast thou numbered the months of their conceiving, or knowest thou the time when they bring forth?

<sup>3</sup> They bow themselves to bring forth young, and they cast them, and send

<sup>27</sup> ut impleret inviam et desolatam, et produceret herbas virentes?

<sup>28</sup> Quis est pluviae pater? Vel quis genuit stillas roris?

<sup>29</sup> De cujus utero egressa est glacies? Et gelu de caelo quis genuit?

<sup>30</sup> In similitudinem lapidis aquae durantur, et superficies abyssi constringitur.

<sup>31</sup> Numquid conjungere valebis micantes stellas Pleiadas, aut gyrum Arcturi poteris dissipare?

<sup>32</sup> Numquid producis luciferum in tempore suo, et vespere super filios terrae consurgere facis?

<sup>33</sup> Numquid nosti ordinem caeli, et pones rationem ejus in terra?

<sup>34</sup> Numquid elevabis in nebula vocem tuam, et impetus aquarum operiet te?

<sup>35</sup> Numquid mittes fulgura, et ibunt, et revertentia dicent tibi: Adsumus?

<sup>36</sup> Quis posuit in visceribus hominis sapientiam? Vel quis dedit gallo intelligentiam?

<sup>37</sup> Quis enarrabit caelorum rationem, et concentum caeli quis dormire faciet?

<sup>38</sup> Quando fundebatur pulvis in terra, et glebae compingebantur?

<sup>39</sup> Numquid capies laena praedam, et animam catulorum ejus implebis,

<sup>40</sup> quando cubant in antris, et in specubus insidiantur?

<sup>41</sup> Quis praeparat corvo escam suam, quando pulli ejus clamant ad Deum, vagantes, eo quod non habeant cibos?

#### CAPUT XXXIX

*Miracula potestatis et providentiae Dei in creaturis multis suis.*

**N**umquid nosti tempus partus ibicum in petris, vel parturientes cervas observasti?

<sup>2</sup> Dinumerasti menses conceptus earum, et scisti tempus partus earum?

<sup>3</sup> Incurvantur ad foetum, et pariunt, et rugitus emittunt.

4 Separantur filii earum, et pergunt ad pastum: egrediuntur, et non revertuntur ad eas.

5 Quis dimisit onagrum liberum, et vincula ejus quis solvit?

6 Cui dedi in solitudine domum, et tabernacula ejus in terra salsuginis.

7 Contemnit multitudinem civitatis: clamorem exactoris non audit.

8 Circumspicit montes pascuæ suæ, et virentia quæque perquirat.

9 Numquid volet rhinoceros servire tibi, aut morabitur ad præsepe tuum?

10 Numquid alligabis rhinocerotam ad arandum loro tuo, aut confringet glebas vallium post te?

11 Numquid fiduciam habebis in magna fortitudine ejus, et derelinques ei labores tuos?

12 Numquid credes illi quod sementem reddat tibi, et aream tuam congreget?

13 Penna struthionis similis est pennis herodii et accipitris.

14 Quando derelinquit ova sua in terra, tu forsitan in pulvere calefacies ea?

15 Obliviscitur quod pes conculcet ea, aut bestia agri conterat.

16 Duratur ad filios suos, quasi non sint sui: frustra laboravit, nullo timore cogente.

17 Privavit enim eam Deus sapientia, nec dedit illi intelligentiam.

18 Cum tempus fuerit, in altum alas erigit: deridet equum et ascensorem ejus.

19 Numquid præbebis equo fortitudinem, aut circumdabis collo ejus hinnitum?

20 Numquid suscitabis eum quasi locustas? Gloria narium ejus terror.

21 Terram ungula fodit; exultat audacter: in occursum pergit armatis.

22 Contemnit pavorem, nec cedit gladio.

23 Super ipsum sonabit pharetra; vibrabit hasta et clypeus:

24 fervens et fremens sorbet terram, nec reputat tubæ sonare clangorem.

forth roarings.

4 Their young are weaned and go to feed: they go forth, and return not to them.

5 Who hath sent out the wild ass free, and who hath loosed his bonds?

6 To whom I have given a house in the wilderness, and his dwellings in the barren land.

7 He scorneth the multitude of the city, he heareth not the cry of the driver.

8 He looketh round about the mountains of his pasture, and seeketh for every green thing,

9 Shall the rhinoceros be willing to serve thee, or will he stay at thy crib?

10 Canst thou bind the rhinoceros with thy thong to plough, or will he break the clods of the valleys after thee?

11 Wilt thou have confidence in his great strength, and leave thy labors to him?

12 Wilt thou trust him that he will render thee the seed, and gather it into thy barn floor?

13 The wing of the ostrich is like the wings of the heron, and of the hawk.

14 When she leaveth her eggs on the earth, thou perhaps wilt warm them in the dust.

15 She forgetteth that the foot may tread upon them, or that the beasts of the field may break them.

16 She is hardened against her young ones, as though they were not hers, she hath labored in vain, no fear constraining her.

17 For God hath deprived her of wisdom, neither hath he given her understanding.

18 When time shall be, she setteth up her wings on high: she scorneth the horse and his rider.

19 Wilt thou give strength to the horse or clothe his neck with neighing?

20 Wilt thou lift him up like the locusts? The glory of his nostrils is terror.

21 He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men.

22 He despiseth fear, he turneth not his back to the sword.

23 Above him shall the quiver rattle, the spear and shield shall glitter.

24 Chasing and raging he swalloweth the ground, neither doth he make ac-

count when the noise of the trumpet soundeth.

<sup>25</sup> When he heareth the trumpet he saith: Ha, ha: he smelleth the battle afar off, the encouraging of the captains, and the shouting of the army.

<sup>26</sup> Doth the hawk wax feathered by thy wisdom, spreading her wings to the south?

<sup>27</sup> Will the eagle mount up at thy command, and make her nest in high places?

<sup>28</sup> She abideth among the rocks, and dwelleth among cragged flints, and stony hills, where there is no access.

<sup>29</sup> From thence she looketh for the prey, and her eyes behold afar off.

<sup>30</sup> Her young ones shall suck up blood: and wheresoever the carcass shall be, she is immediately there.

<sup>31</sup> And the Lord went on, and said to Job:

<sup>32</sup> Shall he that contendeth with God be so easily silenced? Surely he that reproveth God, ought to answer him.

<sup>33</sup> Then Job answered the Lord, and said:

<sup>34</sup> What can I answer, who hath spoken inconsiderately? I will lay my hand upon my mouth.

<sup>35</sup> One thing I have spoken, which I wish I had not said: and another, to which I will add no more.

#### CHAPTER 40

*Of the power of God in the behemoth and the leviathan.*

**A**nd the Lord answering Job out of the whirlwind, said:

<sup>2</sup> Gird up thy loins like a man: I will ask thee, and do thou tell me.

<sup>3</sup> Wilt thou make void my judgment: and condemn me, that thou mayst be justified?

<sup>4</sup> And hast thou an arm like God, and canst thou thunder with a voice like him?

<sup>5</sup> Clothe thyself with beauty, and set thyself up on high, and be glorious, and put on goodly garments.

<sup>6</sup> Scatter the proud in thy indignation, and behold every arrogant man, and humble him.

<sup>7</sup> Look on all that are proud, and confound them, and crush the wicked in their place,

<sup>25</sup> Ubi audierit buccinam, dicit: Vah! procul odoratur bellum: exhortationem ducum, et ululatum exercitus.

<sup>26</sup> Numquid per sapientiam tuam plumescit accipiter, expandens alas suas ad austrum?

<sup>27</sup> Numquid ad præceptum tuum elevabitur aquila, et in arduis ponet nidum suum?

<sup>28</sup> In petris manet, et in præruptis silicibus commoratur, atque inaccessis rupibus.

<sup>29</sup> Inde contemplatur escam, et de longe oculi ejus prospiciunt.

<sup>30</sup> Pulli ejus lambent sanguinem: et ubicumque cadaver fuerit, statim adest.

<sup>31</sup> Et adjecit Dominus, et locutus est ad Job:

<sup>32</sup> Numquid qui contendit cum Deo, tam facile conquiescit? Utique qui arguit Deum, debet respondere ei.

<sup>33</sup> Respondens autem Job Domino, dixit:

<sup>34</sup> Qui leviter locutus sum, respondere quid possum? Manum meam ponam super os meum.

<sup>35</sup> Unum locutus sum, quod utinam non dixissem: et alterum, quibus ultra non addam.

#### CAPUT XL

*Potestatis Dei in behemoth et leviathan.*

**R**espondens autem Dominus Job de turbine, dixit:

<sup>2</sup> Accinge sicut vir lumbos tuos: interrogabo te, et indica mihi.

<sup>3</sup> Numquid irritum facies judicium meum, et condemnabis me, ut tu justificeris?

<sup>4</sup> Et si habes brachium sicut Deus, et si voce simili tonas?

<sup>5</sup> Circumda tibi decorem, et in sublime erigere, et esto gloriosus, et speciosus induere vestibus.

<sup>6</sup> Disperge superbos in furore tuo, et respiciens omnem arrogantem humilia.

<sup>7</sup> Respice cunctos superbos, et confunde eos, et contere impios in loco suo.

<sup>8</sup> Absconde eos in pulvere simul, et facies eorum demerge in foveam.

<sup>9</sup> Et ego confitebor quod salvare te possit dextera tua.

<sup>10</sup> Ecce behemoth quem feci tecum, fœnum quasi bos comedet.

<sup>11</sup> Fortitudo ejus in lumbis ejus, et virtus illius in umbilico ventris ejus.

<sup>12</sup> Stringit caudam suam quasi cedrum; nervi testiculorum ejus perplexi sunt.

<sup>13</sup> Ossa ejus velut fistulæ æris, cartilago illius quasi laminæ ferreæ.

<sup>14</sup> Ipse est principium viarum Dei: qui fecit eum applicabit gladium ejus.

<sup>15</sup> Huic montes herbas ferunt: omnes bestię agri ludent ibi.

<sup>16</sup> Sub umbra dormit in secreto calami, et in locis humentibus.

<sup>17</sup> Protegunt umbræ umbram ejus: circumdabunt eum salices torrentis.

<sup>18</sup> Ecce absorbebit fluvium, et non mirabitur, et habet fiduciam quod influat Jordanis in os ejus.

<sup>19</sup> In oculis ejus quasi hamo capiet eum, et in sudibus perforabit nares ejus.

<sup>20</sup> An extrahere poteris Leviathan hamo, et fune ligabis linguam ejus?

<sup>21</sup> Numquid pones circulum in naribus ejus, aut armilla perforabis maxillam ejus?

<sup>22</sup> Numquid multiplicabit ad te preces, aut loquetur tibi mollia?

<sup>23</sup> Numquid feriet tecum pactum, et accipies eum servum sempiternum?

<sup>24</sup> Numquid illudes ei quasi avi, aut ligabis eum ancillis tuis?

<sup>25</sup> Concident eum amici? Divident illum negotiatores?

<sup>26</sup> Numquid implebis sagenas pelle ejus, et gurgustum piscium capite illius?

<sup>27</sup> Pone super eum manum tuam: memento belli, nec ultra addas loqui.

<sup>28</sup> Ecce spes ejus frustrabitur eum, et videntibus cunctis præcipitabitur.

<sup>8</sup> Hide them in the dust together, and plunge their faces into the pit.

<sup>9</sup> Then I will confess that thy right hand is able to save thee.

<sup>10</sup> Behold behemoth whom I made with thee, he eateth grass like an ox.

<sup>11</sup> His strength is in his loins, and his force in the navel of his belly.

<sup>12</sup> He setteth up his tail like a cedar, the sinews of his testicles are wrapped together.

<sup>13</sup> His bones are like pipes of brass, his gristle like plates of iron.

<sup>14</sup> He is the beginning of the ways of God, who made him, he will apply his sword.

<sup>15</sup> To him the mountains bring forth grass: there all the beasts of the field shall play.

<sup>16</sup> He sleepeth under the shadow, in the covert of the reed, and in moist places.

<sup>17</sup> The shades cover his shadow, the willows of the brook shall compass him about.

<sup>18</sup> Behold, he will drink up a river, and not wonder: and he trusteth that the Jordan may run into his mouth.

<sup>19</sup> In his eyes as with a hook he shall take him, and bore through his nostrils with stakes.

<sup>20</sup> Canst thou draw out the leviathan with a hook, or canst thou tie his tongue with a cord?

<sup>21</sup> Canst thou put a ring in his nose, or bore through his jaw with a buckle?

<sup>22</sup> Will he make many supplications to thee, or speak soft words to thee?

<sup>23</sup> Will he make a covenant with thee, and wilt thou take him to be a servant forever,

<sup>24</sup> Shalt thou play with him as with a bird, or tie him up for thy handmaids?

<sup>25</sup> Shall friends cut him in pieces, shall merchants divide him?

<sup>26</sup> Wilt thou fill nets with his skin, and the cabins of fishes with his head?

<sup>27</sup> Lay thy hand upon him: remember the battle, and speak no more.

<sup>28</sup> Behold his hope shall fail him, and in the sight of all he shall be cast down.

## CAPUT XLI

*Amplius descriptio leviathan.*

**N**on quasi crudelis suscitabo eum: quis enim resistere potest vultui

## CHAPTER 41

*A further description of the leviathan.*

**I** will not stir him up, like one that is cruel, for who can resist my counte-

nance?

<sup>2</sup> Who hath given me before that I should repay him? All things that are under heaven are mine.

<sup>3</sup> I will not spare him, nor his mighty words, and framed to make supplication.

<sup>4</sup> Who can discover the face of his garment? Or who can go into the midst of his mouth?

<sup>5</sup> Who can open the doors of his face? His teeth are terrible round about.

<sup>6</sup> His body is like molten shields, shut close up with scales pressing upon one another.

<sup>7</sup> One is joined to another, and not so much as any air can come between them:

<sup>8</sup> They stick one to another and they hold one another fast, and shall not be separated.

<sup>9</sup> His sneezing is like the shining of fire, and his eyes like the eyelids of the morning.

<sup>10</sup> Out of his mouth go forth lamps, like torches of lighted fire.

<sup>11</sup> Out of his nostrils goeth smoke, like that of a pot heated and boiling.

<sup>12</sup> His breath kindleth coals, and a flame cometh forth out of his mouth.

<sup>13</sup> In his neck strength shall dwell, and want goeth before his face.

<sup>14</sup> The members of his flesh cleave one to another: he shall send lightnings against him, and they shall not be carried to another place.

<sup>15</sup> His heart shall be as hard as a stone, and as firm as a smith's anvil,

<sup>16</sup> When he shall raise him up, the angels shall fear, and being affrighted shall purify themselves.

<sup>17</sup> When a sword shall lay at him, it shall not be able to hold, nor a spear, nor a breastplate.

<sup>18</sup> For he shall esteem iron as straw, and brass as rotten wood.

<sup>19</sup> The archer shall not put him to flight, the stones of the sling are to him like stubble.

<sup>20</sup> As stubble will he esteem the hammer, and he will laugh him to scorn who shaketh the spear.

<sup>21</sup> The beams of the sun shall be under him, and he shall strew gold under him like mire.

<sup>22</sup> He shall make the deep sea to boil like a pot, and shall make it as when ointments boil.

meo?

<sup>2</sup> Quis ante dedit mihi, ut reddam ei? Omnia quæ sub cælo sunt, mea sunt.

<sup>3</sup> Non parcam ei, et verbis potentibus, et ad deprecandum compositis.

<sup>4</sup> Quis revelabit faciem indumenti ejus? Et in medium oris ejus quis intrabit?

<sup>5</sup> Portas vultus ejus quis aperiet? Per gyrum dentium ejus formido.

<sup>6</sup> Corpus illius quasi scuta fusilia, compactum squamis se prementibus.

<sup>7</sup> Una uni conjungitur, et ne spiraculum quidem incedit per eas.

<sup>8</sup> Una alteri adhærebit, et tenentes se nequaquam separabuntur.

<sup>9</sup> Sternutatio ejus splendor ignis, et oculi ejus ut palpebræ diluculi.

<sup>10</sup> De ore ejus lampades procedunt, sicut tædæ ignis accensæ.

<sup>11</sup> De naribus ejus procedit fumus, sicut ollæ succensæ atque ferventis.

<sup>12</sup> Halitus ejus prunas ardere facit, et flamma de ore ejus egreditur.

<sup>13</sup> In collo ejus morabitur fortitudo, et faciem ejus præcedit egestas.

<sup>14</sup> Membra carniū ejus cohærentia sibi: mittet contra eum fulmina, et ad locum alium non ferentur.

<sup>15</sup> Cor ejus indurabitur tamquam lapis, et stringetur quasi malleatoris incus,

<sup>16</sup> Cum sublatus fuerit, timebunt angeli, et terribi purgabuntur.

<sup>17</sup> cum apprehenderit eum gladius, subsistere non poterit, neque hasta, neque thorax:

<sup>18</sup> reputabit enim quasi paleas ferrum, et quasi lignum putridum æs.

<sup>19</sup> Non fugabit eum vir sagittarius: in stipulam versi sunt ei lapides fundæ.

<sup>20</sup> Quasi stipulam æstimabit malleum, et deridebit vibrantem hastam.

<sup>21</sup> Sub ipso erunt radii solis, et sternet sibi aurum quasi lutum.

<sup>22</sup> Fervescere faciet quasi ollam profundum mare, et ponet quasi cum unguenta bulliunt.

<sup>23</sup> Post eum lucebit semita: æstimabit abyssum quasi senescentem.

<sup>24</sup> Non est super terram potestas quæ comparetur ei, qui factus est ut nullum timeret.

<sup>25</sup> Omne sublime videt: ipse est rex super universos filios superbæ.

## CAPUT XLII

*Paret se Job. Judicat Deus in favore ejus. Immolat Job hostias pro amicis suis. Benedicitur bonis et natis, et feliciter moritur.*

**R**espondens autem Job Domino, dixit: <sup>2</sup> Scio quia omnia potes, et nulla te latet cogitatio.

<sup>3</sup> Quis est iste qui celat consilium absque scientia? Ideo insipienter locutus sum, et quæ ultra modum excederent scientiam meam.

<sup>4</sup> Audi, et ego loquar: interrogabo te, et responde mihi.

<sup>5</sup> Auditū auris audivi te: nunc autem oculum meum videt te.

<sup>6</sup> Idcirco ipse me reprehendo, et ago pœnitentiam in favilla et cinere.

<sup>7</sup> Postquam autem locutus est Dominus verba hæc ad Job, dixit ad Eliphaz Themanitem: Iratus est furor meus in te, et in duos amicos tuos, quoniam non estis locuti coram me rectum, sicut servus meus Job.

<sup>8</sup> Sumite ergo vobis septem tauros et septem arietes, et ite ad servum meum Job, et offerte holocaustum pro vobis: Job autem servus meus orabit pro vobis. Faciem ejus suscipiam, ut non vobis imputetur stultitia: neque enim locuti estis ad me recta, sicut servus meus Job.

<sup>9</sup> Abierunt ergo Eliphaz Themanites, et Baldad Suhites, et Sophar Naamathites, et fecerunt sicut locutus fuerat Dominus ad eos, et suscepit Dominus faciem Job.

<sup>10</sup> Dominus quoque conversus est ad pœnitentiam Job, cum oraret ille pro amicis suis: et addidit Dominus omnia quæcumque fuerant Job, duplicia.

<sup>11</sup> Venerunt autem ad eum omnes fratres sui, et universæ sorores suæ, et cuncti qui noverant eum prius, et comederunt cum eo panem in domo ejus:

<sup>23</sup> A path shall shine after him, he shall esteem the deep as growing old.

<sup>24</sup> There is no power upon earth that can be compared with him who was made to fear no one,

<sup>25</sup> He beholdeth every high thing, he is king over all the children of pride.

## CHAPTER 42

*Job submits himself. God pronounces in his favor. Job offers sacrifice for his friends. He is blessed with riches and children, and dies happily.*

**T**hen Job answered the Lord, and said:

<sup>2</sup> I know that thou canst do all things, and no thought is hid from thee.

<sup>3</sup> Who is this that hideth counsel without knowledge? Therefore I have spoken unwisely, and things that above measure exceeded my knowledge.

<sup>4</sup> Hear, and I will speak: I will ask thee, and do thou tell me.

<sup>5</sup> With the hearing of the ear, I have heard thee, but now my eye seeth thee.

<sup>6</sup> Therefore I reprehend myself, and do penance in dust and ashes.

<sup>7</sup> And after the Lord had spoken these words to Job, he said to Eliphaz the Themanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant Job hath.

<sup>8</sup> Take unto you therefore seven oxen and seven rams, and go to my servant Job, and offer for yourselves a holocaust, and my servant Job shall pray for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.

<sup>9</sup> So Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as the Lord had spoken to them, and the Lord accepted the face of Job.

<sup>10</sup> The Lord also was turned at the penance of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before.

<sup>11</sup> And all his brethren came to him, and all his sisters, and all that knew him before, and they ate bread with him in his house: and bemoaned him, and com-

forted him upon all the evil that God had brought upon him. And every man gave him one ewe, and one earring of gold.

<sup>12</sup> And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

<sup>13</sup> And he had seven sons, and three daughters.

<sup>14</sup> And he called the name of one Dies, and the name of the second Cassia, and the name of the third Cornustibii.

<sup>15</sup> And there were not found in all the earth women so beautiful as the daughters of Job: and their father gave them inheritance among their brethren.

<sup>16</sup> And Job lived after these things, a hundred and forty years, and he saw his children, and his children's children, unto the fourth generation, and he died an old man, and full of days.

et moverunt super eum caput, et consolati sunt eum super omni malo quod intulerat Dominus super eum: et dederunt ei unusquisque ovem unam, et inaurem auream unam.

<sup>12</sup> Dominus autem benedixit novissimis Job magis quam principio ejus: et facta sunt ei quatuordecim millia ovium, et sex millia camelorum, et mille jugaboum, et mille asinæ.

<sup>13</sup> Et fuerunt ei septem filii, et tres filiæ.

<sup>14</sup> Et vocavit nomen unius Diem, et nomen secundæ Cassiam, et nomen tertię Cornustibii.

<sup>15</sup> Non sunt autem inventæ mulieres speciosæ sicut filiæ Job in universa terra: deditque eis pater suus hæreditatem inter fratres earum.

<sup>16</sup> Vixit autem Job post hæc centum quadraginta annis, et vidit filios suos, et filios filiorum suorum usque ad quartam generationem: et mortuus est senex, et plenus dierum.



## THE BOOK OF PSALMS

*The Psalms are called by the Hebrew tehillim, that is, Hymns of Praise. The author, of a great part of them, at least, was king David: but many are of opinion that some of them were made by Asaph and others whose names are prefixed in the titles.*

### PSALMUS I

*Laetitia justorum et malum  
sceleratorum adfectio.*

**B**eatus vir qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiae non sedit;

<sup>2</sup> sed in lege Domini voluntas ejus, et in lege ejus meditabitur die ac nocte.

<sup>3</sup> Et erit tamquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo: et folium ejus non defluet; et omnia quaecumque faciet prosperabuntur.

<sup>4</sup> Non sic impii, non sic; sed tamquam pulvis quem projicit ventus a facie terrae.

<sup>5</sup> Ideo non resurgent impii in iudicio, neque peccatores in concilio justorum:

<sup>6</sup> quoniam novit Dominus viam justorum, et iter impiorum peribit.

### PSALMUS II

*Contentiones inanes persecutorum  
contra Christum et ecclesiam ejus.*

**Q**uare fremuerunt gentes, et populi meditati sunt inania?

<sup>2</sup> Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum, et adversus Christum ejus.

<sup>3</sup> Dirumpamus vincula eorum, et projiciamus a nobis jugum ipsorum.

<sup>4</sup> Qui habitat in caelis irridebit eos, et Dominus subsannabit eos.

<sup>5</sup> Tunc loquetur ad eos in ira sua, et in furore suo conturbabit eos.

<sup>6</sup> Ego autem constitutus sum rex ab eo super Sion, montem sanctum ejus,

### PSALM 1

*The happiness of the just and the evil  
state of the wicked*

**B**lessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence:

<sup>2</sup> But his will is in the law of the Lord, and on his law he shall meditate day and night.

<sup>3</sup> And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off: and all whatsoever he shall do shall prosper.

<sup>4</sup> Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth.

<sup>5</sup> Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just.

<sup>6</sup> For the Lord knoweth the way of the just: and the way of the wicked shall perish.

### PSALM 2

*The vain efforts of persecutors against  
Christ and his church.*

**W**hy have the Gentiles raged, and the people devised vain things?

<sup>2</sup> The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ.

<sup>3</sup> Let us break their bonds asunder: and let us cast away their yoke from us.

<sup>4</sup> He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

<sup>5</sup> Then shall he speak to them in his anger, and trouble them in his rage.

<sup>6</sup> But I am appointed king by him over Sion his holy mountain, preaching his

commandment.

<sup>7</sup> The Lord hath said to me: Thou art my son, this day have I begotten thee.

<sup>8</sup> Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

<sup>9</sup> Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

<sup>10</sup> And now, O ye kings, understand: receive instruction, you that judge the earth.

<sup>11</sup> Serve ye the Lord with fear: and rejoice unto him with trembling.

<sup>12</sup> Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

<sup>13</sup> When his wrath shall be kindled in a short time, blessed are all they that trust in him.

### PSALM 3

*The prophet's danger and delivery from his son Absalom: mystically, the passion and resurrection of Christ.*

**T**he psalm of David when he fled from the face of his son Absalom.

<sup>2</sup> Why, O Lord, are they multiplied that afflict me? Many are they who rise up against me.

<sup>3</sup> Many say to my soul: There is no salvation for him in his God.

<sup>4</sup> But thou, O Lord, art my protector, my glory, and the lifter up of my head.

<sup>5</sup> I have cried to the Lord with my voice: and he hath heard me from his holy hill.

<sup>6</sup> I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

<sup>7</sup> I will not fear thousands of the people surrounding me: arise, O Lord; save me, O my God.

<sup>8</sup> For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

<sup>9</sup> Salvation is of the Lord: and thy blessing is upon thy people.

### PSALM 4

*The prophet teacheth us to flee to God in tribulation, with confidence in him.*

**U**nto the end, in verses. A psalm for David.

<sup>2</sup> When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me. Have mer-

prædicans præceptum ejus.

<sup>7</sup> Dominus dixit ad me: Filius meus es tu; ego hodie genui te.

<sup>8</sup> Postula a me, et dabo tibi gentes hæreditatem tuam, et possessionem tuam terminos terræ.

<sup>9</sup> Reges eos in virga ferrea, et tamquam vas figuli confringes eos.

<sup>10</sup> Et nunc, reges, intelligite; erudimini, qui iudicatis terram.

<sup>11</sup> Servite Domino in timore, et exultate ei cum tremore.

<sup>12</sup> Apprehendite disciplinam, nequando irascatur Dominus, et pereatis de via justa.

<sup>13</sup> Cum exarserit in brevi ira ejus, beati omnes qui confidunt in eo.

### PSALMUS III

*Periculum prophetæ et a filio suo Absalom evasionem: mystice, passio et resurrectio Christi.*

**P**salmus David, cum fugeret a facie Absalom filii sui.

<sup>2</sup> Domine, quid multiplicati sunt qui tribulant me? Multi insurgunt adversum me;

<sup>3</sup> multi dicunt animæ meæ: Non est salus ipsi in Deo ejus.

<sup>4</sup> Tu autem, Domine, susceptor meus es, gloria mea, et exaltans caput meum.

<sup>5</sup> Voce mea ad Dominum clamavi; et exaudivit me de monte sancto suo.

<sup>6</sup> Ego dormivi, et soporatus sum; et exsurrexi, quia Dominus suscepit me.

<sup>7</sup> Non timebo millia populi circumdantis me. Exsurge, Domine; salvum me fac, Deus meus.

<sup>8</sup> Quoniam tu percussisti omnes adversarios mihi sine causa; dentes peccatorum contrivisti.

<sup>9</sup> Domini est salus; et super populum tuum benedictio tua.

### PSALMUS IV

*Docet propheta nos ad Deum fugere in tribulatione, cum in eo confidentia.*

**I**n finem, in carminibus. Psalmus David.

<sup>2</sup> Cum invocarem exaudivit me Deus justitiæ meæ, in tribulatione dilatasti mihi. Miserere mei, et exau-

di orationem meam.

<sup>3</sup> Filii hominum, usquequo gravi corde? Ut quid diligitis vanitatem, et quæritis mendacium?

<sup>4</sup> Et scitote quoniam mirificavit Dominus sanctum suum; Dominus exaudiet me cum clamavero ad eum.

<sup>5</sup> Irascimini, et nolite peccare; quæ dicitis in cordibus vestris, in cubilibus vestris compungimini.

<sup>6</sup> Sacrificate sacrificium justitiæ, et sperate in Domino. Multi dicunt: Quis ostendit nobis bona?

<sup>7</sup> Signatum est super nos lumen vultus tui, Domine: dedisti lætitiā in corde meo.

<sup>8</sup> A fructu frumenti, vini, et olei sui, multiplicati sunt.

<sup>9</sup> In pace in idipsum dormiam, et requiescam;

<sup>10</sup> quoniam tu, Domine, singulariter in spe constituisti me.

#### PSALMUS V

*Oratio Deum contra iniquitates hominum.*

**I**n finem, pro ea quæ hæreditatem consequitur. Psalmus David.

<sup>2</sup> Verba mea auribus percipe, Domine; intellige clamorem meum.

<sup>3</sup> Intende voci orationis meæ, rex meus et Deus meus.

<sup>4</sup> Quoniam ad te orabo, Domine: mane exaudies vocem meam.

<sup>5</sup> Mane astabo tibi, et videbo quoniam non Deus volens iniquitatem tu es.

<sup>6</sup> Neque habitabit juxta te malignus, neque permanebunt iniusti ante oculos tuos.

<sup>7</sup> Odisti omnes qui operantur iniquitatem; perdes omnes qui loquuntur mendacium. Virum sanguinum et dolosum abominabitur Dominus.

<sup>8</sup> Ego autem in multitudine misericordiæ tuæ, introibo in domum tuam; adorabo ad templum sanctum tuum in timore tuo.

<sup>9</sup> Domine, deduc me in justitia tua: propter inimicos meos dirige in conspectu tuo viam meam.

<sup>10</sup> Quoniam non est in ore eorum veritas; cor eorum vanum est.

<sup>11</sup> Sepulchrum patens est guttur eorum; linguis suis dolose agebant: iudica illos, Deus. Decidant a cogitationibus

cy on me: and hear my prayer.

<sup>3</sup> O ye sons of men, how long will you be dull of heart? Why do you love vanity, and seek after lying?

<sup>4</sup> Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

<sup>5</sup> Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

<sup>6</sup> Offer up the sacrifice of justice, and trust in the Lord: many say Who showeth us good things?

<sup>7</sup> The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

<sup>8</sup> By the fruit of their corn, their wine, and oil, they are multiplied:

<sup>9</sup> In peace in the self same I will sleep, and I will rest:

<sup>10</sup> For thou, O Lord, singularly hast settled me in hope.

#### PSALM 5

*A prayer to God against the iniquities of men.*

**U**nto the end, for her that obtaineth the inheritance. A psalm for David.

<sup>2</sup> Give ear, O Lord, to my words, understand my cry.

<sup>3</sup> Hearken to the voice of my prayer, O my King and my God.

<sup>4</sup> For to thee will I pray: O Lord, in the morning thou shalt hear my voice.

<sup>5</sup> In the morning I will stand before thee, and I will see: because thou art not a God that willest iniquity.

<sup>6</sup> Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

<sup>7</sup> Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lie. The bloody and the deceitful man the Lord will abhor.

<sup>8</sup> But as for me in the multitude of thy mercy, I will come into thy house; I will worship towards thy holy temple, in thy fear.

<sup>9</sup> Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

<sup>10</sup> For there is no truth in their mouth: their heart is vain.

<sup>11</sup> Their throat is an open sepulcher: they dealt deceitfully with their tongues: judge them, O God. Let them fall from

their devices: according to the multitude of their wickednesses cast them out: for they have provoked thee, O Lord.

<sup>12</sup> But let all them be glad that hope in thee: they shall rejoice forever, and thou shalt dwell in them. And all they that love thy name shall glory in thee.

<sup>13</sup> For thou wilt bless the just. O Lord, thou hast crowned us, as with a shield of thy good will.

#### PSALM 6

*A prayer of a penitent sinner, under the scourge of God. The first penitential psalm.*

**U**nto the end, in verses. A psalm for David, for the octave.

<sup>2</sup> O Lord, rebuke me not in thy indignation, nor chastise me in thy wrath.

<sup>3</sup> Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

<sup>4</sup> And my soul is troubled exceedingly: but thou, O Lord, how long?

<sup>5</sup> Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

<sup>6</sup> For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?

<sup>7</sup> I have labored in my groanings, every night I will wash my bed: I will water my couch with my tears.

<sup>8</sup> My eye is troubled through indignation: I have grown old amongst all my enemies.

<sup>9</sup> Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

<sup>10</sup> The Lord hath heard my supplication: the Lord hath received my prayer.

<sup>11</sup> Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

#### PSALM 7

*David, trusting in the justice of his cause, prayeth for God's help against his enemies.*

**T**he psalm of David which he sung to the Lord, for the words of Chusi the son of Jemini.

<sup>2</sup> O Lord my God, in thee have I put my

suis; secundum multitudinem impietatum eorum expelle eos, quoniam irritaverunt te, Domine.

<sup>12</sup> Et lætentur omnes qui sperant in te; in æternum exultabunt, et habitabis in eis. Et gloriabuntur in te omnes qui diligunt nomen tuum,

<sup>13</sup> quoniam tu benedices justo. Domine, ut scuto bonæ voluntatis tuæ coronasti nos.

#### PSALMUS VI

*Oratio peccatoris contriti, in clade Dei. Penitentialis Psalmus primus.*

**I**n finem, in carminibus. Psalmus David. Pro octava.

<sup>2</sup> Domine, ne in furore tuo arguas me, neque in ira tua corripias me.

<sup>3</sup> Miserere mei, Domine, quoniam infirmus sum; sana me, Domine, quoniam conturbata sunt ossa mea.

<sup>4</sup> Et anima mea turbata est valde; sed tu, Domine, usquequo?

<sup>5</sup> Convertere, Domine, et eripe animam meam; salvum me fac propter misericordiam tuam.

<sup>6</sup> Quoniam non est in morte qui memor sit tui; in inferno autem quis confitebitur tibi?

<sup>7</sup> Laboravi in gemitu meo; lavabo per singulas noctes lectum meum: lacrimis meis stratum meum rigabo.

<sup>8</sup> Turbatus est a furore oculus meus; inveteravi inter omnes inimicos meos.

<sup>9</sup> Discedite a me omnes qui operamini iniquitatem, quoniam exaudivit Dominus vocem fletus mei.

<sup>10</sup> Exaudivit Dominus deprecationem meam; Dominus orationem meam suscepit.

<sup>11</sup> Erubescant, et conturbentur vehementer, omnes inimici mei; convertantur, et erubescant valde velociter.

#### PSALMUS VII

*David, credens justitiam causae suae, orat pro adjutorio Dei contra inimicos suos.*

**P**salmus David, quem cantavit Domino pro verbis Chusi, filii Jemini.

<sup>2</sup> Domine Deus meus, in te speravi; salvum me fac ex omnibus persequentibus

me, et libera me:

<sup>3</sup> nequando rapiat ut leo animam meam, dum non est qui redimat, neque qui salvum faciat.

<sup>4</sup> Domine Deus meus, si feci istud, si est iniquitas in manibus meis,

<sup>5</sup> si reddidi retribuētibus mihi mala, decidam merito ab inimicis meis inanis.

<sup>6</sup> Persequatur inimicus animam meam, et comprehendat; et conculcet in terra vitam meam, et gloriam meam in pulverem deducat.

<sup>7</sup> Exsurge, Domine, in ira tua, et exaltare in finibus inimicorum meorum: et exsurge, Domine Deus meus, in præcepto quod mandasti,

<sup>8</sup> et synagoga populorum circumdabit te: et propter hanc in altum regredere:

<sup>9</sup> Dominus judicat populos. Judica me, Domine, secundum justitiam meam, et secundum innocentiam meam super me.

<sup>10</sup> Consumetur nequitia peccatorum, et diriges justum, scrutans corda et renes, Deus.

<sup>11</sup> Justum adiutorium meum a Domino, qui salvos facit rectos corde.

<sup>12</sup> Deus iudex justus, fortis, et patiens; numquid irascitur per singulos dies?

<sup>13</sup> Nisi conversi fueritis, gladium suum vibrabit; arcum suum tetendit, et paravit illum.

<sup>14</sup> Et in eo paravit vasa mortis, sagittas suas ardentibus effecit.

<sup>15</sup> Ecce parturiit injustitiam; concepit dolorem, et peperit iniquitatem.

<sup>16</sup> Lacum aperuit, et effodit eum; et incidit in foveam quam fecit.

<sup>17</sup> Convertetur dolor ejus in caput ejus, et in verticem ipsius iniquitas ejus descendet.

<sup>18</sup> Confitebor Domino secundum justitiam ejus, et psallam nomini Domini altissimi.

#### PSALMUS VIII

*Deus mirus est in operibus suis;  
in hominibus imprimis, exaltatur  
singulariter ab incarnatione Christi.*

**I**n finem, pro torcularibus. Psalmus David.

trust; save me from all them that persecute me, and deliver me.

<sup>3</sup> Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save.

<sup>4</sup> O Lord my God, if I have done this thing, if there be iniquity in my hands:

<sup>5</sup> If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

<sup>6</sup> Let the enemy pursue my soul, and take it, and tread down my life, on the earth, and bring down my glory to the dust.

<sup>7</sup> Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies. And arise, O Lord, my God, in the precept which thou hast commanded:

<sup>8</sup> and a congregation of people shall surround thee. And for their sakes return thou on high.

<sup>9</sup> The Lord judgeth the people. Judge me, O Lord, according to my justice, and according to my innocence in me.

<sup>10</sup> The wickedness of sinners shall be brought to nought; and thou shalt direct the just: the searcher of hearts and reins is God.

<sup>11</sup> Just is my help from the Lord; who saveth the upright of heart.

<sup>12</sup> God is a just judge, strong and patient: is he angry every day?

<sup>13</sup> Except you will be converted, he will brandish his sword; he hath bent his bow, and made it ready.

<sup>14</sup> And in it he hath prepared the instruments of death, he hath made ready his arrows for them that burn.

<sup>15</sup> Behold he hath been in labor with injustice: he hath conceived sorrow, and brought forth iniquity.

<sup>16</sup> He hath opened a pit and dug it: and he is fallen into the hole he made.

<sup>17</sup> His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.

<sup>18</sup> I will give glory to the Lord according to his justice: and will sing to the name of the Lord the most high.

#### PSALM 8

*God is wonderful in his works;  
especially in mankind, singularly  
exalted by the incarnation of Christ.*

**U**nto the end, for the presses. A psalm for David.

<sup>2</sup> O Lord our Lord, how admirable is thy name in the whole earth! For thy magnificence is elevated above the heavens.

<sup>3</sup> Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.

<sup>4</sup> For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.

<sup>5</sup> What is man, that thou art mindful of him? or the son of man, that thou visitest him?

<sup>6</sup> Thou hast made him a little less than the angels, thou hast crowned him with glory and honor:

<sup>7</sup> and hast set him over the works of thy hands.

<sup>8</sup> Thou hast subjected all things under his feet, all sheep and oxen: moreover, the beasts also of the fields.

<sup>9</sup> The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

<sup>10</sup> O Lord, our Lord, how admirable is thy name in all the earth!

#### PSALM 9

*The church praiseth God for his protection against her enemies.*

**U**nto the end, for the hidden things of the Son. A psalm for David.

<sup>2</sup> I will give praise to thee, O Lord, with my whole heart: I will relate all thy wonders.

<sup>3</sup> I will be glad, and rejoice in thee: I will sing to thy name, O thou most high.

<sup>4</sup> When my enemy shall be turned back: they shall be weakened, and perish before thy face.

<sup>5</sup> For thou hast maintained my judgment and my cause: thou hast sat on the throne, who judgest justice.

<sup>6</sup> Thou hast rebuked the Gentiles, and the wicked one hath perished; thou hast blotted out their name forever and ever.

<sup>7</sup> The swords of the enemy have failed unto the end: and their cities thou hast destroyed. Their memory hath perished with a noise:

<sup>8</sup> But the Lord remaineth forever. He hath prepared his throne in judgment:

<sup>9</sup> And he shall judge the world in equity, he shall judge the people in justice.

<sup>2</sup> Domine, Dominus noster, quam admirabile est nomen tuum in universa terra! quoniam elevata est magnificentia tua super caelos.

<sup>3</sup> Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.

<sup>4</sup> Quoniam videbo caelos tuos, opera digitorum tuorum, lunam et stellas quae tu fundasti.

<sup>5</sup> Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum?

<sup>6</sup> Minuisti eum paulominus ab angelis; gloria et honore coronasti eum;

<sup>7</sup> et constituisti eum super opera manuum tuarum.

<sup>8</sup> Omnia subjecisti sub pedibus ejus, oves et boves universas, insuper et pecora campi,

<sup>9</sup> volucres caeli, et pisces maris qui perambulant semitas maris.

<sup>10</sup> Domine, Dominus noster, quam admirabile est nomen tuum in universa terra!

#### PSALMUS IX

*Laudat ecclesia Deum pro protectione ejus contra inimicos suos.*

**I**n finem, pro occultis filii. Psalmus David.

<sup>2</sup> Confitebor tibi, Domine, in toto corde meo; narrabo omnia mirabilia tua.

<sup>3</sup> Lætabor et exultabo in te; psallam nomini tuo, Altissime.

<sup>4</sup> In convertendo inimicum meum retorsorum; infirmabuntur, et peribunt a facie tua.

<sup>5</sup> Quoniam fecisti judicium meum et causam meam; sedisti super thronum, qui judicas justitiam.

<sup>6</sup> Increpasti gentes, et periit impius: nomen eorum delesti in aeternum, et in saeculum saeculi.

<sup>7</sup> Inimici defecerunt frameae in finem, et civitates eorum destruxisti. Periit memoria eorum cum sonitu;

<sup>8</sup> et Dominus in aeternum permanet. Paravit in iudicio thronum suum,

<sup>9</sup> et ipse judicabit orbem terrae in aequitate: judicabit populos in justitia.

<sup>10</sup> Et factus est Dominus refugium pauperi; adiutor in opportunitatibus, in tribulatione.

<sup>11</sup> Et sperent in te qui noverunt nomen tuum, quoniam non dereliquisti quærentes te, Domine.

<sup>12</sup> Psallite Domino qui habitat in Sion; annuntiate inter gentes studia ejus:

<sup>13</sup> quoniam requirens sanguinem eorum recordatus est; non est oblitus clamorem pauperum.

<sup>14</sup> Miserere mei, Domine: vide humilitatem meam de inimicis meis,

<sup>15</sup> qui exaltas me de portis mortis, ut annuntiem omnes laudationes tuas in portis filiæ Sion:

<sup>16</sup> exultabo in salutari tuo. Infixæ sunt gentes in interitu quem fecerunt; in laqueo isto quem absconderunt comprehensus est pes eorum.

<sup>17</sup> Cognoscetur Dominus judicia faciens; in operibus manuum suarum comprehensus est peccator.

<sup>18</sup> Convertantur peccatores in infernum, omnes gentes quæ obliviscuntur Deum.

<sup>19</sup> Quoniam non in finem oblivio erit pauperis; patientia pauperum non peribit in finem.

<sup>20</sup> Exsurge, Domine; non confortetur homo: judicentur gentes in conspectu tuo.

<sup>21</sup> Constitue, Domine, legislatorem super eos, ut sciant gentes quoniam homines sunt.

*(Secundum Hebraeos incipit hunc Psalmus X)*

<sup>22</sup> Ut quid, Domine, recessisti longe; despicias in opportunitatibus, in tribulatione?

<sup>23</sup> Dum superbit impius, incenditur pauper: comprehenduntur in consiliis quibus cogitant.

<sup>24</sup> Quoniam laudatur peccator in desideriis animæ suæ, et iniquus benedicitur.

<sup>25</sup> Exacerbavit Dominum peccator, secundum multitudinem iræ suæ, non quæret.

<sup>26</sup> Non est Deus in conspectu ejus; inquinaatæ sunt viæ illius in omni tempore. Auferuntur judicia tua a facie ejus; omnium inimicorum suorum dominabitur.

<sup>10</sup> And the Lord is become a refuge for the poor: a helper in due time in tribulation.

<sup>11</sup> And let them trust in thee who know thy name: for thou hast not forsaken them that seek thee, O Lord.

<sup>12</sup> Sing ye to the Lord, who dwelleth in Sion: declare his ways among the Gentiles:

<sup>13</sup> For requiring their blood, he hath remembered them: he hath not forgotten the cry of the poor.

<sup>14</sup> Have mercy on me, O Lord: see my humiliation which I suffer from my enemies.

<sup>15</sup> Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion.

<sup>16</sup> I will rejoice in thy salvation: the Gentiles have stuck fast in the destruction which they prepared. Their foot hath been taken in the very snare which they hid.

<sup>17</sup> The Lord shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands.

<sup>18</sup> The wicked shall be turned into hell, all the nations that forget God.

<sup>19</sup> For the poor man shall not be forgotten to the end: the patience of the poor shall not perish forever.

<sup>20</sup> Arise, O Lord, let not man be strengthened: let the Gentiles be judged in thy sight.

<sup>21</sup> Appoint, O Lord, a lawgiver over them: that the Gentiles may know themselves to be but men.

*(According to the Hebrews Psalm 10 begins here.)*

<sup>22</sup> Why, O Lord, hast thou retired afar off? Why dost thou slight us in our wants, in the time of trouble?

<sup>23</sup> Whilst the wicked man is proud, the poor is set on fire: they are caught in the counsels which they devise.

<sup>24</sup> For the sinner is praised in the desires of his soul: and the unjust man is blessed.

<sup>25</sup> The sinner hath provoked the Lord, according to the multitude of his wrath he will not seek him:

<sup>26</sup> God is not before his eyes: his ways are filthy at all times. Thy judgments are removed from his sight: he shall rule over all his enemies.

<sup>27</sup> For he hath said in his heart: I shall not be moved from generation to generation, and shall be without evil.

<sup>28</sup> His mouth is full of cursing, and of bitterness, and of deceit: under his tongue are labor and sorrow.

<sup>29</sup> He sitteth in ambush with the rich, in private places, that he may kill the innocent.

<sup>30</sup> His eyes are upon the poor man: he lieth in wait, in secret, like a lion in his den. He lieth in ambush, that he may catch the poor man: to catch the poor, whilst he draweth him to him.

<sup>31</sup> In his net he will bring him down, he will crouch and fall, when he shall have power over the poor.

<sup>32</sup> For he hath said in his heart: God hath forgotten, he hath turned away his face, not to see to the end.

<sup>33</sup> Arise, O Lord God, let thy hand be exalted: forget not the poor.

<sup>34</sup> Wherefore hath the wicked provoked God? For he hath said in his heart: He will not require it.

<sup>35</sup> Thou seest it, for thou considerest labor and sorrow: that thou mayst deliver them into thy hands. To thee is the poor man left: thou wilt be a helper to the orphan.

<sup>36</sup> Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found.

<sup>37</sup> The Lord shall reign to eternity, yea, forever and ever: ye Gentiles shall perish from his land.

<sup>38</sup> The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.

<sup>39</sup> To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

#### PSALM 10

*The just man's confidence in God in the midst of persecutions.*

**U**nto the end. A psalm for David.  
<sup>2</sup> In the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain, like a sparrow.

<sup>3</sup> For, lo, the wicked have bent their bow: they have prepared their arrows in the quiver, to shoot in the dark the upright of heart.

<sup>4</sup> For they have destroyed the things

<sup>27</sup> Dixit enim in corde suo: Non movebor a generatione in generationem, sine malo.

<sup>28</sup> Cujus maledictione os plenum est, et amaritudine, et dolo; sub lingua ejus labor et dolor.

<sup>29</sup> Sedet in insidiis cum divitibus in occultis, ut interficiat innocentem.

<sup>30</sup> Oculi ejus in pauperem respiciunt; insidiatur in abscondito, quasi leo in spelunca sua. Insidiatur ut rapiat pauperem; rapere pauperem dum attrahit eum.

<sup>31</sup> In laqueo suo humiliabit eum; inclinabit se, et cadet cum dominatus fuerit pauperum.

<sup>32</sup> Dixit enim in corde suo: Oblitus est Deus; avertit faciem suam, ne videat in finem.

<sup>33</sup> Exsurge, Domine Deus, exaltetur manus tua; ne obliviscaris pauperum.

<sup>34</sup> Propter quid irritavit impius Deum? dixit enim in corde suo: Non requiret.

<sup>35</sup> Vides, quoniam tu laborem et dolorem consideras, ut tradas eos in manus tuas. Tibi derelictus est pauper; orphano tu eris adjutor.

<sup>36</sup> Contere brachium peccatoris et maligni; quæretur peccatum illius, et non inveniatur.

<sup>37</sup> Dominus regnabit in æternum, et in sæculum sæculi; peribitis, gentes, de terra illius.

<sup>38</sup> Desiderium pauperum exaudivit Dominus; præparationem cordis eorum audivit auris tua:

<sup>39</sup> judicare pupillo et humili, ut non apponat ultra magnificare se homo super terram.

#### PSALMUS X

*Justi confidentia in Deo in medio persecutionum.*

**I**n finem. Psalmus David.  
<sup>2</sup> In Domino confido; quomodo dicitis animæ meæ: Transmigra in montem sicut passer?

<sup>3</sup> Quoniam ecce peccatores intenderunt arcum; paraverunt sagittas suas in pharetra, ut sagittent in obscuro rectos corde:

<sup>4</sup> quoniam quæ perfecisti destruxe-



runt; justus autem, quid fecit?

<sup>5</sup> Dominus in templo sancto suo; Dominus in cælo sedes ejus. Oculi ejus in pauperem respiciunt; palpebræ ejus interrogant filios hominum.

<sup>6</sup> Dominus interrogat justum et impium; qui autem diligit iniquitatem, odit animam suam.

<sup>7</sup> Pluet super peccatores laqueos; ignis et sulphur, et spiritus procellarum, pars calicis eorum.

<sup>8</sup> Quoniam justus Dominus, et justitias dilexit: æquitatem vidit vultus ejus.

### PSALMUS XI

*Propheta orat pro adiutorio Dei contra sceleratos.*

**I**n finem, pro octava. Psalmus David.

<sup>2</sup> Salvum me fac, Domine, quoniam defecit sanctus, quoniam diminutæ sunt veritates a filiis hominum.

<sup>3</sup> Vana locuti sunt unusquisque ad proximum suum; labia dolosa, in corde et corde locuti sunt.

<sup>4</sup> Disperdat Dominus universa labia dolosa, et linguam magniloquam.

<sup>5</sup> Qui dixerunt: Linguam nostram magnificabimus; labia nostra a nobis sunt. Quis noster dominus est?

<sup>6</sup> Propter miseriam inopum, et gemitum pauperum, nunc exurgam, dicit Dominus. Ponam in salutari; fiducialiter agam in eo.

<sup>7</sup> Eloquia Domini, eloquia casta; argentum igne examinatum, probatum terræ, purgatum septuplum.

<sup>8</sup> Tu, Domine, servabis nos, et custodies nos a generatione hac in æternum.

<sup>9</sup> In circuitu impii ambulat: secundum altitudinem tuam multiplicasti filios hominum.

### PSALMUS XII

*Oratio in tribulatione.*

**I**n finem. Psalmus David. Usquequo, Domine, oblivisceris me in finem? Usquequo avertis faciem tuam a me?

<sup>2</sup> quamdiu ponam consilia in anima

which thou hast made: but what has the just man done?

<sup>5</sup> The Lord is in his holy temple, the Lord's throne is in heaven. His eyes look on the poor man: his eyelids examine the sons of men.

<sup>6</sup> The Lord trieth the just and the wicked: but he that loveth iniquity, hateth his own soul.

<sup>7</sup> He shall rain snares upon sinners: fire and brimstone, and storms of winds, shall be the portion of their cup.

<sup>8</sup> For the Lord is just, and hath loved justice: his countenance hath beheld righteousness.

### PSALM 11

*The prophet calls for God's help against the wicked.*

**U**nto the end; for the octave. A psalm for David.

<sup>2</sup> Save me, O Lord, for there is now no saint: truths are decayed from among the children of men.

<sup>3</sup> They have spoken vain things, everyone to his neighbor: with deceitful lips, and with a double heart have they spoken.

<sup>4</sup> May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

<sup>5</sup> Who have said: We will magnify our tongue: our lips are our own: who is Lord over us?

<sup>6</sup> By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord. I will set him in safety: I will deal confidently in his regard.

<sup>7</sup> The words of the Lord are pure words: as silver tried by the fire, purged from the earth, refined seven times.

<sup>8</sup> Thou, O Lord, wilt preserve us: and keep us from this generation forever.

<sup>9</sup> The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

### PSALM 12

*A prayer in tribulation.*

**U**nto the end. A psalm for David. How long, O Lord, wilt thou forget me unto the end? How long dost thou turn away thy face from me?

<sup>2</sup> How long shall I take counsels in my

soul, sorrow in my heart all the day?

<sup>3</sup> How long shall my enemy be exalted over me?

<sup>4</sup> Consider, and hear me, O Lord my God. Enlighten my eyes, that I never sleep in death:

<sup>5</sup> Lest at any time my enemy say: I have prevailed against him. They that trouble me will rejoice when I am moved:

<sup>6</sup> But I have trusted in thy mercy. My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea, I will sing to the name of the Lord the most high.

#### PSALM 13

*The general corruption of man before our redemption by Christ.*

**U**nto the end. A psalm for David. The fool hath said in his heart: There is no God. They are corrupt, and are become abominable in their ways: there is none that doth good, no not one.

<sup>2</sup> The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.

<sup>3</sup> They are all gone aside, they are become unprofitable together: there is none that doth good: no not one. Their throat is an open sepulchre; with their tongues they acted deceitfully: the poison of asps is under their lips. Their mouth is full of cursing and bitterness; their feet are swift to shed blood. Destruction and unhappiness in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

<sup>4</sup> Shall not all they know that work iniquity, who devour my people as they eat bread?

<sup>5</sup> They have not called upon the Lord: there have they trembled for fear, where there was no fear.

<sup>6</sup> For the Lord is in the just generation: you have confounded the counsel of the poor man; but the Lord is his hope.

<sup>7</sup> Who shall give out of Sion the salvation of Israel? When the Lord shall have turned away the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

#### PSALM 14

*What kind of men shall dwell in the heavenly Sion.*

mea; dolorem in corde meo per diem?

<sup>3</sup> usquequo exaltabitur inimicus meus super me?

<sup>4</sup> Respice, et exaudi me, Domine Deus meus. Illumina oculos meos, ne umquam obdormiam in morte;

<sup>5</sup> nequando dicat inimicus meus: Prævalui adversus eum. Qui tribulant me exultabunt si motus fuero;

<sup>6</sup> ego autem in misericordia tua speravi. Exsultabit cor meum in salutari tuo. Cantabo Domino qui bona tribuit mihi; et psallam nomini Domini altissimi.

#### PSALMUS XIII

*Corruptio communis hominis ante redemptionem nostram a Christo.*

**I**n finem. Psalmus David. Dixit insipiens in corde suo: Non est Deus. Corrupti sunt, et abominabiles facti sunt in studiis suis; non est qui faciat bonum, non est usque ad unum.

<sup>2</sup> Dominus de cælo prospexit super filios hominum, ut videat si est intelligens, aut requirens Deum.

<sup>3</sup> Omnes declinaverunt, simul inutiles facti sunt. Non est qui faciat bonum, non est usque ad unum. Sepulchrum patens est guttur eorum; linguis suis dolose agebant. Venenum aspidum sub labiis eorum, quorum os maledictione et amaritudine plenum est; veloces pedes eorum ad effundendum sanguinem. Contritio et infelicitas in viis eorum, et viam pacis non cognoverunt; non est timor Dei ante oculos eorum.

<sup>4</sup> Nonne cognoscent omnes qui operantur iniquitatem, qui devorant plebem meam sicut escam panis?

<sup>5</sup> Dominum non invocaverunt; illic trepidaverunt timore, ubi non erat timor.

<sup>6</sup> Quoniam Dominus in generatione justa est: consilium inopis confudistis, quoniam Dominus spes ejus est.

<sup>7</sup> Quis dabit ex Sion salutare Israël? Cum averterit Dominus captivitatem plebis suæ, exsultabit Jacob, et lætabitur Israël.

#### PSALMUS XIV

*Gens hominum habitabit in Sion caelestis.*

**P**salmus David. Domine, quis habitabit in tabernaculo tuo? Aut quis requiescet in monte sancto tuo?

<sup>2</sup> Qui ingreditur sine macula, et operatur justitiam;

<sup>3</sup> qui loquitur veritatem in corde suo: qui non egit dolum in lingua sua, nec fecit proximo suo malum, et opprobrium non accepit adversus proximos suos.

<sup>4</sup> Ad nihilum deductus est in conspectu ejus malignus; timentes autem Dominum glorificat. Qui jurat proximo suo, et non decipit;

<sup>5</sup> qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit: qui facit hæc non movebitur in æternum.

## PSALMUS XV

*Futura victoria Christi et triumphus super mundum et mortem.*

**T**ituli inscriptio, ipsi David. Conserva me, Domine, quoniam speravi in te.

<sup>2</sup> Dixi Domino: Deus meus es tu, quoniam bonorum meorum non eges.

<sup>3</sup> Sanctis qui sunt in terra ejus, mirificavit omnes voluntates meas in eis.

<sup>4</sup> Multiplicatæ sunt infirmitates eorum: postea acceleraverunt. Non congregabo conventicula eorum de sanguinibus, nec memor ero nominum eorum per labia mea.

<sup>5</sup> Dominus pars hæreditatis meæ, et calicis mei: tu es qui restitues hæreditatem meam mihi.

<sup>6</sup> Funes ceciderunt mihi in præclaris; etenim hæreditas mea præclara est mihi.

<sup>7</sup> Benedicam Dominum qui tribuit mihi intellectum; insuper et usque ad noctem increpuerunt me renes mei.

<sup>8</sup> Providebam Dominum in conspectu meo semper: quoniam a dextris est mihi, ne commovear.

<sup>9</sup> Propter hoc lætatum est cor meum, et exsultavit lingua mea; insuper et caro mea requiescet in spe.

<sup>10</sup> Quoniam non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem.

<sup>11</sup> Notas mihi fecisti vias vitæ; adimplebis me lætitia cum vultu tuo: delectationes in dextera tua usque in finem.

**A**psalm for David. Lord, who shall adwell in thy tabernacle? Or who shall rest in thy holy hill?

<sup>2</sup> He that walketh without blemish, and worketh justice:

<sup>3</sup> He that speaketh truth in his heart, who hath not used deceit in his tongue: Nor hath done evil to his neighbor: nor taken up a reproach against his neighbors.

<sup>4</sup> In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord. He that sweareth to his neighbor, and deceiveth not;

<sup>5</sup> He that hath not put out his money to usury, nor taken bribes against the innocent: He that doth these things, shall not be moved forever.

## PSALM 15

*Christ's future victory and triumph over the world and death.*

**T**he inscription of a title to David himself. Preserve me, O Lord, for I have put my trust in thee.

<sup>2</sup> I have said to the Lord, thou art my God, for thou hast no need of my goods.

<sup>3</sup> To the saints, who are in his land, he hath made wonderful all my desires in them.

<sup>4</sup> Their infirmities were multiplied: afterwards they made haste. I will not gather together their meetings for blood offerings: nor will I be mindful of their names by my lips.

<sup>5</sup> The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

<sup>6</sup> The lines are fallen unto me in goodly places: for my inheritance is goodly to me.

<sup>7</sup> I will bless the Lord, who hath given me understanding: moreover, my reins also have corrected me even till night.

<sup>8</sup> I set the Lord always in my sight: for he is at my right hand, that I be not moved.

<sup>9</sup> Therefore my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope.

<sup>10</sup> Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption.

<sup>11</sup> Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

## PSALM 16

*A just man's prayer in tribulation  
against the malice of his enemy.*

**T**he prayer of David. Hear, O Lord, my justice: attend to my supplication. Give ear unto my prayer, which proceedeth not from deceitful lips.

<sup>2</sup> Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

<sup>3</sup> Thou hast proved my heart, and visited it by night, thou hast tried me by fire: and iniquity hath not been found in me.

<sup>4</sup> That my mouth may not speak the works of men: for the sake of the words of thy lips, I have kept hard ways.

<sup>5</sup> Perfect thou my goings in thy paths: that my footsteps be not moved.

<sup>6</sup> I have cried to thee, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words.

<sup>7</sup> Show forth thy wonderful mercies; thou who savest them that trust in thee.

<sup>8</sup> From them that resist thy right hand keep me, as the apple of thy eye. Protect me under the shadow of thy wings,

<sup>9</sup> From the face of the wicked who have afflicted me. My enemies have surrounded my soul:

<sup>10</sup> They have shut up their fat: their mouth hath spoken proudly.

<sup>11</sup> They have cast me forth, and now they have surrounded me: they have set their eyes bowing down to the earth.

<sup>12</sup> They have taken me, as a lion prepared for the prey; and as a young lion dwelling in secret places.

<sup>13</sup> Arise, O Lord, disappoint him and supplant him; deliver my soul from the wicked one; thy sword

<sup>14</sup> From the enemies of thy hand. O Lord, divide them from the few of the earth in their life: their belly is filled from thy hidden stores. They are full of children: and they have left to their little ones the rest of their substance.

<sup>15</sup> But as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

## PSALM 17

*David's thanks to God for his delivery  
from all his enemies.*

**U**nto the end, for David the servant of the Lord, who spoke to the Lord the

## PSALMUS XVI

*Justi oratio in tribulatione contra  
malum inimici ejus.*

**O**ratio David. Exaudi, Domine, justitiam meam; intende deprecationem meam. Auribus percipe orationem meam, non in labiis dolosis.

<sup>2</sup> De vultu tuo iudicium meum prodeat; oculi tui videant aequitates.

<sup>3</sup> Probasti cor meum, et visitasti nocte; igne me examinasti, et non est inventa in me iniquitas.

<sup>4</sup> Ut non loquatur os meum opera hominum: propter verba labiorum tuorum, ego custodivi vias duras.

<sup>5</sup> Perfice gressus meos in semitis tuis, ut non moveantur vestigia mea.

<sup>6</sup> Ego clamavi, quoniam exaudisti me, Deus; inclina aurem tuam mihi, et exaudi verba mea.

<sup>7</sup> Mirifica misericordias tuas, qui salvos facis sperantes in te.

<sup>8</sup> A resistentibus dexteræ tuæ custodi me ut pupillam oculi. Sub umbra alarum tuarum protege me

<sup>9</sup> a facie impiorum qui me afflixerunt. Inimici mei animam meam circumdederunt;

<sup>10</sup> adipem suum concluderunt: os eorum locutum est superbiam.

<sup>11</sup> Projicientes me nunc circumdederunt me; oculos suos statuerunt declinare in terram.

<sup>12</sup> Susceperunt me sicut leo paratus ad prædam, et sicut catulus leonis habitans in abditis.

<sup>13</sup> Exsurge, Domine: præveni eum, et supplantata eum: eripe animam meam ab impio; frameam tuam

<sup>14</sup> ab inimicis manus tuæ. Domine, a paucis de terra divide eos in vita eorum; de absconditis tuis adimpletus est venter eorum. Saturati sunt filiis, et dimiserunt reliquias suas parvulis suis.

<sup>15</sup> Ego autem in justitia apparebo conspectui tuo; satiabor cum apparuerit gloria tua.

## PSALMUS XVII

*Gratiarum action David pro  
redemptione sua ab omnibus inimicis.*

**I**n finem. Puero Domini David, qui locutus est Domino verba canticum hu-

jus, in die qua eripuit eum Dominus de manu omnium inimicorum ejus, et de manu Saul, et dixit:

<sup>2</sup> Diligam te, Domine, fortitudo mea.

<sup>3</sup> Dominus firmamentum meum, et refugium meum, et liberator meus. Deus meus adjutor meus, et sperabo in eum; protector meus, et cornu salutis meæ, et susceptor meus.

<sup>4</sup> Laudans invocabo Dominum, et ab inimicis meis salvus ero.

<sup>5</sup> Circumdede runt me dolores mortis, et torrentes iniquitatis conturbaverunt me.

<sup>6</sup> Dolores inferni circumdede runt me; præoccupaverunt me laquei mortis.

<sup>7</sup> In tribulatione mea invocavi Dominum, et ad Deum meum clamavi: et exaudivit de templo sancto suo vocem meam; et clamor meus in conspectu ejus introivit in aures ejus.

<sup>8</sup> Commota est, et contremuit terra; fundamenta montium conturbata sunt, et commota sunt, quoniam iratus est eis.

<sup>9</sup> Ascendit fumes in ira ejus, et ignis a facie ejus exarsit; carbones succensi sunt ab eo.

<sup>10</sup> Inclina vit cælos, et descendit, et caligo sub pedibus ejus.

<sup>11</sup> Et ascendit super cherubim, et volavit; volavit super pennas ventorum.

<sup>12</sup> Et posuit tenebras latibulum suum; in circuitu ejus tabernaculum ejus, tenebrosa aqua in nubibus aëris.

<sup>13</sup> Præ fulgore in conspectu ejus nubes transierunt; grando et carbones ignis.

<sup>14</sup> Et intonuit de cælo Dominus, et Altissimus dedit vocem suam: grando et carbones ignis.

<sup>15</sup> Et misit sagittas suas, et dissipavit eos; fulgura multiplicavit, et conturbavit eos.

<sup>16</sup> Et apparuerunt fontes aquarum, et revelata sunt fundamenta orbis terrarum, ab increpatione tua, Domine, ab inspiratione spiritus iræ tuæ.

<sup>17</sup> Misit de summo, et accepit me; et assumpsit me de aquis multis.

<sup>18</sup> Eripuit me de inimicis meis fortissimis, et ab his qui oderunt me. Quoniam confortati sunt super me.

<sup>19</sup> Præven erunt me in die afflictionis meæ: et factus est Dominus protector meus.

<sup>20</sup> Et eduxit me in latitudinem; salvum

words of this canticle, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul.

<sup>2</sup> I will love thee, O Lord, my strength:

<sup>3</sup> The Lord is my firmament, my refuge, and my deliverer. My God is my helper, and in him will I put my trust. My protector, and the horn of my salvation, and my support.

<sup>4</sup> Praising, I will call upon the Lord: and I shall be saved from my enemies.

<sup>5</sup> The sorrows of death surrounded me: and the torrents of iniquity troubled me.

<sup>6</sup> The sorrows of hell encompassed me: and the snares of death prevented me.

<sup>7</sup> In my affliction I called upon the Lord, and I cried to my God: And he heard my voice from his holy temple: and my cry before him came into his ears.

<sup>8</sup> The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was angry with them.

<sup>9</sup> There went up a smoke in his wrath: and a fire flamed from his face: coals were kindled by it.

<sup>10</sup> He bowed the heavens, and came down, and darkness was under his feet.

<sup>11</sup> And he ascended upon the cherubim, and he flew; he flew upon the wings of the winds.

<sup>12</sup> And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air.

<sup>13</sup> At the brightness that was before him the clouds passed, hail and coals of fire.

<sup>14</sup> And the Lord thundered from heaven, and the Highest gave his voice: hail and coals of fire.

<sup>15</sup> And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.

<sup>16</sup> Then the fountains of waters appeared, and the foundations of the world were discovered: At thy rebuke, O Lord, at the blast of the spirit of thy wrath.

<sup>17</sup> He sent from on high, and took me: and received me out of many waters.

<sup>18</sup> He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

<sup>19</sup> They prevented me in the day of my affliction: and the Lord became my protector.

<sup>20</sup> And he brought me forth into a large

place: he saved me, because he was well pleased with me.

<sup>21</sup> And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:

<sup>22</sup> Because I have kept the ways of the Lord; and have not done wickedly against my God.

<sup>23</sup> For all his judgments are in my sight: and his justices I have not put away from me.

<sup>24</sup> And I shall be spotless with him: and shall keep myself from my iniquity.

<sup>25</sup> And the Lord will reward me according to my justice: and according to the cleanness of my hands before his eyes.

<sup>26</sup> With the holy thou wilt be holy; and with the innocent man thou wilt be innocent:

<sup>27</sup> And with the elect thou wilt be elect: and with the perverse thou wilt be perverted.

<sup>28</sup> For thou wilt save the humble people; but wilt bring down the eyes of the proud.

<sup>29</sup> For thou lightest my lamp, O Lord: O my God, enlighten my darkness.

<sup>30</sup> For by thee I shall be delivered from temptation; and through my God I shall go over a wall.

<sup>31</sup> As for my God, his way is undefiled: the words of the Lord are fire-tried: he is the protector of all that trust in him.

<sup>32</sup> For who is God but the Lord? Or who is God but our God?

<sup>33</sup> God, who hath girt me with strength; and made my way blameless.

<sup>34</sup> Who hath made my feet like the feet of harts: and who setteth me upon high places.

<sup>35</sup> Who teacheth my hands to war: and thou hast made my arms like a brazen bow.

<sup>36</sup> And thou hast given me the protection of thy salvation: and thy right hand hath held me up: And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me.

<sup>37</sup> Thou hast enlarged my steps under me; and my feet are not weakened.

<sup>38</sup> I will pursue after my enemies, and overtake them: and I will not turn again till they are consumed.

<sup>39</sup> I will break them, and they shall not

me fecit, quoniam voluit me.

<sup>21</sup> Et retribuēt mihi Dominus secundum justitiam meam, et secundum puritatem manuum mearum retribuēt mihi:

<sup>22</sup> quia custodivi vias Domini, nec impie gessi a Deo meo;

<sup>23</sup> quoniam omnia judicia ejus in conspectu meo, et justitias ejus non repuli a me.

<sup>24</sup> Et ero immaculatus cum eo; et observabo me ab iniquitate mea.

<sup>25</sup> Et retribuēt mihi Dominus secundum justitiam meam, et secundum puritatem manuum mearum in conspectu oculorum ejus.

<sup>26</sup> Cum sancto sanctus eris, et cum viro innocente innocens eris,

<sup>27</sup> et cum electo electus eris, et cum perverso perverteris.

<sup>28</sup> Quoniam tu populum humilem salvum facies, et oculos superborum humiliabis.

<sup>29</sup> Quoniam tu illuminas lucernam meam, Domine; Deus meus, illumina tenebras meas.

<sup>30</sup> Quoniam in te eripiar a tentatione; et in Deo meo transgrediar murum.

<sup>31</sup> Deus meus, impolluta via ejus; eloquia Domini igne examinata: protector est omnium sperantium in se.

<sup>32</sup> Quoniam quis deus præter Dominum? Aut quis deus præter Deum nostrum?

<sup>33</sup> Deus qui præcinxit me virtute, et posuit immaculatam viam meam;

<sup>34</sup> qui perfecit pedes meos tamquam cervorum, et super excelsa statuens me;

<sup>35</sup> qui docet manus meas ad prælium. Et posuisti, ut arcum æreum, brachia mea,

<sup>36</sup> et dedisti mihi protectionem salutis tuæ: et dextera tua suscepit me, et disciplina tua correxit me in finem, et disciplina tua ipsa me docebit.

<sup>37</sup> Dilatasti gressus meos subtus me, et non sunt infirmata vestigia mea.

<sup>38</sup> Persequar inimicos meos, et comprehendam illos; et non convertar donec deficiant.

<sup>39</sup> Confringam illos, nec poterunt

stare; cadent subtus pedes meos.

<sup>40</sup> Et præcinxisti me virtute ad bellum, et supplantasti insurgentes in me subtus me.

<sup>41</sup> Et inimicos meos dedisti mihi dorsum, et odientes me disperdidisti.

<sup>42</sup> Clamaverunt, nec erat qui salvos faceret; ad Dominum, nec exaudivit eos.

<sup>43</sup> Et comminuam eos ut pulverem ante faciem venti; ut lutum platearum delebo eos.

<sup>44</sup> Eripies me de contradictionibus populi; constitues me in caput gentium.

<sup>45</sup> Populus quem non cognovi, servivit mihi; in auditu auris obedivit mihi.

<sup>46</sup> Filii alieni mentiti sunt mihi, filii alieni inveterati sunt, et claudicaverunt a semitis suis.

<sup>47</sup> Vivit Dominus, et benedictus Deus meus, et exaltetur Deus salutis meæ.

<sup>48</sup> Deus qui das vindictas mihi, et subdis populos sub me; liberator meus de inimicis meis iracundis.

<sup>49</sup> Et ab insurgentibus in me exaltabis me; a viro iniquo eripies me.

<sup>50</sup> Propterea confitebor tibi in nationibus, Domine, et nomini tuo psalmum dicam;

<sup>51</sup> magnificans salutes regis ejus, et faciens misericordiam christo suo David, et semini ejus usque in sæculum.

### PSALMUS XVIII

*Opera Dei ostendunt gloriam ejus: lex ejus est magne aestimanda et amanda.*

**I**n finem. Psalmus David.

<sup>2</sup> Cæli enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum.

<sup>3</sup> Dies diei eructat verbum, et nox nocti indicat scientiam.

<sup>4</sup> Non sunt loquelæ, neque sermones, quorum non audiantur voces eorum.

<sup>5</sup> In omnem terram exivit sonus eorum, et in fines orbis terræ verba eorum.

<sup>6</sup> In sole posuit tabernaculum suum; et ipse tamquam sponsus procedens de

ut able to stand: they shall fall under my feet.

<sup>40</sup> And thou hast girded me with strength unto battle; and hast subdued under me them that rose up against me.

<sup>41</sup> And thou hast made my enemies turn their back upon me, and hast destroyed them that hated me.

<sup>42</sup> They cried, but there was none to save them, to the Lord: but he heard them not.

<sup>43</sup> And I shall beat them as small as the dust before the wind; I shall bring them to nought, like the dirt in the streets.

<sup>44</sup> Thou wilt deliver me from the contradictions of the people; thou wilt make me head of the Gentiles.

<sup>45</sup> A people which I knew not, hath served me: at the hearing of the ear they have obeyed me.

<sup>46</sup> The children that are strangers have lied to me, strange children have faded away, and have halted from their paths.

<sup>47</sup> The Lord liveth, and blessed be my God, and let the God of my salvation be exalted.

<sup>48</sup> O God, who avengest me, and subduest the people under me, my deliverer from my enraged enemies.

<sup>49</sup> And thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

<sup>50</sup> Therefore will I give glory to thee, O Lord, among the nations, and I will sing a psalm to thy name.

<sup>51</sup> Giving great deliverance to his king, and showing mercy to David, his anointed: and to his seed forever.

### PSALM 18

*The works of God show forth his glory: his law is greatly to be esteemed and loved.*

**U**nto the end. A psalm for David.

<sup>2</sup> The heavens show forth the glory of God, and the firmament declareth the work of his hands.

<sup>3</sup> Day today uttereth speech, and night to night showeth knowledge.

<sup>4</sup> There are no speeches nor languages, where their voices are not heard.

<sup>5</sup> Their sound hath gone forth into all the earth: and their words unto the ends of the world.

<sup>6</sup> He hath set his tabernacle in the sun: and he as a bridegroom coming out of

his bride chamber, Hath rejoiced as a giant to run the way:

<sup>7</sup> His going out is from the end of heaven, And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

<sup>8</sup> The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

<sup>9</sup> The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

<sup>10</sup> The fear of the Lord is holy, enduring forever and ever: the judgments of the Lord are true, justified in themselves.

<sup>11</sup> More to be desired than gold and many precious stones: and sweeter than honey and the honeycomb.

<sup>12</sup> For thy servant keepeth them, and in keeping them there is a great reward.

<sup>13</sup> Who can understand sins? From my secret ones cleanse me, O Lord:

<sup>14</sup> And from those of others spare thy servant. If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

<sup>15</sup> And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight. O Lord, my helper and my redeemer.

#### PSALM 19

*A prayer for the king.*

**U**nto the end. A psalm for David.

<sup>2</sup> May the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

<sup>3</sup> May he send thee help from the sanctuary: and defend thee out of Sion.

<sup>4</sup> May he be mindful of all thy sacrifices: and may thy whole burnt offering be made fat.

<sup>5</sup> May he give thee according to thy own heart; and confirm all thy counsels.

<sup>6</sup> We will rejoice in thy salvation; and in the name of our God we shall be exalted.

<sup>7</sup> The Lord fulfill all thy petitions: now have I known that the Lord hath saved his anointed. He will hear him from his holy heaven: the salvation of his right hand is in powers.

<sup>8</sup> Some trust in chariots, and some in horses: but we will call upon the name of the Lord our God.

<sup>9</sup> They are bound, and have fallen: but we are risen, and are set upright.

thalamo suo. Exsultavit ut gigas ad currendam viam;

<sup>7</sup> a summo cælo egressio ejus. Et occursum ejus usque ad summum ejus; nec est qui se abscondat a calore ejus.

<sup>8</sup> Lex Domini immaculata, convertens animas; testimonium Domini fidele, sapientiam præstans parvulis.

<sup>9</sup> Justitiæ Domini rectæ, lætificantes corda; præceptum Domini lucidum, illuminans oculos.

<sup>10</sup> Timor Domini sanctus, permanens in sæculum sæculi; judicia Domini vera, justificata in semetipsa.

<sup>11</sup> Desiderabilia super aurum et lapidem pretiosum multum, et dulciora super mel et favum.

<sup>12</sup> Etenim servus tuus custodit ea; in custodiendis illis retributio multa.

<sup>13</sup> Delicta quis intelligit? ab occultis meis munda me;

<sup>14</sup> et ab alienis parce servo tuo. Si mei non fuerint dominati, tunc immaculatus ero, et emundabor a delicto maximo.

<sup>15</sup> Et erunt ut complacent eloquia oris mei, et meditatio cordis mei in conspectu tuo semper. Domine, adjutor meus, et redemptor meus.

#### PSALMUS XIX

*Oratio pro rege.*

**I**n finem. Psalmus David.

<sup>2</sup> Exaudiat te Dominus in die tribulationis; protegat te nomen Dei Jacob.

<sup>3</sup> Mittat tibi auxilium de sancto, et de Sion tueatur te.

<sup>4</sup> Memor sit omnis sacrificii tui, et holocaustum tuum pingue fiat.

<sup>5</sup> Tribuat tibi secundum cor tuum, et omne consilium tuum confirmet.

<sup>6</sup> Lætabimur in salutari tuo; et in nomine Dei nostri magnificabimur.

<sup>7</sup> Impleat Dominus omnes petitiones tuas; nunc cognovi quoniam salvum fecit Dominus christum suum. Exaudiet illum de cælo sancto suo, in potentibus salus dexteræ ejus.

<sup>8</sup> Hi in curribus, et hi in equis; nos autem in nomine Domini Dei nostri invocabimus.

<sup>9</sup> Ipsi obligati sunt, et ceciderunt; nos autem surreximus, et erecti sumus.



<sup>10</sup> Domine, salvum fac regem, et exaudi nos in die qua invocaverimus te.

## PSALMUS XX

*Laudatio Deo pro exaltatione Christi post passionem suam.*

**I**n finem. Psalmus David.

<sup>2</sup> Domine, in virtute tua lætabitur rex, et super salutare tuum exsultabit vehementer.

<sup>3</sup> Desiderium cordis ejus tribuisti ei, et voluntate labiorum ejus non fraudasti eum.

<sup>4</sup> Quoniam prævenisti eum in benedictionibus dulcedinis; posuisti in capite ejus coronam de lapide pretioso.

<sup>5</sup> Vitam petiit a te, et tribuisti ei longitudinem dierum in sæculum et in sæculum sæculi.

<sup>6</sup> Magna est gloria ejus in salutari tuo; gloriam et magnum decorem impones super eum.

<sup>7</sup> Quoniam dabis eum in benedictionem in sæculum sæculi; lætificabis eum in gaudio cum vultu tuo.

<sup>8</sup> Quoniam rex sperat in Domino, et in misericordia Altissimi non commovebitur.

<sup>9</sup> Inveniatur manus tua omnibus inimicis tuis; dextera tua inveniatur omnes qui te oderunt.

<sup>10</sup> Pones eos ut clibanum ignis in tempore vultus tui: Dominus in ira sua conturbabit eos, et devorabit eos ignis.

<sup>11</sup> Fructum eorum de terra perdes, et semen eorum a filiis hominum,

<sup>12</sup> quoniam declinaverunt in te mala; cogitaverunt consilia quæ non poterunt stabilire.

<sup>13</sup> Quoniam pones eos dorsum; in reliquiis tuis præparabis vultum eorum.

<sup>14</sup> Exaltare, Domine, in virtute tua; cantabimus et psallemus virtutes tuas.

## PSALMUS XXI

*Passio Christi: et conversio gentilium.*

**I**n finem, pro susceptione matutina. Psalmus David.

<sup>2</sup> Deus, Deus meus, respice in me:

<sup>10</sup> O Lord, save the king: and hear us in the day that we shall call upon thee.

## PSALM 20

*Praise to God for Christ's exaltation after his passion.*

**U**nto the end. A psalm for David.

<sup>2</sup> In thy strength, O Lord, the king shall joy; and in thy salvation he shall rejoice exceedingly.

<sup>3</sup> Thou hast given him his heart's desire: and hast not withholden from him the will of his lips.

<sup>4</sup> For thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones.

<sup>5</sup> He asked life of thee: and thou hast given him length of days forever and ever.

<sup>6</sup> His glory is great in thy salvation: glory and great beauty shalt thou lay upon him.

<sup>7</sup> For thou shalt give him to be a blessing forever and ever: thou shalt make him joyful in gladness with thy countenance.

<sup>8</sup> For the king hopeth in the Lord: and through the mercy of the most High he shall not be moved.

<sup>9</sup> Let thy hand be found by all thy enemies: let thy right hand find out all them that hate thee.

<sup>10</sup> Thou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, and fire shall devour them.

<sup>11</sup> Their fruit shalt thou destroy from the earth: and their seed from among the children of men.

<sup>12</sup> For they have intended evils against thee: they have devised counsels which they have not been able to establish.

<sup>13</sup> For thou shalt make them turn their back: in thy remnants thou shalt prepare their face.

<sup>14</sup> Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power.

## PSALM 21

*Christ's passion: and the conversion of the Gentiles.*

**U**nto the end, for the morning protection. A psalm for David.

<sup>2</sup> God, my God, look upon me: why

hast thou forsaken me? Far from my salvation are the words of my sins.

<sup>3</sup> O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

<sup>4</sup> But thou dwellest in the holy place, the praise of Israel.

<sup>5</sup> In thee have our fathers hoped: they have hoped, and thou hast delivered them.

<sup>6</sup> They cried to thee, and they were saved: they trusted in thee, and were not confounded.

<sup>7</sup> But I am a worm, and no man: the reproach of men, and the outcast of the people.

<sup>8</sup> All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

<sup>9</sup> He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

<sup>10</sup> For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.

<sup>11</sup> I was cast upon thee from the womb. From my mother's womb thou art my God,

<sup>12</sup> Depart not from me. For tribulation is very near: for there is none to help me.

<sup>13</sup> Many calves have surrounded me: fat bulls have besieged me.

<sup>14</sup> They have opened their mouths against me, as a lion ravening and roaring.

<sup>15</sup> I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

<sup>16</sup> My strength is dried up like a pottersherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

<sup>17</sup> For many dogs have encompassed me: the council of the malignant hath besieged me. They have dug my hands and feet.

<sup>18</sup> They have numbered all my bones. And they have looked and stared upon me.

<sup>19</sup> They parted my garments amongst them; and upon my vesture they cast lots.

<sup>20</sup> But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

quare me dereliquisti? Longe a salute mea verba delictorum meorum.

<sup>3</sup> Deus meus, clamabo per diem, et non exaudies; et nocte, et non ad insipientiam mihi.

<sup>4</sup> Tu autem in sancto habitas, laus Israël.

<sup>5</sup> In te speraverunt patres nostri; speraverunt, et liberasti eos.

<sup>6</sup> Ad te clamaverunt, et salvi facti sunt; in te speraverunt, et non sunt confusi.

<sup>7</sup> Ego autem sum vermis, et non homo; opprobrium hominum, et abjectio plebis.

<sup>8</sup> Omnes videntes me deriserunt me; locuti sunt labiis, et moverunt caput.

<sup>9</sup> Speravit in Domino, eripiat eum: salvum faciat eum, quoniam vult eum.

<sup>10</sup> Quoniam tu es qui extraxisti me de ventre, spes mea ab uberibus matris meæ.

<sup>11</sup> In te projectus sum ex utero; de ventre matris meæ Deus meus es tu:

<sup>12</sup> ne discesseris a me, quoniam tribulatio proxima est, quoniam non est qui adjuvet.

<sup>13</sup> Circumdederunt me vituli multi; tauri pingues obsederunt me.

<sup>14</sup> Aperuerunt super me os suum, sicut leo rapiens et rugiens.

<sup>15</sup> Sicut aqua effusus sum: et dispersa sunt omnia ossa mea, Factum est cor meum tamquam cera liquescens in medio ventris mei.

<sup>16</sup> Aruit tamquam testa virtus mea, et lingua mea adhæsit faucibus meis: et in pulverem mortis deduxisti me.

<sup>17</sup> Quoniam circumdederunt me canes multi; concilium malignantium obse-dit me. Foderunt manus meas et pedes meos;

<sup>18</sup> dinumeraverunt omnia ossa mea. Ipsi vero consideraverunt et inspexerunt me.

<sup>19</sup> Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem.

<sup>20</sup> Tu autem, Domine, ne elongaveris auxilium tuum a me; ad defensionem meam conspice.

<sup>21</sup> Erue a framea, Deus, animam meam, et de manu canis unicam meam.

<sup>22</sup> Salva me ex ore leonis, et a cornibus unicornium humilitatem meam.

<sup>23</sup> Narrabo nomen tuum fratribus meis; in medio ecclesiæ laudabo te.

<sup>24</sup> Qui timetis Dominum, laudate eum; universum semen Jacob, glorificate eum.

<sup>25</sup> Timeat eum omne semen Israël, quoniam non sprexit, neque despexit deprecationem pauperis, nec avertit faciem suam a me: et cum clamarem ad eum, exaudivit me.

<sup>26</sup> Apud te laus mea in ecclesia magna; vota mea reddam in conspectu timentium eum.

<sup>27</sup> Edent pauperes, et saturabuntur, et laudabunt Dominum qui requirunt eum: vivent corda eorum in sæculum sæculi.

<sup>28</sup> Remiscentur et convertentur ad Dominum universi fines terræ; et adorabunt in conspectu ejus universæ familiæ gentium:

<sup>29</sup> quoniam Domini est regnum, et ipse dominabitur gentium.

<sup>30</sup> Manducaverunt et adoraverunt omnes pingues terræ; in conspectu ejus cadent omnes qui descendunt in terram.

<sup>31</sup> Et anima mea illi vivet; et semen meum serviet ipsi.

<sup>32</sup> Annuntiabitur Domino generatio ventura; et annuntiabunt cæli justitiam ejus populo qui nascetur, quem fecit Dominus.

## PSALMUS XXII

*Beneficia spiritualia Dei animis fidelibus.*

**P**salmus David. Dominus regit me, et nihil mihi deerit:

<sup>2</sup> in loco pascuæ, ibi me collocavit. Super aquam refectionis educavit me;

<sup>3</sup> animam meam convertit. Deduxit me super semitas justitiæ propter nomen suum.

<sup>4</sup> Nam etsi ambulavero in medio umbræ mortis, non timebo mala, quoniam tu mecum es. Virga tua, et baculus tuus, ipsa me consolata sunt.

<sup>5</sup> Parasti in conspectu meo mensam

<sup>21</sup> Deliver, O God, my soul from the sword: my only one from the hand of the dog.

<sup>22</sup> Save me from the lion's mouth; and my lowness from the horns of the unicorns.

<sup>23</sup> I will declare thy name to my brethren: in the midst of the church will I praise thee.

<sup>24</sup> Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

<sup>25</sup> Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man. Neither hath he turned away his face from me: and when I cried to him he heard me.

<sup>26</sup> With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

<sup>27</sup> The poor shall eat and shall be filled: and they shall praise the Lord that seek him: their hearts shall live forever and ever.

<sup>28</sup> All the ends of the earth shall remember, and shall be converted to the Lord: And all the kindreds of the Gentiles shall adore in his sight.

<sup>29</sup> For the kingdom is the Lord's; and he shall have dominion over the nations.

<sup>30</sup> All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

<sup>31</sup> And to him my soul shall live: and my seed shall serve him.

<sup>32</sup> There shall be declared to the Lord a generation to come: and the heavens shall show forth his justice to a people that shall be born, which the Lord hath made.

## PSALM 22

*God's spiritual benefits to faithful souls.*

**A**psalm for David. The Lord ruleth me: and I shall want nothing.

<sup>2</sup> He hath set me in a place of pasture. He hath brought me up, on the water of refreshment:

<sup>3</sup> He hath converted my soul. He hath led me on the paths of justice, for his own name's sake.

<sup>4</sup> For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me.

<sup>5</sup> Thou hast prepared a table before me

against them that afflict me. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!

<sup>6</sup> And thy mercy will follow me all the days of my life. And that I may dwell in the house of the Lord unto length of days.

## PSALM 23

*Who they are that shall ascend to heaven: Christ's triumphant ascension thither.*

**O**n the first day of the week. A psalm for David. The earth is the Lord's and the fullness thereof: the world, and all they that dwell therein.

<sup>2</sup> For he hath founded it upon the seas; and hath prepared it upon the rivers.

<sup>3</sup> Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

<sup>4</sup> The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

<sup>5</sup> He shall receive a blessing from the Lord, and mercy from God his Savior.

<sup>6</sup> This is the generation of them that seek him, of them that seek the face of the God of Jacob.

<sup>7</sup> Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

<sup>8</sup> Who is this King of Glory? The Lord who is strong and mighty: the Lord mighty in battle.

<sup>9</sup> Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

<sup>10</sup> Who is this King of Glory? The Lord of hosts, he is the King of Glory.

## PSALM 24

*A prayer for grace, mercy, and protection against our enemies.*

**U**nto the end. A psalm for David. To thee, O Lord, have I lifted up my soul.

<sup>2</sup> In thee, O my God, I put my trust; let me not be ashamed.

<sup>3</sup> Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

<sup>4</sup> Let all them be confounded that act unjust things without cause. Show, O Lord, thy ways to me, and teach me thy

adversus eos qui tribulant me; impinguasti in oleo caput meum: et calix meus inebrians, quam præclarus est!

<sup>6</sup> Et misericordia tua subsequetur me omnibus diebus vitæ meæ; et ut inhabitem in domo Domini in longitudinem dierum.

## PSALMUS XXIII

*Qui sunt quos esse ascenduros ad caelum: Ascensio Christi ad hoc triumphalis.*

**P**rima sabbati. Psalmus David. Domini est terra, et plenitudo ejus; orbis terrarum, et universi qui habitant in eo.

<sup>2</sup> Quia ipse super maria fundavit eum, et super flumina præparavit eum.

<sup>3</sup> Quis ascendet in montem Domini? Aut quis stabit in loco sancto ejus?

<sup>4</sup> Innocens manibus et mundo corde, qui non accepit in vano animam suam, nec juravit in dolo proximo suo:

<sup>5</sup> hic accipiet benedictionem a Domino, et misericordiam a Deo salutari suo.

<sup>6</sup> Hæc est generatio quærentium eum, quærentium faciem Dei Jacob.

<sup>7</sup> Attollite portas, principes, vestras, et elevamini, portæ æternales, et introibit rex gloriæ.

<sup>8</sup> Quis est iste rex gloriæ? Dominus fortis et potens, Dominus potens in prælio.

<sup>9</sup> Attollite portas, principes, vestras, et elevamini, portæ æternales, et introibit rex gloriæ.

<sup>10</sup> Quis est iste rex gloriæ? Dominus virtutum ipse est rex gloriæ.

## PSALMUS XXIV

*Pro gratia, misericordia, et protectione oratio contra inimicos nostros.*

**I**n finem. Psalmus David. Ad te, Domine, levavi animam meam.

<sup>2</sup> Deus meus, in te confido; non erubescam.

<sup>3</sup> Neque irrideant me inimici mei: etenim universi qui sustinent te, non confundentur.

<sup>4</sup> Confundantur omnes iniqua agentes supervacue. Vias tuas, Domine, demonstra mihi, et semitas tuas edoce me.

<sup>5</sup> Dirige me in veritate tua, et doce me, quia tu es Deus salvator meus, et te sustinui tota die.

<sup>6</sup> Reminiscere miserationum tuarum, Domine, et misericordiarum tuarum quæ a sæculo sunt.

<sup>7</sup> Delicta juventutis meæ, et ignorantias meas, ne memineris. Secundum misericordiam tuam memento mei tu, propter bonitatem tuam, Domine.

<sup>8</sup> Dulcis et rectus Dominus; propter hoc legem dabit delinquentibus in via.

<sup>9</sup> Diriget mansuetos in iudicio; docebit mites vias suas.

<sup>10</sup> Universæ viæ Domini, misericordia et veritas, requirentibus testamentum ejus et testimonia ejus.

<sup>11</sup> Propter nomen tuum, Domine, propitiaberis peccato meo; multum est enim.

<sup>12</sup> Quis est homo qui timet Dominum? legem statuit ei in via quam elegit.

<sup>13</sup> Anima ejus in bonis demorabitur, et semen ejus hæreditabit terram.

<sup>14</sup> Firmamentum est Dominus timentibus eum; et testamentum ipsius ut manifestetur illis.

<sup>15</sup> Oculi mei semper ad Dominum, quoniam ipse evellet de laqueo pedes meos.

<sup>16</sup> Respice in me, et miserere mei, quia unicus et pauper sum ego.

<sup>17</sup> Tribulationes cordis mei multiplicatæ sunt: de necessitatibus meis erue me.

<sup>18</sup> Vide humilitatem meam et laborem meum, et dimitte universa delicta mea.

<sup>19</sup> Respice inimicos meos, quoniam multiplicati sunt, et odio iniquo oderunt me.

<sup>20</sup> Custodi animam meam, et erue me: non erubescam, quoniam speravi in te.

<sup>21</sup> Innocentes et recti adhæserunt mihi, quia sustinui te.

<sup>22</sup> Libera, Deus, Israël ex omnibus tribulationibus suis.

## PSALMUS XXV

*Deo oratio David in tribulatione sua, ut eriperetur, ut veniat eum in tabernaculo colere.*

**I**n finem. Psalmus David. Judica me, Domine, quoniam ego in innocentia

paths.

<sup>5</sup> Direct me in thy truth, and teach me; for thou art God my Savior; and on thee have I waited all the day long.

<sup>6</sup> Remember, O Lord, thy bowels of compassion; and thy mercies that are from the beginning of the world.

<sup>7</sup> The sins of my youth and my ignorances do not remember. According to thy mercy remember thou me: for thy goodness' sake, O Lord.

<sup>8</sup> The Lord is sweet and righteous: therefore he will give a law to sinners in the way.

<sup>9</sup> He will guide the mild in judgment: he will teach the meek his ways.

<sup>10</sup> All the ways of the Lord are mercy and truth, to them that seek after his covenant and his testimonies.

<sup>11</sup> For thy name's sake, O Lord, thou wilt pardon my sin: for it is great.

<sup>12</sup> Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.

<sup>13</sup> His soul shall dwell in good things: and his seed shall inherit the land.

<sup>14</sup> The Lord is a firmament to them that fear him: and his covenant shall be made manifest to them.

<sup>15</sup> My eyes are ever towards the Lord: for he shall pluck my feet out of the snare.

<sup>16</sup> Look thou upon me, and have mercy on me; for I am alone and poor.

<sup>17</sup> The troubles of my heart are multiplied: deliver me from my necessities.

<sup>18</sup> See my abjection and my labor; and forgive me all my sins.

<sup>19</sup> Consider my enemies for they are multiplied, and have hated me with an unjust hatred.

<sup>20</sup> Keep thou my soul, and deliver me: I shall not be ashamed, for I have hoped in thee.

<sup>21</sup> The innocent and the upright have adhered to me: because I have waited on thee.

<sup>22</sup> Deliver Israel, O God, from all his tribulations.

## PSALM 25

*David's prayer to God in his distress, to be delivered, that he may come to worship him in the tabernacle.*

**U**nto the end. A psalm for David. Judge me, O Lord, for I have walked

in my innocence: and I have put my trust in the Lord, and shall not be weakened.

<sup>2</sup> Prove me, O Lord, and try me; burn my reins and my heart.

<sup>3</sup> For thy mercy is before my eyes; and I am well pleased with thy truth.

<sup>4</sup> I have not sat with the council of vanity: neither will I go in with the doers of unjust things.

<sup>5</sup> I have hated the assembly of the malignant; and with the wicked I will not sit.

<sup>6</sup> I will wash my hands among the innocent; and will compass thy altar, O Lord:

<sup>7</sup> That I may hear the voice of thy praise: and tell of all thy wondrous works.

<sup>8</sup> I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth.

<sup>9</sup> Take not away my soul, O God, with the wicked: nor my life with bloody men:

<sup>10</sup> In whose hands are iniquities: their right hand is filled with gifts.

<sup>11</sup> But as for me, I have walked in my innocence: redeem me, and have mercy on me.

<sup>12</sup> My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

#### PSALM 26

*David's faith and hope in God.*

**T**he psalm of David before he was anointed. The Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid?

<sup>2</sup> Whilst the wicked draw near against me, to eat my flesh. My enemies that trouble me, have themselves been weakened, and have fallen.

<sup>3</sup> If armies in camp should stand together against me, my heart shall not fear. If a battle should rise up against me, in this will I be confident.

<sup>4</sup> One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life. That I may see the delight of the Lord, and may visit his temple.

<sup>5</sup> For he hath hidden me in his tabernacle; in the day of evils, he hath protected me in the secret place of his tabernacle.

<sup>6</sup> He hath exalted me upon a rock: and now he hath lifted up my head above my enemies. I have gone round, and have

mea ingressus sum, et in Domino sperans non infirmabor.

<sup>2</sup> Proba me, Domine, et tenta me; ure renes meos et cor meum.

<sup>3</sup> Quoniam misericordia tua ante oculos meos est, et complacui in veritate tua.

<sup>4</sup> Non sedi cum concilio vanitatis, et cum iniqua gentibus non introibo.

<sup>5</sup> Odivi ecclesiam malignantium, et cum impiis non sedebo.

<sup>6</sup> Lavabo inter innocentes manus meas, et circumdabo altare tuum, Domine:

<sup>7</sup> ut audiam vocem laudis, et enarrem universa mirabilia tua.

<sup>8</sup> Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

<sup>9</sup> Ne perdas cum impiis, Deus, animam meam, et cum viris sanguinum vitam meam:

<sup>10</sup> in quorum manibus iniquitates sunt; dextera eorum repleta est muneribus.

<sup>11</sup> Ego autem in innocentia mea ingressus sum; redime me, et miserere mei.

<sup>12</sup> Pes meus stetit in directo; in ecclesiis benedicam te, Domine.

#### PSALMUS XXVI

*Fides David et spes in Deo.*

**P**salmus David, priusquam liniretur. Dominus illuminatio mea et salus mea: quem timebo? Dominus protector vitæ meæ: a quo trepidabo?

<sup>2</sup> Dum appropiant super me nocentes ut edant carnes meas, qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt.

<sup>3</sup> Si consistant adversum me castra, non timebit cor meum; si exurgat adversum me prelium, in hoc ego sperabo.

<sup>4</sup> Unam petii a Domino, hanc requiram, ut inhabitem in domo Domini omnibus diebus vitæ meæ; ut videam voluptatem Domini, et visitem templum ejus.

<sup>5</sup> Quoniam abscondit me in tabernaculo suo; in die malorum protexit me in abscondito tabernaculi sui.

<sup>6</sup> In petra exaltavit me, et nunc exaltavit caput meum super inimicos meos. Circuivi, et immolavi in tabernaculo

ejus hostiam vociferationis; cantabo, et psalmum dicam Domino.

<sup>7</sup> Exaudi, Domine, vocem meam, qua clamavi ad te; miserere mei, et exaudi me.

<sup>8</sup> Tibi dixit cor meum: Exquisivit te facies mea; faciem tuam, Domine, requiram.

<sup>9</sup> Ne avertas faciem tuam a me; ne declines in ira a servo tuo. Adjutor meus esto; ne derelinquas me, neque despicias me, Deus salutaris meus.

<sup>10</sup> Quoniam pater meus et mater mea dereliquerunt me; Dominus autem assumpsit me.

<sup>11</sup> Legem pone mihi, Domine, in via tua, et dirige me in semitam rectam, propter inimicos meos.

<sup>12</sup> Ne tradideris me in animas tribulantium me, quoniam insurrexerunt in me testes iniqui, et mentita est iniquitas sibi.

<sup>13</sup> Credo videre bona Domini in terra viventium.

<sup>14</sup> Expecta Dominum, viriliter age: et confortetur cor tuum, et sustine Dominum.

#### PSALMUS XXVII

*Oratio David inimicos suos non eum superare.*

**P**salmus ipsi David. Ad te, Domine, clamabo; Deus meus, ne sileas a me: nequando taceas a me, et assimilabor descendentibus in lacum.

<sup>2</sup> Exaudi, Domine, vocem deprecationis meæ dum oro ad te; dum extollo manus meas ad templum sanctum tuum.

<sup>3</sup> Ne simul trahas me cum peccatoribus, et cum operantibus iniquitatem ne perdas me; qui loquuntur pacem cum proximo suo, mala autem in cordibus eorum.

<sup>4</sup> Da illis secundum opera eorum, et secundum nequitiam ad inventionum ipsorum. Secundum opera manuum eorum tribue illis; redde retributionem eorum ipsis.

<sup>5</sup> Quoniam non intellexerunt opera Domini, et in opera manuum ejus: destrues illos, et non ædificabis eos.

<sup>6</sup> Benedictus Dominus, quoniam exaudivit vocem deprecationis meæ.

offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

<sup>7</sup> Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

<sup>8</sup> My heart hath said to thee: My face hath sought thee: thy face, O Lord, will I still seek.

<sup>9</sup> Turn not away thy face from me; decline not in thy wrath from thy servant. Be thou my helper, forsake me not; do not thou despise me, O God my Savior.

<sup>10</sup> For my father and my mother have left me: but the Lord hath taken me up.

<sup>11</sup> Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

<sup>12</sup> Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; and iniquity hath lied to itself.

<sup>13</sup> I believe to see the good things of the Lord in the land of the living.

<sup>14</sup> Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

#### PSALM 27

*David's prayer that his enemies may not prevail over him.*

**A** psalm for David himself. Unto thee will I cry, O Lord: O my God, be not thou silent to me: lest if thou be silent to me, I become like them that go down into the pit.

<sup>2</sup> Hear, O Lord, the voice of my supplication, when I pray to thee; when I lift up my hands to thy holy temple.

<sup>3</sup> Draw me not away together with the wicked; and with the workers of iniquity destroy me not: Who speak peace with their neighbor, but evils are in their hearts.

<sup>4</sup> Give them according to their works, and according to the wickedness of their inventions. According to the works of their hands give thou to them: render to them their reward.

<sup>5</sup> Because they have not understood the works of the Lord, and the operations of his hands: thou shalt destroy them, and shalt not build them up.

<sup>6</sup> Blessed be the Lord, for he hath heard the voice of my supplication.

<sup>7</sup> The Lord is my helper and my protector: in him hath my heart confided, and I have been helped. And my flesh hath flourished again, and with my will I will give praise to him.

<sup>8</sup> The Lord is the strength of his people, and the protector of the salvation of his anointed.

<sup>9</sup> Save, O Lord, thy people, and bless thy inheritance: and rule them and exalt them forever.

## PSALM 28

*An invitation to glorify God, with a commemoration of his mighty works.*

**A** psalm for David, at the finishing of the tabernacle. Bring to the Lord, O ye children of God: bring to the Lord the offspring of rams.

<sup>2</sup> Bring to the Lord glory and honor: bring to the Lord glory to his name: adore ye the Lord in his holy court.

<sup>3</sup> The voice of the Lord is upon the waters; the God of majesty hath thundered, the Lord is upon many waters.

<sup>4</sup> The voice of the Lord is in power; the voice of the Lord in magnificence.

<sup>5</sup> The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Libanus.

<sup>6</sup> And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

<sup>7</sup> The voice of the Lord divideth the flame of fire:

<sup>8</sup> The voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

<sup>9</sup> The voice of the Lord prepareth the stags: and he will discover the thick woods: and in his temple all shall speak his glory.

<sup>10</sup> The Lord maketh the flood to dwell: and the Lord shall sit king forever.

<sup>11</sup> The Lord will give strength to his people: the Lord will bless his people with peace.

## PSALM 29

*David praiseth God for his deliverance, and his merciful dealings with him.*

**A** psalm of a canticle, at the dedication of David's house.

<sup>2</sup> I will extol thee, O Lord, for thou hast

<sup>7</sup> Dominus adjutor meus et protector meus; in ipso speravit cor meum, et adjutus sum: et refluoruit caro mea, et ex voluntate mea confitebor ei.

<sup>8</sup> Dominus fortitudo plebis suæ, et protector salvationum christi sui est.

<sup>9</sup> Salvum fac populum tuum, Domine, et benedic hæreditati tuæ; et rege eos, et extolle illos usque in æternum.

## PSALMUS XXVIII

*Invitatio glorificare Deum, cum commemoratione magna opera ejus.*

**P**salms David, in consummatione tabernaculi. Afferte Domino, filii Dei, afferte Domino filios arietum.

<sup>2</sup> Afferte Domino gloriam et honorem; afferte Domino gloriam nomini ejus; adorate Dominum in atrio sancto ejus.

<sup>3</sup> Vox Domini super aquas; Deus majestatis intonuit: Dominus super aquas multas.

<sup>4</sup> Vox Domini in virtute; vox Domini in magnificentia.

<sup>5</sup> Vox Domini confringentis cedros, et confringet Dominus cedros Libani:

<sup>6</sup> et comminuet eas, tamquam vitulum Libani, et dilectus quemadmodum filius unicornium.

<sup>7</sup> Vox Domini intercidentis flammam ignis;

<sup>8</sup> vox Domini concutientis desertum: et commovebit Dominus desertum Cades.

<sup>9</sup> Vox Domini præparantis cervos: et revelabit condensa, et in templo ejus omnes dicent gloriam.

<sup>10</sup> Dominus diluvium inhabitare facit, et sedebit Dominus rex in æternum.

<sup>11</sup> Dominus virtutem populo suo dabit; Dominus benedicet populo suo in pace.

## PSALMUS XXIX

*Deum laudat David propter redemptionem ejus, et tractatus misericordes suam cum eo.*

**P**salms cantici, in dedicatione domus David.

<sup>2</sup> Exaltabo te, Domine, quoniam sus-



cepisti me, nec delectasti inimicos meos super me.

<sup>3</sup> Domine Deus meus, clamavi ad te, et sanasti me.

<sup>4</sup> Domine, eduxisti ab inferno animam meam; salvasti me a descendentibus in lacum.

<sup>5</sup> Psallite Domino, sancti ejus; et confitemini memoriæ sanctitatis ejus.

<sup>6</sup> Quoniam ira in indignatione ejus, et vita in voluntate ejus. Ad vesperum demorabitur fletus, et ad matutinum lætitia.

<sup>7</sup> Ego autem dixi in abundantia mea: Non movebor in æternum.

<sup>8</sup> Domine, in voluntate tua præstitisti decori meo virtutem; avertisti faciem tuam a me, et factus sum conturbatus.

<sup>9</sup> Ad te, Domine, clamabo, et ad Deum meum deprecabor.

<sup>10</sup> Quæ utilitas in sanguine meo, dum descendo in corruptionem? Numquid confitebitur tibi pulvis, aut annuntiabit veritatem tuam?

<sup>11</sup> Audivit Dominus, et misertus est mei; Dominus factus est adjutor meus.

<sup>12</sup> Convertisti planctum meum in gaudium mihi; conscidisti saccum meum, et circumdedisti me lætitia:

<sup>13</sup> ut cantet tibi gloria mea, et non contungar. Domine Deus meus, in æternum confitebor tibi.

### PSALMUS XXX

*Oratio justī sub afflictione.*

**I**n finem. Psalmus David, pro extasi.

<sup>2</sup> In te, Domine, speravi; non confundar in æternum: in justitia tua libera me.

<sup>3</sup> Inclina ad me aurem tuam; accelera ut eruas me. Esto mihi in Deum protectorem, et in domum refugii, ut salvum me facias:

<sup>4</sup> quoniam fortitudo mea et refugium meum es tu; et propter nomen tuum deduces me et enutries me.

<sup>5</sup> Educes me de laqueo hoc quem absconderunt mihi, quoniam tu es protector meus.

<sup>6</sup> In manus tuas commendo spiritum meum; redemisti me, Domine Deus veritatis.

<sup>7</sup> Odisti observantes vanitates super-

upheld me: and hast not made my enemies to rejoice over me.

<sup>3</sup> O Lord my God, I have cried to thee, and thou hast healed me.

<sup>4</sup> Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

<sup>5</sup> Sing to the Lord, O ye his saints: and give praise to the memory of his holiness.

<sup>6</sup> For wrath is in his indignation; and life in his good will. In the evening weeping shall have place, and in the morning gladness.

<sup>7</sup> And in my abundance I said: I shall never be moved.

<sup>8</sup> O Lord, in thy favor, thou gavest strength to my beauty. Thou turnedst away thy face from me, and I became troubled.

<sup>9</sup> To thee, O Lord, will I cry: and I will make supplication to my God.

<sup>10</sup> What profit is there in my blood, whilst I go down to corruption? Shall dust confess to thee, or declare thy truth?

<sup>11</sup> The Lord hath heard, and hath had mercy on me: the Lord became my helper.

<sup>12</sup> Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness:

<sup>13</sup> To the end that my glory may sing to thee, and I may not regret: O Lord my God, I will give praise to thee forever.

### PSALM 30

*A prayer of a just man under affliction.*

**U**nto the end. A psalm for David, in an ecstasy.

<sup>2</sup> In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

<sup>3</sup> Bow down thy ear to me: make haste to deliver me. Be thou unto me a God, a protector, and a house of refuge, to save me.

<sup>4</sup> For thou art my strength and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

<sup>5</sup> Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

<sup>6</sup> Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

<sup>7</sup> Thou hast hated them that regard

vanities, to no purpose. But I have hoped in the Lord:

<sup>8</sup> I will be glad and rejoice in thy mercy. For thou hast regarded my humility, thou hast saved my soul out of distresses.

<sup>9</sup> And thou hast not shut me up in the hands of the enemy: thou hast set my feet in a spacious place.

<sup>10</sup> Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly:

<sup>11</sup> For my life is wasted with grief: and my years in sighs. My strength is weakened through poverty and my bones are disturbed.

<sup>12</sup> I am become a reproach among all my enemies, and very much to my neighbors; and a fear to my acquaintance. They that saw me without fled from me.

<sup>13</sup> I am forgotten as one dead from the heart. I am become as a vessel that is destroyed.

<sup>14</sup> For I have heard the blame of many that dwell round about. While they assembled together against me, they conspired to take away my life.

<sup>15</sup> But I have put my trust in thee, O Lord: I said: Thou art my God.

<sup>16</sup> My lots are in thy hands. Deliver me out of the hands of my enemies; and from them that persecute me.

<sup>17</sup> Make thy face to shine upon thy servant; save me in thy mercy.

<sup>18</sup> Let me not be confounded, O Lord, for I have called upon thee. Let the wicked be ashamed, and be brought down to hell.

<sup>19</sup> Let deceitful lips be made dumb. Which speak iniquity against the just, with pride and abuse.

<sup>20</sup> O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee! Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

<sup>21</sup> Thou shalt hide them in the secret of thy face, from the disturbance of men. Thou shalt protect them in thy tabernacle from the contradiction of tongues.

<sup>22</sup> Blessed be the Lord, for he hath shown his wonderful mercy to me in a fortified city.

<sup>23</sup> But I said in the excess of my mind: I am cast away from before thy eyes.

vacue; ego autem in Domino speravi.

<sup>8</sup> Exsultabo, et lætabor in misericordia tua, quoniam respexisti humilitatem meam; salvasti de necessitatibus animam meam.

<sup>9</sup> Nec conclusisti me in manibus inimici: statuisti in loco spatioso pedes meos.

<sup>10</sup> Miserere mei, Domine, quoniam tribulor; conturbatus est in ira oculus meus, anima mea, et venter meus.

<sup>11</sup> Quoniam defecit in dolore vita mea, et anni mei in gemitibus. Infirmata est in paupertate virtus mea, et ossa mea conturbata sunt.

<sup>12</sup> Super omnes inimicos meos factus sum opprobrium, et vicinis meis valde, et timor notis meis; qui videbant me foras fugerunt a me.

<sup>13</sup> Oblivioni datus sum, tamquam mortuus a corde; factus sum tamquam vas perditum:

<sup>14</sup> quoniam audivi vituperationem multorum commorantium in circuitu. In eo dum convenirent simul adversum me, accipere animam meam consiliati sunt.

<sup>15</sup> Ego autem in te speravi, Domine; dixi: Deus meus es tu;

<sup>16</sup> in manibus tuis sortes meæ: eripe me de manu inimicorum meorum, et a persequentibus me.

<sup>17</sup> Illustra faciem tuam super servum tuum; salvum me fac in misericordia tua.

<sup>18</sup> Domine, non confundar, quoniam invocavi te. Erubescant impii, et deducantur in infernum;

<sup>19</sup> muta fiant labia dolosa, quæ loquuntur adversus justum iniquitatem, in superbia, et in abusione.

<sup>20</sup> Quam magna multitudo dulcedinis tuæ, Domine, quam abscondisti timentibus te; perfecisti eis qui sperant in te, in conspectu filiorum hominum!

<sup>21</sup> Abscondes eos in abscondito faciei tuæ a conturbatione hominum; proteges eos in tabernaculo tuo, a contradictione linguarum.

<sup>22</sup> Benedictus Dominus, quoniam mirificavit misericordiam suam mihi in civitate munita.

<sup>23</sup> Ego autem dixi in excessu mentis meæ: Projectus sum a facie oculorum

tuorum: ideo exaudisti vocem orationis meæ, dum clamarem ad te.

<sup>24</sup> Diligite Dominum, omnes sancti ejus, quoniam veritatem requirit Dominus, et retribuet abundanter facientibus superbiam.

<sup>25</sup> Viriliter agite, et confortetur cor vestrum, omnes qui speratis in Domino.

## PSALMUS XXXI

*Secundus Psalmus penitentialis.*

**I**psi David intellectus. Beati quorum remissæ sunt iniquitates, et quorum tecta sunt peccata.

<sup>2</sup> Beatus vir cui non imputavit Dominus peccatum, nec est in spiritu ejus dolus.

<sup>3</sup> Quoniam tacui, inveteraverunt ossa mea, dum clamarem tota die.

<sup>4</sup> Quoniam die ac nocte gravata est super me manus tua, conversus sum in ærumna mea, dum configitur spina.

<sup>5</sup> Delictum meum cognitum tibi feci, et injustitiam meam non abscondi. Dixi: Confitebor adversum me injustitiam meam Domino; et tu remisisti impietatem peccati mei.

<sup>6</sup> Pro hac orabit ad te omnis sanctus in tempore opportuno. Verumtamen in diluvio aquarum multarum, ad eum non approximabunt.

<sup>7</sup> Tu es refugium meum a tribulatione quæ circumdedit me; exsultatio mea, erue me a circumdantibus me.

<sup>8</sup> Intellectum tibi dabo, et instruam te in via hac qua gradieris; firmabo super te oculos meos.

<sup>9</sup> Nolite fieri sicut equus et mulus, quibus non est intellectus. In camo et freno maxillas eorum constringe, qui non approximant ad te.

<sup>10</sup> Multa flagella peccatoris; sperantem autem in Domino misericordia circumdabit.

<sup>11</sup> Lætamini in Domino, et exsultate, justi; et gloriamini, omnes recti corde.

## PSALMUS XXXII

*Exhortatio Deum laudare, et credere in eo.*

**P**salmus David. Exsultate, justi, in Domino; rectos decet collaudatio.

Therefore thou hast heard the voice of my prayer, when I cried to thee.

<sup>24</sup> O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

<sup>25</sup> Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

## PSALM 31

*The second penitential psalm.*

**T**o David himself, understanding. Blessed are they whose iniquities are forgiven, and whose sins are covered.

<sup>2</sup> Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit it there is no guile.

<sup>3</sup> Because I was silent my bones grew old; whilst I cried out all the day long.

<sup>4</sup> For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

<sup>5</sup> I have acknowledged my sin to thee, and my injustice I have not concealed. I said I will confess against my self my injustice to the Lord; and thou hast forgiven the wickedness of my sin.

<sup>6</sup> For this shall everyone that is holy pray to thee in a seasonable time. And yet in a flood of many waters, they shall not come nigh unto him.

<sup>7</sup> Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

<sup>8</sup> I will give thee understanding, and I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

<sup>9</sup> Do not become like the horse and the mule, who have no understanding. With bit and bridle bind fast their jaws, who come not near unto thee.

<sup>10</sup> Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

<sup>11</sup> Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

## PSALM 32

*An exhortation to praise God, and to trust in him.*

**A**psalm for David. Rejoice in the Lord, O ye just: praise becometh the upright.

<sup>2</sup> Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.

<sup>3</sup> Sing to him a new canticle, sing well unto him with a loud noise.

<sup>4</sup> For the word of the Lord is right, and all his works are done with faithfulness.

<sup>5</sup> He loveth mercy and judgment; the earth is full of the mercy of the Lord.

<sup>6</sup> By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth:

<sup>7</sup> Gathering together the waters of the sea, as in a vessel; laying up the depths in storehouses.

<sup>8</sup> Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him.

<sup>9</sup> For he spoke and they were made: he commanded and they were created.

<sup>10</sup> The Lord bringeth to nought the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes.

<sup>11</sup> But the counsel of the Lord standeth forever: the thoughts of his heart to all generations.

<sup>12</sup> Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance.

<sup>13</sup> The Lord hath looked from heaven: he hath beheld all the sons of men.

<sup>14</sup> From his habitation which he hath prepared, he hath looked upon all that dwell on the earth.

<sup>15</sup> He who hath made the hearts of everyone of them: who understandeth all their works.

<sup>16</sup> The king is not saved by a great army: nor shall the giant be saved by his own great strength.

<sup>17</sup> Vain is the horse for safety: neither shall he be saved by the abundance of his strength.

<sup>18</sup> Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy.

<sup>19</sup> To deliver their souls from death; and feed them in famine.

<sup>20</sup> Our soul waiteth for the Lord: for he is our helper and protector.

<sup>21</sup> For in him our heart shall rejoice: and in his holy name we have trusted.

<sup>22</sup> Let thy mercy, O Lord, be upon us, as we have hoped in thee.

<sup>2</sup> Confitemini Domino in cithara; in psalterio decem chordarum psallite illi.

<sup>3</sup> Cantate ei canticum novum; bene psallite ei in vociferatione.

<sup>4</sup> Quia rectum est verbum Domini, et omnia opera ejus in fide.

<sup>5</sup> Diligit misericordiam et iudicium; misericordia Domini plena est terra.

<sup>6</sup> Verbo Domini cæli firmati sunt, et spiritu oris ejus omnis virtus eorum.

<sup>7</sup> Congregans sicut in utre aquas maris; ponens in thesauris abyssos.

<sup>8</sup> Timeat Dominum omnis terra; ab eo autem commoveantur omnes inhabitantes orbem.

<sup>9</sup> Quoniam ipse dixit, et facta sunt; ipse mandavit et creata sunt.

<sup>10</sup> Dominus dissipat consilia gentium; reprobatur autem cogitationes populorum, et reprobatur consilia principum.

<sup>11</sup> Consilium autem Domini in æternum manet; cogitationes cordis ejus in generatione et generationem.

<sup>12</sup> Beata gens cujus est Dominus Deus ejus; populus quem elegit in hæreditatem sibi.

<sup>13</sup> De cælo respexit Dominus; vidit omnes filios hominum.

<sup>14</sup> De præparato habitaculo suo respexit super omnes qui habitant terram:

<sup>15</sup> qui finxit sigillatim corda eorum; qui intelligit omnia opera eorum.

<sup>16</sup> Non salvatur rex per multam virtutem, et gigas non salvabitur in multitudine virtutis suæ.

<sup>17</sup> Fallax equus ad salutem; in abundantia autem virtutis suæ non salvabitur.

<sup>18</sup> Ecce oculi Domini super metuentes eum: et in eis qui sperant super misericordia ejus.

<sup>19</sup> Ut eruat a morte animas eorum, et alat eos in fame.

<sup>20</sup> Anima nostra sustinet Dominum, quoniam adjutor et protector noster est.

<sup>21</sup> Quia in eo lætabitur cor nostrum, et in nomine sancto ejus speravimus.

<sup>22</sup> Fiat misericordia tua, Domine, super nos, quemadmodum speravimus in te.

## PSALMUS XXXIII

*Exhortatio ad laudationem, et munerem Dei.*

**D**avidi, cum immutavit vultum suum coram Achimelech, et dimisit eum, et abiit.

<sup>2</sup> Benedicam Dominum in omni tempore; semper laus ejus in ore meo.

<sup>3</sup> In Domino laudabitur anima mea: audiant mansueti, et lætentur.

<sup>4</sup> Magnificate Dominum mecum, et exaltemus nomen ejus in idipsum.

<sup>5</sup> Exquisivi Dominum, et exaudivit me; et ex omnibus tribulationibus meis eripuit me.

<sup>6</sup> Accedite ad eum, et illuminamini; et facies vestræ non confundentur.

<sup>7</sup> Iste pauper clamavit, et Dominus exaudivit eum, et de omnibus tribulationibus ejus salvavit eum.

<sup>8</sup> Immittet angelus Domini in circuitu timentium eum, et eripiet eos.

<sup>9</sup> Gustate et videte quoniam suavis est Dominus; beatus vir qui sperat in eo.

<sup>10</sup> Timete Dominum, omnes sancti ejus, quoniam non est inopia timentibus eum.

<sup>11</sup> Divites eguerunt, et esurierunt; inquirentes autem Dominum non minuentur omni bono.

<sup>12</sup> Venite, filii; audite me: timorem Domini docebo vos.

<sup>13</sup> Quis est homo qui vult vitam; diligit dies videre bonos?

<sup>14</sup> Prohibe linguam tuam a malo, et labia tua ne loquantur dolum.

<sup>15</sup> Diverte a malo, et fac bonum; inquire pacem, et persequere eam.

<sup>16</sup> Oculi Domini super justos, et aures ejus in preces eorum.

<sup>17</sup> Vultus autem Domini super facientes mala, ut perdat de terra memoriam eorum.

<sup>18</sup> Clamaverunt justi, et Dominus exaudivit eos; et ex omnibus tribulationibus eorum liberavit eos.

<sup>19</sup> Juxta est Dominus iis qui tribulato sunt corde, et humiles spiritu salvabit.

<sup>20</sup> Multæ tribulationes justorum; et de omnibus his liberabit eos Dominus.

<sup>21</sup> Custodit Dominus omnia ossa eorum: unum ex his non conteretur.

<sup>22</sup> Mors peccatorum pessima; et qui

## PSALM 33

*An exhortation to the praise, and service of God.*

**F**or David, when he changed his countenance before Achimelech, who dismissed him, and he went his way.

<sup>2</sup> I will bless the Lord at all times, his praise shall be always in my mouth.

<sup>3</sup> In the Lord shall my soul be praised: let the meek hear and rejoice.

<sup>4</sup> O magnify the Lord with me; and let us extol his name together.

<sup>5</sup> I sought the Lord, and he heard me; and he delivered me from all my troubles.

<sup>6</sup> Come ye to him and be enlightened: and your faces shall not be confounded.

<sup>7</sup> This poor man cried, and the Lord heard him: and saved him out of all his troubles.

<sup>8</sup> The angel of the Lord shall encamp round about them that fear him: and shall deliver them.

<sup>9</sup> O taste, and see that the Lord is sweet: blessed is the man that hopeth in him.

<sup>10</sup> Fear the Lord, all ye his saints: for there is no want to them that fear him.

<sup>11</sup> The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

<sup>12</sup> Come, children, hearken to me: I will teach you the fear of the Lord.

<sup>13</sup> Who is the man that desireth life: who loveth to see good days?

<sup>14</sup> Keep thy tongue from evil, and thy lips from speaking guile.

<sup>15</sup> Turn away from evil and do good: seek after peace and pursue it.

<sup>16</sup> The eyes of the Lord are upon the just: and his ears unto their prayers.

<sup>17</sup> But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

<sup>18</sup> The just cried, and the Lord heard them: and delivered them out of all their troubles.

<sup>19</sup> The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.

<sup>20</sup> Many are the afflictions of the just; but out of them all will the Lord deliver them.

<sup>21</sup> The Lord keepeth all their bones, not one of them shall be broken.

<sup>22</sup> The death of the wicked is very evil:

and they that hate the just shall be guilty.

<sup>23</sup> The Lord will redeem the souls of his servants: and none of them that trust in him shall offend.

#### PSALM 34

*David, in the person of Christ, prayeth against his persecutors: prophetically foreshowing the punishments that shall fall upon them.*

**F**or David himself, Judge thou, O Lord, them that wrong me: overthrow them that fight against me.

<sup>2</sup> Take hold of arms and shield: and rise up to help me.

<sup>3</sup> Bring out the sword, and shut up the way against them that persecute me: say to my soul: I am thy salvation.

<sup>4</sup> Let them be confounded and ashamed that seek after my soul. Let them be turned back and be confounded that devise evil against me.

<sup>5</sup> Let them become as dust before the wind: and let the angel of the Lord straiten them.

<sup>6</sup> Let their way become dark and slippery; and let the angel of the Lord pursue them.

<sup>7</sup> For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.

<sup>8</sup> Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let them fall.

<sup>9</sup> But my soul shall rejoice in the Lord; and shall be delighted in his salvation.

<sup>10</sup> All my bones shall say: Lord, who is like to thee? Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor from them that strip him.

<sup>11</sup> Unjust witnesses rising up have asked me things I knew not.

<sup>12</sup> They repaid me evil for good: to the depriving me of my soul.

<sup>13</sup> But as for me, when they were troublesome to me, I was clothed with hair-cloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

<sup>14</sup> As a neighbor and as an own brother, so did I please: as one mourning and sorrowful so was I humbled.

<sup>15</sup> But they rejoiced against me, and came together: scourges were gathered

oderunt justum delinquent.

<sup>23</sup> Redimet Dominus animas servorum suorum, et non delinquent omnes qui sperant in eo.

#### PSALMUS XXXIV

*David, in persona Christi, orat contra persecutores suos: praedicans prophetice poenas super eum caesuras esse.*

**I**psi David. Judica, Domine, nocentes me; expugna impugnantes me.

<sup>2</sup> Apprehende arma et scutum, et exsurge in adjutorium mihi.

<sup>3</sup> Effunde frameam, et conclude adversus eos qui persequuntur me; dic animæ meæ: Salus tua ego sum.

<sup>4</sup> Confundantur et reveantur quærentes animam meam; avertantur retrorsum et confundantur cogitantes mihi mala.

<sup>5</sup> Fiant tamquam pulvis ante faciem venti, et angelus Domini coarctans eos.

<sup>6</sup> Fiat via illorum tenebræ et lubricum, et angelus Domini persequens eos.

<sup>7</sup> Quoniam gratis absconderunt mihi interitum laquei sui; supervacue exprobraverunt animam meam.

<sup>8</sup> Veniat illi laqueus quem ignorat, et captio quam abscondit apprehendat eum, et in laqueum cadat in ipsum.

<sup>9</sup> Anima autem mea exsultabit in Domino, et delectabitur super salutari suo.

<sup>10</sup> Omnia ossa mea dicent: Domine, quis similis tibi? Eripiens inopem de manu fortiorum ejus; egenum et pauperem a diripientibus eum.

<sup>11</sup> Surgentes testes iniqui, quæ ignorabam interrogabant me.

<sup>12</sup> Retribuebant mihi mala pro bonis, sterilitatem animæ meæ.

<sup>13</sup> Ego autem, cum mihi molesti essent, induebar cilicio; humiliabam in jejuniis animam meam, et oratio mea in sinu meo convertetur.

<sup>14</sup> Quasi proximum et quasi fratrem nostrum sic complacebam; quasi lugens et contristatus sic humiliabar.

<sup>15</sup> Et adversum me lætati sunt, et convenerunt; congregata sunt super me fla-

gella, et ignoravi.

<sup>16</sup> Dissipati sunt, nec compuncti; tentaverunt me, subsannaverunt me subsannatione; frenduerunt super me dentibus suis.

<sup>17</sup> Domine, quando respicies? Restitue animam meam a malignitate eorum; a leonibus unicam meam.

<sup>18</sup> Confitebor tibi in ecclesia magna; in populo gravi laudabo te.

<sup>19</sup> Non supergaudeant mihi qui adversantur mihi inique, qui oderunt me gratis, et annuunt oculis.

<sup>20</sup> Quoniam mihi quidem pacifice loquebantur; et in iracundia terræ loquentes, dolos cogitabant.

<sup>21</sup> Et dilataverunt super me os suum; dixerunt: Euge, euge! viderunt oculi nostri.

<sup>22</sup> Vidisti, Domine: ne sileas; Domine, ne discedas a me.

<sup>23</sup> Exsurge et intende iudicio meo, Deus meus; et Dominus meus, in causam meam.

<sup>24</sup> Judica me secundum justitiam tuam, Domine Deus meus, et non supergaudeant mihi.

<sup>25</sup> Non dicant in cordibus suis: Euge, euge, animæ nostræ; nec dicant: Devoravimus eum.

<sup>26</sup> Erubescant et revereantur simul qui gratulantur malis meis; induantur confusione et reverentia qui magna loquuntur super me.

<sup>27</sup> Exsultent et lætentur qui volunt justitiam meam; et dicant semper: Magnificetur Dominus, qui volunt pacem servi ejus.

<sup>28</sup> Et lingua mea meditabitur justitiam tuam; tota die laudem tuam.

#### PSALMUS XXXV

*Malus peccatorum, et bonitas Dei.*

**I**n finem. Servo Domini ipsi David.

<sup>2</sup> Dixit injustus ut delinquat in semetipso: non est timor Dei ante oculos ejus.

<sup>3</sup> Quoniam dolose egit in conspectu ejus, ut inveniatur iniquitas ejus ad odium.

<sup>4</sup> Verba oris ejus iniquitas, et dolus; no-

gether upon me, and I knew not.

<sup>16</sup> They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

<sup>17</sup> Lord, when wilt thou look upon me? Rescue thou my soul from their malice: my only one from the lions.

<sup>18</sup> I will give thanks to thee in a great church; I will praise thee in a strong people.

<sup>19</sup> Let not them that are my enemies wrongfully rejoice over me: who have hated me without cause, and wink with the eyes.

<sup>20</sup> For they spoke indeed peaceably to me; and speaking in the anger of the earth they devised guile.

<sup>21</sup> And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

<sup>22</sup> Thou hast seen, O Lord, be not thou silent: O Lord, depart not from me.

<sup>23</sup> Arise, and be attentive to my judgment: to my cause, my God, and my Lord.

<sup>24</sup> Judge me, O Lord my God according to thy justice, and let them not rejoice over me.

<sup>25</sup> Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

<sup>26</sup> Let them blush: and be ashamed together, who rejoice at my evils. Let them be clothed with confusion and shame, who speak great things against me.

<sup>27</sup> Let them rejoice and be glad, who are well pleased with my justice, and let them say always: The Lord be magnified, who delights in the peace of his servant.

<sup>28</sup> And my tongue shall meditate thy justice, thy praise all the day long.

#### PSALM 35

*The malice of sinners, and the goodness of God.*

**U**nto the end, for the servant of God, David himself.

<sup>2</sup> The unjust hath said within himself, that he would sin: there is no fear of God before his eyes.

<sup>3</sup> For in his sight he hath done deceitfully, that his iniquity may be found unto hatred.

<sup>4</sup> The words of his mouth are iniquity

and guile: he would not understand that he might do well.

<sup>5</sup> He hath devised iniquity on his bed, he hath set himself on every way that is not good: but evil he hath not hated.

<sup>6</sup> O Lord, thy mercy is in heaven, and thy truth reacheth even to the clouds.

<sup>7</sup> Thy justice is as the mountains of God, thy judgments are a great deep. Men and beasts thou wilt preserve, O Lord:

<sup>8</sup> O how hast thou multiplied thy mercy, O God! But the children of men shall put their trust under the covert of thy wings.

<sup>9</sup> They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure.

<sup>10</sup> For with thee is the fountain of life; and in thy light we shall see light.

<sup>11</sup> Extend thy mercy to them that know thee, and thy justice to them that are right in heart.

<sup>12</sup> Let not the foot of pride come to me, and let not the hand of the sinner move me.

<sup>13</sup> There the workers of iniquity are fallen, they are cast out, and could not stand.

#### PSALM 36

*An exhortation to despise this world; and the short prosperity of the wicked; and to trust in providence.*

**A** psalm for David himself. Be not envious of evildoers; nor envy them that work iniquity.

<sup>2</sup> For they shall shortly wither away as grass, and as the green herbs shall quickly fall.

<sup>3</sup> Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches.

<sup>4</sup> Delight in the Lord, and he will give thee the requests of thy heart.

<sup>5</sup> Commit thy way to the Lord, and trust in him, and he will do it.

<sup>6</sup> And he will bring forth thy justice as the light, and thy judgment as the noonday.

<sup>7</sup> Be subject to the Lord and pray to him. Envy not the man who prospereth in his way; the man who doth unjust things.

<sup>8</sup> Cease from anger, and leave rage; have no emulation to do evil.

luit intelligere ut bene ageret.

<sup>5</sup> Iniquitatem meditatus est in cubili suo; astitit omni viæ non bonæ: malitiam autem non odivit.

<sup>6</sup> Domine, in cælo misericordia tua, et veritas tua usque ad nubes.

<sup>7</sup> Justitia tua sicut montes Dei; judicia tua abyssus multa. Homines et jumenta salvabis, Domine,

<sup>8</sup> quemadmodum multiplicasti misericordiam tuam, Deus. Filii autem hominum in tegmine alarum tuarum sperabunt.

<sup>9</sup> Inebriabuntur ab ubertate domus tuæ, et torrente voluptatis tuæ potabis eos:

<sup>10</sup> quoniam apud te est fons vitæ, et in lumine tuo videbimus lumen.

<sup>11</sup> Prætende misericordiam tuam scientibus te, et justitiam tuam his qui recto sunt corde.

<sup>12</sup> Non veniat mihi pes superbiæ, et manus peccatoris non moveat me.

<sup>13</sup> Ibi ceciderunt qui operantur iniquitatem; expulsi sunt, nec potuerunt stare.

#### PSALMUS XXXVI

*Exhortatio odire hoc mundum; et brevis faucitas sceleratorum; et credere in providentia.*

**P**salms ipsi David. Noli æmulari in malignantibus, neque zelaveris facientes iniquitatem:

<sup>2</sup> quoniam tamquam fœnum velociter arescent, et quemadmodum olera herbarum cito decident.

<sup>3</sup> Spera in Domino, et fac bonitatem; et inhabita terram, et pascaris in divitiis ejus.

<sup>4</sup> Delectare in Domino, et dabit tibi petitiones cordis tui.

<sup>5</sup> Revela Domino viam tuam, et spera in eo, et ipse faciet.

<sup>6</sup> Et educet quasi lumen justitiam tuam, et judicium tuum tamquam meridiem.

<sup>7</sup> Subditus esto Domino, et ora eum. Noli æmulari in eo qui prosperatur in via sua; in homine faciente injustitias.

<sup>8</sup> Desine ab ira, et derelinque furorem; noli æmulari ut maligneris.



<sup>9</sup> Quoniam qui malignantur exterminabuntur; sustinentes autem Dominum, ipsi hæreditabunt terram.

<sup>10</sup> Et adhuc pusillum, et non erit peccator; et quæres locum ejus, et non invenies.

<sup>11</sup> Mansueti autem hæreditabunt terram, et delectabuntur in multitudine pacis.

<sup>12</sup> Observabit peccator justum, et stridebit super eum dentibus suis.

<sup>13</sup> Dominus autem irridebit eum, quoniam prospicit quod veniet dies ejus.

<sup>14</sup> Gladium evaginaverunt peccatores; intenderunt arcum suum: ut dejiciant pauperem et inopem, ut trucident rectos corde.

<sup>15</sup> Gladius eorum intret in corda ipsorum, et arcus eorum confringatur.

<sup>16</sup> Melius est modicum justo, super divitias peccatorum multas:

<sup>17</sup> quoniam brachia peccatorum conterentur: confirmat autem justos Dominus.

<sup>18</sup> Novit Dominus dies immaculatum, et hæreditas eorum in æternum erit.

<sup>19</sup> Non confundentur in tempore malo, et in diebus famis saturabuntur:

<sup>20</sup> quia peccatores peribunt. Inimici vero Domini mox ut honorificati fuerint et exaltati, deficientes quemadmodum fumus deficient.

<sup>21</sup> Mutuabitur peccator, et non solvet; justus autem miseretur et tribuet:

<sup>22</sup> quia benedicentes ei hæreditabunt terram; maledicentes autem ei disperibunt.

<sup>23</sup> Apud Dominum gressus hominis dirigentur, et viam ejus volet.

<sup>24</sup> Cum ceciderit, non collidetur, quia Dominus supponit manum suam.

<sup>25</sup> Junior fui, etenim senui; et non vidi justum derelictum, nec semen ejus quærens panem.

<sup>26</sup> Tota die miseretur et commodat; et semen illius in benedictione erit.

<sup>27</sup> Declina a malo, et fac bonum, et inhabita in sæculum sæculi:

<sup>28</sup> quia Dominus amat judicium, et non derelinquet sanctos suos: in æter-

<sup>9</sup> For evildoers shall be cut off: but they that wait upon the Lord, they shall inherit the land.

<sup>10</sup> For yet a little while, and the wicked shall not be: and thou shalt seek his place, and shalt not find it.

<sup>11</sup> But the meek shall inherit the land, and shall delight in abundance of peace.

<sup>12</sup> The sinner shall watch the just man: and shall gnash upon him with his teeth.

<sup>13</sup> But the Lord shall laugh at him: for he foreseeth that his day shall come.

<sup>14</sup> The wicked have drawn out the sword: they have bent their bow. To cast down the poor and needy, to kill the upright of heart.

<sup>15</sup> Let their sword enter into their own hearts, and let their bow be broken.

<sup>16</sup> Better is a little to the just, than the great riches of the wicked.

<sup>17</sup> For the arms of the wicked shall be broken in pieces; but the Lord strengtheneth the just.

<sup>18</sup> The Lord knoweth the days of the undefiled; and their inheritance shall be forever.

<sup>19</sup> They shall not be confounded in the evil time; and in the days of famine they shall be filled:

<sup>20</sup> Because the wicked shall perish. And the enemies of the Lord, presently after they shall be honored and exalted, shall come to nothing and vanish like smoke.

<sup>21</sup> The sinner shall borrow, and not pay again; but the just showeth mercy and shall give.

<sup>22</sup> For such as bless him shall inherit the land: but such as curse him shall perish.

<sup>23</sup> With the Lord shall the steps of a man be directed, and he shall like well his way.

<sup>24</sup> When he shall fall he shall not be bruised, for the Lord putteth his hand under him.

<sup>25</sup> I have been young and now am old; and I have not seen the just forsaken, nor his seed seeking bread.

<sup>26</sup> He showeth mercy, and lendeth all the day long; and his seed shall be in blessing.

<sup>27</sup> Decline from evil and do good, and dwell forever and ever.

<sup>28</sup> For the Lord loveth judgment, and will not forsake his saints: they shall be

preserved forever. The unjust shall be punished, and the seed of the wicked shall perish.

<sup>29</sup> But the just shall inherit the land, and shall dwell therein for evermore.

<sup>30</sup> The mouth of the just shall meditate wisdom: and his tongue shall speak judgment.

<sup>31</sup> The law of his God is in his heart, and his steps shall not be supplanted.

<sup>32</sup> The wicked watcheth the just man, and seeketh to put him to death,

<sup>33</sup> But the Lord will not leave him in his hands; nor condemn him when he shall be judged.

<sup>34</sup> Expect the Lord and keep his way: and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.

<sup>35</sup> I have seen the wicked highly exalted, and lifted up like the cedars of Libanus.

<sup>36</sup> And I passed by, and lo, he was not: and I sought him and his place was not found.

<sup>37</sup> Keep innocence, and behold justice: for there are remnants for the peaceable man.

<sup>38</sup> But the unjust shall be destroyed together: the remnants of the wicked shall perish.

<sup>39</sup> But the salvation of the just is from the Lord, and he is their protector in the time of trouble.

<sup>40</sup> And the Lord will help them and deliver them: and he will rescue them from the wicked, and save them because they have hoped in him.

#### PSALM 37

*A prayer of a penitent for the remission of his sins. The third penitential psalm.*

**A** psalm for David, for a remembrance of the sabbath.

<sup>2</sup> Rebuke me not, O Lord, in thy indignation; nor chastise me in thy wrath.

<sup>3</sup> For thy arrows are fastened in me: and thy hand hath been strong upon me.

<sup>4</sup> There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

<sup>5</sup> For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

num conservabuntur. Injusti punientur, et semen impiorum peribit.

<sup>29</sup> Justi autem hæreditabunt terram, et inhabitabunt in sæculum sæculi super eam.

<sup>30</sup> Os justi meditabitur sapientiam, et lingua ejus loquetur judicium.

<sup>31</sup> Lex Dei ejus in corde ipsius, et non supplantabuntur gressus ejus.

<sup>32</sup> Considerat peccator justum, et quærit mortificare eum.

<sup>33</sup> Dominus autem non derelinquet eum in manibus ejus, nec damnabit eum cum judicabitur illi.

<sup>34</sup> Exspecta Dominum, et custodi viam ejus, et exaltabit te ut hæreditate capias terram: cum perierint peccatores, videbis.

<sup>35</sup> Vidi impium superexaltatum, et elevatum sicut cedros Libani:

<sup>36</sup> et transivi, et ecce non erat; et quæsi eum, et non est inventus locus ejus.

<sup>37</sup> Custodi innocentiam, et vide æquitatem, quoniam sunt reliquiæ homini pacifico.

<sup>38</sup> Injusti autem disperibunt simul; reliquiæ impiorum interibunt.

<sup>39</sup> Salus autem justorum a Domino; et protector eorum in tempore tribulationis.

<sup>40</sup> Et adjuvabit eos Dominus, et liberabit eos; et eruet eos a peccatoribus, et salvabit eos, quia speraverunt in eo.

#### PSALMUS XXXVII

*Oratio ascetæ pro remissionem peccatorum suorum. Tertius Psalmum penitentialis.*

**P**salms David, in rememorationem de sabbato.

<sup>2</sup> Domine, ne in furore tuo arguas me, neque in ira tua corpias me:

<sup>3</sup> quoniam sagittæ tuæ infixæ sunt mihi, et confirmasti super me manum tuam.

<sup>4</sup> Non est sanitas in carne mea, a facie iræ tuæ; non est pax ossibus meis, a facie peccatorum meorum:

<sup>5</sup> quoniam iniquitates meæ supergressæ sunt caput meum, et sicut onus grave gravatæ sunt super me.

<sup>6</sup> Putruerunt et corruptæ sunt cicatrices meæ, a facie insipientiæ meæ.

<sup>7</sup> Miser factus sum et curvatus sum usque in finem; tota die contristatus ingrediebar.

<sup>8</sup> Quoniam lumbi mei impleti sunt illusionibus, et non est sanitas in carne mea.

<sup>9</sup> Afflictus sum, et humiliatus sum nimis; rugiebam a gemitu cordis mei.

<sup>10</sup> Domine, ante te omne desiderium meum, et gemitus meus a te non est absconditus.

<sup>11</sup> Cor meum conturbatum est; dereliquit me virtus mea, et lumen oculorum meorum, et ipsum non est mecum.

<sup>12</sup> Amici mei et proximi mei adversum me appropinquaverunt, et steterunt; et qui juxta me erant, de longe steterunt: et vim faciebant qui quærebant animam meam.

<sup>13</sup> Et qui inquirebant mala mihi, locuti sunt vanitates, et dolos tota die meditabantur.

<sup>14</sup> Ego autem, tamquam surdus, non audiebam; et sicut mutus non aperiens os suum.

<sup>15</sup> Et factus sum sicut homo non audiens, et non habens in ore suo redargutiones.

<sup>16</sup> Quoniam in te, Domine, speravi; tu exaudies me, Domine Deus meus.

<sup>17</sup> Quia dixi: Nequando supergaudeant mihi inimici mei; et dum commoventur pedes mei, super me magna locuti sunt.

<sup>18</sup> Quoniam ego in flagella paratus sum, et dolor meus in conspectu meo semper.

<sup>19</sup> Quoniam iniquitatem meam annuntiabo, et cogitabo pro peccato meo.

<sup>20</sup> Inimici autem mei vivunt, et confirmati sunt super me: et multiplicati sunt qui oderunt me inique.

<sup>21</sup> Qui retribuunt mala pro bonis detrahebant mihi, quoniam sequebar bonitatem.

<sup>22</sup> Ne derelinquas me, Domine Deus meus; ne discesseris a me.

<sup>23</sup> Intende in adjutorium meum, Domine, Deus salutis meæ.

<sup>6</sup> My sores are putrified and corrupted, because of my foolishness.

<sup>7</sup> I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

<sup>8</sup> For my loins are filled with illusions; and there is no health in my flesh.

<sup>9</sup> I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

<sup>10</sup> Lord, all my desire is before thee, and my groaning is not hidden from thee.

<sup>11</sup> My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

<sup>12</sup> My friends and my neighbors have drawn near, and stood against me. And they that were near me stood afar off:

<sup>13</sup> And they that sought my soul used violence. And they that sought evils to me spoke vain things, and studied deceits all the day long.

<sup>14</sup> But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

<sup>15</sup> And I became as a man that heareth not: and that hath no reproofs in his mouth.

<sup>16</sup> For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

<sup>17</sup> For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

<sup>18</sup> For I am ready for scourges: and my sorrow is continually before me.

<sup>19</sup> For I will declare my iniquity: and I will think for my sin.

<sup>20</sup> But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

<sup>21</sup> They that render evil for good, have detracted me, because I followed goodness.

<sup>22</sup> Forsake me not, O Lord my God: do not thou depart from me.

<sup>23</sup> Attend unto my help, O Lord, the God of my salvation.

## PSALMUS XXXVIII

*Pax et patientia justi in doloribus suis; vanitas mundi cogitans, et providentiam Dei.*

## PSALM 38

*A just man's peace and patience in his sufferings; considering the vanity of the world, and the providence of God.*

Unto the end. For Idithun himself. A canticle of David.

<sup>2</sup> I said: I will take heed to my ways: that I sin not with my tongue. I have set a guard to my mouth, when the sinner stood against me.

<sup>3</sup> I was dumb, and was humbled, and kept silence from good things: and my sorrow was renewed.

<sup>4</sup> My heart grew hot within me: and in my meditation a fire shall flame out.

<sup>5</sup> I spoke with my tongue: O Lord, make me know my end. And what is the number of my days: that I may know what is wanting to me.

<sup>6</sup> Behold thou hast made my days measurable, and my substance is as nothing before thee. And indeed all things are vanity: every man living.

<sup>7</sup> Surely man passeth as an image: yea, and he is disquieted in vain. He storeth up: and he knoweth not for whom he shall gather these things.

<sup>8</sup> And now what is my hope? Is it not the Lord? And my substance is with thee.

<sup>9</sup> Deliver thou me from all my iniquities: thou hast made me a reproach to the fool.

<sup>10</sup> I was dumb, and I opened not my mouth, because thou hast done it.

<sup>11</sup> Remove thy scourges from me.

<sup>12</sup> The strength of thy hand hath made me faint in rebukes: Thou hast corrected man for iniquity. And thou hast made his soul to waste away like a spider: surely in vain is any man disquieted.

<sup>13</sup> Hear my prayer, O Lord, and my supplication: give ear to my tears. Be not silent: for I am a stranger with thee, and a sojourner as all my fathers were.

<sup>14</sup> O forgive me, that I may be refreshed, before I go hence, and be no more.

#### PSALM 39

*Christ's coming, and redeeming mankind.*

Unto the end. A psalm for David himself.

<sup>2</sup> With expectation I have waited for the Lord, and he was attentive to me.

<sup>3</sup> And he heard my prayers, and brought me out of the pit of misery and the mire of dregs. And he set my feet upon a rock, and directed my steps.

In finem, ipsi Idithun. Canticum David.  
<sup>2</sup> Dixi: Custodiam vias meas: ut non delinquam in lingua mea. Posui ori meo custodiam, cum consisteret peccator adversum me.

<sup>3</sup> Obmutui, et humiliatus sum, et silui a bonis; et dolor meus renovatus est.

<sup>4</sup> Concaluit cor meum intra me; et in meditatione mea exardescet ignis.

<sup>5</sup> Locutus sum in lingua mea: Notum fac mihi, Domine, finem meum, et numerum dierum meorum quis est, ut sciam quid desit mihi.

<sup>6</sup> Ecce mensurabiles posuisti dies meos, et substantia mea tamquam nihilum ante te. Verumtamen universa vanitas, omnis homo vivens.

<sup>7</sup> Verumtamen in imagine pertransit homo; sed et frustra conturbatur: thesaurizat, et ignorat cui congregabit ea.

<sup>8</sup> Et nunc quæ est exspectatio mea: nonne Dominus? et substantia mea apud te est.

<sup>9</sup> Ab omnibus iniquitatibus meis erue me: opprobrium insipienti dedisti me.

<sup>10</sup> Obmutui, et non aperui os meum, quoniam tu fecisti;

<sup>11</sup> amove a me plagas tuas.

<sup>12</sup> A fortitudine manus tuæ ego defeci in increpationibus: propter iniquitatem corripuisti hominem. Et tabescere fecisti sicut araneam animam ejus: verumtamen vane conturbatur omnis homo.

<sup>13</sup> Exaudi orationem meam, Domine, et deprecationem meam; auribus percipe lacrimas meas. Ne sileas, quoniam advena ego sum apud te, et peregrinus sicut omnes patres mei.

<sup>14</sup> Remitte mihi, ut refrigerer priusquam abeam et amplius non ero.

#### PSALMUS XXXIX

*Adventus Christi, et homines redimens.*

In finem. Psalmus ipsi David.

<sup>2</sup> Exspectans expectavi Dominum, et intendit mihi.

<sup>3</sup> Et exaudivit preces meas, et eduxit me de lacu miseriæ et de luto faciès. Et statuit super petram pedes meos, et direxit gressus meos.

<sup>4</sup> Et immisit in os meum canticum novum, carmen Deo nostro. Videbunt multi, et timebunt, et sperabunt in Domino.

<sup>5</sup> Beatus vir cujus est nomen Domini spes ejus, et non respexit in vanitates et insanas falsas.

<sup>6</sup> Multa fecisti tu, Domine Deus meus, mirabilia tua; et cogitationibus tuis non est qui similis sit tibi. Annuntiavi et locutus sum: multiplicati sunt super numerum.

<sup>7</sup> Sacrificium et oblationem noluisti; aures autem perfecisti mihi. Holocaustum et pro peccato non postulasti;

<sup>8</sup> tunc dixi: Ecce venio. In capite libri scriptum est de me,

<sup>9</sup> ut facerem voluntatem tuam. Deus meus, volui, et legem tuam in medio cordis mei.

<sup>10</sup> Annuntiavi justitiam tuam in ecclesia magna; ecce labia mea non prohibebo: Domine, tu scisti.

<sup>11</sup> Justitiam tuam non abscondi in corde meo; veritatem tuam et salutare tuum dixi; non abscondi misericordiam tuam et veritatem tuam a concilio multo.

<sup>12</sup> Tu autem, Domine, ne longe facias miserationes tuas a me; misericordia tua et veritas tua semper susceperunt me.

<sup>13</sup> Quoniam circumdederunt me mala quorum non est numerus; comprehenderunt me iniquitates meæ, et non potui ut viderem. Multiplicatæ sunt super capillos capitis mei, et cor meum dereliquit me.

<sup>14</sup> Complacet tibi, Domine, ut eruas me; Domine, ad adjuvandum me respice.

<sup>15</sup> Confundantur et revereantur simul, qui quæerunt animam meam ut auferant eam; convertantur retrorsum et revereantur, qui volunt mihi mala.

<sup>16</sup> Ferant confestim confusionem suam, qui dicunt mihi: Euge, euge!

<sup>17</sup> Exsultent et lætentur super te omnes quæerentes te; et dicant semper: Magnificetur Dominus, qui diligunt salutare tuum.

<sup>18</sup> Ego autem mendicus sum et pauper; Dominus sollicitus est mei. Adjuvator meus et protector meus tu es; Deus meus, ne tardaveris.

## PSALMUS XL

*Felicitas ejus qui credit Christum; atque humilitas et paupertas in quo veniet:*

<sup>4</sup> And he put a new canticle into my mouth, a song to our God. Many shall see, and shall fear: and they shall hope in the Lord.

<sup>5</sup> Blessed is the man whose trust is in the name of the Lord; and who hath not had regard to vanities, and lying follies.

<sup>6</sup> Thou hast multiplied thy wonderful works, O Lord my God: and in thy thoughts there is no one like to thee. I have declared and I have spoken: they are multiplied above number.

<sup>7</sup> Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me. Burnt offering and sin offering thou didst not require:

<sup>8</sup> Then said I, Behold I come. In the head of the book it is written of me

<sup>9</sup> That I should do thy will: O my God, I have desired it, and thy law in the midst of my heart.

<sup>10</sup> I have declared thy justice in a great church, lo, I will not restrain my lips: O Lord, thou knowest it.

<sup>11</sup> I have not hid thy justice within my heart: I have declared thy truth and thy salvation. I have not concealed thy mercy and thy truth from a great council.

<sup>12</sup> Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

<sup>13</sup> For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see. They are multiplied above the hairs of my head: and my heart hath forsaken me.

<sup>14</sup> Be pleased, O Lord, to deliver me, look down, O Lord, to help me.

<sup>15</sup> Let them be confounded and ashamed together, that seek after my soul to take it away. Let them be turned backward and be ashamed that desire evils to me.

<sup>16</sup> Let them immediately bear their confusion, that say to me: 'Tis well, 'tis well.

<sup>17</sup> Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always: The Lord be magnified.

<sup>18</sup> But I am a beggar and poor: the Lord is careful for me. Thou art my helper and my protector: O my God, be not slack.

## PSALM 40

*The happiness of him that shall believe in Christ; notwithstanding the humility*

*and poverty in which he shall come: the malice of his enemies, especially of the traitor Judas.*

**U**nto the end. A psalm for David himself.

<sup>2</sup> Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

<sup>3</sup> The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.

<sup>4</sup> The Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.

<sup>5</sup> I said: O Lord, be thou merciful to me: heal my soul, for I have sinned against thee.

<sup>6</sup> My enemies have spoken evils against me: when shall he die and his name perish?

<sup>7</sup> And if he came in to see me, he spoke vain things: his heart gathered together iniquity to itself. He went out and spoke to the same purpose.

<sup>8</sup> All my enemies whispered together against me: they devised evils to me.

<sup>9</sup> They determined against me an unjust word: shall he that sleepeth rise again no more?

<sup>10</sup> For even the man of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me.

<sup>11</sup> But thou, O Lord, have mercy on me, and raise me up again: and I will requite them.

<sup>12</sup> By this I know, that thou hast had a good will for me: because my enemy shall not rejoice over me.

<sup>13</sup> But thou hast upheld me by reason of my innocence: and hast established me in thy sight forever.

<sup>14</sup> Blessed be the Lord the God of Israel from eternity to eternity. So be it. So be it.

#### PSALM 41

*The fervent desire of the just after God: hope in afflictions.*

**U**nto the end. Understanding for the sons of Core.

<sup>2</sup> As the hart panteth after the fountains of water; so my soul panteth after thee, O God.

<sup>3</sup> My soul hath thirsted after the strong living God; when shall I come and appear before the face of God?

*malus inimicorum ejus, in primis proditoris Judae.*

**I**n finem. Psalmus ipsi David.

<sup>2</sup> Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus.

<sup>3</sup> Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.

<sup>4</sup> Dominus opem ferat illi super lectum doloris ejus; universum stratum ejus versasti in infirmitate ejus.

<sup>5</sup> Ego dixi: Domine, miserere mei; sana animam meam, quia peccavi tibi.

<sup>6</sup> Inimici mei dixerunt mala mihi: Quando morietur, et peribit nomen ejus?

<sup>7</sup> Et si ingrediebatur ut videret, vana loquebatur; cor ejus congregavit iniquitatem sibi. Egrediebatur foras et loquebatur.

<sup>8</sup> In idipsum adversum me susurrabant omnes inimici mei; adversum me cogitabant mala mihi.

<sup>9</sup> Verbum iniquum constituerunt adversum me: Numquid qui dormit non adjiciet ut resurgat?

<sup>10</sup> Etenim homo pacis meae in quo speravi, qui edebat panes meos, magnificavit super me supplantationem.

<sup>11</sup> Tu autem, Domine, miserere mei, et resuscita me; et retribuam eis.

<sup>12</sup> In hoc cognovi quoniam voluisti me, quoniam non gaudebit inimicus meus super me.

<sup>13</sup> Me autem propter innocentiam suscepisti; et confirmasti me in conspectu tuo in aeternum.

<sup>14</sup> Benedictus Dominus Deus Israël a sæculo et usque in sæculum. Fiat, fiat.

#### PSALMUS XLI

*Fervens cupiditas justi post Deum: spes in afflictionibus.*

**I**n finem. Intellectus filiis Core.

<sup>2</sup> Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus.

<sup>3</sup> Sitivit anima mea ad Deum fortem, vivum; quando veniam, et apparebo ante faciem Dei?

<sup>4</sup> Fuerunt mihi lacrimæ meæ panes die ac nocte, dum dicitur mihi quotidie: Ubi est Deus tuus?

<sup>5</sup> Hæc recordatus sum, et effudi in me animam meam, quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei, in voce exultationis et confessionis, sonus eupulantis.

<sup>6</sup> Quare tristis es, anima mea? Et quare conturbas me? Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei,

<sup>7</sup> et Deus meus. Ad meipsum anima mea conturbata est: propterea memor ero tui de terra Jordanis et Hermoniim a monte modico.

<sup>8</sup> Abyssus abyssum invocat, in voce cataractarum tuarum; omnia excelsa tua, et fluctus tui super me transierunt.

<sup>9</sup> In die mandavit Dominus misericordiam suam, et nocte canticum ejus; apud me oratio Deo vitæ meæ.

<sup>10</sup> Dicam Deo: Susceptor meus es; quare oblitus es mei? Et quare contristatus incedo, dum affligit me inimicus?

<sup>11</sup> Dum confringuntur ossa mea, exprobraverunt mihi qui tribulant me inimici mei, dum dicunt mihi per singulos dies: Ubi est Deus tuus?

<sup>12</sup> Quare tristis es, anima mea? Et quare conturbas me? Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

#### PSALMUS XLII

*Propheta aspirat templum et altarem Dei.*

**P**salmus David. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

<sup>2</sup> Quia tu es, Deus, fortitudo mea: quare me repulisti? Et quare tristis incedo, dum affligit me inimicus?

<sup>3</sup> Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

<sup>4</sup> Et introibo ad altare Dei, ad Deum qui lætificat juventutem meam. Confitebor tibi in cithara, Deus, Deus meus.

<sup>4</sup> My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

<sup>5</sup> These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God: With the voice of joy and praise; the noise of one feasting.

<sup>6</sup> Why art thou sad, O my soul? And why dost thou trouble me? Hope in God, for I will still give praise to him: the salvation of my countenance,

<sup>7</sup> And my God. My soul is troubled within myself: therefore will I remember thee from the land of Jordan and Hermoniim, from the little hill.

<sup>8</sup> Deep calleth on deep, at the noise of thy flood-gates. All thy heights and thy billows have passed over me.

<sup>9</sup> In the daytime the Lord hath commanded his mercy; and a canticle to him in the night. With me is prayer to the God of my life.

<sup>10</sup> I will say to God: Thou art my support. Why hast thou forgotten me? And why go I mourning, whilst my enemy afflicteth me?

<sup>11</sup> Whilst my bones are broken, my enemies who trouble me have reproached me; whilst they say to me day by day: Where is thy God?

<sup>12</sup> Why art thou cast down, O my soul? And why dost thou disquiet me? Hope thou in God, for I will still give praise to him: the salvation of my countenance, and my God.

#### PSALM 42

*The prophet aspieth after the temple and altar of God.*

**A**psalm for David. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

<sup>2</sup> For thou art God my strength: why hast thou cast me off? And why do I go sorrowful whilst the enemy afflicteth me?

<sup>3</sup> Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

<sup>4</sup> And I will go in to the altar of God: to God who giveth joy to my youth. To thee, O God my God, I will give praise upon the harp:

<sup>5</sup> Why art thou sad, O my soul? And why dost thou disquiet me?

<sup>6</sup> Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

## PSALM 43

*The church commemorates former favors, and present afflictions; under which she prays for succor.*

**U**nto the end. For the sons of Core, to give understanding.

<sup>2</sup> We have heard, O God, with our ears: our fathers have declared to us, The work thou hast wrought in their days, and in the days of old.

<sup>3</sup> Thy hand destroyed the Gentiles, and thou plantedst them: thou didst afflict the people and cast them out.

<sup>4</sup> For they got not the possession of the land by their own sword: neither did their own arm save them. But thy right hand and thy arm, and the light of thy countenance: because thou wast pleased with them.

<sup>5</sup> Thou art thyself my king and my God, who commandest the saving of Jacob.

<sup>6</sup> Through thee we will push down our enemies with the horn: and through thy name we will despise them that rise up against us.

<sup>7</sup> For I will not trust in my bow: neither shall my sword save me.

<sup>8</sup> But thou hast saved us from them that afflict us: and hast put them to shame that hate us.

<sup>9</sup> In God shall we glory all the day long: and in thy name we will give praise forever.

<sup>10</sup> But now thou hast cast us off, and put us to shame: and thou, O God, wilt not go out with our armies.

<sup>11</sup> Thou hast made us turn our back to our enemies: and they that hated us plundered for themselves.

<sup>12</sup> Thou hast given us up like sheep to be eaten: thou hast scattered us among the nations.

<sup>13</sup> Thou hast sold thy people for no price: and there was no reckoning in the exchange of them.

<sup>14</sup> Thou hast made us a reproach to our neighbors, a scoff and derision to them that are round about us.

<sup>15</sup> Thou hast made us a byword among the Gentiles: a shaking of the head

<sup>5</sup> Quare tristis es, anima mea? Et quare conturbas me?

<sup>6</sup> Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

## PSALMUS XLIII

*Commemorat ecclesia gratias priores, et currentes afflictiones; sub quibus orat pro adiutorio.*

**I**n finem. Filiis Core ad intellectum.  
<sup>2</sup> Deus, auribus nostris audivimus, patres nostri annuntiaverunt nobis, opus quod operatus es in diebus eorum, et in diebus antiquis.

<sup>3</sup> Manus tua gentes disperdidit, et plantasti eos; afflixisti populos, et expulisti eos.

<sup>4</sup> Nec enim in gladio suo possederunt terram, et brachium eorum non salvavit eos: sed dextera tua et brachium tuum, et illuminatio vultus tui, quoniam complacuisti in eis.

<sup>5</sup> Tu es ipse rex meus et Deus meus, qui mandas salutes Jacob.

<sup>6</sup> In te inimicos nostros ventilabimus cornu, et in nomine tuo spernemus insurgentes in nobis.

<sup>7</sup> Non enim in arcu meo sperabo, et gladius meus non salvabit me:

<sup>8</sup> salvasti enim nos de affligentibus nos, et odientes nos confudisti.

<sup>9</sup> In Deo laudabimur tota die, et in nomine tuo confitebimur in sæculum.

<sup>10</sup> Nunc autem repulisti et confudisti nos, et non egredieris, Deus, in virtutibus nostris.

<sup>11</sup> Avertisti nos retrorsum post inimicos nostros, et qui oderunt nos diripiebant sibi.

<sup>12</sup> Dedisti nos tamquam oves escarum, et in gentibus dispersisti nos.

<sup>13</sup> Vendidisti populum tuum sine pretio, et non fuit multitudo in commutationibus eorum.

<sup>14</sup> Posuisti nos opprobrium vicinis nostris; subsannationem et derisum his qui sunt in circuitu nostro.

<sup>15</sup> Posuisti nos in similitudinem gentibus; commotionem capitis in populis.



<sup>16</sup> Tota die verecundia mea contra me est, et confusio faciei meæ cooperuit me:

<sup>17</sup> a voce exprobrantis et obloquentis, a facie inimici et persequentis.

<sup>18</sup> Hæc omnia venerunt super nos; nec obliti sumus te, et inique non egimus in testamento tuo.

<sup>19</sup> Et non recessit retro cor nostrum; et declinasti semitas nostras a via tua:

<sup>20</sup> quoniam humiliasti nos in loco afflictionis, et cooperuit nos umbra mortis.

<sup>21</sup> Si obliti sumus nomen Dei nostri, et si expandimus manus nostras ad deum alienum,

<sup>22</sup> nonne Deus requiret ista? Ipse enim novit abscondita cordis. Quoniam propter te mortificamur tota die; æstimati sumus sicut oves occisionis.

<sup>23</sup> Exsurge; quare obdormis, Domine? exsurge, et ne repellas in finem.

<sup>24</sup> Quare faciem tuam avertis? oblivisceris inopiæ nostræ et tribulationis nostræ?

<sup>25</sup> Quoniam humiliata est in pulvere anima nostra; conglutinator est in terra venter noster.

<sup>26</sup> Exsurge, Domine, adjuva nos, et redime nos propter nomen tuum.

#### PSALMUS XLIV

*Pulchritudo regni Christi, et dotationes ecclesiae suae.*

**I**n finem, pro iis qui commutabuntur. Filiis Core, ad intellectum. Canticum pro dilecto.

<sup>2</sup> Eructavit cor meum verbum bonum: dico ego opera mea regi. Lingua mea calamus scribæ velociter scribentis.

<sup>3</sup> Speciosus forma præ filiis hominum, diffusa est gratia in labiis tuis: propterea benedixit te Deus in æternum.

<sup>4</sup> Accingere gladio tuo super femur tuum, potentissime.

<sup>5</sup> Specie tua et pulchritudine tua intendente, prospere procede, et regna, propter veritatem, et mansuetudinem, et iustitiam; et deducet te mirabiliter dextera tua.

<sup>6</sup> Sagittæ tuæ acutæ: populi sub te cadent, in corda inimicorum regis.

among the people.

<sup>16</sup> All the day long my shame is before me: and the confusion of my face hath covered me,

<sup>17</sup> At the voice of him that reproacheth and detracteth me: at the face of the enemy and persecutor.

<sup>18</sup> All these things have come upon us, yet we have not forgotten thee: and we have not done wickedly in thy covenant.

<sup>19</sup> And our heart hath not turned back: neither hast thou turned aside our steps from thy way.

<sup>20</sup> For thou hast humbled us in the place of affliction: and the shadow of death hath covered us.

<sup>21</sup> If we have forgotten the name of our God, and if we have spread forth our hands to a strange god:

<sup>22</sup> Shall not God search out these things: for he knoweth the secrets of the heart. Because for thy sake we are killed all the day long: we are counted as sheep for the slaughter.

<sup>23</sup> Arise, why sleepest thou, O Lord? Arise, and cast us not off to the end.

<sup>24</sup> Why turnest thou thy face away? And forgettest our want and our trouble?

<sup>25</sup> For our soul is humbled down to the dust: our belly cleaveth to the earth.

<sup>26</sup> Arise, O Lord, help us and redeem us for thy name's sake.

#### PSALM 44

*The excellence of Christ's kingdom, and the endowments of his Church.*

**U**nto the end. For them that shall be changed, for the sons of Core, for understanding. A canticle for the Beloved.

<sup>2</sup> My heart hath uttered a good word: I speak my works to the king: My tongue is the pen of a scrivener that writeth swiftly.

<sup>3</sup> Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee forever.

<sup>4</sup> Gird thy sword upon thy thigh, O thou most mighty.

<sup>5</sup> With thy comeliness and thy beauty set out, proceed prosperously, and reign. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.

<sup>6</sup> Thy arrows are sharp: under thee shall people fall, into the hearts of the

king's enemies.

<sup>7</sup> Thy throne, O God, is forever and ever: the scepter of thy kingdom is a scepter of uprightness.

<sup>8</sup> Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

<sup>9</sup> Myrrh and stacte and cassia perfume thy garments, from the ivory houses: out of which

<sup>10</sup> The daughters of kings have delighted thee in thy glory. The queen stood on thy right hand, in gilded clothing; surrounded with variety.

<sup>11</sup> Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house.

<sup>12</sup> And the king shall greatly desire thy beauty; for he is the Lord thy God, and him they shall adore.

<sup>13</sup> And the daughters of Tyre with gifts, yea, all the rich among the people, shall entreat thy countenance.

<sup>14</sup> All the glory of the king's daughter is within in golden borders,

<sup>15</sup> Clothed round about with varieties. After her shall virgins be brought to the king: her neighbors shall be brought to thee.

<sup>16</sup> They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

<sup>17</sup> Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

<sup>18</sup> They shall remember thy name throughout all generations. Therefore shall people praise thee forever; yea, forever and ever.

#### PSALM 45

*The church in persecution trusteth in the protection of God.*

**U**nto the end. For the sons of Core, for the hidden.

<sup>2</sup> Our God is our refuge and strength: a helper in troubles, which have found us exceedingly.

<sup>3</sup> Therefore we will not fear, when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.

<sup>4</sup> Their waters roared and were troubled: the mountains were troubled with his strength.

<sup>7</sup> Sedes tua, Deus, in sæculum sæculi; virga directionis virga regni tui.

<sup>8</sup> Dilexisti justitiam, et odisti iniquitatem; propterea unxit te Deus, Deus tuus, oleo lætitiæ, præ consortibus tuis.

<sup>9</sup> Myrrha, et gutta, et casia a vestimentis tuis, a domibus eburneis; ex quibus delectaverunt te

<sup>10</sup> filiæ regum in honore tuo. Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.

<sup>11</sup> Audi, filia, et vide, et inclina aurem tuam; et obliviscere populum tuum, et domum patris tui.

<sup>12</sup> Et concupiscet rex decorem tuum, quoniam ipse est Dominus Deus tuus, et adorabunt eum.

<sup>13</sup> Et filiæ Tyri in muneribus vultum tuum deprecabuntur; omnes divites plebis.

<sup>14</sup> Omnis gloria ejus filiæ regis ab intus, in fimbriis aureis,

<sup>15</sup> circumamicta varietatibus. Adducentur regi virgines post eam; proximæ ejus afferentur tibi.

<sup>16</sup> Afferentur in lætitia et exultatione; adducentur in templum regis.

<sup>17</sup> Pro patribus tuis nati sunt tibi filii; constitues eos principes super omnem terram.

<sup>18</sup> Memores erunt nominis tui in omni generatione et generationem: propterea populi confitebuntur tibi in æternum, et in sæculum sæculi.

#### PSALMUS XLV

*Ecclesia in persecutione credit in protectione Dei.*

**I**n finem, filiis Core, pro arcanis. Psalmus.

<sup>2</sup> Deus noster refugium et virtus; adjutor in tribulationibus quæ invenerunt nos nimis.

<sup>3</sup> Propterea non timebimus dum turbabitur terra, et transferentur montes in cor maris.

<sup>4</sup> Sonuerunt, et turbatæ sunt aquæ eorum; conturbati sunt montes in fortitudine ejus.

<sup>5</sup> Fluminis impetus lætificat civitatem Dei: sanctificavit tabernaculum suum Altissimus.

<sup>6</sup> Deus in medio ejus, non commovebitur; adjuvabit eam Deus mane diluculo.

<sup>7</sup> Conturbatæ sunt gentes, et inclinata sunt regna: dedit vocem suam, mota est terra.

<sup>8</sup> Dominus virtutum nobiscum; susceptor noster Deus Jacob.

<sup>9</sup> Venite, et videte opera Domini, quæ posuit prodigia super terram,

<sup>10</sup> auferens bella usque ad finem terræ. Arcum conteret, et confringet arma, et scuta comburet igni.

<sup>11</sup> Vacate, et videte quoniam ego sum Deus; exaltabor in gentibus, et exaltabor in terra.

<sup>12</sup> Dominus virtutum nobiscum; susceptor noster Deus Jacob.

## PSALMUS XLVI

*Gentiles invitantur Deum laudare pro regni Christi conditu.*

**I**n finem, pro filiis Core. Psalmus.

<sup>2</sup> Omnes gentes, plaudite manibus; jubilate Deo in voce exultationis:

<sup>3</sup> quoniam Dominus excelsus, terribilis, rex magnus super omnem terram.

<sup>4</sup> Subjecit populos nobis, et gentes sub pedibus nostris.

<sup>5</sup> Elegit nobis hæreditatem suam; speciem Jacob quam dilexit.

<sup>6</sup> Ascendit Deus in jubilo, et Dominus in voce tubæ.

<sup>7</sup> Psallite Deo nostro, psallite; psallite regi nostro, psallite:

<sup>8</sup> quoniam rex omnis terræ Deus, psallite sapienter.

<sup>9</sup> Regnabit Deus super gentes; Deus sedet super sedem sanctam suam.

<sup>10</sup> Principes populorum congregati sunt cum Deo Abraham, quoniam dii fortes terræ vehementer elevati sunt.

## PSALMUS XLVII

*Deus magne laudatur pro conditu ecclesiae.*

**P**salmus cantici. Filiis Core, secunda sabbati.

<sup>5</sup> The stream of the river maketh the city of God joyful: the most High hath sanctified his own tabernacle.

<sup>6</sup> God is in the midst thereof, it shall not be moved: God will help it in the morning early.

<sup>7</sup> Nations were troubled, and kingdoms were bowed down: he uttered his voice, the earth trembled.

<sup>8</sup> The Lord of armies is with us: the God of Jacob is our protector.

<sup>9</sup> Come and behold ye the works of the Lord: what wonders he hath done upon earth,

<sup>10</sup> Making wars to cease even to the end of the earth. He shall destroy the bow, and break the weapons: and the shield he shall burn in the fire.

<sup>11</sup> Be still and see that I am God; I will be exalted among the nations, and I will be exalted in the earth.

<sup>12</sup> The Lord of armies is with us: the God of Jacob is our protector.

## PSALM 46

*The Gentiles are invited to praise God for the establishment of the kingdom of Christ.*

**U**nto the end. For the sons of Core.

<sup>2</sup> O clap your hands, all ye nations: shout unto God with the voice of joy,

<sup>3</sup> For the Lord is high, terrible: a great king over all the earth.

<sup>4</sup> He hath subdued the people under us; and the nations under our feet.

<sup>5</sup> He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

<sup>6</sup> God is ascended with jubilee, and the Lord with the sound of trumpet.

<sup>7</sup> Sing praises to our God, sing ye: sing praises to our king, sing ye.

<sup>8</sup> For God is the king of all the earth: sing ye wisely.

<sup>9</sup> God shall reign over the nations: God sitteth on his holy throne.

<sup>10</sup> The princes of the people are gathered together, with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

## PSALM 47

*God is greatly to be praised for the establishment of his church.*

**A**psalm of a canticle. For the sons of Core, on the second day of the week.

<sup>2</sup> Great is the Lord, and exceedingly to be praised in the city of our God, in his holy mountain.

<sup>3</sup> With the joy of the whole earth is mount Zion founded, on the sides of the north, the city of the great king.

<sup>4</sup> In her houses shall God be known, when he shall protect her.

<sup>5</sup> For behold the kings of the earth assembled themselves: they gathered together.

<sup>6</sup> So they saw, and they wondered, they were troubled, they were moved:

<sup>7</sup> Trembling took hold of them. There were pains as of a woman in labor.

<sup>8</sup> With a vehement wind thou shalt break in pieces the ships of Tharsis.

<sup>9</sup> As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God: God hath founded it forever.

<sup>10</sup> We have received thy mercy, O God, in the midst of thy temple.

<sup>11</sup> According to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice.

<sup>12</sup> Let mount Zion rejoice, and the daughters of Juda be glad; because of thy judgments, O Lord.

<sup>13</sup> Surround Zion, and encompass her: tell ye in her towers.

<sup>14</sup> Set your hearts on her strength; and distribute her houses, that ye may relate it in another generation.

<sup>15</sup> For this is God, our God unto eternity, and forever and ever: he shall rule us for evermore.

#### PSALM 48

*The folly of worldlings, who live in sin, without thinking of death or hell.*

**U**nto the end, a psalm for the sons of Core.

<sup>2</sup> Hear these things, all ye nations: give ear, all ye inhabitants of the world.

<sup>3</sup> All you that are earthborn, and you sons of men: both rich and poor together.

<sup>4</sup> My mouth shall speak wisdom: and the meditation of my heart understanding.

<sup>5</sup> I will incline my ear to a parable; I will open my proposition on the psaltery.

<sup>6</sup> Why shall I fear in the evil day? The iniquity of my heel shall encompass me.

<sup>7</sup> They that trust in their own strength, and glory in the multitude of their riches,

<sup>2</sup> Magnus Dominus et laudabilis nimis, in civitate Dei nostri, in monte sancto ejus.

<sup>3</sup> Fundatur exultatione universæ terræ mons Sion; latera aquilonis, civitas regis magni.

<sup>4</sup> Deus in domibus ejus cognoscetur, cum suscipiet eam.

<sup>5</sup> Quoniam ecce reges terræ congregati sunt; convenerunt in unum.

<sup>6</sup> Ipsi videntes, sic admirati sunt, conturbati sunt, commoti sunt.

<sup>7</sup> Tremor apprehendit eos; ibi dolores ut parturientis:

<sup>8</sup> in spiritu vehementi conteres naves Tharsis.

<sup>9</sup> Sicut audivimus, sic vidimus, in civitate Domini virtutum, in civitate Dei nostri: Deus fundavit eam in æternum.

<sup>10</sup> Suscepimus, Deus, misericordiam tuam in medio templi tui.

<sup>11</sup> Secundum nomen tuum, Deus, sic et laus tua in fines terræ; justitia plena est dextera tua.

<sup>12</sup> Lætetur mons Sion, et exsultent filię Judæ, propter judicia tua, Domine.

<sup>13</sup> Circumdate Sion, et complectimini eam; narrate in turribus ejus.

<sup>14</sup> Ponite corda vestra in virtute ejus, et distribuite domos ejus, ut enarretis in progenie altera.

<sup>15</sup> Quoniam hic est Deus, Deus noster in æternum, et in sæculum sæculi: ipse reget nos in sæcula.

#### PSALMUS XLVIII

*Fatuitas mundi, cujus homines in peccatis vivent, sine cogitantes mortis vel inferni.*

**I**n finem, filiis Core. Psalmus.

<sup>2</sup> Audite hæc, omnes gentes; auribus percipite, omnes qui habitatis orbem:

<sup>3</sup> quique terrigenæ et filii hominum, simul in unum dives et pauper.

<sup>4</sup> Os meum loquetur sapientiam, et meditatio cordis mei prudentiam.

<sup>5</sup> Inclinabo in parabolam aurem meam; aperiam in psalterio propositionem meam.

<sup>6</sup> Cur timebo in die mala? Iniquitas calcanei mei circumdabit me.

<sup>7</sup> Qui confidunt in virtute sua, et in multitudine divitiarum suarum, gloriantur.

<sup>8</sup> Frater non redimit, redimet homo: non dabit Deo placationem suam,

<sup>9</sup> et pretium redemptionis animæ suæ. Et laborabit in æternum;

<sup>10</sup> et vivet adhuc in finem.

<sup>11</sup> Non videbit interitum, cum viderit sapientes morientes: simul insipiens et stultus peribunt. Et relinquent alienis divitias suas,

<sup>12</sup> et sepulchra eorum domus illorum in æternum; tabernacula eorum in progenie et progenie: vocaverunt nomina sua in terris suis.

<sup>13</sup> Et homo, cum in honore esset, non intellexit. Comparatus est jumentis insipientibus, et similis factus est illis.

<sup>14</sup> Hæc via illorum scandalum ipsis; et postea in ore suo complacerebunt.

<sup>15</sup> Sicut oves in inferno positi sunt: mors depascet eos. Et dominabuntur eorum justi in matutino; et auxilium eorum veterascet in inferno a gloria eorum.

<sup>16</sup> Verumtamen Deus redimet animam meam de manu inferi, cum acceperit me.

<sup>17</sup> Ne timueris cum dives factus fuerit homo, et cum multiplicata fuerit gloria domus ejus:

<sup>18</sup> quoniam, cum interierit, non sumet omnia, neque descendet cum eo gloria ejus.

<sup>19</sup> Quia anima ejus in vita ipsius benedicetur; confitebitur tibi cum benefeceris ei.

<sup>20</sup> Introibit usque in progenies patrum suorum; et usque in æternum non videbit lumen.

<sup>21</sup> Homo, cum in honore esset, non intellexit. Comparatus est jumentis insipientibus, et similis factus est illis.

#### PSALMUS XLIX

*Adventus Christi: qui mavult virtum et pudicitiam internam præter sanguines victimarum.*

**P**salmus Asaph. Deus deorum Dominus locutus est, et vocavit terram a solis ortu usque ad occasum.

<sup>2</sup> Ex Sion species decoris ejus:

<sup>3</sup> Deus manifeste veniet; Deus noster, et non silebit. Ignis in conspectu ejus exardescet; et in circuitu ejus tempestas

<sup>8</sup> No brother can redeem, nor shall man redeem: he shall not give to God his ransom,

<sup>9</sup> Nor the price of the redemption of his soul: and shall labor forever,

<sup>10</sup> And shall still live unto the end.

<sup>11</sup> He shall not see destruction, when he shall see the wise dying: the senseless and the fool shall perish together: And they shall leave their riches to strangers:

<sup>12</sup> And their sepulchres shall be their houses forever. Their dwelling places to all generations: they have called their lands by their names.

<sup>13</sup> And man when he was in honor did not understand; he is compared to senseless beasts, and is become like to them.

<sup>14</sup> This way of theirs is a stumbling block to them: and afterwards they shall delight in their mouth.

<sup>15</sup> They are laid in hell like sheep: death shall feed upon them. And the just shall have dominion over them in the morning; and their help shall decay in hell from their glory.

<sup>16</sup> But God will redeem my soul from the hand of hell, when he shall receive me.

<sup>17</sup> Be not thou afraid, when a man shall be made rich, and when the glory of his house shall be increased.

<sup>18</sup> For when he shall die he shall take nothing away; nor shall his glory descend with him.

<sup>19</sup> For in his lifetime his soul will be blessed: and he will praise thee when thou shalt do well to him.

<sup>20</sup> He shall go in to the generations of his fathers: and he shall never see light.

<sup>21</sup> Man when he was in honor did not understand: he hath been compared to senseless beasts, and made like to them.

#### PSALM 49

*The coming of Christ: who prefers virtue and inward purity before the blood of victims.*

**A**psalm for Asaph. The God of gods, the Lord hath spoken: and he hath called the earth. From the rising of the sun, to the going down thereof:

<sup>2</sup> Out of Sion the loveliness of his beauty.

<sup>3</sup> God shall come manifestly: our God shall come, and shall not keep silence. A fire shall burn before him: and a mighty

tempest shall be round about him.

<sup>4</sup> He shall call heaven from above, and the earth, to judge his people.

<sup>5</sup> Gather ye together his saints to him: who set his covenant before sacrifices.

<sup>6</sup> And the heavens shall declare his justice: for God is judge.

<sup>7</sup> Hear, O my people, and I will speak: O Israel, and I will testify to thee: I am God thy God.

<sup>8</sup> I will not reprove thee for thy sacrifices: and thy burnt offerings are always in my sight.

<sup>9</sup> I will not take calves out of thy house: nor he goats out of thy flocks.

<sup>10</sup> For all the beasts of the woods are mine: the cattle on the hills, and the oxen.

<sup>11</sup> I know all the fowls of the air: and with me is the beauty of the field.

<sup>12</sup> If I should be hungry, I would not tell thee: for the world is mine, and the fullness thereof.

<sup>13</sup> Shall I eat the flesh of bullocks? Or shall I drink the blood of goats?

<sup>14</sup> Offer to God the sacrifice of praise: and pay thy vows to the most High.

<sup>15</sup> And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

<sup>16</sup> But to the sinner God hath said: Why dost thou declare my justices, and take my covenant in thy mouth?

<sup>17</sup> Seeing thou hast hated discipline: and hast cast my words behind thee.

<sup>18</sup> If thou didst see a thief thou didst run with him: and with adulterers thou hast been a partaker.

<sup>19</sup> Thy mouth hath abounded with evil, and thy tongue framed deceits.

<sup>20</sup> Sitting thou didst speak against thy brother, and didst lay a scandal against thy mother's son:

<sup>21</sup> These things hast thou done, and I was silent. Thou thoughtest unjustly that I should be like to thee: but I will reprove thee, and set before thy face.

<sup>22</sup> Understand these things, you that forget God; lest he snatch you away, and there be none to deliver you.

<sup>23</sup> The sacrifice of praise shall glorify me: and there is the way by which I will show him the salvation of God.

#### PSALM 50

*The repentance and confession of David after his sin. The fourth penitential psalm.*

valida.

<sup>4</sup> Advocabit cælum desursum, et terram, discernere populum suum.

<sup>5</sup> Congregate illi sanctos ejus, qui ordinant testamentum ejus super sacrificia.

<sup>6</sup> Et annuntiabunt cæli justitiam ejus, quoniam Deus judex est.

<sup>7</sup> Audi, populus meus, et loquar; Israël, et testificabor tibi: Deus, Deus tuus ego sum.

<sup>8</sup> Non in sacrificiis tuis arguam te; holocausta autem tua in conspectu meo sunt semper.

<sup>9</sup> Non accipiam de domo tua vitulos, neque de gregibus tuis hircos:

<sup>10</sup> quoniam meæ sunt omnes feræ silvarum, jumenta in montibus, et boves.

<sup>11</sup> Cognovi omnia volatilia cæli, et pulchritudo agri mecum est.

<sup>12</sup> Si esuriero, non dicam tibi: meus est enim orbis terræ, et plenitudo ejus.

<sup>13</sup> Numquid manducabo carnes tauro-rum? Aut sanguinem hircorum potabo?

<sup>14</sup> Immola Deo sacrificium laudis, et redde Altissimo vota tua.

<sup>15</sup> Et invoca me in die tribulationis: eruam te, et honorificabis me.

<sup>16</sup> Peccatori autem dixit Deus: Quare tu enarras justitias meas? Et assumis testamentum meum per os tuum?

<sup>17</sup> Tu vero odisti disciplinam, et projecisti sermones meos retrorsum.

<sup>18</sup> Si videbas furem, currebas cum eo; et cum adulteris portionem tuam ponebas.

<sup>19</sup> Os tuum abundavit malitia, et lingua tua concinnabat dolos.

<sup>20</sup> Sedens adversus fratrem tuum loquebaris, et adversus filium matris tuæ ponebas scandalum.

<sup>21</sup> Hæc fecisti, et tacui. Existimasti inique quod ero tui similis: arguam te, et statuam contra faciem tuam.

<sup>22</sup> Intelligite hæc, qui obliviscimini Deum: nequando rapiat, et non sit qui eripiat.

<sup>23</sup> Sacrificium laudis honorificabit me, et illic iter quo ostendam illi salutare Dei.

#### PSALMUS L

*Confessio David et paenitentia post peccatum ejus. Quartus Psalmus penitentialis.*

**I**n finem. Psalmus David,  
<sup>2</sup> cum venit ad eum Nathan propheta, quando intravit ad Bethsabee.

<sup>3</sup> Miserere mei, Deus, secundum magnam misericordiam tuam; et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

<sup>4</sup> Amplius lava me ab iniquitate mea, et a peccato meo munda me.

<sup>5</sup> Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

<sup>6</sup> Tibi soli peccavi, et malum coram te feci; ut justificeris in sermonibus tuis, et vincas cum iudicaris.

<sup>7</sup> Ecce enim in iniquitatibus conceptus sum, et in peccatis concepit me mater mea.

<sup>8</sup> Ecce enim veritatem dilexisti; incerta et occulta sapientiæ tuæ manifestasti mihi.

<sup>9</sup> Asperges me hyssopo, et mundabor; lavabis me, et super nivem dealbabor.

<sup>10</sup> Auditui meo dabis gaudium et lætitiā, et exsultabunt ossa humiliata.

<sup>11</sup> Averte faciem tuam a peccatis meis, et omnes iniquitates meas dele.

<sup>12</sup> Cor mundum crea in me, Deus, et spiritum rectum innova in visceribus meis.

<sup>13</sup> Ne projicias me a facie tua, et spiritum sanctum tuum ne auferas a me.

<sup>14</sup> Redde mihi lætitiā salutaris tui, et spiritu principali confirma me.

<sup>15</sup> Docebo iniquos vias tuas, et impii ad te convertentur.

<sup>16</sup> Libera me de sanguinibus, Deus, Deus salutis meæ, et exsultabit lingua mea justitiā tuam.

<sup>17</sup> Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

<sup>18</sup> Quoniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.

<sup>19</sup> Sacrificium Deo spiritus contribulatus; cor contritum et humiliatum, Deus, non despicies.

<sup>20</sup> Benigne fac, Domine, in bona voluntate tua Sion, ut ædificentur muri Jerusalem.

<sup>21</sup> Tunc acceptabis sacrificium justitiæ, oblationes et holocausta; tunc imponent super altare tuum vitulos.

**U**nto the end. A psalm of David,  
<sup>2</sup> when Nathan the prophet came to him, after he had sinned with Bethsabee.

<sup>3</sup> Have mercy on me, O God, according to thy great mercy. And according to the multitude of thy tender mercies blot out my iniquity.

<sup>4</sup> Wash me yet more from my iniquity, and cleanse me from my sin.

<sup>5</sup> For I know my iniquity, and my sin is always before me.

<sup>6</sup> To thee only have I sinned, and have done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

<sup>7</sup> For behold I was conceived in iniquities; and in sins did my mother conceive me.

<sup>8</sup> For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

<sup>9</sup> Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

<sup>10</sup> To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

<sup>11</sup> Turn away thy face from my sins, and blot out all my iniquities.

<sup>12</sup> Create a clean heart in me, O God: and renew a right spirit within my bowels.

<sup>13</sup> Cast me not away from thy face; and take not thy holy spirit from me.

<sup>14</sup> Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

<sup>15</sup> I will teach the unjust thy ways: and the wicked shall be converted to thee.

<sup>16</sup> Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

<sup>17</sup> O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

<sup>18</sup> For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

<sup>19</sup> A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

<sup>20</sup> Deal favorably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

<sup>21</sup> Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar.

## PSALM 51

*David condemneth the wickedness of Doeg, and foretelleth his destruction.*

**U**nto the end. Understanding for David,  
<sup>2</sup> when Doeg the Edomite came and told Saul: David went to the house of Achimelech.

<sup>3</sup> Why dost thou glory in malice, thou that art mighty in iniquity?

<sup>4</sup> All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.

<sup>5</sup> Thou hast loved malice more than goodness: and iniquity rather than to speak righteousness.

<sup>6</sup> Thou hast loved all the words of ruin, O deceitful tongue.

<sup>7</sup> Therefore will God destroy thee forever: he will pluck thee out, and remove thee from thy dwelling place: and thy root out of the land of the living.

<sup>8</sup> The just shall see and fear, and shall laugh at him, and say:

<sup>9</sup> Behold the man that made not God his helper: But trusted in the abundance of his riches: and prevailed in his vanity.

<sup>10</sup> But I, as a fruitful olive tree in the house of God, have hoped in the mercy of God forever, yea forever and ever.

<sup>11</sup> I will praise thee forever, because thou hast done it: and I will wait on thy name, for it is good in the sight of thy saints.

## PSALM 52

*The general corruption of man before the coming of Christ.*

**U**nto the end. For Maeleth, understandings to David. The fool said in his heart: There is no God.

<sup>2</sup> They are corrupted, and become abominable in iniquities: there is none that doth good.

<sup>3</sup> God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.

<sup>4</sup> All have gone aside, they are become unprofitable together, there is none that doth good, no not one.

<sup>5</sup> Shall not all the workers of iniquity know, who eat up my people as they eat bread?

<sup>6</sup> They have not called upon God: there

## PSALMUS LI

*Damnat David sceleratos Doeg, et prophetat destructionem ejus.*

**I**n finem. Intellectus David,  
<sup>2</sup> cum venit Doëg Idumæus, et nuntiavit Sauli: Venit David in domum Achimelech.

<sup>3</sup> Quid gloriaris in malitia, qui potens es in iniquitate?

<sup>4</sup> Tota die iniustitiam cogitavit lingua tua; sicut novacula acuta fecisti dolum.

<sup>5</sup> Dilexisti malitiam super benignitatem; iniquitatem magis quam loqui æquitatem.

<sup>6</sup> Dilexisti omnia verba præcipationis, lingua dolosa.

<sup>7</sup> Propterea Deus destruet te in finem; evellet te, et emigrabit te de tabernaculo tuo, et radicem tuam de terra viventium.

<sup>8</sup> Videbunt justi, et timebunt; et super eum ridebunt, et dicent:

<sup>9</sup> Ecce homo qui non posuit Deum adiutorem suum; sed speravit in multitudine divitiarum suarum, et prævaluit in vanitate sua.

<sup>10</sup> Ego autem, sicut oliva fructifera in domo Dei; speravi in misericordia Dei, in æternum et in sæculum sæculi.

<sup>11</sup> Confitebor tibi in sæculum, quia fecisti; et exspectabo nomen tuum, quoniam bonum est in conspectu sanctorum tuorum.

## PSALMUS LII

*Corruptio communalis hominis ante adventum Christi.*

**I**n finem, pro Maëleth intelligentiæ David. Dixit insipiens in corde suo: Non est Deus.

<sup>2</sup> Corrupti sunt, et abominabiles facti sunt in iniquitatibus; non est qui faciat bonum.

<sup>3</sup> Deus de cælo prospexit super filios hominum, ut videat si est intelligens, aut requirens Deum.

<sup>4</sup> Omnes declinaverunt; simul inutiles facti sunt: non est qui faciat bonum, non est usque ad unum.

<sup>5</sup> Nonne scient omnes qui operantur iniquitatem, qui devorant plebem meam ut cibum panis?

<sup>6</sup> Deum non invocaverunt; illic trep-



idaverunt timore, ubi non erat timor. Quoniam Deus dissipavit ossa eorum qui hominibus placent: confusi sunt, quoniam Deus sprevit eos.

<sup>7</sup> Quis dabit ex Sion salutare Israël? Cum converterit Deus captivitatem plebis suæ, exsultabit Jacob, et lætabitur Israël.

## PSALMUS LIII

*Oratio pro adiutorio in tribulatione.*

**I**n finem, in carminibus. Intellectus David,

<sup>2</sup> cum venissent Ziphæi, et dixissent ad Saul: Nonne David absconditus est apud nos?

<sup>3</sup> Deus, in nomine tuo salvum me fac, et in virtute tua iudica me.

<sup>4</sup> Deus, exaudi orationem meam; auribus percipe verba oris mei.

<sup>5</sup> Quoniam alieni insurrexerunt adversum me, et fortes quæsierunt animam meam, et non proposuerunt Deum ante conspectum suum.

<sup>6</sup> Ecce enim Deus adjuvat me, et Dominus susceptor est animæ meæ.

<sup>7</sup> Averte mala inimicis meis; et in veritate tua disperde illos.

<sup>8</sup> Voluntarie sacrificabo tibi, et confitebor nomini tuo, Domine, quoniam bonum est.

<sup>9</sup> Quoniam ex omni tribulatione eripuisti me, et super inimicos meos despexit oculus meus.

## PSALMUS LIV

*Oratio iusti sub persecutione sceleratorum. Consensit Christum a Judæis persequi, et a Juda traditus esse.*

**I**n finem, in carminibus. Intellectus David.

<sup>2</sup> Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam:

<sup>3</sup> intende mihi, et exaudi me. Contristatus sum in exercitatione mea, et conturbatus sum

<sup>4</sup> a voce inimici, et a tribulatione peccatoris. Quoniam declinaverunt in me iniquitates, et in ira molesti erant mihi.

<sup>5</sup> Cor meum conturbatum est in me, et formido mortis cecidit super me.

<sup>6</sup> Timor et tremor venerunt super me, et contexerunt me tenebræ.

have they trembled for fear, where there was no fear. For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.

<sup>7</sup> Who will give out of Sion the salvation of Israel? When God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

## PSALM 53

*A prayer for help in distress.*

**U**nto the end. In verses, understanding for David.

<sup>2</sup> When the men of Ziph had come and said to Saul: Is not David hidden with us?

<sup>3</sup> Save me, O God, by thy name, and judge me in thy strength.

<sup>4</sup> O God, hear my prayer: give ear to the words of my mouth.

<sup>5</sup> For strangers have risen up against me; and the mighty have sought after my soul: and they have not set God before their eyes.

<sup>6</sup> For behold God is my helper: and the Lord is the protector of my soul.

<sup>7</sup> Turn back the evils upon my enemies; and cut them off in thy truth.

<sup>8</sup> I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good:

<sup>9</sup> For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

## PSALM 54

*A prayer of a just man under persecution from the wicked. It agrees to Christ persecuted by the Jews, and betrayed by Judas.*

**U**nto the end. In verses. Understanding for David.

<sup>2</sup> Hear, O God, my prayer, and despise not my supplication:

<sup>3</sup> Be attentive to me and hear me. I am grieved in my exercise; and am troubled,

<sup>4</sup> At the voice of the enemy, and at the tribulation of the sinner. For they have cast iniquities upon me: and in wrath they were troublesome to me.

<sup>5</sup> My heart is troubled within me: and the fear of death is fallen upon me.

<sup>6</sup> Fear and trembling are come upon me: and darkness hath covered me.

<sup>7</sup> And I said: Who will give me wings like a dove, and I will fly and be at rest?

<sup>8</sup> Lo, I have gone far off flying away; and I abode in the wilderness.

<sup>9</sup> I waited for him that hath saved me from pusillanimity of spirit, and a storm.

<sup>10</sup> Cast down, O Lord, and divide their tongues; for I have seen iniquity and contradiction in the city.

<sup>11</sup> Day and night shall iniquity surround it upon its walls: and in the midst thereof are labor,

<sup>12</sup> And injustice. And usury and deceit have not departed from its streets.

<sup>13</sup> For if my enemy had reviled me, I would verily have borne with it. And if he that hated me had spoken great things against me, I would perhaps have hidden my self from him.

<sup>14</sup> But thou a man of one mind, my guide, and my familiar,

<sup>15</sup> Who didst take sweetmeats together with me: in the house of God we walked with consent.

<sup>16</sup> Let death come upon them, and let them go down alive into hell. For there is wickedness in their dwellings: in the midst of them.

<sup>17</sup> But I have cried to God: and the Lord will save me.

<sup>18</sup> Evening and morning, and at noon I will speak and declare: and he shall hear my voice.

<sup>19</sup> He shall redeem my soul in peace from them that draw near to me: for among many they were with me.

<sup>20</sup> God shall hear, and the Eternal shall humble them. For there is no change with them, and they have not feared God:

<sup>21</sup> He hath stretched forth his hand to repay. They have defiled his covenant,

<sup>22</sup> They are divided by the wrath of his countenance, and his heart hath drawn near. His words are smoother than oil, and the same are darts.

<sup>23</sup> Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver forever.

<sup>24</sup> But thou, O God, shalt bring them down into the pit of destruction. Bloody and deceitful men shall not live out half their days; but I will trust in thee, O Lord.

## PSALM 55

*A prayer of David in danger and distress.*

<sup>7</sup> Et dixi: Quis dabit mihi pennas sicut columbæ, et volabo, et requiescam?

<sup>8</sup> Ecce elongavi fugiens, et mansi in solitudine.

<sup>9</sup> Exspectabam eum qui salvum me fecit a pusillanimitate spiritus, et tempestate.

<sup>10</sup> Præcipita, Domine, divide linguas eorum; quoniam vidi iniquitatem et contradictionem in civitate.

<sup>11</sup> Die ac nocte circumdabit eam super muros ejus iniquitas; et labor in medio ejus,

<sup>12</sup> et injustitia. Et non defecit de plateis ejus usura et dolus.

<sup>13</sup> Quoniam si inimicus meus maledixisset mihi, sustinuissem utique. Et si is qui oderat me super me magna locutus fuisset, abscondissem me forsitan ab eo.

<sup>14</sup> Tu vero homo unanimes, dux meus, et notus meus:

<sup>15</sup> qui simul mecum dulces capiebas cibos; in domo Dei ambulavimus cum consensu.

<sup>16</sup> Veniat mors super illos, et descendant in infernum viventes: quoniam nequitia in habitaculis eorum, in medio eorum.

<sup>17</sup> Ego autem ad Deum clamavi, et Dominus salvabit me.

<sup>18</sup> Vespere, et mane, et meridie, narrabo, et annuntiabo; et exaudiet vocem meam.

<sup>19</sup> Redimet in pace animam meam ab his qui appropinquant mihi: quoniam inter multos erant mecum.

<sup>20</sup> Exaudiet Deus, et humiliabit illos, qui est ante sæcula. Non enim est illis commutatio, et non timuerunt Deum.

<sup>21</sup> Extendit manum suam in retribuendo; contaminaverunt testamentum ejus:

<sup>22</sup> divisi sunt ab ira vultus ejus, et appropinquavit cor illius. Molliti sunt sermones ejus super oleum; et ipsi sunt jacula.

<sup>23</sup> Jacta super Dominum curam tuam, et ipse te enutriet; non dabit in æternum fluctuationem justo.

<sup>24</sup> Tu vero, Deus, deduces eos in puteum interitus. Viri sanguinum et dolosi non dimidiabunt dies suos; ego autem sperabo in te, Domine.

## PSALMUS LV

*Oratio David in periculo et tribulatione.*

**I**n finem, pro populo qui a sanctis longe factus est. David in tituli inscriptionem, cum tenuerunt eum Allophyli in Geth.

<sup>2</sup> Miserere mei, Deus, quoniam conculcavit me homo; tota die impugnans, tribulavit me.

<sup>3</sup> Conculcaverunt me inimici mei tota die; quoniam multi bellantes adversum me.

<sup>4</sup> Ab altitudine diei timebo: ego vero in te sperabo.

<sup>5</sup> In Deo laudabo sermones meos; in Deo speravi: non timebo quid faciat mihi caro.

<sup>6</sup> Tota die verba mea execrabantur; adversum me omnes cogitationes eorum in malum.

<sup>7</sup> Inhabitabunt, et abscondent; ipsi calcaneum meum observabunt. Sicut sustinuerunt animam meam,

<sup>8</sup> pro nihilo salvos facies illos; in ira populos confringes.

<sup>9</sup> Deus, vitam meam annuntiavi tibi; posuisti lacrimas meas in conspectu tuo, sicut et in promissione tua:

<sup>10</sup> tunc convertentur inimici mei retrorsum. In quacumque die invocavero te, ecce cognovi quoniam Deus meus es.

<sup>11</sup> In Deo laudabo verbum; in Domino laudabo sermonem. In Deo speravi: non timebo quid faciat mihi homo.

<sup>12</sup> In me sunt, Deus, vota tua, quæ redam, laudationes tibi:

<sup>13</sup> quoniam eripuisti animam meam de morte, et pedes meos de lapsu, ut placeam coram Deo in lumine viventium.

#### PSALMUS LVI

*Propheta orat in afflictione sua, et laudat Deum pro redemptione sua.*

**I**n finem, ne disperdas. David in tituli inscriptionem, cum fugeret a facie Saul in speluncam.

<sup>2</sup> Miserere mei, Deus, miserere mei, quoniam in te confidit anima mea. Et in umbra alarum tuarum sperabo, donec transeat iniquitas.

<sup>3</sup> Clamabo ad Deum altissimum, Deum qui benefecit mihi.

<sup>4</sup> Misit de cælo, et liberavit me; dedit in opprobrium conculcantes me. Misit

**U**nto the end. For a people that is removed at a distance from the sanctuary. For David, for an inscription of a title (or pillar) when the Philistines held him in Geth.

<sup>2</sup> Have mercy on me, O God, for man hath trodden me under foot; all the day long he hath afflicted me fighting against me.

<sup>3</sup> My enemies have trodden on me all the day long; for they are many that make war against me.

<sup>4</sup> From the height of the day I shall fear: but I will trust in thee.

<sup>5</sup> In God I will praise my words, in God I have put my trust: I will not fear what flesh can do against me.

<sup>6</sup> All the day long they detested my words: all their thoughts were against me unto evil.

<sup>7</sup> They will dwell and hide themselves: they will watch my heel. As they have waited for my soul,

<sup>8</sup> For nothing shalt thou save them: in thy anger thou shalt break the people in pieces. O God,

<sup>9</sup> I have declared to thee my life: thou hast set my tears in thy sight, as also in thy promise.

<sup>10</sup> Then shall my enemies be turned back. In what day soever I shall call upon thee, behold I know thou art my God.

<sup>11</sup> In God will I praise the word, in the Lord will I praise his speech. In God have I hoped, I will not fear what man can do to me.

<sup>12</sup> In me, O God, are vows to thee, which I will pay, praises to thee:

<sup>13</sup> Because thou hast delivered my soul from death, my feet from falling: that I may please in the sight of God, in the light of the living.

#### PSALM 56

*The prophet prays in his affliction, and praises God for his delivery.*

**U**nto the end. Destroy not. For David, for an inscription of a title, when he fled from Saul into the cave.

<sup>2</sup> Have mercy on me, O God, have mercy on me: for my soul trusteth in thee. And in the shadow of thy wings will I hope, until iniquity pass away.

<sup>3</sup> I will cry to God the most high; to God who hath done good to me.

<sup>4</sup> He hath sent from heaven and delivered me: he hath made them a reproach

that trod upon me. God hath sent his mercy and his truth,

<sup>5</sup> And he hath delivered my soul from the midst of the young lions. I slept troubled. The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.

<sup>6</sup> Be thou exalted, O God, above the heavens, and thy glory above all the earth.

<sup>7</sup> They prepared a snare for my feet; and they bowed down my soul. They dug a pit before my face, and they are fallen into it.

<sup>8</sup> My heart is ready, O God, my heart is ready: I will sing, and rehearse a psalm.

<sup>9</sup> Arise, O my glory, arise psaltery and harp: I will arise early.

<sup>10</sup> I will give praise to thee, O Lord, among the people: I will sing a psalm to thee among the nations.

<sup>11</sup> For thy mercy is magnified even to the heavens: and thy truth unto the clouds.

<sup>12</sup> Be thou exalted, O God, above the heavens: and thy glory above all the earth.

#### PSALM 57

*David reproveth the wicked, and foretelleth their punishment.*

**U**nto the end. Destroy not. For David, for an inscription of a title.

<sup>2</sup> If in very deed ye speak justice: judge right things, ye sons of men.

<sup>3</sup> For in your heart you work iniquity: your hands forge injustice in the earth.

<sup>4</sup> The wicked are alienated from the womb; they have gone astray from the womb: they have spoken false things.

<sup>5</sup> Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears:

<sup>6</sup> Which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.

<sup>7</sup> God shall break in pieces their teeth in their mouth: the Lord shall break the grinders of the lions.

<sup>8</sup> They shall come to nothing, like water running down; he hath bent his bow till they be weakened.

<sup>9</sup> Like wax that melteth they shall be taken away: fire hath fallen on them,

Deus misericordiam suam et veritatem suam,

<sup>5</sup> et eripuit animam meam de medio catulorum leonum. Dormivi conturbatus. Filii hominum dentes eorum arma et sagittæ, et lingua eorum gladius acutus.

<sup>6</sup> Exaltare super cælos, Deus, et in omnem terram gloria tua.

<sup>7</sup> Laqueum paraverunt pedibus meis, et incurvaverunt animam meam. Foderunt ante faciem meam foveam, et inciderunt in eam.

<sup>8</sup> Paratum cor meum, Deus, paratum cor meum; cantabo, et psalmum dicam.

<sup>9</sup> Exsurge, gloria mea; exsurge, psalterium et cithara: exurgam diluculo.

<sup>10</sup> Confitebor tibi in populis, Domine, et psalmum dicam tibi in gentibus:

<sup>11</sup> quoniam magnificata est usque ad cælos misericordia tua, et usque ad nubes veritas tua.

<sup>12</sup> Exaltare super cælos, Deus, et super omnem terram gloria tua.

#### PSALMUS LVII

*David culpatur sceleratos, et prophetatur poenam eorum.*

**I**n finem, ne disperdas. David in tituli inscriptionem.

<sup>2</sup> Si vere utique justitiam loquimini, recta iudicate, filii hominum.

<sup>3</sup> Etenim in corde iniquitates operamini; in terra injustitias manus vestræ concinnant.

<sup>4</sup> Alienati sunt peccatores a vulva; eraverunt ab utero: locuti sunt falsa.

<sup>5</sup> Furor illis secundum similitudinem serpentis, sicut aspidis surdæ et obturantis aures suas,

<sup>6</sup> quæ non exaudiet vocem incantantium, et venefici incantantis sapienter.

<sup>7</sup> Deus conteret dentes eorum in ore ipsorum; molas leonum confringet Dominus.

<sup>8</sup> Ad nihilum devenient tamquam aqua decurrens; intendit arcum suum donec infirmentur.

<sup>9</sup> Sicut cera quæ fluit auferentur; supercecidit ignis, et non viderunt solem.

<sup>10</sup> Priusquam intelligerent spinæ vestræ rhamnum, sicut viventes sic in ira absorbet eos.

<sup>11</sup> Lætabitur justus cum viderit vindictam; manus suas lavabit in sanguine peccatoris.

<sup>12</sup> Et dicit homo: Si utique est fructus justo, utique est Deus judicans eos in terra.

## PSALMUS LVIII

*Oratio pro salvatione e sceleratis, cum confidentia in adiutorio Dei et protectione. Consensit Christum et inimicos ejus, Judaeos.*

**I**n finem, ne disperdas. David in tituli inscriptionem, quando misit Saul et custodivit domum ejus ut eum interficeret.

<sup>2</sup> Eripe me de inimicis meis, Deus meus, et ab insurgentibus in me libera me.

<sup>3</sup> Eripe me de operantibus iniquitatem, et de viris sanguinum salva me.

<sup>4</sup> Quia ecce ceperunt animam meam; irruerunt in me fortes.

<sup>5</sup> Neque iniquitas mea, neque peccatum meum, Domine; sine iniquitate curri, et direxi.

<sup>6</sup> Exsurge in occursum meum, et vide: et tu, Domine Deus virtutum, Deus Israël, intende ad visitandas omnes gentes: non miserearis omnibus qui operantur iniquitatem.

<sup>7</sup> Convertentur ad vesperam, et famem patientur ut canes: et circuibunt civitatem.

<sup>8</sup> Ecce loquentur in ore suo, et gladius in labiis eorum: quoniam quis audivit?

<sup>9</sup> Et tu, Domine, deridebis eos; ad nihilum deduces omnes gentes.

<sup>10</sup> Fortitudinem meam ad te custodiam, quia, Deus, susceptor meus es:

<sup>11</sup> Deus meus, misericordia ejus præveniet me.

<sup>12</sup> Deus ostendet mihi super inimicos meos: ne occidas eos, nequando obliviscantur populi mei. Disperge illos in virtute tua, et depone eos, protector meus, Domine:

<sup>13</sup> delictum oris eorum, sermonem laborum ipsorum; et comprehendan-

and they shall not see the sun.

<sup>10</sup> Before your thorns could know the brier; he swalloweth them up, as alive, in his wrath.

<sup>11</sup> The just shall rejoice when he shall see the revenge: he shall wash his hands in the blood of the sinner.

<sup>12</sup> And man shall say: If indeed there be fruit to the just: there is indeed a God that judgeth them on the earth.

## PSALM 58

*A prayer to be delivered from the wicked, with confidence in God's help and protection. It agrees to Christ and his enemies, the Jews.*

**U**nto the end. Destroy not. For David for an inscription of a title, when Saul sent and watched his house to kill him.

<sup>2</sup> Deliver me from my enemies, O my God; and defend me from them that rise up against me.

<sup>3</sup> Deliver me from them that work iniquity, and save me from bloody men.

<sup>4</sup> For behold they have caught my soul: the mighty have rushed in upon me:

<sup>5</sup> Neither is it my iniquity, nor my sin, O Lord: without iniquity have I run, and directed my steps.

<sup>6</sup> Rise up thou to meet me, and behold: even thou, O Lord, the God of hosts, the God of Israel. Attend to visit all the nations: have no mercy on all them that work iniquity.

<sup>7</sup> They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

<sup>8</sup> Behold they shall speak with their mouth, and a sword is in their lips: for who, say they, hath heard us?

<sup>9</sup> But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

<sup>10</sup> I will keep my strength to thee: for thou art my protector:

<sup>11</sup> My God, his mercy shall prevent me.

<sup>12</sup> God shall let me see over my enemies: slay them not, lest at any time my people forget. Scatter them by thy power; and bring them down, O Lord, my protector:

<sup>13</sup> For the sin of their mouth, and the word of their lips: and let them be taken

in their pride. And for their cursing and lying they shall be talked of,

<sup>14</sup> When they are consumed: when they are consumed by thy wrath, and they shall be no more. And they shall know that God will rule Jacob, and all the ends of the earth.

<sup>15</sup> They shall return at evening and shall suffer hunger like dogs: and shall go round about the city.

<sup>16</sup> They shall be scattered abroad to eat, and shall murmur if they be not filled.

<sup>17</sup> But I will sing thy strength: and will extol thy mercy in the morning. For thou art become my support, and my refuge, in the day of my trouble.

<sup>18</sup> Unto thee, O my helper, will I sing, for thou art God my defence: my God my mercy.

#### PSALM 59

*After many afflictions, the church of Christ shall prevail.*

**U**nto the end. For them that shall be changed. For the inscription of a title, to David himself, for doctrine,

<sup>2</sup> when he set fire to Mesopotamia of Syria and Sobal: and Joab returned and slew of Edom, in the vale of the salt pits, twelve thousand men.

<sup>3</sup> O God, thou hast cast us off, and hast destroyed us; thou hast been angry, and hast had mercy on us.

<sup>4</sup> Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof, for it has been moved.

<sup>5</sup> Thou hast shown thy people hard things; thou hast made us drink the wine of sorrow.

<sup>6</sup> Thou hast given a warning to them that fear thee: that they may flee from before the bow: that thy beloved may be delivered.

<sup>7</sup> Save me with thy right hand, and hear me.

<sup>8</sup> God hath spoken in his holy place: I will rejoice, and I will divide Sichem; and will mete out the vale of tabernacles.

<sup>9</sup> Galaad is mine, and Manasses is mine: and Ephraim is the strength of my head. Juda is my king;

<sup>10</sup> Moab is the pot of my hope. Into Edom will I stretch out my shoe: to me the foreigners are made subject.

<sup>11</sup> Who will bring me into the strong

tur in superbia sua. Et de execratione et mendacio annuntiabuntur,

<sup>14</sup> In consummatione: in ira consummationis, et non erunt. Et scient quia Deus dominabitur Jacob, et finium terræ.

<sup>15</sup> Convertentur ad vesperam, et famem patientur ut canes: et circuibunt civitatem.

<sup>16</sup> Ipsi dispergentur ad manducandum; si vero non fuerint saturati, et murmurabunt.

<sup>17</sup> Ego autem cantabo fortitudinem tuam, et exsultabo mane misericordiam tuam: quia factus es susceptor meus, et refugium meum in die tribulationis meæ.

<sup>18</sup> Adjutor meus, tibi psallam, quia Deus susceptor meus es; Deus meus, misericordia mea.

#### PSALMUS LIX

*Post afflictiones multa, ecclesia Christi superabit.*

**I**n finem, pro his qui immutabuntur, in tituli inscriptionem ipsi David, in doctrinam,

<sup>2</sup> cum succendit Mesopotamiam Syriæ et Sobal, et convertit Joab, et percussit Idumæam in valle Salinarum duodecim millia.

<sup>3</sup> Deus, repulisti nos, et destruxisti nos; iratus es, et misertus es nobis.

<sup>4</sup> Commovisti terram, et conturbasti eam; sana contritiones ejus, quia commota est.

<sup>5</sup> Ostendisti populo tuo dura; potasti nos vino compunctionis.

<sup>6</sup> Dedisti metuentibus te significationem, ut fugiant a facie arcus; ut liberentur dilecti tui.

<sup>7</sup> Salvum fac dextera tua, et exaudi me.

<sup>8</sup> Deus locutus est in sancto suo: lætabor, et partibor Sichimam; et convallem tabernaculorum metibor.

<sup>9</sup> Meus est Galaad, et meus est Manasses; et Ephraim fortitudo capitis mei. Juda rex meus;

<sup>10</sup> Moab olla spei meæ. In Idumæam extendam calceamentum meum: mihi alienigenæ subditi sunt.

<sup>11</sup> Quis deducet me in civitatem mu-

nitam? Quis deducet me usque in Idumæam?

<sup>12</sup> Nonne tu, Deus, qui repulisti nos? Et non egredieris, Deus, in virtutibus nostris?

<sup>13</sup> Da nobis auxilium de tribulatione, quia vana salus hominis.

<sup>14</sup> In Deo faciemus virtutem; et ipse ad nihilum deducet tribulantes nos.

## PSALMUS LX

*Oratio pro adventu regni Christi, qui non finem habebit.*

**I**n finem. In hymnis David.

<sup>2</sup> Exaudi, Deus, deprecationem meam; intende orationi meæ.

<sup>3</sup> A finibus terræ ad te clamavi, dum anxaretur cor meum; in petra exaltasti me. Deduxisti me,

<sup>4</sup> quia factus es spes mea: turris fortitudinis a facie inimici.

<sup>5</sup> Inhabitabo in tabernaculo tuo in sæcula; protegar in velamento alarum tuarum.

<sup>6</sup> Quoniam tu, Deus meus, exaudisti orationem meam; dedisti hæreditatem timentibus nomen tuum.

<sup>7</sup> Dies super dies regis adjicies; annos ejus usque in diem generationis et generationis.

<sup>8</sup> Permanet in æternum in conspectu Dei: misericordiam et veritatem ejus quis requiret?

<sup>9</sup> Sic psalmum dicam nomini tuo in sæculum sæculi, ut reddam vota mea de die in diem.

## PSALMUS LXI

*Confirmat se propheta et omnes in Deo credere, et eum servire.*

**I**n finem, pro Idithun. Psalmus David.

<sup>2</sup> Nonne Deo subjecta erit anima mea? Ab ipso enim salutare meum.

<sup>3</sup> Nam et ipse Deus meus et salutaris meus; susceptor meus, non movebor amplius.

<sup>4</sup> Quousque irruitis in hominem? interficitis universi vos, tamquam parieti inclinato et maceriæ depulsæ.

<sup>5</sup> Verumtamen pretium meum cogitaverunt repellere; cucurri in siti: ore

city? Who will lead me into Edom?

<sup>12</sup> Wilt not thou, O God, who hast cast us off? And wilt not thou, O God, go out with our armies?

<sup>13</sup> Give us help from trouble: for vain is the salvation of man.

<sup>14</sup> Through God we shall do mightily: and he shall bring to nothing them that afflict us.

## PSALM 60

*A prayer for the coming of the kingdom of Christ, which shall have no end.*

**U**nto the end. In hymns, for David.

<sup>2</sup> Hear, O God, my supplication: be attentive to my prayer.

<sup>3</sup> To thee have I cried from the ends of the earth: when my heart was in anguish, thou hast exalted me on a rock. Thou hast conducted me;

<sup>4</sup> For thou hast been my hope; a tower of strength against the face of the enemy.

<sup>5</sup> In thy tabernacle I shall dwell forever: I shall be protected under the covert of thy wings.

<sup>6</sup> For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

<sup>7</sup> Thou wilt add days to the days of the king: his years even to generation and generation.

<sup>8</sup> He abideth forever in the sight of God: his mercy and truth who shall search?

<sup>9</sup> So will I sing a psalm to thy name forever and ever: that I may pay my vows from day today.

## PSALM 61

*The prophet encourageth himself and all others to trust in God, and serve him.*

**U**nto the end. For Idithun, a psalm of David.

<sup>2</sup> Shall not my soul be subject to God? for from him is my salvation.

<sup>3</sup> For he is my God and my savior: he is my protector, I shall be moved no more.

<sup>4</sup> How long do you rush in upon a man? you all kill, as if you were thrusting down a leaning wall, and a tottering fence.

<sup>5</sup> But they have thought to cast away my price; I ran in thirst: they blessed

with their mouth, but cursed with their heart.

<sup>6</sup> But be thou, O my soul, subject to God: for from him is my patience.

<sup>7</sup> For he is my God and my savior: he is my helper, I shall not be moved.

<sup>8</sup> In God is my salvation and my glory: he is the God of my help, and my hope is in God.

<sup>9</sup> Trust in him, all ye congregation of people: pour out your hearts before him. God is our helper forever.

<sup>10</sup> But vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive.

<sup>11</sup> Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them.

<sup>12</sup> God hath spoken once, these two things have I heard, that power belongeth to God,

<sup>13</sup> And mercy to thee, O Lord; for thou wilt render to every man according to his works.

#### PSALM 62

*The prophet aspireth after God.*

**A** psalm of David while he was in the desert of Edom. O God, my God, to thee do I watch at break of day.

<sup>2</sup> For thee my soul hath thirsted; for thee my flesh, O how many ways!

<sup>3</sup> In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.

<sup>4</sup> For thy mercy is better than lives: thee my lips shall praise.

<sup>5</sup> Thus will I bless thee all my life long; and in thy name I will lift up my hands.

<sup>6</sup> Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

<sup>7</sup> If I have remembered thee upon my bed, I will meditate on thee in the morning:

<sup>8</sup> Because thou hast been my helper. And I will rejoice under the covert of thy wings:

<sup>9</sup> My soul hath stuck close to thee: thy right hand hath received me.

<sup>10</sup> But they have sought my soul in vain, they shall go into the lower parts of the earth:

<sup>11</sup> They shall be delivered into the

suo benedicebant, et corde suo maledicebant.

<sup>6</sup> Verumtamen Deo subjecta esto, anima mea, quoniam ab ipso patientia mea:

<sup>7</sup> quia ipse Deus meus et salvator meus, adjutor meus, non emigrabo.

<sup>8</sup> In Deo salutare meum et gloria mea; Deus auxilii mei, et spes mea in Deo est.

<sup>9</sup> Sperate in eo, omnis congregatio populi; effundite coram illo corda vestra: Deus adjutor noster in æternum.

<sup>10</sup> Verumtamen vani filii hominum, mendaces filii hominum in stateris, ut decipiant ipsi de vanitate in idipsum.

<sup>11</sup> Nolite sperare in iniquitate, et rapinas nolite concupiscere; divitiæ si affluent, nolite cor apponere.

<sup>12</sup> Semel locutus est Deus; duo hæc auctori: quia potestas Dei est,

<sup>13</sup> et tibi, Domine, misericordia: quia tu reddes unicuique juxta opera sua.

#### PSALMUS LXII

*Propheta aspirat Deum.*

**P**salms David, cum esset in deserto Idumææ.

<sup>2</sup> Deus, Deus meus, ad te de luce vigilo. Sitivit in te anima mea; quam multipliciter tibi caro mea!

<sup>3</sup> In terra deserta, et in via, et in aquosa, sic in sancto apparui tibi, ut viderem virtutem tuam et gloriam tuam.

<sup>4</sup> Quoniam melior est misericordia tua super vitas, labia mea laudabunt te.

<sup>5</sup> Sic benedicam te in vita mea, et in nomine tuo levabo manus meas.

<sup>6</sup> Sicut adipe et pinguedine repleatur anima mea, et labiis exsultationis laudabit os meum.

<sup>7</sup> Si memor fui tui super stratum meum, in matutinis meditabor in te.

<sup>8</sup> Quia fuisti adjutor meus, et in velamento alarum tuarum exsultabo.

<sup>9</sup> Adhæsit anima mea post te; me suscepit dextera tua.

<sup>10</sup> Ipsi vero in vanum quæsierunt animam meam: introibunt in inferiora terræ;

<sup>11</sup> tradentur in manus gladii: partes



vulpium erunt.

<sup>12</sup> Rex vero lætabitur in Deo; laudabuntur omnes qui jurant in eo: quia obstructum est os loquentium iniqua.

### PSALMUS LXIII

*Oratio in afflictione, cum confidentia in Deo quod ad nihilum persecutorum debet consilia.*

**I**n finem. Psalmus David.

<sup>2</sup> Exaudi, Deus, orationem meam cum deprecor; a timore inimici eripe animam meam.

<sup>3</sup> Protexisti me a conventu malignantium, a multitudine operantium iniquitatem.

<sup>4</sup> Quia exacerunt ut gladium linguas suas; intenderunt arcum rem amaram,

<sup>5</sup> ut sagittent in occultis immaculatum.

<sup>6</sup> Subito sagittabunt eum, et non timebunt; firmaverunt sibi sermonem nequam. Narraverunt ut absconderent laqueos; dixerunt: Quis videbit eos?

<sup>7</sup> Scrutati sunt iniquitates; defecerunt scrutantes scrutinio. Accedet homo ad cor altum,

<sup>8</sup> et exaltabitur Deus. Sagittæ parvulorum factæ sunt plagæ eorum,

<sup>9</sup> et infirmatæ sunt contra eos linguæ eorum. Conturbati sunt omnes qui videbant eos,

<sup>10</sup> et timuit omnis homo. Et annuntiaverunt opera Dei, et facta ejus intellexerunt.

<sup>11</sup> Lætabitur justus in Domino, et sperabit in eo, et laudabuntur omnes recti corde.

### PSALMUS LXIV

*Laudabitur Deus in ecclesia sua, ad quam omnes nationes invitabuntur.*

**I**n finem. Psalmus David, canticum Jeremiæ et Ezechielis populo transmigrationis, cum inciperent exire.

<sup>2</sup> Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerusalem.

<sup>3</sup> Exaudi orationem meam; ad te omnis caro veniet.

<sup>4</sup> Verba iniquorum prævaluerunt su-

hands of the sword, they shall be the portions of foxes.

<sup>12</sup> But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

### PSALM 63

*A prayer in affliction, with confidence in God that he will bring to naught the machinations of persecutors.*

**U**nto the end. A psalm for David.

<sup>2</sup> Hear, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

<sup>3</sup> Thou hast protected me from the assembly of the malignant; from the multitude of the workers of iniquity.

<sup>4</sup> For they have whetted their tongues like a sword; they have bent their bow a bitter thing,

<sup>5</sup> To shoot in secret the undefiled.

<sup>6</sup> They will shoot at him on a sudden, and will not fear: they are resolute in wickedness. They have talked of hiding snares; they have said: Who shall see them?

<sup>7</sup> They have searched after iniquities: they have failed in their search. Man shall come to a deep heart:

<sup>8</sup> And God shall be exalted. The arrows of children are their wounds:

<sup>9</sup> And their tongues against them are made weak. All that saw them were troubled;

<sup>10</sup> And every man was afraid. And they declared the works of God, and understood his doings.

<sup>11</sup> The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised.

### PSALM 64

*God is to be praised in his church, to which all nations shall be called.*

**T**o the end. A psalm of David. The cantic of Jeremias and Ezechiel to the people of the captivity, when they began to go out.

<sup>2</sup> A hymn, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem.

<sup>3</sup> O hear my prayer: all flesh shall come to thee.

<sup>4</sup> The words of the wicked have pre-

vailed over us: and thou wilt pardon our transgressions.

<sup>5</sup> Blessed is he whom thou hast chosen and taken to thee: he shall dwell in thy courts. We shall be filled with the good things of thy house; holy is thy temple,

<sup>6</sup> Wonderful in justice. Hear us, O God our savior, who art the hope of all the ends of the earth, and in the sea afar off.

<sup>7</sup> Thou who preparest the mountains by thy strength, being girded with power:

<sup>8</sup> Who troublest the depth of the sea, the noise of its waves. The Gentiles shall be troubled,

<sup>9</sup> And they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.

<sup>10</sup> Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it. The river of God is filled with water, thou hast prepared their food: for so is its preparation.

<sup>11</sup> Fill up plentifully the streams thereof, multiply its fruits; it shall spring up and rejoice in its showers.

<sup>12</sup> Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty.

<sup>13</sup> The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy,

<sup>14</sup> The rams of the flock are clothed, and the vales shall abound with corn: they shall shout, yea they shall sing a hymn.

### PSALM 65

*An invitation to praise God.*

**U**nto the end. A canticle of a psalm of the resurrection. Shout with joy to God, all the earth,

<sup>2</sup> Sing ye a psalm to his name; give glory to his praise.

<sup>3</sup> Say unto God, How terrible are thy works, O Lord! In the multitude of thy strength thy enemies shall lie to thee.

<sup>4</sup> Let all the earth adore thee, and sing to thee: let it sing a psalm to thy name.

<sup>5</sup> Come and see the works of God; who is terrible in his counsels over the sons of men.

<sup>6</sup> Who turneth the sea into dry land, in the river they shall pass on foot: there shall we rejoice in him.

<sup>7</sup> Who by his power ruleth forever: his eyes behold the nations; let not them

per nos, et impietatibus nostris tu propitiaberis.

<sup>5</sup> Beatus quem elegisti et assumpsisti: inhabitabit in atriis tuis. Replebimur in bonis domus tuæ; sanctum est templum tuum,

<sup>6</sup> mirabile in æquitate. Exaudi nos, Deus, salutaris noster, spes omnium finium terræ, et in mari longe.

<sup>7</sup> Præparans montes in virtute tua, accinctus potentia;

<sup>8</sup> qui conturbas profundum maris, sonum fluctuum ejus. Turbabuntur gentes,

<sup>9</sup> et timebunt qui habitant terminos a signis tuis; exitus matutini et vespere delectabis.

<sup>10</sup> Visitasti terram, et inebriasti eam; multiplicasti locupletare eam. Flumen Dei repletum est aquis; parasti cibum illorum: quoniam ita est præparatio ejus.

<sup>11</sup> Rivos ejus inebria; multiplica gemina ejus: in stillicidiis ejus lætabitur germinans.

<sup>12</sup> Benedices coronæ anni benignitatis tuæ, et campi tui replebuntur ubertate.

<sup>13</sup> Pinguescent speciosa deserti, et exultatione colles accingentur.

<sup>14</sup> Induti sunt arietes ovium, et valles abundabunt frumento; clamabunt, etenim hymnum dicent.

### PSALMUS LXV

*Invitatio Deum laudare.*

**I**n finem. Canticum psalmi resurrectionis. Jubilate Deo, omnis terra;

<sup>2</sup> psalmum dicite nomini ejus; date gloriam laudi ejus.

<sup>3</sup> Dicite Deo: Quam terribilia sunt opera tua, Domine! In multitudine virtutis tuæ mentientur tibi inimici tui.

<sup>4</sup> Omnis terra adoret te, et psallat tibi; psalmum dicat nomini tuo.

<sup>5</sup> Venite, et videte opera Dei: terribilis in consiliis super filios hominum.

<sup>6</sup> Qui convertit mare in aridam; in flumine pertransibunt pede: ibi lætabimur in ipso.

<sup>7</sup> Qui dominatur in virtute sua in æternum; oculi ejus super gentes respiciunt:

qui exasperant non exaltentur in semetipsis.

<sup>8</sup> Benedicite, gentes, Deum nostrum, et auditam facite vocem laudis ejus:

<sup>9</sup> qui posuit animam meam ad vitam, et non dedit in commotionem pedes meos.

<sup>10</sup> Quoniam probasti nos, Deus; igne nos examinasti, sicut examinatur argentum.

<sup>11</sup> Induxisti nos in laqueum; posuisti tribulationes in dorso nostro;

<sup>12</sup> imposuisti homines super capita nostra. Transivimus per ignem et aquam, et eduxisti nos in refrigerium.

<sup>13</sup> Introibo in domum tuam in holocaustis; reddam tibi vota mea

<sup>14</sup> quæ distinxerunt labia mea: et locutum est os meum in tribulatione mea.

<sup>15</sup> Holocausta medullata offeram tibi, cum incenso arietum; offeram tibi boves cum hircis.

<sup>16</sup> Venite, audite, et narrabo, omnes qui timetis Deum, quanta fecit animæ meæ.

<sup>17</sup> Ad ipsum ore meo clamavi, et exaltaui sub lingua mea.

<sup>18</sup> Iniquitatem si aspexi in corde meo, non exaudiet Dominus.

<sup>19</sup> Propterea exaudivit Deus, et attendit voci deprecationis meæ.

<sup>20</sup> Benedictus Deus, qui non amovit orationem meam, et misericordiam suam a me.

#### PSALMUS LXVI

*Oratio pro propagatione ecclesiae.*

**I**n finem, in hymnis. Psalmus cantici David.

<sup>2</sup> Deus misereatur nostri, et benedicat nobis; illuminet vultum suum super nos, et misereatur nostri:

<sup>3</sup> ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum.

<sup>4</sup> Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

<sup>5</sup> Lætentur et exsultent gentes, quoniam judicas populos in æquitate, et gentes in terra dirigis.

<sup>6</sup> Confiteantur tibi populi, Deus: confiteantur tibi populi omnes.

<sup>7</sup> Terra dedit fructum suum: benedicat

that provoke him be exalted in themselves.

<sup>8</sup> O bless our God, ye Gentiles: and make the voice of his praise to be heard.

<sup>9</sup> Who hath set my soul to live: and hath not suffered my feet to be moved:

<sup>10</sup> For thou, O God, hast proved us: thou hast tried us by fire, as silver is tried.

<sup>11</sup> Thou hast brought us into a net, thou hast laid afflictions on our back:

<sup>12</sup> Thou hast set men over our heads. We have passed through fire and water, and thou hast brought us out into a refreshment.

<sup>13</sup> I will go into thy house with burnt offerings: I will pay thee my vows,

<sup>14</sup> Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

<sup>15</sup> I will offer up to thee holocausts full of marrow, with burnt offerings of rams: I will offer to thee bullocks with goats.

<sup>16</sup> Come and hear, all ye that fear God, and I will tell you what great things he hath done for my soul.

<sup>17</sup> I cried to him with my mouth: and I extolled him with my tongue.

<sup>18</sup> If I have looked at iniquity in my heart, the Lord will not hear me.

<sup>19</sup> Therefore hath God heard me, and hath attended to the voice of my supplication.

<sup>20</sup> Blessed be God, who hath not turned away my prayer, nor his mercy from me.

#### PSALM 66

*A prayer for the propagation of the Church.*

**U**nto the end. In hymns, a psalm of a canticle for David.

<sup>2</sup> May God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

<sup>3</sup> That we may know thy way upon earth: thy salvation in all nations.

<sup>4</sup> Let people confess to thee, O God: let all people give praise to thee.

<sup>5</sup> Let the nations be glad and rejoice: for thou judgest the people with justice, and directest the nations upon earth.

<sup>6</sup> Let the people, O God, confess to thee: let all the people give praise to thee:

<sup>7</sup> The earth hath yielded her fruit. May

God, our God bless us,

<sup>8</sup> May God bless us: and all the ends of the earth fear him.

PSALM 67

*The glorious establishment of the church of the New Testament, prefigured by the benefits bestowed on the people of Israel.*

**U**nto the end. A psalm of a canticle for David himself.

<sup>2</sup> Let God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

<sup>3</sup> As smoke vanisheth, so let them vanish away: as wax melteth before the fire, so let the wicked perish at the presence of God.

<sup>4</sup> And let the just feast, and rejoice before God: and be delighted with gladness.

<sup>5</sup> Sing ye to God, sing a psalm to his name, make a way for him who ascendeth upon the west: the Lord is his name. Rejoice ye before him: but the wicked shall be troubled at his presence,

<sup>6</sup> Who is the father of orphans, and the judge of widows. God in his holy place:

<sup>7</sup> God who maketh men of one manner to dwell in a house: Who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchers.

<sup>8</sup> O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

<sup>9</sup> The earth was moved, and the heavens dropped at the presence of the God of Sina, at the presence of the God of Israel.

<sup>10</sup> Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.

<sup>11</sup> In it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor.

<sup>12</sup> The Lord shall give the word to them that preach good tidings with great power.

<sup>13</sup> The king of powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils.

<sup>14</sup> If you sleep among the midst of lots, you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.

<sup>15</sup> When he that is in heaven appointeth kings over her, they shall be

nos Deus, Deus noster!

<sup>8</sup> Benedicat nos Deus, et metuant eum omnes fines terræ.

PSALMUS LXVII

*Conditus glorijs ecclesie Novi Testamenti, præfigurabatur a beneficijs, quae dabantur in populum Israel.*

**I**n finem. Psalmus cantici ipsi David.

<sup>2</sup> Exsurgat Deus, et dissipentur inimici ejus; et fugiant qui oderunt eum a facie ejus.

<sup>3</sup> Sicut deficit fumus, deficient; sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.

<sup>4</sup> Et justi epulentur, et exsultent in conspectu Dei, et delectentur in lætitijs.

<sup>5</sup> Cantate Deo; psalmum dicite nomini ejus: iter facite ei qui ascendit super occasum. Dominus nomen illi; exsultate in conspectu ejus. Turbabuntur a facie ejus,

<sup>6</sup> patris orphanorum, et judicis viduarum; Deus in loco sancto suo.

<sup>7</sup> Deus qui inhabitare facit unius moris in domo; qui educit vinctos in fortitudine, similiter eos qui exasperant, qui habitant in sepulchris.

<sup>8</sup> Deus, cum egredereris in conspectu populi tui, cum pertransires in deserto,

<sup>9</sup> terra mota est, etenim cæli distillaverunt, a facie Dei Sinai, a facie Dei Israël.

<sup>10</sup> Pluviam voluntariam segregabis, Deus, hæreditati tuæ; et infirmata est, tu vero perfecisti eam.

<sup>11</sup> Animalia tua habitabunt in ea; parasti in dulcedine tua pauperi, Deus.

<sup>12</sup> Dominus dabit verbum evangelizantibus, virtute multa.

<sup>13</sup> Rex virtutum dilecti, dilecti; et speciei domus dividere spolia.

<sup>14</sup> Si dormiatis inter medios cleros, pennæ columbæ deargentatæ, et posteriora dorsi ejus in pallore auri.

<sup>15</sup> Dum discernit cælestis reges super eam, nive dealbabuntur in Selmon.

<sup>16</sup> Mons Dei, mons pinguis. Mons coagulatus, mons pinguis.

<sup>17</sup> Ut quid suspicamini, montes coagulatos? mons in quo beneplacitum est Deo habitare in eo; etenim Dominus habitabit in finem.

<sup>18</sup> Currus Dei decem millibus multiplex, millia lætantium; Dominus in eis in Sina, in sancto.

<sup>19</sup> Ascendisti in altum, cepisti captivitatem, accepisti dona in hominibus; etenim non credentes inhabitare Dominum Deum.

<sup>20</sup> Benedictus Dominus die quotidie: prosperum iter faciet nobis Deus salutarium nostrorum.

<sup>21</sup> Deus noster, Deus salvos faciendi; et Domini, Domini exitus mortis.

<sup>22</sup> Verumtamen Deus confringet capita inimicorum suorum, verticem capilli perambulantium in delictis suis.

<sup>23</sup> Dixit Dominus: Ex Basan convertam, convertam in profundum maris:

<sup>24</sup> ut intingatur pes tuus in sanguine; lingua canum tuorum ex inimicis, ab ipso.

<sup>25</sup> Viderunt ingressus tuos, Deus, ingressus Dei mei, regis mei, qui est in sancto.

<sup>26</sup> Prævenerunt principes conjuncti psallentibus, in medio juvenularum tympanistriarum.

<sup>27</sup> In ecclesiis benedicite Deo Domino de fontibus Israël.

<sup>28</sup> Ibi Benjamin adolescentulus, in mentis excessu; principes Juda, duces eorum; principes Zabulon, principes Nephthali.

<sup>29</sup> Manda, Deus, virtuti tuæ; confirma hoc, Deus, quod operatus es in nobis.

<sup>30</sup> A templo tuo in Jerusalem, tibi offerent reges munera.

<sup>31</sup> Increpa feras arundinis; congregatio taurorum in vaccis populorum: ut excludant eos qui probati sunt argento. Dissipa gentes quæ bella volunt.

<sup>32</sup> Venient legati ex Ægypto; Æthiopia præveniet manus ejus Deo.

whited with snow in Selmon.

<sup>16</sup> The mountain of God is a fat mountain. A curdled mountain, a fat mountain.

<sup>17</sup> Why suspect, ye curdled mountains? A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

<sup>18</sup> The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sina, in the holy place.

<sup>19</sup> Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men. Yea for those also that do not believe, the dwelling of the Lord God.

<sup>20</sup> Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

<sup>21</sup> Our God is the God of salvation: and of the Lord, of the Lord are the issues from death.

<sup>22</sup> But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

<sup>23</sup> The Lord said: I will turn them from Basan, I will turn them into the depth of the sea:

<sup>24</sup> That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

<sup>25</sup> They have seen thy goings, O God, the goings of my God: of my king who is in his sanctuary.

<sup>26</sup> Princes went before joined with singers, in the midst of young damsels playing on timbrels.

<sup>27</sup> In the churches bless ye God the Lord, from the fountains of Israel.

<sup>28</sup> There is Benjamin a youth, in ecstasy of mind. The princes of Juda are their leaders: the princes of Zabulon, the princes of Nephthali.

<sup>29</sup> Command thy strength, O God confirm, O God, what thou hast wrought in us.

<sup>30</sup> From thy temple in Jerusalem, kings shall offer presents to thee.

<sup>31</sup> Rebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; who seek to exclude them who are tried with silver. Scatter thou the nations that delight in wars:

<sup>32</sup> Ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.

<sup>33</sup> Sing to God, ye kingdoms of the earth: sing ye to the Lord: Sing ye to God,

<sup>34</sup> Who mounteth above the heaven of heavens, to the east. Behold he will give to his voice the voice of power:

<sup>35</sup> Give ye glory to God for Israel, his magnificence, and his power is in the clouds.

<sup>36</sup> God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

#### PSALM 68

*Christ, in his passion, declareth the greatness of his sufferings, and the malice of his persecutors, the Jews; and he foretelleth their reprobation.*

**U**nto the end. For them that shall be changed. For David.

<sup>2</sup> Save me, O God: for the waters are come in even unto my soul.

<sup>3</sup> I stick fast in the mire of the deep and there is no sure standing. I am come into the depth of the sea, and a tempest hath overwhelmed me.

<sup>4</sup> I have labored with crying; my jaws are become hoarse, my eyes have failed, whilst I hope in my God.

<sup>5</sup> They are multiplied above the hairs of my head, who hate me without cause. My enemies are grown strong who have wrongfully persecuted me: then did I pay that which I took not away.

<sup>6</sup> O God, thou knowest my foolishness; and my offences are not hidden from thee:

<sup>7</sup> Let not them be ashamed for me, who look for thee, O Lord, the Lord of hosts. Let them not be confounded on my account, who seek thee, O God of Israel.

<sup>8</sup> Because for thy sake I have borne reproach; shame hath covered my face.

<sup>9</sup> I am become a stranger to my brethren, and an alien to the sons of my mother.

<sup>10</sup> For the zeal of thy house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

<sup>11</sup> And I covered my soul in fasting: and it was made a reproach to me.

<sup>12</sup> And I made haircloth my garment: and I became a byword to them.

<sup>13</sup> They that sat in the gate spoke against me: and they that drank wine made me their song.

<sup>14</sup> But as for me, my prayer is to thee, O

<sup>33</sup> Regna terræ, cantate Deo; psallite Domino; psallite Deo.

<sup>34</sup> Qui ascendit super cælum cæli, ad orientem: ecce dabit voci suæ vocem virtutis.

<sup>35</sup> Date gloriam Deo super Israël; magnificentia ejus et virtus ejus in nubibus.

<sup>36</sup> Mirabilis Deus in sanctis suis; Deus Israël ipse dabit virtutem et fortitudinem plebi suæ. Benedictus Deus!

#### PSALMUS LXVIII

*Christus, in passione sua, edat magnitudinem dolorum suorum, et malum persecutorum, Judæi; et prophetat reprobationem eorum.*

**I**n finem, pro iis qui commutabuntur. David.

<sup>2</sup> Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam.

<sup>3</sup> Infixus sum in limo profundi et non est substantia. Veni in altitudinem maris, et tempestas demersit me.

<sup>4</sup> Laboravi clamans, raucæ factæ sunt fauces meæ; defecerunt oculi mei, dum spero in Deum meum.

<sup>5</sup> Multiplicati sunt super capillos capitis mei qui oderunt me gratis. Confortati sunt qui persecuti sunt me inimici mei injuste; quæ non rapui, tunc exsolvebam.

<sup>6</sup> Deus, tu scis insipientiam meam; et delicta mea a te non sunt abscondita.

<sup>7</sup> Non erubescant in me qui expectant te, Domine, Domine virtutum. Non confundantur super me qui quærunt te, Deus Israël.

<sup>8</sup> Quoniam propter te sustinui opprobrium; operuit confusio faciem meam.

<sup>9</sup> Extraneus factus sum fratribus meis, et peregrinus filiis matris meæ.

<sup>10</sup> Quoniam zelus domus tuæ comedit me, et opprobria exprobrantium tibi ceciderunt super me.

<sup>11</sup> Et operui in jejuniis animam meam, et factum est in opprobrium mihi.

<sup>12</sup> Et posui vestimentum meum cilicium; et factus sum illis in parabolam.

<sup>13</sup> Adversum me loquebantur qui sedebant in porta, et in me psallebant qui bibebant vinum.

<sup>14</sup> Ego vero orationem meam ad te, Do-

mine; tempus beneplaciti, Deus. In multitudine misericordiæ tuæ, exaudi me in veritate salutis tuæ.

<sup>15</sup> Eripe me de luto, ut non infigar; libera me ab iis qui oderunt me, et de profundis aquarum.

<sup>16</sup> Non me demergat tempestas aquæ, neque absorbeat me profundum, neque urgeat super me puteus os suum.

<sup>17</sup> Exaudi me, Domine, quoniam benigna est misericordia tua; secundum multitudinem miserationum tuarum respice in me.

<sup>18</sup> Et ne avertas faciem tuam a puero tuo; quoniam tribulor, velociter exaudi me.

<sup>19</sup> Intende animæ meæ, et libera eam; propter inimicos meos, eripe me.

<sup>20</sup> Tu scis improperium meum, et confusionem meam, et reverentiam meam;

<sup>21</sup> in conspectu tuo sunt omnes qui tribulant me. Improperium expectavit cor meum et miseriam: et sustinui qui simul contristaretur, et non fuit; et qui consolaretur, et non inveni.

<sup>22</sup> Et dederunt in escam meam fel, et in siti mea potaverunt me aceto.

<sup>23</sup> Fiat mensa eorum coram ipsis in laqueum, et in retributiones, et in scandalum.

<sup>24</sup> Obscurentur oculi eorum, ne videant, et dorsum eorum semper incurva.

<sup>25</sup> Effunde super eos iram tuam, et furor iræ tuæ comprehendat eos.

<sup>26</sup> Fiat habitatio eorum deserta, et in tabernaculis eorum non sit qui inhabitet.

<sup>27</sup> Quoniam quem tu percussisti persecuti sunt, et super dolorem vulnerum meorum addiderunt.

<sup>28</sup> Appone iniquitatem super iniquitatem eorum, et non intrent in justitiam tuam.

<sup>29</sup> Deleantur de libro viventium, et cum iustis non scribantur.

<sup>30</sup> Ego sum pauper et dolens; salus tua, Deus, suscepit me.

<sup>31</sup> Laudabo nomen Dei cum cantico, et magnificabo eum in laude:

<sup>32</sup> et placebit Deo super vitulum novellum, cornua producentem et unguilas.

Lord; for the time of thy good pleasure, O God. In the multitude of thy mercy hear me, in the truth of thy salvation.

<sup>15</sup> Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

<sup>16</sup> Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

<sup>17</sup> Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

<sup>18</sup> And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

<sup>19</sup> Attend to my soul, and deliver it: save me because of my enemies.

<sup>20</sup> Thou knowest my reproach, and my confusion, and my shame.

<sup>21</sup> In thy sight are all they that afflict me; my heart hath expected reproach and misery. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

<sup>22</sup> And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

<sup>23</sup> Let their table become as a snare before them, and a recompense, and a stumbling block.

<sup>24</sup> Let their eyes be darkened that they see not; and their back bend thou down always.

<sup>25</sup> Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

<sup>26</sup> Let their habitation be made desolate: and let there be none to dwell in their tabernacles.

<sup>27</sup> Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.

<sup>28</sup> Add thou iniquity upon their iniquity: and let them not come into thy justice.

<sup>29</sup> Let them be blotted out of the book of the living; and with the just let them not be written.

<sup>30</sup> But I am poor and sorrowful: thy salvation, O God, hath set me up.

<sup>31</sup> I will praise the name of God with a canticle: and I will magnify him with praise.

<sup>32</sup> And it shall please God better than a young calf, that bringeth forth horns

and hoofs.

<sup>33</sup> Let the poor see and rejoice: seek ye God, and your soul shall live.

<sup>34</sup> For the Lord hath heard the poor: and hath not despised his prisoners.

<sup>35</sup> Let the heavens and the earth praise him; the sea, and everything that creepeth therein.

<sup>36</sup> For God will save Sion, and the cities of Juda shall be built up. And they shall dwell there, and acquire it by inheritance.

<sup>37</sup> And the seed of his servants shall possess it; and they that love his name shall dwell therein.

#### PSALM 69

*A prayer in persecution.*

**U**nto the end. A psalm for David, to bring to remembrance that the Lord saved him.

<sup>2</sup> O God, come to my assistance; O Lord, make haste to help me.

<sup>3</sup> Let them be confounded and ashamed that seek my soul:

<sup>4</sup> Let them be turned backward, and blush for shame that desire evils to me: Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

<sup>5</sup> Let all that seek thee rejoice and be glad in thee; and let such as love thy salvation say always: The Lord be magnified.

<sup>6</sup> But I am needy and poor; O God, help me. Thou art my helper and my deliverer: O lord, make no delay.

#### PSALM 70

*A prayer for perseverance.*

**A** psalm for David. Of the sons of Jonadab, and the former captives. In thee, O Lord, I have hoped, let me never be put to confusion:

<sup>2</sup> Deliver me in thy justice, and rescue me. Incline thy ear unto me, and save me.

<sup>3</sup> Be thou unto me a God, a protector, and a place of strength: that thou mayst make me safe. For thou art my firmament and my refuge.

<sup>4</sup> Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law and of the unjust.

<sup>5</sup> For thou art my patience, O Lord: my hope, O Lord, from my youth.

<sup>33</sup> Videant pauperes, et lætentur; quærite Deum, et vivet anima vestra:

<sup>34</sup> quoniam exaudivit pauperes Dominus, et vinctos suos non despexit.

<sup>35</sup> Laudent illum cæli et terra; mare, et omnia reptilia in eis.

<sup>36</sup> Quoniam Deus salvam faciet Sion, et ædificabuntur civitates Juda. Et inhabitabunt ibi, et hæreditate acquirunt eam.

<sup>37</sup> Et semen servorum ejus possidebit eam; et qui diligunt nomen ejus habitabunt in ea.

#### PSALMUS LXIX

*Oratio in persecutione.*

**I**n finem. Psalmus David in rememorationem, quod salvum fecerit eum Dominus.

<sup>2</sup> Deus, in adjutorium meum intende; Domine, ad adjuvandum me festina.

<sup>3</sup> Confundantur, et vereantur, qui quærunt animam meam.

<sup>4</sup> Avertantur retrorsum, et erubescant, qui volunt mihi mala; avertantur statim erubescetes qui dicunt mihi: Euge, euge!

<sup>5</sup> Exsultent et lætentur in te omnes qui quærunt te; et dicant semper: Magnificetur Dominus, qui diligunt salutare tuum.

<sup>6</sup> Ego vero egenus et pauper sum; Deus, adjuva me. Adjutor meus et liberator meus es tu; Domine, ne moreris.

#### PSALMUS LXX

*Oratio pro constantia.*

**P**salmus David, filiorum Jonadab, et priorum captivorum. In te, Domine, speravi; non confundar in æternum.

<sup>2</sup> In justitia tua libera me, et eripe me: inclina ad me aurem tuam, et salva me.

<sup>3</sup> Esto mihi in Deum protectorem, et in locum munitum, ut salvum me facias: quoniam firmamentum meum et refugium meum es tu.

<sup>4</sup> Deus meus, eripe me de manu peccatoris, et de manu contra legem agentis, et iniqui:

<sup>5</sup> quoniam tu es patientia mea, Domine; Domine, spes mea a juventute mea.



<sup>6</sup> In te confirmatus sum ex utero; de ventre matris meæ tu es protector meus; in te cantatio mea semper.

<sup>7</sup> Tamquam prodigium factus sum multis; et tu adjutor fortis.

<sup>8</sup> Repleatur os meum laude, ut cantem gloriam tuam, tota die magnitudinem tuam.

<sup>9</sup> Ne projicias me in tempore senectutis; cum defecerit virtus mea, ne derelinquas me.

<sup>10</sup> Quia dixerunt inimici mei mihi, et qui custodiebant animam meam consilium fecerunt in unum,

<sup>11</sup> dicentes: Deus dereliquit eum: persequimini et comprehendite eum, quia non est qui eripiat.

<sup>12</sup> Deus, ne elongeris a me; Deus meus, in auxilium meum respice.

<sup>13</sup> Confundantur et deficiant detrahentes animæ meæ; operiantur confusione et pudore qui quærunt mala mihi.

<sup>14</sup> Ego autem semper sperabo, et adjiciam super omnem laudem tuam.

<sup>15</sup> Os meum annuntiabit justitiam tuam, tota die salutare tuum. Quoniam non cognovi litteraturam,

<sup>16</sup> introibo in potentias Domini; Domine, memorabor justitiæ tuæ solius.

<sup>17</sup> Deus, docuisti me a juventute mea; et usque nunc pronuntiabo mirabilia tua.

<sup>18</sup> Et usque in senectam et senium, Deus, ne derelinquas me, donec annuntiem brachium tuum generationi omni quæ ventura est, potentiam tuam,

<sup>19</sup> et justitiam tuam, Deus, usque in altissima; quæ fecisti magnalia, Deus: quis similis tibi?

<sup>20</sup> Quantas ostendisti mihi tribulationes multas et malas! et conversus vivificasti me, et de abyssiis terræ iterum reduxisti me.

<sup>21</sup> Multiplicasti magnificentiam tuam; et conversus consolatus es me.

<sup>22</sup> Nam et ego confitebor tibi in vasis psalmi veritatem tuam, Deus; psallam tibi in cithara, sanctus Israël.

<sup>23</sup> Exsultabunt labia mea cum cantavero tibi; et anima mea quam redemisti.

<sup>6</sup> By thee have I been confirmed from the womb: from my mother's womb thou art my protector. Of thee I shall continually sing:

<sup>7</sup> I am become unto many as a wonder, but thou art a strong helper.

<sup>8</sup> Let my mouth be filled with praise, that I may sing thy glory; thy greatness all the day long.

<sup>9</sup> Cast me not off in the time of old age: when my strength shall fail, do not thou forsake me.

<sup>10</sup> For my enemies have spoken against me; and they that watched my soul have consulted together,

<sup>11</sup> Saying: God hath forsaken him: pursue and take him, for there is none to deliver him.

<sup>12</sup> O God, be not thou far from me: O my God, make haste to my help.

<sup>13</sup> Let them be confounded and come to nothing that detract my soul; let them be covered with confusion and shame that seek my hurt.

<sup>14</sup> But I will always hope; and will add to all thy praise.

<sup>15</sup> My mouth shall show forth thy justice; thy salvation all the day long. Because I have not known learning,

<sup>16</sup> I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.

<sup>17</sup> Thou hast taught me, O God, from my youth: and till now I will declare thy wonderful works.

<sup>18</sup> And unto old age and grey hairs: O God, forsake me not, until I show forth thy arm to all the generation that is to come: thy power,

<sup>19</sup> And thy justice, O God, even to the highest great things thou hast done: O God, who is like to thee?

<sup>20</sup> How great troubles hast thou shown me, many and grievous: and turning thou hast brought me to life, and hast brought me back again from the depths of the earth:

<sup>21</sup> Thou hast multiplied thy magnificence; and turning to me thou hast comforted me.

<sup>22</sup> For I will also confess to thee thy truth with the instruments of psaltery: O God, I will sing to thee with the harp, thou holy one of Israel.

<sup>23</sup> My lips shall greatly rejoice, when I shall sing to thee; and my soul which thou hast redeemed.

<sup>24</sup> Yea and my tongue shall meditate on thy justice all the day; when they shall be confounded and put to shame that seek evils to me.

## PSALM 71

*A prophecy of the coming of Christ, and of his kingdom: prefigured by Solomon and his happy reign.*

**A** psalm on Solomon. Give to the king thy judgment, O God, and to the king's son thy justice:

<sup>2</sup> To judge thy people with justice, and thy poor with judgment.

<sup>3</sup> Let the mountains receive peace for the people: and the hills justice.

<sup>4</sup> He shall judge the poor of the people, and he shall save the children of the poor: and he shall humble the oppressor.

<sup>5</sup> And he shall continue with the sun and before the moon, throughout all generations.

<sup>6</sup> He shall come down like rain upon the fleece; and as showers falling gently upon the earth.

<sup>7</sup> In his days shall justice spring up, and abundance of peace, till the moon be taken away.

<sup>8</sup> And he shall rule from sea to sea, and from the river unto the ends of the earth.

<sup>9</sup> Before him the Ethiopians shall fall down: and his enemies shall lick the ground.

<sup>10</sup> The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts:

<sup>11</sup> And all kings of the earth shall adore him: all nations shall serve him.

<sup>12</sup> For he shall deliver the poor from the mighty: and the needy that had no helper.

<sup>13</sup> He shall spare the poor and needy: and he shall save the souls of the poor.

<sup>14</sup> He shall redeem their souls from usuries and iniquity: and their names shall be honorable in his sight.

<sup>15</sup> And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day.

<sup>16</sup> And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: and they of the city shall flourish like the grass of the earth.

<sup>24</sup> Sed et lingua mea tota die meditabitur justitiam tuam, cum confusi et reveriti fuerint qui quærent mala mihi.

## PSALMUS LXXI

*Prophetia adventus Christi, et regni ejus: præfigurata a Salomone et felicem regnum ejus.*

**P**salms, in Salomonem.

<sup>2</sup> Deus, judicium tuum regi da, et justitiam tuam filio regis; judicare populum tuum in justitia, et pauperes tuos in judicio.

<sup>3</sup> Suscipiant montes pacem populo, et colles justitiam.

<sup>4</sup> Judicabit pauperes populi, et salvos faciet filios pauperum, et humiliabit calumniatorem.

<sup>5</sup> Et permanebit cum sole, et ante lunam, in generatione et generationem.

<sup>6</sup> Descendet sicut pluvia in vellus, et sicut stillicidia stillantia super terram.

<sup>7</sup> Orietur in diebus ejus justitia, et abundantia pacis, donec auferatur luna.

<sup>8</sup> Et dominabitur a mari usque ad mare, et a flumine usque ad terminos orbis terrarum.

<sup>9</sup> Coram illo procident Æthiopes, et inimici ejus terram lingent.

<sup>10</sup> Reges Tharsis et insulæ munera offerent; reges Arabum et Saba dona adducent:

<sup>11</sup> et adorabunt eum omnes reges terræ; omnes gentes servient ei.

<sup>12</sup> Quia liberabit pauperem a potente, et pauperem cui non erat adjutor.

<sup>13</sup> Parcet pauperi et inopi, et animas pauperum salvas faciet.

<sup>14</sup> Ex usuris et iniquitate redimet animas eorum, et honorabile nomen eorum coram illo.

<sup>15</sup> Et vivet, et dabitur ei de auro Arabiæ; et adorabunt de ipso semper, tota die benedicent ei.

<sup>16</sup> Et erit firmamentum in terra in summis montium; superextolletur super Libanum fructus ejus, et florebunt de civitate sicut fœnum terræ.

<sup>17</sup> Sit nomen ejus benedictum in sæcula; ante solem permanet nomen ejus. Et benedicentur in ipso omnes tribus terræ; omnes gentes magnificabunt eum.

<sup>18</sup> Benedictus Dominus Deus Israël, qui facit mirabilia solus.

<sup>19</sup> Et benedictum nomen majestatis ejus in æternum, et replebitur majestate ejus omnis terra. Fiat, fiat.

<sup>20</sup> Defecerunt laudes David, filii Jesse.

### PSALMUS LXXII

*Temptatio infirmorum, quando sceleratorum faucitatem videntes, superantur a consideratione justitiæ Dei, qui celeriter dabit omnibus secundum opera eorum.*

**P**salmus Asaph. Quam bonus Israël Deus, his qui recto sunt corde!

<sup>2</sup> Mei autem pene moti sunt pedes, pene effusi sunt gressus mei:

<sup>3</sup> quia zelavi super iniquos, pacem peccatorum videns.

<sup>4</sup> Quia non est respectus morti eorum, et firmamentum in plaga eorum.

<sup>5</sup> In labore hominum non sunt, et cum hominibus non flagellabuntur.

<sup>6</sup> Ideo tenuit eos superbia; operti sunt iniquitate et impietate sua.

<sup>7</sup> Prodiit quasi ex adipe iniquitas eorum; transierunt in affectum cordis.

<sup>8</sup> Cogitaverunt et locuti sunt nequitiam; iniquitatem in excelso locuti sunt.

<sup>9</sup> Posuerunt in cælum os suum, et lingua eorum transivit in terra.

<sup>10</sup> Ideo convertetur populus meus hic, et dies pleni inveniuntur in eis.

<sup>11</sup> Et dixerunt: Quomodo scit Deus, et si est scientia in excelso?

<sup>12</sup> Ecce ipsi peccatores, et abundantes in sæculo obtinuerunt divitias.

<sup>13</sup> Et dixi: Ergo sine causa justificavi cor meum, et lavi inter innocentes manus meas,

<sup>14</sup> et fui flagellatus tota die, et castigatio mea in matutinis.

<sup>17</sup> Let his name be blessed for evermore: his name continueth before the sun. And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

<sup>18</sup> Blessed be the Lord, the God of Israel, who alone doth wonderful things.

<sup>19</sup> And blessed be the name of his majesty forever: and the whole earth shall be filled with his majesty. So be it. So be it.

<sup>20</sup> The praises of David, the son of Jesse, are ended.

### PSALM 72

*The temptation of the weak, upon seeing the prosperity of the wicked, is overcome by the consideration of the justice of God, who will quickly render to everyone according to his works.*

**A** psalm for Asaph. How good is God to Israel, to them that are of a right heart!

<sup>2</sup> But my feet were almost moved; my steps had well nigh slipped.

<sup>3</sup> Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

<sup>4</sup> For there is no regard to their death, nor is there strength in their stripes.

<sup>5</sup> They are not in the labor of men: neither shall they be scourged like other men.

<sup>6</sup> Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

<sup>7</sup> Their iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.

<sup>8</sup> They have thought and spoken wickedness: they have spoken iniquity on high.

<sup>9</sup> They have set their mouth against heaven: and their tongue hath passed through the earth.

<sup>10</sup> Therefore will my people return here and full days shall be found in them.

<sup>11</sup> And they said: How doth God know? And is there knowledge in the most High?

<sup>12</sup> Behold these are sinners; and yet, abounding in the world they have obtained riches.

<sup>13</sup> And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

<sup>14</sup> And I have been scourged all the day; and my chastisement hath been in the mornings.

<sup>15</sup> If I said: I will speak thus; behold I should condemn the generation of thy children.

<sup>16</sup> I studied that I might know this thing, it is a labor in my sight:

<sup>17</sup> Until I go into the sanctuary of God, and understand concerning their last ends.

<sup>18</sup> But indeed for deceits thou hast put it to them: when they were lifted up thou hast cast them down.

<sup>19</sup> How are they brought to desolation? They have suddenly ceased to be: they have perished by reason of their iniquity.

<sup>20</sup> As the dream of them that awake, O Lord; so in thy city thou shalt bring their image to nothing.

<sup>21</sup> For my heart hath been inflamed, and my reins have been changed:

<sup>22</sup> And I am brought to nothing, and I knew not.

<sup>23</sup> I am become as a beast before thee: and I am always with thee.

<sup>24</sup> Thou hast held me by my right hand; and by thy will thou hast conducted me, and with thy glory thou hast received me.

<sup>25</sup> For what have I in heaven? And besides thee what do I desire upon earth?

<sup>26</sup> For thee my flesh and my heart hath fainted away: thou art the God of my heart, and the God that is my portion forever.

<sup>27</sup> For behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.

<sup>28</sup> But it is good for me to adhere to my God, to put my hope in the Lord God: That I may declare all thy praises, in the gates of the daughter of Sion.

### PSALM 73

*A prayer of the church under grievous persecutions.*

**U**nderstanding for Asaph. O God, why hast thou cast us off unto the end: why is thy wrath enkindled against the sheep of thy pasture?

<sup>2</sup> Remember thy congregation, which thou hast possessed from the beginning. The scepter of thy inheritance which thou hast redeemed: mount Sion in which thou hast dwelt.

<sup>3</sup> Lift up thy hands against their pride unto the end; see what things the enemy hath done wickedly in the sanctuary.

<sup>15</sup> Si dicebam: Narrabo sic; ecce nationem filiorum tuorum reproboavi.

<sup>16</sup> Existimabam ut cognoscerem hoc; labor est ante me:

<sup>17</sup> donec intrem in sanctuarium Dei, et intelligam in novissimis eorum.

<sup>18</sup> Verumtamen propter dolos posuisti eis; deiecisti eos dum alleverentur.

<sup>19</sup> Quomodo facti sunt in desolationem? subito defecerunt: perierunt propter iniquitatem suam.

<sup>20</sup> Velut somnium surgentium, Domine, in civitate tua imaginem ipsorum ad nihilum rediges.

<sup>21</sup> Quia inflammatum est cor meum, et renes mei commutati sunt;

<sup>22</sup> et ego ad nihilum redactus sum, et nescivi:

<sup>23</sup> ut jumentum factus sum apud te, et ego semper tecum.

<sup>24</sup> Tenuisti manum dexteram meam, et in voluntate tua deduxisti me, et cum gloria suscepisti me.

<sup>25</sup> Quid enim mihi est in cælo? Et a te quid volui super terram?

<sup>26</sup> Defecit caro mea et cor meum; Deus cordis mei, et pars mea, Deus in æternum.

<sup>27</sup> Quia ecce qui elongant se a te peribunt; perdidisti omnes qui fornicantur abs te.

<sup>28</sup> Mihi autem adhærere Deo bonum est, ponere in Domino Deo spem meam: ut annuntiem omnes prædicationes tuas in portis filiæ Sion.

### PSALMUS LXXIII

*Oratio ecclesiae sub persecutionibus gravis.*

**I**n intellectus Asaph. Ut quid, Deus, repulistis in finem, iratus est furor tuus super oves pascuæ tuæ?

<sup>2</sup> Memor esto congregationis tuæ, quam possedisti ab initio. Redemisti virgam hæreditatis tuæ, mons Sion, in quo habitasti in eo.

<sup>3</sup> Leva manus tuas in superbias eorum in finem: quanta malignatus est inimicus in sancto!

4 Et gloriati sunt qui oderunt te in medio solemnitate tuæ; posuerunt signa sua, signa:

5 et non cognoverunt sicut in exitu super summum. Quasi in silva lignorum securibus

6 exciderunt januas ejus in idipsum; in securi et ascia dejecerunt eam.

7 Incenderunt igni sanctuarium tuum; in terra polluerunt tabernaculum nominis tui.

8 Dixerunt in corde suo cognatio eorum simul: Quiescere faciamus omnes dies festos Dei a terra.

9 Signa nostra non vidimus; jam non est propheta; et nos non cognoscet amplius.

10 Usquequo, Deus, improperebit inimicus? irritat adversarius nomen tuum in finem?

11 Ut quid avertis manum tuam, et dexteram tuam de medio sinu tuo in finem?

12 Deus autem rex noster ante sæcula: operatus est salutem in medio terræ.

13 Tu confirmasti in virtute tua mare; contribulasti capita draconum in aquis.

14 Tu confregisti capita draconis; dedisti eum escam populis Æthiopum.

15 Tu dirupisti fontes et torrentes; tu siccasti fluvios Ethan.

16 Tuus est dies, et tua est nox; tu fabricatus es auroram et solem.

17 Tu fecisti omnes terminos terræ; ætatem et ver tu plasmasti ea.

18 Memor esto hujus: inimicus impropereavit Domino, et populus insipientis incitavit nomen tuum.

19 Ne tradas bestiis animas confitentes tibi, et animas pauperum tuorum ne obliviscaris in finem.

20 Respice in testamentum tuum, quia repleti sunt qui obscurati sunt terræ domibus iniquitatum.

21 Ne avertatur humilis factus confusus; pauper et inops laudabunt nomen tuum.

22 Exsurge, Deus, judica causam tuam; memor esto impropriorum tuorum,

4 And they that hate thee have made their boasts, in the midst of thy solemnity. They have set up their ensigns for signs,

5 And they knew not both in the going out and on the highest top. As with axes in a wood of trees,

6 They have cut down at once the gates thereof, with axe and hatchet they have brought it down.

7 They have set fire to thy sanctuary: they have defiled the dwelling place of thy name on the earth.

8 They said in their heart, the whole kindred of them together: Let us abolish all the festival days of God from the land.

9 Our signs we have not seen, there is now no prophet: and he will know us no more.

10 How long, O God, shall the enemy reproach? is the adversary to provoke thy name forever?

11 Why dost thou turn away thy hand: and thy right hand out of the midst of thy bosom forever?

12 But God is our king before ages: he hath wrought salvation in the midst of the earth.

13 Thou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters.

14 Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

15 Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.

16 Thine is the day, and thine is the night: thou hast made the morning light and the sun.

17 Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

18 Remember this, the enemy hath reproached the Lord: and a foolish people hath provoked thy name.

19 Deliver not up to beasts the souls that confess to thee: and forget not to the end the souls of thy poor.

20 Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity.

21 Let not the humble be turned away with confusion: the poor and needy shall praise thy name.

22 Arise, O God, judge thy own cause: remember thy reproaches with which

the foolish man hath reproached thee all the day.

<sup>23</sup> Forget not the voices of thy enemies: the pride of them that hate thee ascendeth continually.

## PSALM 74

*There is a just judgment to come: therefore let the wicked take care.*

**U**nto the end. Corrupt not. A psalm of a canticle for Asaph.

<sup>2</sup> We will praise thee, O God: we will praise, and we will call upon thy name. We will relate thy wondrous works:

<sup>3</sup> When I shall take a time, I will judge justices.

<sup>4</sup> The earth is melted, and all that dwell therein: I have established the pillars thereof.

<sup>5</sup> I said to the wicked: Do not act wickedly: and to the sinners: Lift not up the horn.

<sup>6</sup> Lift not up your horn on high: speak not iniquity against God.

<sup>7</sup> For neither from the east, nor from the west, nor from the desert hills:

<sup>8</sup> For God is the judge. One he putteth down, and another he lifteth up:

<sup>9</sup> for in the hand of the Lord there is a cup of strong wine full of mixture. And he hath poured it out from this to that: but the dregs thereof are not emptied: all the sinners of the earth shall drink.

<sup>10</sup> But I will declare forever: I will sing to the God of Jacob.

<sup>11</sup> And I will break all the horns of sinners: but the horns of the just shall be exalted.

## PSALM 75

*God is known in his church: and exerts his power in protecting it. It alludes to the slaughter of the Assyrians, in the days of King Ezechias.*

**U**nto the end. In praises. A psalm for Asaph. A canticle to the Assyrians.

<sup>2</sup> In Judea God is known: his name is great in Israel.

<sup>3</sup> And his place is in peace: and his abode in Sion:

<sup>4</sup> There hath he broken the powers of bows, the shield, the sword, and the battle.

eorum quæ ab insipiente sunt tota die.

<sup>23</sup> Ne obliviscaris voces inimicorum tuorum: superbia eorum qui te oderunt ascendit semper.

## PSALMUS LXXIV

*Erit iudicium justum: ergo caveant scelerati.*

**I**n finem, ne corrumpas. Psalmus cantici Asaph.

<sup>2</sup> Confitebimur tibi, Deus, confitebimur, et invocabimus nomen tuum; narrabimus mirabilia tua.

<sup>3</sup> Cum accepero tempus, ego justitias iudicabo.

<sup>4</sup> Liquefacta est terra et omnes qui habitant in ea: ego confirmavi columnas ejus.

<sup>5</sup> Dixi iniquis: Nolite inique agere: et delinquentibus: Nolite exaltare cornu:

<sup>6</sup> nolite extollere in altum cornu vestrum; nolite loqui adversus Deum iniquitatem.

<sup>7</sup> Quia neque ab oriente, neque ab occidente, neque a desertis montibus:

<sup>8</sup> quoniam Deus iudex est. Hunc humiliat, et hunc exaltat:

<sup>9</sup> quia calix in manu Domini vini meri, plenus misto. Et inclinavit ex hoc in hoc; verumtamen fæx ejus non est exinanita: bibent omnes peccatores terræ.

<sup>10</sup> Ego autem annuntiabo in sæculum; cantabo Deo Jacob:

<sup>11</sup> et omnia cornua peccatorum confringam, et exaltabuntur cornua justi.

## PSALMUS LXXXV

*Scitur Deus in ecclesia sua: et tendit potestatem suam in defendente eam. Suadet Assyriorum caedem, in diebus Ezechiae regis.*

**I**n finem, in laudibus. Psalmus Asaph, canticum ad Assyrios.

<sup>2</sup> Notus in Judæa Deus; in Israël magnum nomen ejus.

<sup>3</sup> Et factus est in pace locus ejus, et habitatio ejus in Sion.

<sup>4</sup> Ibi confregit potentias arcuum, scutum, gladium, et bellum.

<sup>5</sup> Illuminans tu mirabiliter a montibus æternis;

<sup>6</sup> turbati sunt omnes insipientes corde. Dormierunt somnum suum, et nihil invenerunt omnes viri divitiarum in manibus suis.

<sup>7</sup> Ab increpatione tua, Deus Jacob, dormitaverunt qui ascenderunt equos.

<sup>8</sup> Tu terribilis es; et quis resistet tibi? ex tunc ira tua.

<sup>9</sup> De cælo auditum fecisti iudicium: terra tremuit et quievit,

<sup>10</sup> cum exsurgeret in iudicium Deus, ut salvos faceret omnes mansuetos terræ.

<sup>11</sup> Quoniam cogitatio hominis confitebitur tibi, et reliquæ cogitationis diem festum agent tibi.

<sup>12</sup> Vovete et reddite Domino Deo vestro, omnes qui in circuitu ejus affertis munera: terribili,

<sup>13</sup> et ei qui aufert spiritum principum: terribili apud reges terræ.

#### PSALMUS LXXVI

*Fideles confugiunt Deum in morbo mentis, cum confidentia in misericordia et potestate sua.*

**I**n finem, pro Idithun. Psalmus Asaph.  
<sup>2</sup> Voce mea ad Dominum clamavi; voce mea ad Deum, et intendit mihi.

<sup>3</sup> In die tribulationis meæ Deum exquisivi; manibus meis nocte contra eum, et non sum deceptus. Renuit consolari anima mea;

<sup>4</sup> memor fui Dei, et delectatus sum, et exercitatus sum, et defecit spiritus meus.

<sup>5</sup> Anticipaverunt vigilias oculi mei; turbatus sum, et non sum locutus.

<sup>6</sup> Cogitavi dies antiquos, et annos æternos in mente habui.

<sup>7</sup> Et meditatus sum nocte cum corde meo, et exercitabar, et scopebam spiritum meum.

<sup>8</sup> Numquid in æternum projiciet Deus? aut non apponet ut complacitior sit adhuc?

<sup>9</sup> Aut in finem misericordiam suam abscindet, a generatione in generationem?

<sup>10</sup> Aut obliviscetur misereri Deus? aut continebit in ira sua misericordias suas?

<sup>11</sup> Et dixi: Nunc cœpi; hæc mutatio dextræ Excelsi.

<sup>5</sup> Thou enlightenest wonderfully from the everlasting hills.

<sup>6</sup> All the foolish of heart were troubled. They have slept their sleep; and all the men of riches have found nothing in their hands.

<sup>7</sup> At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

<sup>8</sup> Thou art terrible, and who shall resist thee? from that time thy wrath.

<sup>9</sup> Thou hast caused judgment to be heard from heaven: the earth trembled and was still,

<sup>10</sup> When God arose in judgment, to save all the meek of the earth.

<sup>11</sup> For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

<sup>12</sup> Vow ye, and pay to the Lord your God: all you that are round about him bring presents. To him that is terrible,

<sup>13</sup> Even to him who taketh away the spirit of princes: to the terrible with the kings of the earth.

#### PSALM 76

*The faithful have recourse to God in trouble of mind, with confidence in his mercy and power.*

**U**nto the end. For Idithun. A psalm of Asaph.

<sup>2</sup> I cried to the Lord with my voice; to God with my voice, and he gave ear to me.

<sup>3</sup> In the day of my trouble I sought God, with my hands lifted up to him in the night, and I was not deceived. My soul refused to be comforted:

<sup>4</sup> I remembered God, and was delighted, and was exercised, and my spirit swooned away.

<sup>5</sup> My eyes prevented the watches: I was troubled, and I spoke not.

<sup>6</sup> I thought upon the days of old: and I had in my mind the eternal years.

<sup>7</sup> And I meditated in the night with my own heart: and I was exercised and I swept my spirit.

<sup>8</sup> Will God then cast off forever? or will he never be more favorable again?

<sup>9</sup> Or will he cut off his mercy forever, from generation to generation?

<sup>10</sup> Or will God forget to show mercy? Or will he in his anger shut up his mercies?

<sup>11</sup> And I said, Now have I begun: this is the change of the right hand of the

most High.

<sup>12</sup> I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

<sup>13</sup> And I will meditate on all thy works: and will be employed in thy inventions.

<sup>14</sup> Thy way, O God, is in the holy place: who is the great God like our God?

<sup>15</sup> Thou art the God that dost wonders. Thou hast made thy power known among the nations:

<sup>16</sup> With thy arm thou hast redeemed thy people the children of Jacob and of Joseph.

<sup>17</sup> The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

<sup>18</sup> Great was the noise of the waters: the clouds sent out a sound. For thy arrows pass:

<sup>19</sup> the voice of thy thunder in a wheel. Thy lightnings enlightened the world: the earth shook and trembled.

<sup>20</sup> Thy way is in the sea, and thy paths in many waters: and thy footsteps shall not be known.

<sup>21</sup> Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

#### PSALM 77

*God's great benefits to the people of Israel, not withstanding their ingratitude.*

**U**nderstanding for Asaph. Attend, O my people, to my law: incline your ears to the words of my mouth.

<sup>2</sup> I will open my mouth in parables: I will utter propositions from the beginning.

<sup>3</sup> How great things have we heard and known, and our fathers have told us.

<sup>4</sup> They have not been hidden from their children, in another generation. Declaring the praises of the Lord, and his powers, and his wonders which he hath done.

<sup>5</sup> And he set up a testimony in Jacob: and made a law in Israel. How great things he commanded our fathers, that they should make the same known to their children:

<sup>6</sup> That another generation might know them. The children that should be born and should rise up, and declare them to their children.

<sup>12</sup> Memor fui operum Domini, quia memor ero ab initio mirabilium tuorum:

<sup>13</sup> et meditabor in omnibus operibus tuis, et in adinventionibus tuis exercebor.

<sup>14</sup> Deus, in sancto via tua: quis deus magnus sicut Deus noster?

<sup>15</sup> Tu es Deus qui facis mirabilia. Notam fecisti in populis virtutem tuam.

<sup>16</sup> Redemisti in brachio tuo populum tuum, filios Jacob et Joseph.

<sup>17</sup> Viderunt te aquæ, Deus; viderunt te aquæ, et timuerunt: et turbatæ sunt abyssi.

<sup>18</sup> Multitudo sonitus aquarum; vocem dederunt nubes. Etenim sagittæ tuæ transeunt;

<sup>19</sup> vox tonitruui tui in rota. Illuxerunt coruscationes tuæ orbi terræ; commota est, et contremuit terra.

<sup>20</sup> In mari via tua, et semitæ tuæ in aquis multis, et vestigia tua non cognoscuntur.

<sup>21</sup> Deduxisti sicut oves populum tuum, in manu Moysi et Aaron.

#### PSALMUS LXXVII

*Beneficia magna Dei ad populum Israel, atqui ingratitude ejus.*

**I**ntellectus Asaph. Attendite, popule meus, legem meam; inclinate aurem vestram in verba oris mei.

<sup>2</sup> Aperiam in parabolis os meum; loquar propositiones ab initio.

<sup>3</sup> Quanta audivimus, et cognovimus ea, et patres nostri narraverunt nobis.

<sup>4</sup> Non sunt occultata a filiis eorum in generatione altera. Narrantes laudes Domini et virtutes ejus, et mirabilia ejus quæ fecit.

<sup>5</sup> Et suscitavit testimonium in Jacob, et legem posuit in Israël, quanta mandavit patribus nostris nota facere ea filiis suis:

<sup>6</sup> ut cognoscat generatio altera: filii qui nascentur et exsurgent, et narrabunt filiis suis,



<sup>7</sup> ut ponant in Deo spem suam, et non obliviscantur operum Dei, et mandata ejus exquirant:

<sup>8</sup> ne fiant, sicut patres eorum, generatio prava et exasperans; generatio quæ non direxit cor suum, et non est creditus cum Deo spiritus ejus.

<sup>9</sup> Filii Ephrem, intendentes et mitentes arcum, conversi sunt in die belli.

<sup>10</sup> Non custodierunt testamentum Dei, et in lege ejus noluerunt ambulare.

<sup>11</sup> Et obliti sunt benefactorum ejus, et mirabilium ejus quæ ostendit eis.

<sup>12</sup> Coram patribus eorum fecit mirabilia in terra Ægypti, in campo Taneos.

<sup>13</sup> Interrupit mare, et perduxit eos, et statuit aquas quasi in utre:

<sup>14</sup> et deduxit eos in nube diei, et tota nocte in illuminatione ignis.

<sup>15</sup> Interrupit petram in eremo, et adaquavit eos velut in abyssonibus multa.

<sup>16</sup> Et eduxit aquam de petra, et deduxit tamquam flumina aquas.

<sup>17</sup> Et apposuerunt adhuc peccare ei; in iram excitaverunt Excelsum in iniquo.

<sup>18</sup> Et tentaverunt Deum in cordibus suis, ut peterent escas animabus suis.

<sup>19</sup> Et male locuti sunt de Deo; dixerunt: Numquid poterit Deus parare mensam in deserto?

<sup>20</sup> Quoniam percussit petram, et fluxerunt aquæ, et torrentes inundaverunt. Numquid et panem poterit dare, aut parare mensam populo suo?

<sup>21</sup> Ideo audivit Dominus, et distulit; et ignis accensus est in Jacob, et ira ascendit in Israël:

<sup>22</sup> quia non crediderunt in Deo, nec speraverunt in salutari ejus.

<sup>23</sup> Et mandavit nubibus desuper, et januas cæli aperuit.

<sup>24</sup> Et pluit illis manna ad manducandum, et panem cæli dedit eis.

<sup>25</sup> Panem angelorum manducavit homo; cibaria misit eis in abundantia.

<sup>26</sup> Transtulit austrum de cælo, et induxit in virtute sua africanum.

<sup>7</sup> That they may put their hope in God and may not forget the works of God: and may seek his commandments.

<sup>8</sup> That they may not become like their fathers, a perverse and exasperating generation. A generation that set not their heart aright: and whose spirit was not faithful to God.

<sup>9</sup> The sons of Ephraim who bend and shoot with the bow: they have turned back in the day of battle.

<sup>10</sup> They kept not the covenant of God: and in his law they would not walk.

<sup>11</sup> And they forgot his benefits, and his wonders that he had shown them.

<sup>12</sup> Wonderful things did he do in the sight of their fathers, in the land of Egypt, in the field of Tanis.

<sup>13</sup> He divided the sea and brought them through: and he made the waters to stand as in a vessel.

<sup>14</sup> And he conducted them with a cloud by day: and all the night with a light of fire.

<sup>15</sup> He struck the rock in the wilderness: and gave them to drink, as out of the great deep.

<sup>16</sup> He brought forth water out of the rock: and made streams run down as rivers.

<sup>17</sup> And they added yet more sin against him: they provoked the most High to wrath in the place without water.

<sup>18</sup> And they tempted God in their hearts, by asking meat for their desires.

<sup>19</sup> And they spoke ill of God: they said: Can God furnish a table in the wilderness?

<sup>20</sup> Because he struck the rock, and the waters gushed out, and the streams overflowed. Can he also give bread, or provide a table for his people?

<sup>21</sup> Therefore the Lord heard, and was angry: and a fire was kindled against Jacob, and wrath came up against Israel.

<sup>22</sup> Because they believed not in God: and trusted not in his salvation.

<sup>23</sup> And he had commanded the clouds from above, and had opened the doors of heaven.

<sup>24</sup> And had rained down manna upon them to eat, and had given them the bread of heaven.

<sup>25</sup> Man ate the bread of angels: he sent them provisions in abundance.

<sup>26</sup> He removed the south wind from heaven: and by his power brought in the

southwest wind.

<sup>27</sup> And he rained upon them flesh as dust: and feathered fowls like as the sand of the sea.

<sup>28</sup> And they fell in the midst of their camp, round about their pavilions.

<sup>29</sup> So they did eat, and were filled exceedingly; and he gave them their desire:

<sup>30</sup> they were not defrauded of that which they craved. As yet their meat was in their mouth:

<sup>31</sup> And the wrath of God came upon them. And he slew the fat ones amongst them, and brought down the chosen men of Israel.

<sup>32</sup> In all these things they sinned still: and they believed not for his wondrous works.

<sup>33</sup> And their days were consumed in vanity, and their years in haste.

<sup>34</sup> When he slew them, then they sought him: and they returned, and came to him early in the morning.

<sup>35</sup> And they remembered that God was their helper: and the most high God their redeemer.

<sup>36</sup> And they loved him with their mouth: and with their tongue they lied unto him:

<sup>37</sup> But their heart was not right with him: nor were they counted faithful in his covenant.

<sup>38</sup> But he is merciful, and will forgive their sins: and will not destroy them. And many a time did he turn away his anger: and did not kindle all his wrath.

<sup>39</sup> And he remembered that they are flesh: a wind that goeth and returneth not.

<sup>40</sup> How often did they provoke him in the desert: and move him to wrath in the place without water?

<sup>41</sup> And they turned back and tempted God: and grieved the holy one of Israel.

<sup>42</sup> They remembered not his hand, in the day that he redeemed them from the hand of him that afflicted them:

<sup>43</sup> How he wrought his signs in Egypt, and his wonders in the field of Tanis.

<sup>44</sup> And he turned their rivers into blood, and their showers that they might not drink.

<sup>45</sup> He sent amongst them divers sorts of flies, which devoured them: and <sup>1</sup>frogs which destroyed them.

<sup>46</sup> And he gave up their fruits to the blast, and their labors to the locust.

<sup>47</sup> And he destroyed their vineyards

<sup>27</sup> Et pluit super eos sicut pulverem carnes, et sicut arenam maris volatilia pennata.

<sup>28</sup> Et ceciderunt in medio castrorum eorum, circa tabernacula eorum.

<sup>29</sup> Et manducaverunt, et saturati sunt nimis, et desiderium eorum attulit eis:

<sup>30</sup> non sunt fraudati a desiderio suo. Adhuc escæ eorum erant in ore ipsorum,

<sup>31</sup> et ira Dei ascendit super eos: et occidit pingues eorum, et electos Israël impedivit.

<sup>32</sup> In omnibus his peccaverunt adhuc, et non crediderunt in mirabilibus ejus.

<sup>33</sup> Et defecerunt in vanitate dies eorum, et anni eorum cum festinatione.

<sup>34</sup> Cum occideret eos, quærebant eum et revertebantur, et diluculo veniebant ad eum.

<sup>35</sup> Et rememorati sunt quia Deus adiutor est eorum, et Deus excelsus redemptor eorum est.

<sup>36</sup> Et dilexerunt eum in ore suo, et lingua sua mentiti sunt ei;

<sup>37</sup> cor autem eorum non erat rectum cum eo, nec fideles habiti sunt in testamento ejus.

<sup>38</sup> Ipse autem est misericors, et propitius fiet peccatis eorum, et non disperdet eos. Et abundavit ut averteret iram suam, et non accendit omnem iram suam.

<sup>39</sup> Et recordatus est quia caro sunt, spiritus vadens et non rediens.

<sup>40</sup> Quoties exacerbaverunt eum in deserto; in iram concitaverunt eum in inaquoso?

<sup>41</sup> Et conversi sunt, et tentaverunt Deum, et sanctum Israël exacerbaverunt.

<sup>42</sup> Non sunt recordati manus ejus, die qua redemit eos de manu tribulantis:

<sup>43</sup> sicut posuit in Ægypto signa sua, et prodigia sua in campo Taneos;

<sup>44</sup> et convertit in sanguinem flumina eorum, et imbres eorum, ne biberent.

<sup>45</sup> Misit in eos cœnomyiam, et comedit eos, et ranam, et disperdidit eos;

<sup>46</sup> et dedit ærugini fructus eorum, et labores eorum locustæ;

<sup>47</sup> et occidit in grandine vineas eorum,

et moros eorum in pruina;

<sup>48</sup> et tradidit grandini iumenta eorum, et possessionem eorum igni;

<sup>49</sup> misit in eos iram indignationis suæ, indignationem, et iram, et tribulationem, immissiones per angelos malos.

<sup>50</sup> Viam fecit semitæ iræ suæ: non percipit a morte animabus eorum, et iumenta eorum in morte conclusit:

<sup>51</sup> et percussit omne primogenitum in terra Ægypti; primitias omnis laboris eorum in tabernaculis Cham:

<sup>52</sup> et abstulit sicut oves populum suum, et perduxit eos tamquam gregem in deserto:

<sup>53</sup> et deduxit eos in spe, et non timuerunt, et inimicos eorum operuit mare.

<sup>54</sup> Et induxit eos in montem sanctificationis suæ, montem quem acquisivit dextera ejus; et ejecit a facie eorum gentes, et sorte divisit eis terram in funiculo distributionis;

<sup>55</sup> et habitare fecit in tabernaculis eorum tribus Israël.

<sup>56</sup> Et tentaverunt, et exacerbaverunt Deum excelsum, et testimonia ejus non custodierunt.

<sup>57</sup> Et averterunt se, et non servaverunt pactum: quemadmodum patres eorum, conversi sunt in arcum pravum.

<sup>58</sup> In iram concitaverunt eum in collibus suis, et in sculptilibus suis ad æmulationem eum provocaverunt.

<sup>59</sup> Audivit Deus, et sprevit, et ad nihilum redegit valde Israël.

<sup>60</sup> Et repulit tabernaculum Silo, tabernaculum suum, ubi habitavit in hominibus.

<sup>61</sup> Et tradidit in captivitatem virtutem eorum, et pulchritudinem eorum in manus inimici.

<sup>62</sup> Et conclusit in gladio populum suum, et hæreditatem suam sprevit.

<sup>63</sup> Juvenes eorum comedit ignis, et virgines eorum non sunt lamentatæ.

<sup>64</sup> Sacerdotes eorum in gladio ceciderunt, et viduæ eorum non plorabantur.

<sup>65</sup> Et excitatus est tamquam dormiens Dominus, tamquam potens crapulatus a vino.

<sup>66</sup> Et percussit inimicos suos in posteriora; opprobrium sempiternum dedit illis.

with hail, and their mulberry trees with hoarfrost.

<sup>48</sup> And he gave up their cattle to the hail, and their stock to the fire.

<sup>49</sup> And he sent upon them the wrath of his indignation: indignation and wrath and trouble, which he sent by evil angels.

<sup>50</sup> He made a way for a path to his anger: he spared not their souls from death, and their cattle he shut up in death.

<sup>51</sup> And he killed all the firstborn in the land of Egypt: the firstfruits of all their labor in the tabernacles of Cham.

<sup>52</sup> And he took away his own people as sheep: and guided them in the wilderness like a flock.

<sup>53</sup> And he brought them out in hope and they feared not: and the sea overwhelmed their enemies.

<sup>54</sup> And he brought them into the mountain of his sanctuary: the mountain which his right hand had purchased. And he cast out the Gentiles before them: and by lot divided to them their land by a line of distribution.

<sup>55</sup> And he made the tribes of Israel to dwell in their tabernacles.

<sup>56</sup> Yet they tempted, and provoked the most high God: and they kept not his testimonies.

<sup>57</sup> And they turned away, and kept not the covenant: even like their fathers they were turned aside as a crooked bow.

<sup>58</sup> They provoked him to anger on their hills: and moved him to jealousy with their graven things.

<sup>59</sup> God heard, and despised them, and he reduced Israel exceedingly as it were to nothing.

<sup>60</sup> <sup>1</sup>And he put away the tabernacle of Silo, his tabernacle where he dwelt among men.

<sup>61</sup> And he delivered their strength into captivity: and their beauty into the hands of the enemy.

<sup>62</sup> And he shut up his people under the sword: and he despised his inheritance.

<sup>63</sup> Fire consumed their young men: and their maidens were not lamented.

<sup>64</sup> Their priests fell by the sword: and their widows did not mourn.

<sup>65</sup> And the Lord was awaked as one out of sleep, and like a mighty man that hath been surfeited with wine.

<sup>66</sup> And he smote his enemies on the hinder parts: he put them to an everlasting reproach.

<sup>67</sup> And he rejected the tabernacle of Joseph: and chose not the tribe of Ephraim:  
<sup>68</sup> But he chose the tribe of Juda, mount Sion which he loved.

<sup>69</sup> And he built his sanctuary as of unicorns, in the land which he founded forever.

<sup>70</sup> And he chose his servant David, and took him from the flocks of sheep: he brought him from following the ewes great with young,

<sup>71</sup> To feed Jacob his servant and Israel his inheritance.

<sup>72</sup> And he fed them in the innocence of his heart: and conducted them by the skillfulness of his hands.

### PSALM 78

*The church in time of persecution prayeth for relief. It seems to belong to the time of the Machabees.*

**A**psalm for Asaph. O God, the heathens are come into thy inheritance, they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.

<sup>2</sup> They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth.

<sup>3</sup> They have poured out their blood as water, round about Jerusalem and there was none to bury them.

<sup>4</sup> We are become a reproach to our neighbors: a scorn and derision to them that are round about us.

<sup>5</sup> How long, O Lord, wilt thou be angry forever: shall thy zeal be kindled like a fire?

<sup>6</sup> Pour out thy wrath upon the nations that have not known thee: and upon the kingdoms that have not called upon thy name.

<sup>7</sup> Because they have devoured Jacob; and have laid waste his place.

<sup>8</sup> Remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor.

<sup>9</sup> Help us, O God, our savior: and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake:

<sup>10</sup> Lest they should say among the Gentiles: Where is their God? And let him be made known among the nations before

<sup>67</sup> Et repulit tabernaculum Joseph, et tribum Ephraim non elegit:

<sup>68</sup> sed elegit tribum Juda, montem Sion, quem dilexit.

<sup>69</sup> Et ædificavit sicut unicornium sanctificium suum, in terra quam fundavit in sæcula.

<sup>70</sup> Et elegit David, servum suum, et sustulit eum de gregibus ovium; de post fætantes accepit eum:

<sup>71</sup> pascere Jacob servum suum, et Israël hæreditatem suam.

<sup>72</sup> Et pavit eos in innocentia cordis sui, et in intellectibus manuum suarum deduxit eos.

### PSALMUS LXXVIII

*Ecclesia in tempore persecutionis pro solacio orat. Videtur hoc psalmus adtigere temporem Machabaeorum.*

**P**salmus Asaph. Deus, venerunt gentes in hæreditatem tuam; polluerunt templum sanctum tuum; posuerunt Jerusalem in pomorum custodiam.

<sup>2</sup> Posuerunt morticina servorum tuorum escas volatilibus cæli; carnes sanctorum tuorum bestiis terræ.

<sup>3</sup> Effuderunt sanguinem eorum tamquam aquam in circuitu Jerusalem, et non erat qui sepeliret.

<sup>4</sup> Facti sumus opprobrium vicinis nostris; subsannatio et illusio his qui in circuitu nostro sunt.

<sup>5</sup> Usquequo, Domine, irasceris in finem? accendetur velut ignis zelus tuus?

<sup>6</sup> Effunde iram tuam in gentes quæ te non noverunt, et in regna quæ nomen tuum non invocaverunt:

<sup>7</sup> quia comederunt Jacob, et locum ejus desolaverunt.

<sup>8</sup> Ne memineris iniquitatum nostrarum antiquarum; cito anticipent nos misericordiæ tuæ, quia pauperes facti sumus nimis.

<sup>9</sup> Adjuva nos, Deus salutaris noster, et propter gloriam nominis tui, Domine, libera nos: et propitius esto peccatis nostris, propter nomen tuum.

<sup>10</sup> Ne forte dicant in gentibus: Ubi est Deus eorum? Et innotescat in nationibus coram oculis nostris, ultio sanguinis

servorum tuorum qui effusus est.

<sup>11</sup> Introëat in conspectu tuo gemitus compeditorum; secundum magnitudinem brachii tui posside filios mortificatorum:

<sup>12</sup> et redde vicinis nostris septuplum in sinu eorum; improprium ipsorum quod exprobraverunt tibi, Domine.

<sup>13</sup> Nos autem populus tuus, et oves pascuæ tuæ, confitebimur tibi in sæculum; in generationem et generationem annuntiabimus laudem tuam.

#### PSALMUS LXXIX

*Oratio pro ecclesia in tribulatione, beneficia commemorans vetera Dei.*

**I**n finem, pro iis qui commutabuntur. Testimonium Asaph, psalmus.

<sup>2</sup> Qui regis Israël, intende; qui deducis velut ovem Joseph. Qui sedes super cherubim, manifestare

<sup>3</sup> coram Ephraim, Benjamin, et Manasse. Excita potentiam tuam, et veni, ut salvos facias nos.

<sup>4</sup> Deus, converte nos, et ostende faciem tuam, et salvi erimus.

<sup>5</sup> Domine Deus virtutum, quousque irasceris super orationem servi tui?

<sup>6</sup> Cibabis nos pane lacrimarum, et potum dabis nobis in lacrimis in mensura?

<sup>7</sup> Posuisti nos in contradictionem vicinis nostris, et inimici nostri subsnaverunt nos.

<sup>8</sup> Deus virtutum, converte nos, et ostende faciem tuam, et salvi erimus.

<sup>9</sup> Vineam de Ægypto transtulisti: eiecisti gentes, et plantasti eam.

<sup>10</sup> Dux itineris fuisti in conspectu ejus; plantasti radices ejus, et implevit terram.

<sup>11</sup> Operuit montes umbra ejus, et arbusta ejus cedros Dei.

<sup>12</sup> Extendit palmites suos usque ad mare, et usque ad flumen propagines ejus.

<sup>13</sup> Ut quid destruxisti maceriam ejus, et vindemiant eam omnes qui prætergrediuntur viam?

<sup>14</sup> Exterminavit eam aper de silva, et singularis feras depastus est eam.

our eyes, By the revenging the blood of thy servants, which hath been shed:

<sup>11</sup> Let the sighing of the prisoners come in before thee. According to the greatness of thy arm, take possession of the children of them that have been put to death.

<sup>12</sup> And render to our neighbors sevenfold in their bosom: the reproach wherewith they have reproached thee, O Lord.

<sup>13</sup> But we thy people, and the sheep of thy pasture, will give thanks to thee forever. We will show forth thy praise, unto generation and generation.

#### PSALM 79

*A prayer for the church in tribulation, commemorating God's former favors.*

**Q**ui regis Israel. Unto the end. For them that shall be changed. A testimony for Asaph. A psalm.

<sup>2</sup> Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep. Thou that sittest upon the cherubim, shine forth

<sup>3</sup> Before Ephraim, Benjamin, and Manasses. Stir up thy might, and come to save us.

<sup>4</sup> Convert us, O God: and show us thy face, and we shall be saved.

<sup>5</sup> O Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?

<sup>6</sup> How long wilt thou feed us with the bread of tears: and give us for our drink tears in measure?

<sup>7</sup> Thou hast made us to be a contradiction to our neighbors: and our enemies have scoffed at us.

<sup>8</sup> O God of hosts, convert us: and show thy face, and we shall be saved.

<sup>9</sup> Thou hast brought a vineyard out of Egypt: thou hast cast out the Gentiles and planted it.

<sup>10</sup> Thou wast the guide of its journey in its sight: thou plantedst the roots thereof, and it filled the land.

<sup>11</sup> The shadow of it covered the hills: and the branches thereof the cedars of God.

<sup>12</sup> It stretched forth its branches unto the sea, and its boughs unto the river.

<sup>13</sup> Why hast thou broken down the hedge thereof, so that all they who pass by the way do pluck it?

<sup>14</sup> The boar out of the wood hath laid it waste: and a singular wild beast hath

devoured it.

<sup>15</sup> Turn again, O God of hosts, look down from heaven, and see, and visit this vineyard:

<sup>16</sup> And perfect the same which thy right hand hath planted: and upon the son of man whom thou hast confirmed for thyself.

<sup>17</sup> Things set on fire and dug down shall perish at the rebuke of thy countenance.

<sup>18</sup> Let thy hand be upon the man of thy right hand: and upon the son of man whom thou hast confirmed for thyself.

<sup>19</sup> And we depart not from thee, thou shalt quicken us: and we will call upon thy name.

<sup>20</sup> O Lord God of hosts, convert us and show thy face, and we shall be saved.

#### PSALM 80

*An invitation to a solemn praising of God.*

**U**nto the end. For the winepresses. A psalm for Asaph himself.

<sup>2</sup> Rejoice to God our helper: sing aloud to the God of Jacob.

<sup>3</sup> Take a psalm, and bring hither the timbrel: the pleasant psaltery with the harp.

<sup>4</sup> Blow up the trumpet on the new moon, on the noted day of your solemnity.

<sup>5</sup> For it is a commandment in Israel, and a judgment to the God of Jacob.

<sup>6</sup> He ordained it for a testimony in Joseph, when he came out of the land of Egypt: he heard a tongue which he knew not.

<sup>7</sup> He removed his back from the burdens: his hands had served in baskets.

<sup>8</sup> Thou calledst upon me in affliction, and I delivered thee: I heard thee in the secret place of tempest: I proved thee at the waters of contradiction.

<sup>9</sup> Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken to me,

<sup>10</sup> there shall be no new god in thee: neither shalt thou adore a strange god.

<sup>11</sup> For I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

<sup>12</sup> But my people heard not my voice: and Israel hearkened not to me.

<sup>13</sup> So I let them go according to the desires of their heart: they shall walk in their own inventions.

<sup>15</sup> Deus virtutum, convertere, respice de cælo, et vide, et visita vineam istam:

<sup>16</sup> et perface eam quam plantavit dextera tua, et super filium hominis quem confirmasti tibi.

<sup>17</sup> Incensa igni et suffossa, ab increpatione vultus tui peribunt.

<sup>18</sup> Fiat manus tua super virum dexteræ tuæ, et super filium hominis quem confirmasti tibi.

<sup>19</sup> Et non discedimus a te: vivificabis nos, et nomen tuum invocabimus.

<sup>20</sup> Domine Deus virtutum, converte nos, et ostende faciem tuam, et salvi erimus.

#### PSALMUS LXXX

*Invitatio ad laudantem sollemnem Dei.*

**I**n finem, pro torcularibus. Psalmus Ipsi Asaph.

<sup>2</sup> Exsultate Deo adjutori nostro; jubilate Deo Jacob.

<sup>3</sup> Sumite psalmum, et date tympanum; psalterium jucundum cum cithara.

<sup>4</sup> Buccinate in neomenia tuba, in insigni die solemnitatis vestræ:

<sup>5</sup> quia præceptum in Israël est, et iudicium Deo Jacob.

<sup>6</sup> Testimonium in Joseph posuit illud, cum exiret de terra Ægypti; linguam quam non noverat, audivit.

<sup>7</sup> Divertit ab oneribus dorsum ejus; manus ejus in cophino servierunt.

<sup>8</sup> In tribulatione invocasti me, et liberavi te. Exaudivi te in abscondito tempestatis; probavi te apud aquam contradictionis.

<sup>9</sup> Audi, populus meus, et contestabor te. Israël, si audieris me,

<sup>10</sup> non erit in te deus recens, neque adorabis deum alienum.

<sup>11</sup> Ego enim sum Dominus Deus tuus, qui eduxi te de terra Ægypti. Dilata os tuum, et implebo illud.

<sup>12</sup> Et non audivit populus meus vocem meam, et Israël non intendit mihi.

<sup>13</sup> Et dimisi eos secundum desideria cordis eorum; ibunt in adinventionibus suis.

<sup>14</sup> Si populus meus audisset me, Israëli si in viis meis ambulasset,

<sup>15</sup> pro nihilo forsitan inimicos eorum humiliassem, et super tribulantes eos misissem manum meam.

<sup>16</sup> Inimici Domini mentiti sunt ei, et erit tempus eorum in sæcula.

<sup>17</sup> Et cibavit eos ex adipe frumenti, et de petra melle saturavit eos.

## PSALMUS LXXXI

*Exhortatio iudicibus et hominibus habentibus potestatem.*

**P**salmus Asaph. Deus stetit in synagoga deorum; in medio autem deos dijudicat.

<sup>2</sup> Usquequo iudicatis iniquitatem, et facies peccatorum sumitis?

<sup>3</sup> Iudicate egeno et pupillo; humilem et pauperem justificate.

<sup>4</sup> Eripite pauperem, et egenum de manu peccatoris liberate.

<sup>5</sup> Nescierunt, neque intellexerunt; in tenebris ambulat: movebuntur omnia fundamenta terræ.

<sup>6</sup> Ego dixi: Dii estis, et filii Excelsi omnes.

<sup>7</sup> Vos autem sicut homines moriemini, et sicut unus de principibus cadetis.

<sup>8</sup> Surge, Deus, iudica terram, quoniam tu hæreditabis in omnibus gentibus.

## PSALMUS LXXXII

*Oratio contra inimicos ecclesiae Dei.*

**C**anticum Psalmi Asaph.

<sup>2</sup> Deus, quis similis erit tibi? ne taceas, neque comescaris, Deus:

<sup>3</sup> quoniam ecce inimici tui sonuerunt, et qui oderunt te extulerunt caput.

<sup>4</sup> Super populum tuum malignaverunt consilium, et cogitaverunt adversus sanctos tuos.

<sup>5</sup> Dixerunt: Venite, et disperdamus eos de gente, et non memoretur nomen Israëli ultra.

<sup>6</sup> Quoniam cogitaverunt unanimiter; simul adversum te testamentum dispoſuerunt:

<sup>7</sup> tabernacula Idumæorum et Ismahe-

<sup>14</sup> If my people had heard me: if Israel had walked in my ways:

<sup>15</sup> I should soon have humbled their enemies, and laid my hand on them that troubled them.

<sup>16</sup> The enemies of the Lord have lied to him: and their time shall be forever.

<sup>17</sup> And he fed them with the fat of wheat, and filled them with honey out of the rock.

## PSALM 81

*An exhortation to judges and men in power.*

**A** psalm for Asaph. God hath stood in the congregation of gods: and being in the midst of them he judgeth gods.

<sup>2</sup> How long will you judge unjustly: and accept the persons of the wicked?

<sup>3</sup> Judge for the needy and fatherless: do justice to the humble and the poor.

<sup>4</sup> Rescue the poor; and deliver the needy out of the hand of the sinner.

<sup>5</sup> They have not known nor understood: they walk on in darkness: all the foundations of the earth shall be moved.

<sup>6</sup> I have said: You are gods and all of you the sons of the most High.

<sup>7</sup> But you like men shall die: and shall fall like one of the princes.

<sup>8</sup> Arise, O God, judge thou the earth: for thou shalt inherit among all the nations.

## PSALM 82

*A prayer against the enemies of God's church.*

**A** canticle of a psalm for Asaph.

<sup>2</sup> O God, who shall be like to thee? hold not thy peace, neither be thou still, O God.

<sup>3</sup> For lo, thy enemies have made a noise: and they that hate thee have lifted up the head.

<sup>4</sup> They have taken a malicious counsel against thy people, and have consulted against thy saints.

<sup>5</sup> They have said: Come and let us destroy them, so that they be not a nation: and let the name of Israel be remembered no more.

<sup>6</sup> For they have contrived with one consent: they have made a covenant together against thee,

<sup>7</sup> The tabernacles of the Edomites, and

the Ismahelites: Moab, and the Agarens,  
<sup>8</sup> Gebal, and Ammon, and Amalec: the Philistines, with the inhabitants of Tyre.  
<sup>9</sup> Yea, and the Assyrian also is joined with them: they are come to the aid of the sons of Lot.

<sup>10</sup> Do to them as thou didst to Madian and to Sisara: as to Jabin at the brook of Cisson.

<sup>11</sup> Who perished at Endor: and became as dung for the earth.

<sup>12</sup> Make their princes like Oreb, and Zeb, and Zebee, and Salmana. All their princes,

<sup>13</sup> who have said: Let us possess the sanctuary of God for an inheritance.

<sup>14</sup> O my God, make them like a wheel; and as stubble before the wind.

<sup>15</sup> As fire which burneth the wood: and as a flame burning mountains:

<sup>16</sup> So shalt thou pursue them with thy tempest: and shalt trouble them in thy wrath.

<sup>17</sup> Fill their faces with shame; and they shall seek thy name, O Lord.

<sup>18</sup> Let them be ashamed and troubled forever and ever: and let them be confounded and perish.

<sup>19</sup> And let them know that the Lord is thy name: thou alone art the most High over all the earth.

#### PSALM 83

*The soul aspireth after heaven; rejoicing, in the mean time, in being in the communion of God's church upon the earth.*

**U**nto the end. For the winepresses. A psalm for the sons of Core.

<sup>2</sup> How lovely are thy tabernacles, O Lord of hosts!

<sup>3</sup> My soul longeth and fainteth for the courts of the Lord. my heart and my flesh have rejoiced in the living God.

<sup>4</sup> For the sparrow hath found herself a house, and the turtle a nest for herself where she may lay her young ones: Thy altars, O Lord of hosts, my king and my God.

<sup>5</sup> Blessed are they that dwell in thy house, O Lord: they shall praise thee forever and ever.

<sup>6</sup> Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps,

<sup>7</sup> In the vale of tears, in the place which he hath set.

litæ, Moab et Agareni,

<sup>8</sup> Gebal, et Ammon, et Amalec; alienigenæ cum habitantibus Tyrum.

<sup>9</sup> Etenim Assur venit cum illis: facti sunt in adiutorium filiis Lot.

<sup>10</sup> Fac illis sicut Madian et Sisaræ, sicut Jabin in torrente Cisson.

<sup>11</sup> Disperierunt in Endor; facti sunt ut stercus terræ.

<sup>12</sup> Pone principes eorum sicut Oreb, et Zeb, et Zebee, et Salmana: omnes principes eorum,

<sup>13</sup> qui dixerunt: Hæreditate possideamus sanctuarium Dei.

<sup>14</sup> Deus meus, pone illos ut rotam, et sicut stipulam ante faciem venti.

<sup>15</sup> Sicut ignis qui comburit silvam, et sicut flamma comburens montes,

<sup>16</sup> ita persequeris illos in tempestate tua, et in ira tua turbabis eos.

<sup>17</sup> Imple facies eorum ignominia, et quærent nomen tuum, Domine.

<sup>18</sup> Erubescant, et conturbentur in sæculum sæculi, et confundantur, et pereant.

<sup>19</sup> Et cognoscant quia nomen tibi Dominus: tu solus Altissimus in omni terra.

#### PSALMUS LXXXIII

*Aspirat anima caelum: laudans, interea, in communione Dei ecclesiae in terram esse.*

**I**n finem, pro torcularibus filiis Core. Psalmus.

<sup>2</sup> Quam dilecta tabernacula tua, Domine virtutum!

<sup>3</sup> Concupiscit, et deficit anima mea in atria Domini; cor meum et caro mea exultaverunt in Deum vivum.

<sup>4</sup> Etenim passer invenit sibi domum, et turtur nidum sibi, ubi ponat pullos suos: altaria tua, Domine virtutum, rex meus, et Deus meus.

<sup>5</sup> Beati qui habitant in domo tua, Domine; in sæcula sæculorum laudabunt te.

<sup>6</sup> Beatus vir cujus est auxilium abs te: ascensiones in corde suo disposuit,

<sup>7</sup> in valle lacrimarum, in loco quem posuit.



<sup>8</sup> Etenim benedictionem dabit legislator; ibunt de virtute in virtutem: videbitur Deus deorum in Sion.

<sup>9</sup> Domine Deus virtutum, exaudi orationem meam; auribus percipe, Deus Jacob.

<sup>10</sup> Protector noster, aspice, Deus, et respice in faciem christi tui.

<sup>11</sup> Quia melior est dies una in atriis tuis super millia; elegi abjectus esse in domo Dei mei, magis quam habitare in tabernaculis peccatorum.

<sup>12</sup> Quia misericordiam et veritatem diligit Deus: gratiam et gloriam dabit Dominus.

<sup>13</sup> Non privabit bonis eos qui ambulant in innocentia: Domine virtutum, beatus homo qui sperat in te.

#### PSALMUS LXXXIV

*Adventus Christi, ferre pacem et salutem hominem.*

**I**n finem, filiis Core. Psalmus.

<sup>2</sup> Benedixisti, Domine, terram tuam; avertisti captivitatem Jacob.

<sup>3</sup> Remisisti iniquitatem plebis tuæ; operuisti omnia peccata eorum.

<sup>4</sup> Mitigasti omnem iram tuam; avertisti ab ira indignationis tuæ.

<sup>5</sup> Converte nos, Deus salutaris noster, et averte iram tuam a nobis.

<sup>6</sup> Numquid in æternum irasceris nobis? aut extendes iram tuam a generatione in generationem?

<sup>7</sup> Deus, tu conversus vivificabis nos, et plebs tua lætabitur in te.

<sup>8</sup> Ostende nobis, Domine, misericordiam tuam, et salutare tuum da nobis.

<sup>9</sup> Audiam quid loquatur in me Dominus Deus, quoniam loquetur pacem in plebem suam, et super sanctos suos, et in eos qui convertuntur ad cor.

<sup>10</sup> Verumtamen prope timentes eum salutare ipsius, ut inhabitet gloria in terra nostra.

<sup>11</sup> Misericordia et veritas obviaverunt sibi; justitia et pax osculatæ sunt.

<sup>12</sup> Veritas de terra orta est, et justitia de celo prospexit.

<sup>13</sup> Etenim Dominus dabit benignitatem, et terra nostra dabit fructum suum.

<sup>14</sup> Justitia ante eum ambulabit, et ponet in via gressus suos.

<sup>8</sup> For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

<sup>9</sup> O Lord God of hosts, hear my prayer: give ear, O God of Jacob.

<sup>10</sup> Behold, O God our protector: and look on the face of thy Christ.

<sup>11</sup> For better is one day in thy courts above thousands. I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.

<sup>12</sup> For God loveth mercy and truth: the Lord will give grace and glory.

<sup>13</sup> He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in thee.

#### PSALM 84

*The coming of Christ, to bring peace and salvation to man.*

**U**nto the end, For the sons of Core. A psalm.

<sup>2</sup> Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

<sup>3</sup> Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

<sup>4</sup> Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

<sup>5</sup> Convert us, O God our savior: and turn off thy anger from us.

<sup>6</sup> Wilt thou be angry with us forever: or wilt thou extend thy wrath from generation to generation?

<sup>7</sup> Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.

<sup>8</sup> Show us, O Lord, thy mercy; and grant us thy salvation.

<sup>9</sup> I will hear what the Lord God will speak in me: for he will speak peace unto his people: And unto his saints: and unto them that are converted to the heart.

<sup>10</sup> Surely his salvation is near to them that fear him: that glory may dwell in our land.

<sup>11</sup> Mercy and truth have met each other: justice and peace have kissed.

<sup>12</sup> Truth is sprung out of the earth: and justice hath looked down from heaven.

<sup>13</sup> For the Lord will give goodness: and our earth shall yield her fruit.

<sup>14</sup> Justice shall walk before him: and shall set his steps in the way.

## PSALM 85

*A prayer for God's grace to assist us to the end.*

**A** prayer for David himself. Incline thy ear, O Lord, and hear me: for I am needy and poor.

<sup>2</sup> Preserve my soul, for I am holy: save thy servant, O my God, that trusteth in thee.

<sup>3</sup> Have mercy on me, O Lord, for I have cried to thee all the day.

<sup>4</sup> Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.

<sup>5</sup> For thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon thee.

<sup>6</sup> Give ear, O Lord, to my prayer: and attend to the voice of my petition.

<sup>7</sup> I have called upon thee in the day of my trouble: because thou hast heard me.

<sup>8</sup> There is none among the gods like unto thee, O Lord: and there is none according to thy works.

<sup>9</sup> All the nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy name.

<sup>10</sup> For thou art great and dost wonderful things: thou art God alone.

<sup>11</sup> Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

<sup>12</sup> I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name forever:

<sup>13</sup> For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

<sup>14</sup> O God, the wicked are risen up against me, and the assembly of the mighty have sought my soul: and they have not set thee before their eyes.

<sup>15</sup> And thou, O Lord, art a God of compassion, and merciful, patient, and of much mercy, and true.

<sup>16</sup> O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

<sup>17</sup> Show me a token for good: that they who hate me may see, and be confounded, because thou, O Lord, hast helped me and hast comforted me.

## PSALM 86

*The glory of the church of Christ.*

## PSALMUS LXXXV

*Oratio pro gratia Dei ad nos usque ad finem adjuvandum.*

**O**ratio ipsi David. Inclina, Domine, aurem tuam et exaudi me, quoniam inops et pauper sum ego.

<sup>2</sup> Custodi animam meam, quoniam sanctus sum; salvum fac servum tuum, Deus meus, sperantem in te.

<sup>3</sup> Miserere mei, Domine, quoniam ad te clamavi tota die;

<sup>4</sup> lætifica animam servi tui, quoniam ad te, Domine, animam meam levavi.

<sup>5</sup> Quoniam tu, Domine, suavis et mitis, et multæ misericordiæ omnibus invocantibus te.

<sup>6</sup> Auribus percipe, Domine, orationem meam, et intende voci deprecationis meæ.

<sup>7</sup> In die tribulationis meæ clamavi ad te, quia exaudisti me.

<sup>8</sup> Non est similis tui in diis, Domine, et non est secundum opera tua.

<sup>9</sup> Omnes gentes quascumque fecisti venient, et adorabunt coram te, Domine, et glorificabunt nomen tuum.

<sup>10</sup> Quoniam magnus es tu, et faciens mirabilia; tu es Deus solus.

<sup>11</sup> Deduc me, Domine, in via tua, et ingrediar in veritate tua; lætetur cor meum, ut timeat nomen tuum.

<sup>12</sup> Confitebor tibi, Domine Deus meus, in toto corde meo, et glorificabo nomen tuum in æternum:

<sup>13</sup> quia misericordia tua magna est super me, et eruisti animam meam ex inferno inferiori.

<sup>14</sup> Deus, iniqui insurrexerunt super me, et synagoga potentium quæsierunt animam meam: et non proposuerunt te in conspectu suo.

<sup>15</sup> Et tu, Domine Deus, miserator et misericors; patiens, et multæ misericordiæ, et verax.

<sup>16</sup> Respice in me, et miserere mei; da imperium tuum puero tuo, et salvum fac filium ancillæ tuæ.

<sup>17</sup> Fac mecum signum in bonum, ut videant qui oderunt me, et confundantur: quoniam tu, Domine, adjuvistis me, et consolatus es me.

## PSALMUS LXXXVI

*Gloria ecclesiae Christi.*

**F**iliis Core. Psalmus cantici. Fundamenta ejus in montibus sanctis;

<sup>2</sup> diligit Dominus portas Sion super omnia tabernacula Jacob.

<sup>3</sup> Gloriosa dicta sunt de te, civitas Dei!

<sup>4</sup> Memor ero Rahab et Babylonis, scientium me; ecce alienigenæ, et Tyrus, et populus Æthiopum, hi fuerunt illic.

<sup>5</sup> Numquid Sion dicet: Homo et homo natus est in ea, et ipse fundavit eam Altissimus?

<sup>6</sup> Dominus narrabit in scripturis populorum et principum, horum qui fuerunt in ea.

<sup>7</sup> Sicut lætantium omnium habitatio est in te.

#### PSALMUS LXXXVI

*Oratio uni sub afflictione gravi: consensit Christum et passionem suam, et suadet mortem et sepultum suum.*

**C**anticum Psalmi, filiis Core, in finem, pro Maheleth ad respondendum. Intellectus Eman Ezrahitæ.

<sup>2</sup> Domine, Deus salutis meæ, in die clamavi et nocte coram te.

<sup>3</sup> Intret in conspectu tuo oratio mea, inclina aurem tuam ad precem meam.

<sup>4</sup> Quia repleta est malis anima mea, et vita mea inferno appropinquavit.

<sup>5</sup> Æstimatus sum cum descendentibus in lacum, factus sum sicut homo sine adjutorio,

<sup>6</sup> inter mortuos liber; sicut vulnerati dormientes in sepulchris, quorum non es memor amplius, et ipsi de manu tua repulsi sunt.

<sup>7</sup> Posuerunt me in lacu inferiori, in tenebris, et in umbra mortis.

<sup>8</sup> Super me confirmatus est furor tuus, et omnes fluctus tuos induxisti super me.

<sup>9</sup> Longe fecisti notos meos a me; posuerunt me abominationem sibi. Traditus sum, et non egrediebar;

<sup>10</sup> oculi mei languerunt præ inopia. Clamavi ad te, Domine, tota die; expandi ad te manus meas.

**F**or the sons of Core. A psalm of a canticle. The foundations thereof are in the holy mountains:

<sup>2</sup> The Lord loveth the gates of Sion above all the tabernacles of Jacob.

<sup>3</sup> Glorious things are said of thee, O city of God.

<sup>4</sup> I will be mindful of Rahab and of Babylon knowing me. Behold the foreigners, and Tyre, and the people of the Ethiopians, these were there.

<sup>5</sup> Shall not Sion say: This man and that man is born in her? and the Highest himself hath founded her.

<sup>6</sup> The Lord shall tell in his writings of peoples and of princes, of them that have been in her.

<sup>7</sup> The dwelling in thee is as it were of all rejoicing.

#### PSALM 87

*A prayer of one under grievous affliction: it agrees to Christ and his passion, and alludes to his death and burial.*

**A** canticle of a psalm for the sons of Core. Unto the end. For Maheleth to answer understanding of Eman the Ezrahitæ.

<sup>2</sup> O Lord, the God of my salvation: I have cried in the day, and in the night before thee.

<sup>3</sup> Let my prayer come in before thee: incline thy ear to my petition.

<sup>4</sup> For my soul is filled with evils: and my life hath drawn nigh to hell.

<sup>5</sup> I am counted among them that go down to the pit: I am become as a man without help,

<sup>6</sup> Free among the dead. Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cut off from thy hand.

<sup>7</sup> They have laid me in the lower pit: in the dark places, and in the shadow of death.

<sup>8</sup> Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

<sup>9</sup> Thou hast put away my acquaintance far from me: they have set me an abomination to themselves. I was delivered up, and came not forth:

<sup>10</sup> My eyes languished through poverty. All the day I cried to thee, O Lord: I stretched out my hands to thee.

<sup>11</sup> Wilt thou show wonders to the dead? Or shall physicians raise to life, and give praise to thee?

<sup>12</sup> Shall anyone in the sepulcher declare thy mercy: and thy truth in destruction?

<sup>13</sup> Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?

<sup>14</sup> But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee.

<sup>15</sup> Lord, why castest thou off my prayer: why turnest thou away thy face from me?

<sup>16</sup> I am poor, and in labors from my youth: and being exalted have been humbled and troubled.

<sup>17</sup> Thy wrath hath come upon me: and thy terrors have troubled me.

<sup>18</sup> They have come round about me like water all the day: they have compassed me about together.

<sup>19</sup> Friend and neighbor thou hast put far from me: and my acquaintance, because of misery.

#### PSALM 88

*The perpetuity of the church of Christ, in consequence of the promises of God: which notwithstanding, God permits her to suffer sometimes most grievous afflictions.*

**O**f understanding. For Ethan the Ezrahite.

<sup>2</sup> The mercies of the Lord I will sing forever. I will show forth thy truth with my mouth to generation and generation.

<sup>3</sup> For thou hast said: Mercy shall be built up forever in the heavens: thy truth shall be prepared in them.

<sup>4</sup> I have made a covenant with my elect: I have sworn to David my servant:

<sup>5</sup> Thy seed will I settle forever. And I will build up thy throne unto generation and generation.

<sup>6</sup> The heavens shall confess thy wonders, O Lord: and thy truth in the church of the saints.

<sup>7</sup> For who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?

<sup>8</sup> God, who is glorified in the assembly of the saints: great and terrible above all them that are about him.

<sup>11</sup> Numquid mortuis facies mirabilia? Aut medici suscitabunt, et confitebuntur tibi?

<sup>12</sup> Numquid narrabit aliquis in sepulchro misericordiam tuam, et veritatem tuam in perditione?

<sup>13</sup> Numquid cognoscentur in tenebris mirabilia tua? et justitia tua in terra oblivionis?

<sup>14</sup> Et ego ad te, Domine, clamavi, et mane oratio mea præveniet te.

<sup>15</sup> Ut quid, Domine, repellis orationem meam; avertis faciem tuam a me?

<sup>16</sup> Pauper sum ego, et in laboribus a juventute mea; exaltatus autem, humiliatus sum et conturbatus.

<sup>17</sup> In me transierunt iræ tuæ, et terrores tui conturbaverunt me.

<sup>18</sup> Circumdederunt me sicut aqua tota die; circumdederunt me simul.

<sup>19</sup> Elongasti a me amicum et proximum, et notos meos a miseria.

#### PSALMUS LXXXVIII

*Perpetuitas ecclesie Christi, continuo promissionis Dei: qua atqui, permittit Deus eam pati interdum in afflictionibus gravissimis.*

**I**n intellectus Ethan Ezrahite.

<sup>2</sup> Misericordias Domini in æternum cantabo; in generationem et generationem annuntiabo veritatem tuam in ore meo.

<sup>3</sup> Quoniam dixisti: In æternum misericordia ædificabitur in cælis; præparabitur veritas tua in eis.

<sup>4</sup> Disposui testamentum electis meis; juravi David servo meo:

<sup>5</sup> Usque in æternum præparabo semen tuum, et ædificabo in generationem et generationem sedem tuam.

<sup>6</sup> Confitebuntur cæli mirabilia tua, Domine; etenim veritatem tuam in ecclesia sanctorum.

<sup>7</sup> Quoniam quis in nubibus æquabitur Domino; similis erit Deo in filiis Dei?

<sup>8</sup> Deus, qui glorificatur in consilio sanctorum, magnus et terribilis super omnes qui in circuitu ejus sunt.

<sup>9</sup> Domine Deus virtutum, quis similis tibi? Potens es, Domine, et veritas tua in circuitu tuo.

<sup>10</sup> Tu dominaris potestati maris; motum autem fluctuum ejus tu mitigas.

<sup>11</sup> Tu humiliasti, sicut vulneratum, superbum; in brachio virtutis tuæ dispersisti inimicos tuos.

<sup>12</sup> Tui sunt cæli, et tua est terra: orbem terræ, et plenitudinem ejus tu fundasti;

<sup>13</sup> aquilonem et mare tu creasti. Thabor et Hermon in nomine tuo exsultabunt:

<sup>14</sup> tuum brachium cum potentia. Firmetur manus tua, et exaltetur dextera tua:

<sup>15</sup> justitia et judicium præparatio sedis tuæ: misericordia et veritas præcedent faciem tuam.

<sup>16</sup> Beatus populus qui scit jubilationem. Domine, in lumine vultus tui ambulabunt,

<sup>17</sup> et in nomine tuo exsultabunt tota die, et in justitia tua exaltabuntur.

<sup>18</sup> Quoniam gloria virtutis eorum tu es, et in beneplacito tuo exaltabitur cornu nostrum.

<sup>19</sup> Quia Domini est assumptio nostra, et sancti Israël regis nostri.

<sup>20</sup> Tunc locutus es in visione sanctis tuis, et dixisti: Posui adjutorium in potente, et exaltavi electum de plebe mea.

<sup>21</sup> Inveni David, servum meum; oleo sancto meo unxi eum.

<sup>22</sup> Manus enim mea auxiliabitur ei, et brachium meum confortabit eum.

<sup>23</sup> Nihil proficiet inimicus in eo, et filius iniquitatis non apponet nocere ei.

<sup>24</sup> Et concidam a facie ipsius inimicos ejus, et odientes eum in fugam convertam.

<sup>25</sup> Et veritas mea et misericordia mea cum ipso, et in nomine meo exaltabitur cornu ejus.

<sup>26</sup> Et ponam in mari manum ejus, et in fluminibus dexteram ejus.

<sup>27</sup> Ipse invocabit me: Pater meus es tu, Deus meus, et susceptor salutis meæ.

<sup>28</sup> Et ego primogenitum ponam illum, excelsum præ regibus terræ.

<sup>9</sup> O Lord God of hosts, who is like to thee? Thou art mighty, O Lord, and thy truth is round about thee.

<sup>10</sup> Thou rulest the power of the sea: and appeasest the motion of the waves thereof.

<sup>11</sup> Thou hast humbled the proud one, as one that is slain: with the arm of thy strength thou hast scattered thy enemies.

<sup>12</sup> Thine are the heavens, and thine is the earth: the world and the fullness thereof thou hast founded:

<sup>13</sup> The north and the sea thou hast created. Thabor and Hermon shall rejoice in thy name:

<sup>14</sup> Thy arm is with might. Let thy hand be strengthened, and thy right hand exalted:

<sup>15</sup> Justice and judgment are the preparation of thy throne. Mercy and truth shall go before thy face:

<sup>16</sup> Blessed is the people that knoweth jubilation. They shall walk, O Lord, in the light of thy countenance:

<sup>17</sup> And in thy name they shall rejoice all the day, and in thy justice they shall be exalted.

<sup>18</sup> For thou art the glory of their strength: and in thy good pleasure shall our horn be exalted.

<sup>19</sup> For our protection is of the Lord, and of our king the holy one of Israel.

<sup>20</sup> Then thou spakest in a vision to thy saints, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people.

<sup>21</sup> I have found David my servant: with my holy oil I have anointed him.

<sup>22</sup> For my hand shall help him: and my arm shall strengthen him.

<sup>23</sup> The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

<sup>24</sup> And I will cut down his enemies before his face; and them that hate him I will put to flight.

<sup>25</sup> And my truth and my mercy shall be with him: and in my name shall his horn be exalted.

<sup>26</sup> And I will set his hand in the sea; and his right hand in the rivers.

<sup>27</sup> He shall cry out to me: Thou art my father: my God, and the support of my salvation.

<sup>28</sup> And I will make him my firstborn, high above the kings of the earth.

<sup>29</sup> I will keep my mercy for him forever: and my covenant faithful to him.

<sup>30</sup> And I will make his seed to endure for evermore: and his throne as the days of heaven.

<sup>31</sup> And if his children forsake my law, and walk not in my judgments:

<sup>32</sup> If they profane my justices: and keep not my commandments:

<sup>33</sup> I will visit their iniquities with a rod: and their sins with stripes.

<sup>34</sup> But my mercy I will not take away from him: nor will I suffer my truth to fail.

<sup>35</sup> Neither will I profane my covenant: and the words that proceed from my mouth I will not make void.

<sup>36</sup> Once have I sworn by my holiness: I will not lie unto David:

<sup>37</sup> His seed shall endure forever.

<sup>38</sup> And his throne as the sun before me: and as the moon perfect forever, and a faithful witness in heaven.

<sup>39</sup> But thou hast rejected and despised: thou hast been angry with thy anointed.

<sup>40</sup> Thou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth.

<sup>41</sup> Thou hast broken down all his hedges: thou hast made his strength fear.

<sup>42</sup> All that pass by the way have robbed him: he is become a reproach to his neighbors.

<sup>43</sup> Thou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

<sup>44</sup> Thou hast turned away the help of his sword; and hast not assisted him in battle.

<sup>45</sup> Thou hast made his purification to cease: and thou hast cast his throne down to the ground.

<sup>46</sup> Thou hast shortened the days of his time: thou hast covered him with confusion.

<sup>47</sup> How long, O Lord, turnest thou away unto the end? Shall thy anger burn like fire?

<sup>48</sup> Remember what my substance is: for hast thou made all the children of men in vain?

<sup>49</sup> Who is the man that shall live, and not see death: that shall deliver his soul from the hand of hell?

<sup>50</sup> Lord, where are thy ancient mercies,

<sup>29</sup> In æternum servabo illi misericordiam meam, et testamentum meum fidele ipsi.

<sup>30</sup> Et ponam in sæculum sæculi semen ejus, et thronum ejus sicut dies cæli.

<sup>31</sup> Si autem dereliquerint filii ejus legem meam, et in judiciis meis non ambulaverint;

<sup>32</sup> si justitias meas profanaverint, et mandata mea non custodierint:

<sup>33</sup> visitabo in virga iniquitates eorum, et in verberibus peccata eorum;

<sup>34</sup> misericordiam autem meam non dispergam ab eo, neque nocebo in veritate mea,

<sup>35</sup> neque profanabo testamentum meum: et quæ procedunt de labiis meis non faciam irrita.

<sup>36</sup> Semel juravi in sancto meo, si David mentiar:

<sup>37</sup> semen ejus in æternum manebit.

<sup>38</sup> Et thronus ejus sicut sol in conspectu meo, et sicut luna perfecta in æternum, et testis in cælo fidelis.

<sup>39</sup> Tu vero repulisti et despexisti; distulisti christum tuum.

<sup>40</sup> Evertisti testamentum servi tui; profanasti in terra sanctuarium ejus.

<sup>41</sup> Destruxisti omnes sepes ejus; posuisti firmamentum ejus formidinem.

<sup>42</sup> Diripuerunt eum omnes transeuntes viam; factus est opprobrium vicinis suis.

<sup>43</sup> Exaltasti dexteram deprimentium eum; lætificasti omnes inimicos ejus.

<sup>44</sup> Avertisti adjutorium gladii ejus, et non es auxiliatus ei in bello.

<sup>45</sup> Destruxisti eum ab emundatione, et sedem ejus in terram collisisti.

<sup>46</sup> Minorasti dies temporis ejus: perfudisti eum confusione.

<sup>47</sup> Usquequo, Domine, avertis in finem? exardescet sicut ignis ira tua?

<sup>48</sup> Memorare quæ mea substantia: numquid enim vane constituisti omnes filios hominum?

<sup>49</sup> Quis est homo qui vivet et non videbit mortem? eruet animam suam de manu inferi?

<sup>50</sup> Ubi sunt misericordiæ tuæ antiquæ,

Domine, sicut jurasti David in veritate tua?

<sup>51</sup> Memor esto, Domine, opprobrii servorum tuorum, quod continui in sinu meo, multarum gentium:

<sup>52</sup> quod exprobraverunt inimici tui, Domine; quod exprobraverunt commutationem christi tui.

<sup>53</sup> Benedictus Dominus in æternum. Fiat, fiat.

#### PSALMUS LXXXIX

*Oratio pro misericordia Dei; memorans brevitate[m] et miserias dierum hominis.*

**O**ratio Moysi, hominis Dei. Domine, refugium factus es nobis a generatione in generationem.

<sup>2</sup> Priusquam montes fierent, aut formaretur terra et orbis, a sæculo et usque in sæculum tu es, Deus.

<sup>3</sup> Ne avertas hominem in humilitatem: et dixisti: Convertimini, filii hominum.

<sup>4</sup> Quoniam mille anni ante oculos tuos tamquam dies hesternæ quæ præterit: et custodia in nocte:

<sup>5</sup> quæ pro nihilo habentur, eorum anni erunt.

<sup>6</sup> Mane sicut herba transeat; mane floreat, et transeat; vespere decidat, inuret, et arescat.

<sup>7</sup> Quia defecimus in ira tua, et in furore tuo turbati sumus.

<sup>8</sup> Posuisti iniquitates nostras in conspectu tuo; sæculum nostrum in illuminatione vultus tui.

<sup>9</sup> Quoniam omnes dies nostri defecerunt, et in ira tua defecimus. Anni nostri sicut aranea meditabuntur;

<sup>10</sup> dies annorum nostrorum in ipsis septuaginta anni. Si autem in potentibus octoginta anni, et amplius eorum labor et dolor; quoniam supervenit mansuetudo, et corripiemur.

<sup>11</sup> Quis novit potestatem iræ tuæ, et præ timore tuo iram tuam

<sup>12</sup> dinumerare? Dexteram tuam sic notam fac, et eruditos corde in sapientia.

<sup>13</sup> Convertere, Domine; usquequo? et deprecabilis esto super servos tuos.

according to what thou didst swear to David in thy truth?

<sup>51</sup> Be mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations:

<sup>52</sup> Wherewith thy enemies have reproached, O Lord; wherewith they have reproached the change of thy anointed.

<sup>53</sup> Blessed be the Lord for evermore. So be it. So be it.

#### PSALM 89

*A prayer for the mercy of God; recounting the shortness and miseries of the days of man.*

**A**prayer of Moses the man of God. Lord, thou hast been our refuge from generation to generation.

<sup>2</sup> Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.

<sup>3</sup> Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

<sup>4</sup> For a thousand years in thy sight are as yesterday, which is past. And as a watch in the night,

<sup>5</sup> Things that are counted nothing, shall their years be.

<sup>6</sup> In the morning man shall grow up like grass; in the morning he shall flourish and pass away: in the evening he shall fall, grow dry, and wither.

<sup>7</sup> For in thy wrath we have fainted away: and are troubled in thy indignation.

<sup>8</sup> Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

<sup>9</sup> For all our days are spent; and in thy wrath we have fainted away. Our years shall be considered as a spider:

<sup>10</sup> the days of our years in them are threescore and ten years. But if in the strong they be fourscore years: and what is more of them is labor and sorrow. For mildness is come upon us: and we shall be corrected.

<sup>11</sup> Who knoweth the power of thy anger, and for thy fear

<sup>12</sup> can number thy wrath? So make thy right hand known: and men learned in heart, in wisdom.

<sup>13</sup> Return, O Lord, how long? and be entreated in favor of thy servants.

<sup>14</sup> We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

<sup>15</sup> We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

<sup>16</sup> Look upon thy servants and upon their works: and direct their children.

<sup>17</sup> And let the brightness of the Lord our God be upon us: and direct thou the works of our hands over us; yea, the work of our hands do thou direct.

#### PSALM 90

*The just is secure under the protection of God.*

**T**he praise of a canticle for David. He that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.

<sup>2</sup> He shall say to the Lord: Thou art my protector, and my refuge: my God, in him will I trust.

<sup>3</sup> For he hath delivered me from the snare of the hunters: and from the sharp word.

<sup>4</sup> He will overshadow thee with his shoulders: and under his wings thou shalt trust.

<sup>5</sup> His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night.

<sup>6</sup> Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noonday devil.

<sup>7</sup> A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

<sup>8</sup> But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

<sup>9</sup> Because thou, O Lord, art my hope: thou hast made the most High thy refuge.

<sup>10</sup> There shall no evil come to thee: nor shall the scourge come near thy dwelling.

<sup>11</sup> For he hath given his angels charge over thee; to keep thee in all thy ways.

<sup>12</sup> In their hands they shall bear thee up: lest thou dash thy foot against a stone.

<sup>13</sup> Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

<sup>14</sup> Because he hoped in me I will deliver him: I will protect him because he

<sup>14</sup> Repleti sumus mane misericordia tua; et exsultavimus, et delectati sumus omnibus diebus nostris.

<sup>15</sup> Lætati sumus pro diebus quibus nos humiliasti; annis quibus vidimus mala.

<sup>16</sup> Respice in servos tuos et in opera tua, et dirige filios eorum.

<sup>17</sup> Et sit splendor Domini Dei nostri super nos, et opera manuum nostrarum dirige super nos, et opus manuum nostrarum dirige.

#### PSALMUS XC

*Justus est salus sub protectione Dei.*

**L**aus cantici David. Qui habitat in adiutorio Altissimi, in protectione Dei cæli commorabitur.

<sup>2</sup> Dicit Domino: Susceptor meus es tu, et refugium meum; Deus meus, sperabo in eum.

<sup>3</sup> Quoniam ipse liberavit me de laqueo venantium, et a verbo aspero.

<sup>4</sup> Scapulis suis obumbrabit tibi, et sub pennis ejus sperabis.

<sup>5</sup> Scuto circumdabit te veritas ejus: non timebis a timore nocturno;

<sup>6</sup> a sagitta volante in die, a negotio perambulante in tenebris, ab incursu, et dæmonio meridiano.

<sup>7</sup> Cadent a latere tuo mille, et decem millia a dextris tuis; ad te autem non appropinquabit.

<sup>8</sup> Verumtamen oculis tuis considerabis, et retributionem peccatorum videbis.

<sup>9</sup> Quoniam tu es, Domine, spes mea; Altissimum posuisti refugium tuum.

<sup>10</sup> Non accedet ad te malum, et flagellum non appropinquabit tabernaculo tuo.

<sup>11</sup> Quoniam angelis suis mandavit de te, ut custodiant te in omnibus viis tuis.

<sup>12</sup> In manibus portabunt te, ne forte offendas ad lapidem pedem tuum.

<sup>13</sup> Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem.

<sup>14</sup> Quoniam in me speravit, liberabo eum; protegam eum, quoniam cognovit



nomen meum.

<sup>15</sup> Clamabit ad me, et ego exaudiam eum; cum ipso sum in tribulatione: eripiam eum, et glorificabo eum.

<sup>16</sup> Longitudine dierum replebo eum, et ostendam illi salutare meum.

PSALMUS XCI

*Deus laudatur pro miris operibus ejus.*

**P**salmus cantici, in die sabbati.  
<sup>2</sup> Bonum est confiteri Domino, et psallere nomini tuo, Altissime:

<sup>3</sup> ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem,

<sup>4</sup> in decachordo, psalterio; cum cantico, in cithara.

<sup>5</sup> Quia delectasti me, Domine, in factura tua; et in operibus manuum tuarum exultabo.

<sup>6</sup> Quam magnificata sunt opera tua, Domine! Nimis profundæ factæ sunt cogitationes tuæ.

<sup>7</sup> Vir insipiens non cognoscet, et stultus non intelliget hæc.

<sup>8</sup> Cum exorti fuerint peccatores sicut fenum, et apparuerint omnes qui operantur iniquitatem, ut intereant in sæculum sæculi:

<sup>9</sup> tu autem Altissimus in æternum, Domine.

<sup>10</sup> Quoniam ecce inimici tui, Domine, quoniam ecce inimici tui peribunt; et dispergentur omnes qui operantur iniquitatem.

<sup>11</sup> Et exaltabitur sicut unicornis cornu uberi, et senectus mea in misericordia uberi.

<sup>12</sup> Et despexit oculus meus inimicos meos, et in insurgentibus in me malignantibus audiet auris mea.

<sup>13</sup> Justus ut palma florebit; sicut cedrus Libani multiplicabitur.

<sup>14</sup> Plantati in domo Domini, in atriis domus Dei nostri florebut.

<sup>15</sup> Adhuc multiplicabuntur in senecta uberi, et bene patientes erunt:

<sup>16</sup> ut annuntient quoniam rectus Dominus Deus noster, et non est iniquitas in eo.

hath known my name.

<sup>15</sup> He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

<sup>16</sup> I will fill him with length of days; and I will show him my salvation.

PSALM 91

*God is to be praised for his wondrous works.*

**A**psalm of a canticle on the sabbath day.

<sup>2</sup> It is good to give praise to the Lord: and to sing to thy name, O most High.

<sup>3</sup> To show forth thy mercy in the morning, and thy truth in the night:

<sup>4</sup> Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp.

<sup>5</sup> For thou hast given me, O Lord, a delight in thy doings: and in the works of thy hands I shall rejoice.

<sup>6</sup> O Lord, how great are thy works! Thy thoughts are exceeding deep.

<sup>7</sup> The senseless man shall not know: nor will the fool understand these things.

<sup>8</sup> When the wicked shall spring up as grass: And all the workers of iniquity shall appear: that they may perish forever and ever:

<sup>9</sup> But thou, O Lord, art most high for evermore.

<sup>10</sup> For behold thy enemies, O lord, for behold thy enemies shall perish: and all the workers of iniquity shall be scattered.

<sup>11</sup> But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

<sup>12</sup> My eye also hath looked down upon my enemies: and my ear shall hear of the downfall of the malignant that rise up against me.

<sup>13</sup> The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus.

<sup>14</sup> They that are planted in the house of the Lord shall flourish in the courts of the house of our God.

<sup>15</sup> They shall still increase in a fruitful old age: and shall be well treated,

<sup>16</sup> That they may show, that the Lord our God is righteous, and there is no iniquity in him.

## PSALM 92

*The glory and stability of the kingdom;  
that is, of the church of Christ.*

**P**raise in the way of a canticle. For David himself, on the day before the sabbath, when the earth was founded. The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself. For he hath established the world which shall not be moved.

<sup>2</sup> Thy throne is prepared from of old: thou art from everlasting.

<sup>3</sup> The floods have lifted up, O Lord: the floods have lifted up their voice. The floods have lifted up their waves,

<sup>4</sup> with the noise of many waters. Wonderful are the surges of the sea: wonderful is the Lord on high.

<sup>5</sup> Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

## PSALM 93

*God shall judge and punish the  
oppressors of his people.*

**A**psalm for David himself on the fourth day of the week. The Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

<sup>2</sup> Lift up thyself, thou that judgest the earth: render a reward to the proud.

<sup>3</sup> How long shall sinners, O Lord: how long shall sinners glory?

<sup>4</sup> Shall they utter, and speak iniquity: shall all speak who work in justice?

<sup>5</sup> Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

<sup>6</sup> They have slain the widow and the stranger: and they have murdered the fatherless.

<sup>7</sup> And they have said: The Lord shall not see: neither shall the God of Jacob understand.

<sup>8</sup> Understand, ye senseless among the people: and, you fools, be wise at last.

<sup>9</sup> He that planted the ear, shall he not hear? Or he that formed the eye, doth he not consider?

<sup>10</sup> He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

<sup>11</sup> The Lord knoweth the thoughts of

## PSALMUS XCII

*Gloria et stabilitas regni; illa est,  
ecclesiae Christi.*

**L**aus cantici ipsi David, in die ante sabbatum, quando fundata est terra. Dominus regnavit, decore indutus est: indutus est Dominus fortitudinem, et præcinxit se. Etenim firmavit orbem terræ, qui non commovebitur.

<sup>2</sup> Parata sedes tua ex tunc; a sæculo tu es.

<sup>3</sup> Elevaverunt flumina, Domine, elevaverunt flumina vocem suam; elevaverunt flumina fluctus suos,

<sup>4</sup> a vocibus aquarum multarum. Mirabiles elationes maris; mirabilis in altis Dominus.

<sup>5</sup> Testimonia tua credibilia facta sunt nimis; domum tuam decet sanctitudo, Domine, in longitudinem dierum.

## PSALMUS XCIII

*Judicabit Deus et puniet persecutores  
populi sui.*

**P**salmus ipsi David, quarta sabbati. Deus ultionum Dominus; Deus ultionum libere egit.

<sup>2</sup> Exaltare, qui judicas terram; redde retributionem superbis.

<sup>3</sup> Usquequo peccatores, Domine, usquequo peccatores gloriabuntur?

<sup>4</sup> Effabuntur et loquentur iniquitatem; loquentur omnes qui operantur in justitiam?

<sup>5</sup> Populum tuum, Domine, humiliaverunt, et hæreditatem tuam vexaverunt.

<sup>6</sup> Viduam et advenam interfecerunt, et pupillos occiderunt.

<sup>7</sup> Et dixerunt: Non videbit Dominus, nec intelliget Deus Jacob.

<sup>8</sup> Intelligite, insipientes in populo; et stulti, aliquando sapite.

<sup>9</sup> Qui plantavit aurem non audiet? Aut qui finxit oculum non considerat?

<sup>10</sup> Qui corripit gentes non arguet, qui docet hominem scientiam?

<sup>11</sup> Dominus scit cogitationes hominum,

quoniam vanæ sunt.

<sup>12</sup> Beatus homo quem tu erudieris, Domine, et de lege tua docueris eum:

<sup>13</sup> ut mitiges ei a diebus malis, donec fodiatur peccatori fovea.

<sup>14</sup> Quia non repellet Dominus plebem suam, et hæreditatem suam non derelinquet.

<sup>15</sup> Quoadusque justitia convertatur in judicium: et qui juxta illam omnes qui recto sunt corde.

<sup>16</sup> Quis consurget mihi adversus malignantes? aut quis stabit mecum adversus operantes iniquitatem?

<sup>17</sup> Nisi quia Dominus adjuvit me, pauperulus habitasset in inferno anima mea.

<sup>18</sup> Si dicebam: Motus est pes meus: misericordia tua, Domine, adjuvabat me.

<sup>19</sup> Secundum multitudinem dolorum meorum in corde meo, consolationes tuæ lætificaverunt animam meam.

<sup>20</sup> Numquid adhæret tibi sedes iniquitatis, qui fingis laborem in præcepto?

<sup>21</sup> Captabunt in animam justi, et sanguinem innocentem condemnabunt.

<sup>22</sup> Et factus est mihi Dominus in refugium, et Deus meus in adjutorium spei meæ.

<sup>23</sup> Et reddet illis iniquitatem ipsorum, et in malitia eorum disperdet eos: disperdet illos Dominus Deus noster.

#### PSALMUS XCIV

*Invitatio adorare et servire Deum, et vocem ejus audire.*

**L**aus cantici ipsi David. Venite, exsultemus Domino; jubilemus Deo salutaris nostro;

<sup>2</sup> præoccupemus faciem ejus in confessione, et in psalmis jubilemus ei:

<sup>3</sup> quoniam Deus magnus Dominus, et rex magnus super omnes deos.

<sup>4</sup> Quia in manu ejus sunt omnes fines terræ, et altitudines montium ipsius sunt;

<sup>5</sup> quoniam ipsius est mare, et ipse fecit illud, et siccam manus ejus formaverunt.

<sup>6</sup> Venite, adoremus, et procidamus, et proplemurs ante Dominum qui fecit nos:

<sup>7</sup> quia ipse est Dominus Deus noster, et nos populus pascuæ ejus, et oves manus

men, that they are vain.

<sup>12</sup> Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

<sup>13</sup> That thou mayst give him rest from the evil days: till a pit be dug for the wicked.

<sup>14</sup> For the Lord will not cast off his people: neither will he forsake his own inheritance.

<sup>15</sup> Until justice be turned into judgment: and they that are near it are all the upright in heart.

<sup>16</sup> Who shall rise up for me against the evildoers? or who shall stand with me against the workers of iniquity?

<sup>17</sup> Unless the Lord had been my helper, my soul had almost dwelt in hell.

<sup>18</sup> If I said: My foot is moved: thy mercy, O Lord, assisted me.

<sup>19</sup> According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

<sup>20</sup> Doth the seat of iniquity stick to thee, who framest labor in commandment?

<sup>21</sup> They will hunt after the soul of the just, and will condemn innocent blood.

<sup>22</sup> But the Lord is my refuge: and my God the help of my hope.

<sup>23</sup> And he will render them their iniquity: and in their malice he will destroy them: the Lord our God will destroy them.

#### PSALM 94

*An invitation to adore and serve God, and to hear his voice.*

**P**raise of a canticle for David himself. Come let us praise the Lord with joy: let us joyfully sing to God our savior.

<sup>2</sup> Let us come before his presence with thanksgiving; and make a joyful noise to him with psalms.

<sup>3</sup> For the Lord is a great God, and a great King above all gods.

<sup>4</sup> For in his hand are all the ends of the earth: and the heights of the mountains are his.

<sup>5</sup> For the sea is his, and he made it: and his hands formed the dry land.

<sup>6</sup> Come let us adore and fall down: and weep before the Lord that made us.

<sup>7</sup> For he is the Lord our God: and we are the people of his pasture and the

sheep of his hand.

<sup>8</sup> Today if you shall hear his voice, harden not your hearts:

<sup>9</sup> As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

<sup>10</sup> Forty years long was I offended with that generation, and I said: These always err in heart.

<sup>11</sup> And these men have not known my ways: so I swore in my wrath that they shall not enter into my rest.

#### PSALM 95

*An exhortation to praise God for the coming of Christ and his kingdom.*

**A** canticle for David himself. Sing ye to the Lord a new canticle: sing to the Lord, all the earth.

<sup>2</sup> Sing ye to the Lord and bless his name: show forth his salvation from day today.

<sup>3</sup> Declare his glory among the Gentiles: his wonders among all people.

<sup>4</sup> For the Lord is great, and exceeding-ly to be praised: he is to be feared above all gods.

<sup>5</sup> For all the gods of the Gentiles are devils: but the Lord made the heavens.

<sup>6</sup> Praise and beauty are before him: holiness and majesty in his sanctuary.

<sup>7</sup> Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honor:

<sup>8</sup> Bring to the Lord glory unto his name. Bring up sacrifices, and come into his courts:

<sup>9</sup> adore ye the Lord in his holy court. Let all the earth be moved at his presence.

<sup>10</sup> Say ye among the Gentiles, the Lord hath reigned. For he hath corrected the world, which shall not be moved: he will judge the people with justice.

<sup>11</sup> Let the heavens rejoice, and let the earth be glad, let the sea be moved, and the fullness thereof:

<sup>12</sup> The fields and all things that are in them shall be joyful. Then shall all the trees of the woods rejoice

<sup>13</sup> before the face of the Lord, because he cometh: because he cometh to judge the earth. He shall judge the world with justice, and the people with his truth.

ejus.

<sup>8</sup> Hodie si vocem ejus audieritis, nolite obdurare corda vestra

<sup>9</sup> sicut in irratione, secundum diem tentationis in deserto, ubi tentaverunt me patres vestri, probaverunt me, et viderunt opera mea.

<sup>10</sup> Quadraginta annis offensus fui generationi illi, et dixi: Semper hi errant corde.

<sup>11</sup> Et isti non cognoverunt vias meas: ut juravi in ira mea: Si introibunt in requiem meam.

#### PSALMUS XCV

*Exhortatio laudare Deum pro adventu Christi et regni sui.*

**C**anticum ipsi David, quando domus ædificabatur post captivitatem. Cantate Domino canticum novum; cantate Domino omnis terra.

<sup>2</sup> Cantate Domino, et benedicite nomini ejus; annuntiate de die in diem salutare ejus.

<sup>3</sup> Annuntiate inter gentes gloriam ejus; in omnibus populis mirabilia ejus.

<sup>4</sup> Quoniam magnus Dominus, et laudabilis nimis: terribilis est super omnes deos.

<sup>5</sup> Quoniam omnes dii gentium dæmonia; Dominus autem cælos fecit.

<sup>6</sup> Confessio et pulchritudo in conspectu ejus; sanctimonia et magnificentia in sanctificatione ejus.

<sup>7</sup> Afferte Domino, patriæ gentium, afferte Domino gloriam et honorem;

<sup>8</sup> afferte Domino gloriam nomini ejus. Tollite hostias, et introite in atria ejus;

<sup>9</sup> adorete Dominum in atrio sancto ejus. Commoveatur a facie ejus universa terra;

<sup>10</sup> dicite in gentibus, quia Dominus regnavit. Etenim correxit orbem terræ, qui non commovebitur; judicabit populos in æquitate.

<sup>11</sup> Lætentur cæli, et exsultet terra; commoveatur mare et plenitudo ejus;

<sup>12</sup> gaudebunt campi, et omnia quæ in eis sunt. Tunc exsultabunt omnia ligna silvarum

<sup>13</sup> a facie Domini, quia venit, quoniam venit judicare terram. Judicabit orbem terræ in æquitate, et populos in veritate sua.

## PSALMUS XCVI

*Invitantur omnes laudatum ad adventum gloriosum et regnum Christi.*

**H**uic David, quando terra ejus restituta est. Dominus regnavit: exsultet terra; lætentur insulæ multæ.

<sup>2</sup> Nubes et caligo in circuitu ejus; justitia et judicium correctio sedis ejus.

<sup>3</sup> Ignis ante ipsum præcedet, et inflammabit in circuitu inimicos ejus.

<sup>4</sup> Illuxerunt fulgura ejus orbi terræ; vidit, et commota est terra.

<sup>5</sup> Montes sicut cera fluxerunt a facie Domini; a facie Domini omnis terra.

<sup>6</sup> Annuntiaverunt cæli justitiam ejus, et viderunt omnes populi gloriam ejus.

<sup>7</sup> Confundantur omnes qui adorant sculptilia, et qui gloriantur in simulacris suis. Adorate eum omnes angeli ejus.

<sup>8</sup> Audivit, et lætata est Sion, et exsultaverunt filiæ Judæ propter judicia tua, Domine.

<sup>9</sup> Quoniam tu Dominus altissimus super omnem terram; nimis exaltatus es super omnes deos.

<sup>10</sup> Qui diligitis Dominum, odite malum: custodit Dominus animas sanctorum suorum; de manu peccatoris liberabit eos.

<sup>11</sup> Lux orta est justo, et rectis corde lætitia.

<sup>12</sup> Lætamini, justi, in Domino, et confitemini memoriæ sanctificationis ejus.

## PSALMUS XCVII

*Iterum invitantur omnes Dominum laudatum, pro victoriis Christi.*

**P**salmus ipsi David. Cantate Domino canticum novum, quia mirabilia fecit. Salvavit sibi dextera ejus, et brachium sanctum ejus.

<sup>2</sup> Notum fecit Dominus salutare suum; in conspectu gentium revelavit justitiam suam.

<sup>3</sup> Recordatus est misericordiæ suæ, et veritatis suæ domui Israël. Viderunt omnes termini terræ salutare Dei nostri.

<sup>4</sup> Jubilate Deo, omnis terra; cantate, et exsultate, et psallite.

## PSALM 96

*All are invited to rejoice at the glorious coming and reign of Christ.*

**F**or the same David, when his land was restored again to him. The Lord hath reigned, let the earth rejoice: let many islands be glad.

<sup>2</sup> Clouds and darkness are round about him: justice and judgment are the establishment of his throne.

<sup>3</sup> A fire shall go before him, and shall burn his enemies round about.

<sup>4</sup> His lightnings have shone forth to the world: the earth saw and trembled.

<sup>5</sup> The mountains melted like wax, at the presence of the Lord: at the presence of the Lord of all the earth.

<sup>6</sup> The heavens declared his justice: and all people saw his glory.

<sup>7</sup> Let them be all confounded that adore graven things, and that glory in their idols. Adore him, all you his angels:

<sup>8</sup> Sion heard, and was glad. And the daughters of Juda rejoiced, because of thy judgments, O Lord.

<sup>9</sup> For thou art the most high Lord over all the earth: thou art exalted exceedingly above all gods.

<sup>10</sup> You that love the Lord, hate evil: the Lord preserveth the souls of his saints, he will deliver them out of the hand of the sinner.

<sup>11</sup> Light is risen to the just, and joy to the right of heart.

<sup>12</sup> Rejoice, ye just, in the Lord: and give praise to the remembrance of his holiness.

## PSALM 97

*All are again invited to praise the Lord, for the victories of Christ.*

**A**psalm for David himself. Sing ye to the Lord a new canticle: because he hath done wonderful things. His right hand hath wrought for him salvation, and his arm is holy.

<sup>2</sup> The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

<sup>3</sup> He hath remembered his mercy and his truth toward the house of Israel. All the ends of the earth have seen the salvation of our God.

<sup>4</sup> Sing joyfully to God, all the earth; make melody, rejoice and sing.

<sup>5</sup> Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm:

<sup>6</sup> With long trumpets, and sound of cornet. Make a joyful noise before the Lord our king:

<sup>7</sup> Let the sea be moved and the fullness thereof: the world and they that dwell therein.

<sup>8</sup> The rivers shall clap their hands, the mountains shall rejoice together

<sup>9</sup> At the presence of the Lord: because he cometh to judge the earth. He shall judge the world with justice, and the people with equity.

#### PSALM 98

*The reign of the Lord in Sion: that is, of Christ in his church.*

**A** psalm for David himself. The Lord hath reigned, let the people be angry: he that sitteth on the cherubim: let the earth be moved.

<sup>2</sup> The Lord is great in Sion, and high above all people.

<sup>3</sup> Let them give praise to thy great name: for it is terrible and holy:

<sup>4</sup> And the king's honor loveth judgment. Thou hast prepared directions: thou hast done judgment and justice in Jacob.

<sup>5</sup> Exalt ye the Lord our God, and adore his footstool, for it is holy.

<sup>6</sup> Moses and Aaron among his priests: and Samuel among them that call upon his name. They called upon the Lord, and he heard them:

<sup>7</sup> he spoke to them in the pillar of the cloud. They kept his testimonies, and the commandment which he gave them.

<sup>8</sup> Thou didst hear them, O Lord our God: thou wast a merciful God to them, and taking vengeance on all their inventions.

<sup>9</sup> Exalt ye the Lord our God, and adore at his holy mountain: for the Lord our God is holy.

#### PSALM 99

*All are invited to rejoice in God the Creator of all.*

**A** psalm of praise.

<sup>2</sup> Sing joyfully to God, all the earth: serve ye the Lord with gladness. Come in before his presence with exceeding

<sup>5</sup> Psallite Domino in cithara; in cithara et voce psalmi;

<sup>6</sup> in tubis ductilibus, et voce tubæ corneæ. Jubilate in conspectu regis Domini:

<sup>7</sup> moveatur mare, et plenitudo ejus; orbis terrarum, et qui habitant in eo.

<sup>8</sup> Flumina plaudent manu; simul montes exsultabunt

<sup>9</sup> a conspectu Domini: quoniam venit judicare terram. Judicabit orbem terrarum in justitia, et populos in æquitate.

#### PSALMUS XCVIII

*Regnum Domini in Sion: illud est, Christi in ecclesia sua.*

**P**salms ipsi David. Dominus regnavit: irascantur populi; qui sedet super cherubim: moveatur terra.

<sup>2</sup> Dominus in Sion magnus, et excelsus super omnes populos.

<sup>3</sup> Confiteantur nomini tuo magno, quoniam terribile et sanctum est,

<sup>4</sup> et honor regis judicium diligit. Tu parasti directiones; judicium et justitiam in Jacob tu fecisti.

<sup>5</sup> Exaltate Dominum Deum nostrum, et adorate scabellum pedum ejus, quoniam sanctum est.

<sup>6</sup> Moyses et Aaron in sacerdotibus ejus, et Samuel inter eos qui invocant nomen ejus: invocabant Dominum, et ipse exaudiebat eos;

<sup>7</sup> in columna nubis loquebatur ad eos. Custodiebant testimonia ejus, et præceptum quod dedit illis.

<sup>8</sup> Domine Deus noster, tu exaudiebas eos; Deus, tu propitius fuisti eis, et ulciscens in omnes adinventiones eorum.

<sup>9</sup> Exaltate Dominum Deum nostrum, et adorate in monte sancto ejus, quoniam sanctus Dominus Deus noster.

#### PSALMUS XCIX

*Invitantur omnes in Deo laudatum Creatori omnium.*

**P**salms in confessione.

<sup>2</sup> Jubilate Deo, omnis terra; servite Domino in lætitia. Introite in conspectu ejus in exultatione.

<sup>3</sup> Scitote quoniam Dominus ipse est Deus; ipse fecit nos, et non ipsi nos: populus ejus, et oves pascuæ ejus.

<sup>4</sup> Introite portas ejus in confessione; atria ejus in hymnis: confitemini illi. Laudate nomen ejus,

<sup>5</sup> quoniam suavis est Dominus, in æternum misericordia ejus, et usque in generationem et generationem veritas ejus.

#### PSALMUS C

*Propheta exhortat omnes, ab exemplo suo, misericordiam et justitiam sequi.*

**P**salmus ipsi David. Misericordiam et judicium cantabo tibi, Domine; psallam,

<sup>2</sup> et intelligam in via immaculata: quando venies ad me? Perambulabam in innocentia cordis mei, in medio domus meæ.

<sup>3</sup> Non proponebam ante oculos meos rem injustam; facientes prævaricationes odivi; non adhæsit mihi

<sup>4</sup> cor pravum; declinantem a me malignum non cognoscebam.

<sup>5</sup> Detrahentem secreto proximo suo, hunc persequer: superbo oculo, et insatiabili corde, cum hoc non edebam.

<sup>6</sup> Oculi mei ad fideles terræ, ut sedeant mecum; ambulans in via immaculata, hic mihi ministrabat.

<sup>7</sup> Non habitabit in medio domus meæ qui facit superbiam; qui loquitur iniqua non direxit in conspectu oculorum meorum.

<sup>8</sup> In matutino interficiebam omnes peccatores terræ, ut disperderem de civitate Domini omnes operantes iniquitatem.

#### PSALMUS CI

*Oratio pro uno in afflictione. Quintus Psalmus penitentialis.*

**O**ratio pauperis, cum anxius fuerit, et in conspectu Domini effuderit precem suam.

<sup>2</sup> Domine, exaudi orationem meam, et clamor meus ad te veniat.

<sup>3</sup> Non avertas faciem tuam a me: in quacumque die tribulor, inclina ad me aurem tuam; in quacumque die invo-

great joy.

<sup>3</sup> Know ye that the Lord he is God: he made us, and not we ourselves. We are his people and the sheep of his pasture.

<sup>4</sup> Go ye into his gates with praise, into his courts with hymns: and give glory to him. Praise ye his name:

<sup>5</sup> For the Lord is sweet, his mercy endureth forever, and his truth to generation and generation.

#### PSALM 100

*The prophet exhorteth all, by his example, to follow mercy and justice.*

**A**psalm for David himself. Mercy and judgment I will sing to thee, O Lord: I will sing,

<sup>2</sup> And I will understand in the unspotted way, when thou shalt come to me. I walked in the innocence of my heart, in the midst of my house.

<sup>3</sup> I will not set before my eyes any unjust thing: I hated the workers of iniquities.

<sup>4</sup> The perverse heart did not cleave to me: and the malignant, that turned aside from me, I would not know.

<sup>5</sup> The man that in private detracted his neighbor, him did I persecute. With him that had a proud eye, and an unsatiable heart, I would not eat.

<sup>6</sup> My eyes were upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me.

<sup>7</sup> He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.

<sup>8</sup> In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord.

#### PSALM 101

*A prayer for one in affliction. The fifth penitential psalm.*

**T**he prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.

<sup>2</sup> Hear, O Lord, my prayer: and let my cry come to thee.

<sup>3</sup> Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me. In what day soever I shall call

upon thee, hear me speedily.

<sup>4</sup> For my days are vanished like smoke, and my bones are grown dry like fuel for the fire.

<sup>5</sup> I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

<sup>6</sup> Through the voice of my groaning, my bone hath cleaved to my flesh.

<sup>7</sup> I am become like to a pelican of the wilderness: I am like a night raven in the house.

<sup>8</sup> I have watched, and am become as a sparrow all alone on the housetop.

<sup>9</sup> All the day long my enemies reproached me: and they that praised me did swear against me.

<sup>10</sup> For I did eat ashes like bread, and mingled my drink with weeping.

<sup>11</sup> Because of thy anger and indignation: for having lifted me up thou hast thrown me down.

<sup>12</sup> My days have declined like a shadow, and I am withered like grass.

<sup>13</sup> But thou, O Lord, endurest forever: and thy memorial to all generations.

<sup>14</sup> Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

<sup>15</sup> For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

<sup>16</sup> All the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

<sup>17</sup> For the Lord hath built up Sion: and he shall be seen in his glory.

<sup>18</sup> He hath had regard to the prayer of the humble: and he hath not despised their petition.

<sup>19</sup> Let these things be written unto another generation: and the people that shall be created shall praise the Lord:

<sup>20</sup> Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

<sup>21</sup> That he might hear the groans of them that are in fetters: that he might release the children of the slain:

<sup>22</sup> That they may declare the name of the Lord in Sion: and his praise in Jerusalem;

<sup>23</sup> When the people assemble together, and kings, to serve the Lord.

<sup>24</sup> He answered him in the way of his

cavero te, velociter exaudi me.

<sup>4</sup> Quia defecerunt sicut fumus dies mei, et ossa mea sicut cremium aruerunt.

<sup>5</sup> Percussus sum ut fœnum, et aruit cor meum, quia oblitus sum comedere panem meum.

<sup>6</sup> A voce gemitus mei adhæsit os meum carni meæ.

<sup>7</sup> Similis factus sum pellicano solitudinis; factus sum sicut nycticorax in domicilio.

<sup>8</sup> Vigilavi, et factus sum sicut passer solitarius in tecto.

<sup>9</sup> Tota die exprobrabant mihi inimici mei, et qui laudabant me adversum me jurabant:

<sup>10</sup> quia cinerem tamquam panem manducabam, et potum meum cum fletu miscebam,

<sup>11</sup> a facie iræ et indignationis tuæ: quia elevans allisisti me.

<sup>12</sup> Dies mei sicut umbra declinaverunt, et ego sicut fœnum arui.

<sup>13</sup> Tu autem, Domine, in æternum permanes, et memoriale tuum in generationem et generationem.

<sup>14</sup> Tu exurgens misereberis Sion, quia tempus miserendi ejus, quia venit tempus:

<sup>15</sup> quoniam placuerunt servis tuis lapides ejus, et terræ ejus miserebuntur.

<sup>16</sup> Et timebunt gentes nomen tuum, Domine, et omnes reges terræ gloriam tuam:

<sup>17</sup> quia ædificavit Dominus Sion, et videbitur in gloria sua.

<sup>18</sup> Respexit in orationem humilium et non sprexit precem eorum.

<sup>19</sup> Scribantur hæc in generatione altera, et populus qui creabitur laudabit Dominum.

<sup>20</sup> Quia prospexit de excelso sancto suo; Dominus de cælo in terram aspexit:

<sup>21</sup> ut audiret gemitus compeditorum; ut solveret filios interemptorum:

<sup>22</sup> ut annuntient in Sion nomen Domini, et laudem ejus in Jerusalem:

<sup>23</sup> in conveniendo populos in unum, et reges, ut serviant Domino.

<sup>24</sup> Respondit ei in via virtutis suæ: Pau-



citatem dierum meorum nuntia mihi:

<sup>25</sup> ne revoces me in dimidio dierum meorum, in generationem et generationem anni tui.

<sup>26</sup> Initio tu, Domine, terram fundasti, et opera manuum tuarum sunt cæli.

<sup>27</sup> Ipsi peribunt, tu autem permanes; et omnes sicut vestimentum veterascent. Et sicut opertorium mutabis eos, et mutabuntur;

<sup>28</sup> tu autem idem ipse es, et anni tui non deficient.

<sup>29</sup> Filii servorum tuorum habitabunt, et semen eorum in sæculum dirigetur.

### PSALMUS CII

*Gratias agens Deo pro misericordia sua.*

**I**psi David. Benedic, anima mea, Domino, et omnia quæ intra me sunt nomini sancto ejus.

<sup>2</sup> Benedic, anima mea, Domino, et noli oblivisci omnes retributiones ejus.

<sup>3</sup> Qui propitiatur omnibus iniquitatibus tuis; qui sanat omnes infirmitates tuas:

<sup>4</sup> qui redimit de interitu vitam tuam; qui coronat te in misericordia et miserationibus:

<sup>5</sup> qui replet in bonis desiderium tuum; renovabitur ut aquilæ juvenus tua:

<sup>6</sup> faciens misericordias Dominus, et iudicium omnibus injuriam patientibus.

<sup>7</sup> Notas fecit vias suas Moysi; filiis Israël voluntates suas.

<sup>8</sup> Miserator et misericors Dominus: longanimis, et multum misericors.

<sup>9</sup> Non in perpetuum irascetur, neque in æternum comminabitur.

<sup>10</sup> Non secundum peccata nostra fecit nobis, neque secundum iniquitates nostras retribuit nobis.

<sup>11</sup> Quoniam secundum altitudinem cæli a terra, corroboravit misericordiam suam super timentes se;

<sup>12</sup> quantum distat ortus ab occidente, longe fecit a nobis iniquitates nostras.

<sup>13</sup> Quomodo miseretur pater filiorum, misertus est Dominus timentibus se.

<sup>14</sup> Quoniam ipse cognovit figmentum

strength: Declare unto me the fewness of my days.

<sup>25</sup> Call me not away in the midst of my days: thy years are unto generation and generation.

<sup>26</sup> In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

<sup>27</sup> They shall perish but thou remainest: and all of them shall grow old like a garment: and as a vesture thou shalt change them, and they shall be changed.

<sup>28</sup> But thou art always the selfsame, and thy years shall not fail.

<sup>29</sup> The children of thy servants shall continue and their seed shall be directed forever.

### PSALM 102

*Thanksgiving to God for his mercies.*

**F**or David himself. Bless the Lord, O my soul: and let all that is within me bless his holy name.

<sup>2</sup> Bless the Lord, O my soul, and never forget all he hath done for thee.

<sup>3</sup> Who forgiveth all thy iniquities: who healeth all thy diseases.

<sup>4</sup> Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

<sup>5</sup> Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

<sup>6</sup> The Lord doth mercies, and judgment for all that suffer wrong.

<sup>7</sup> He hath made his ways known to Moses: his wills to the children of Israel.

<sup>8</sup> The Lord is compassionate and merciful: longsuffering and plenteous in mercy.

<sup>9</sup> He will not always be angry: nor will he threaten forever.

<sup>10</sup> He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

<sup>11</sup> For according to the height of the heaven above the earth: he hath strengthened his mercy towards them that fear him.

<sup>12</sup> As far as the east is from the west, so far hath he removed our iniquities from us.

<sup>13</sup> As a father hath compassion on his children, so hath the Lord compassion on them that fear him:

<sup>14</sup> For he knoweth our frame. He

remembereth that we are dust:

<sup>15</sup> Man's days are as grass, as the flower of the field so shall he flourish.

<sup>16</sup> For the spirit shall pass in him, and he shall not be: and he shall know his place no more.

<sup>17</sup> But the mercy of the Lord is from eternity and unto eternity upon them that fear him: and his justice unto children's children,

<sup>18</sup> To such as keep his covenant, and are mindful of his commandments to do them.

<sup>19</sup> The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

<sup>20</sup> Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

<sup>21</sup> Bless the Lord, all ye his hosts: you ministers of his that do his will.

<sup>22</sup> Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the Lord.

#### PSALM 103

*God is to be praised for his mighty works, and wonderful providence.*

**F**or David himself. Bless the Lord, O my soul: O Lord my God, thou art exceedingly great. Thou hast put on praise and beauty:

<sup>2</sup> And art clothed with light as with a garment. Who stretchest out the heaven like a pavilion:

<sup>3</sup> Who coverest the higher rooms thereof with water. Who makest the clouds thy chariot: who walkest upon the wings of the winds.

<sup>4</sup> Who makest thy angels spirits: and thy ministers a burning fire.

<sup>5</sup> Who hast founded the earth upon its own bases: it shall not be moved forever and ever.

<sup>6</sup> The deep like a garment is its clothing: above the mountains shall the waters stand.

<sup>7</sup> At thy rebuke they shall flee: at the voice of thy thunder they shall fear.

<sup>8</sup> The mountains ascend, and the plains descend into the place which thou hast founded for them.

<sup>9</sup> Thou hast set a bound which they

nostrum; recordatus est quoniam pulvis sumus.

<sup>15</sup> Homo, sicut fœnum dies ejus; tamquam flos agri, sic efflorebit:

<sup>16</sup> quoniam spiritus pertransibit in illo, et non subsistet, et non cognoscet amplius locum suum.

<sup>17</sup> Misericordia autem Domini ab æterno, et usque in æternum super timentes eum. Et justitia illius in filios filiorum,

<sup>18</sup> his qui servant testamentum ejus, et memores sunt mandatorum ipsius ad faciendum ea.

<sup>19</sup> Dominus in cælo paravit sedem suam, et regnum ipsius omnibus dominabitur.

<sup>20</sup> Benedicite Domino, omnes angeli ejus: potentes virtute, facientes verbum illius, ad audiendam vocem sermonum ejus.

<sup>21</sup> Benedicite Domino, omnes virtutes ejus; ministri ejus, qui facitis voluntatem ejus.

<sup>22</sup> Benedicite Domino, omnia opera ejus: in omni loco dominationis ejus, benedic, anima mea, Domino.

#### PSALMUS CIII

*Deus laudandus est pro operibus fortibus suis, et providentia mira.*

**I**psi David. Benedic, anima mea, Domino: Domine Deus meus, magnificatus es vehementer. Confessionem et decorem induisti,

<sup>2</sup> amictus lumine sicut vestimento. Extendens cælum sicut pellem,

<sup>3</sup> qui tegis aquis superiora ejus: qui ponis nubem ascensum tuum; qui ambulat super pennas ventorum:

<sup>4</sup> qui facis angelos tuos spiritus, et ministros tuos ignem urentem.

<sup>5</sup> Qui fundasti terram super stabilitatem suam: non inclinabitur in sæculum sæculi.

<sup>6</sup> Abyssus sicut vestimentum amictus ejus; super montes stabunt aquæ.

<sup>7</sup> Ab increpatione tua fugient; a voce tonitru tui formidabunt.

<sup>8</sup> Ascendunt montes, et descendunt campi in locum quem fundasti eis.

<sup>9</sup> Terminum posuisti quem non trans-

gredientur, neque convertentur operire terram.

<sup>10</sup> Qui emittis fontes in convallibus; inter medium montium pertransibunt aquæ.

<sup>11</sup> Potabunt omnes bestię agri; expectabunt onagri in siti sua.

<sup>12</sup> Super ea volucres cęli habitabunt; de medio petrarum dabunt voces.

<sup>13</sup> Rigans montes de superioribus suis; de fructu operum tuorum satiabitur terra:

<sup>14</sup> producens fœnum jumentis, et herbam servituti hominum, ut educas panem de terra,

<sup>15</sup> et vinum lætificet cor hominis: ut exhilaret faciem in oleo, et panis cor hominis confirmet.

<sup>16</sup> Saturabuntur ligna campi, et cedri Libani quas plantavit:

<sup>17</sup> illic passeret nidificabunt: herodii domus dux est eorum.

<sup>18</sup> Montes excelsi cervis; petra refugium herinaciis.

<sup>19</sup> Fecit lunam in tempora; sol cognovit occasum suum.

<sup>20</sup> Posuisti tenebras, et facta est nox; in ipsa pertransibunt omnes bestię silvę:

<sup>21</sup> catuli leonum rugientes ut rapiant, et quærant a Deo escam sibi.

<sup>22</sup> Ortus est sol, et congregati sunt, et in cubilibus suis collocabuntur.

<sup>23</sup> Exhibit homo ad opus suum, et ad operationem suam usque ad vesperum.

<sup>24</sup> Quam magnificata sunt opera tua, Domine! omnia in sapientia fecisti; impleta est terra possessione tua.

<sup>25</sup> Hoc mare magnum et spatiosum manibus; illic reptilia quorum non est numerus: animalia pusilla cum magnis.

<sup>26</sup> Illic naves pertransibunt; draco iste quem formasti ad illudendum ei.

<sup>27</sup> Omnia a te expectant ut des illis escam in tempore.

<sup>28</sup> Dante te illis, colligent; aperiente te manum tuam, omnia implebuntur bonitate.

<sup>29</sup> Avertente autem te faciem, turbabuntur; auferes spiritum eorum, et de-

shall not pass over; neither shall they return to cover the earth.

<sup>10</sup> Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

<sup>11</sup> All the beasts of the field shall drink: the wild asses shall expect in their thirst.

<sup>12</sup> Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

<sup>13</sup> Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:

<sup>14</sup> Bringing forth grass for cattle, and herb for the service of men. That thou mayst bring bread out of the earth:

<sup>15</sup> And that wine may cheer the heart of man. That he may make the face cheerful with oil: and that bread may strengthen man's heart.

<sup>16</sup> The trees of the field shall be filled, and the cedars of Libanus which he hath planted:

<sup>17</sup> There the sparrows shall make their nests. The highest of them is the house of the heron.

<sup>18</sup> The high hills are a refuge for the harts, the rock for the irchins.

<sup>19</sup> He hath made the moon for seasons: the sun knoweth his going down.

<sup>20</sup> Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about:

<sup>21</sup> The young lions roaring after their prey, and seeking their meat from God.

<sup>22</sup> The sun ariseth, and they are gathered together: and they shall lie down in their dens.

<sup>23</sup> Man shall go forth to his work, and to his labor until the evening.

<sup>24</sup> How great are thy works, O Lord? thou hast made all things in wisdom: the earth is filled with thy riches.

<sup>25</sup> So is this great sea, which stretcheth wide its arms: there are creeping things without number: Creatures little and great.

<sup>26</sup> There the ships shall go. This sea dragon which thou hast formed to play therein.

<sup>27</sup> All expect of thee that thou give them food in season.

<sup>28</sup> What thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good.

<sup>29</sup> But if thou turnest away thy face, they shall be troubled: thou shalt take

away their breath, and they shall fail, and shall return to their dust.

<sup>30</sup> Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

<sup>31</sup> May the glory of the Lord endure forever: the Lord shall rejoice in his works.

<sup>32</sup> He looketh upon the earth, and maketh it tremble: he toucheth the mountains, and they smoke.

<sup>33</sup> I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

<sup>34</sup> Let my speech be acceptable to him: but I will take delight in the Lord.

<sup>35</sup> Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my soul, bless thou the Lord.

#### PSALM 104

*A thanksgiving to God, for his benefits to his people Israel.*

**A** thanksgiving to God, for his benefits to his people Israel. Alleluia. Give glory to the Lord, and call upon his name: declare his deeds among the Gentiles.

<sup>2</sup> Sing to him, yea sing praises to him: relate all his wondrous works.

<sup>3</sup> Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

<sup>4</sup> Seek ye the lord, and be strengthened: seek his face evermore.

<sup>5</sup> Remember his marvelous works which he hath done; his wonders, and the judgments of his mouth.

<sup>6</sup> O ye seed of Abraham his servant; ye sons of Jacob his chosen.

<sup>7</sup> He is the Lord our God: his judgments are in all the earth.

<sup>8</sup> He hath remembered his covenant forever: the word which he commanded to a thousand generations.

<sup>9</sup> Which he made to Abraham; and his oath to Isaac:

<sup>10</sup> And he appointed the same to Jacob for a law, and to Israel for an everlasting testament:

<sup>11</sup> Saying: To thee will I give the land of Chanaan, the lot of your inheritance.

<sup>12</sup> When they were but a small number: yea very few, and sojourners therein:

<sup>13</sup> And they passed from nation to nation, and from one kingdom to another

efficient, et in pulverem suum revertentur.

<sup>30</sup> Emittes spiritum tuum, et creabuntur, et renovabis faciem terræ.

<sup>31</sup> Sit gloria Domini in sæculum; lætabitur Dominus in operibus suis.

<sup>32</sup> Qui respicit terram, et facit eam tremere; qui tangit montes, et fumigant.

<sup>33</sup> Cantabo Domino in vita mea; psallam Deo meo quamdiu sum.

<sup>34</sup> Jucundum sit ei eloquium meum; ego vero delectabor in Domino.

<sup>35</sup> Deficiant peccatores a terra, et iniqui, ita ut non sint. Benedic, anima mea, Domino.

#### PSALMUS CIV

*Gratias Deo, pro beneficiis suis ad populum suum Israel.*

**A**lleluja. Confitemini Domino, et invocate nomen ejus; annuntiate inter gentes opera ejus.

<sup>2</sup> Cantate ei, et psallite ei; narrate omnia mirabilia ejus.

<sup>3</sup> Laudamini in nomine sancto ejus; lætetur cor quærentium Dominum.

<sup>4</sup> Quærite Dominum, et confirmamini; quærite faciem ejus semper.

<sup>5</sup> Mementote mirabilem ejus quæ fecit; prodigia ejus, et judicia oris ejus.

<sup>6</sup> Semen Abraham servi ejus; filii Jacob electi ejus.

<sup>7</sup> Ipse Dominus Deus noster; in universa terra judicia ejus.

<sup>8</sup> Memor fuit in sæculum testamenti sui; verbi quod mandavit in mille generationes:

<sup>9</sup> quod disposuit ad Abraham, et juramenti sui ad Isaac:

<sup>10</sup> et statuit illud Jacob in præceptum, et Israël in testamentum æternum:

<sup>11</sup> dicens: Tibi dabo terram Chanaan, funiculum hæreditatis vestræ:

<sup>12</sup> cum essent numero brevi, paucissimi, et incolæ ejus.

<sup>13</sup> Et pertransierunt de gente in gentem, et de regno ad populum alterum.

<sup>14</sup> Non reliquit hominem nocere eis: et corripuit pro eis reges.

<sup>15</sup> Nolite tangere christos meos, et in prophetis meis nolite malignari.

<sup>16</sup> Et vocavit famem super terram, et omne firmamentum panis contrivit.

<sup>17</sup> Misit ante eos virum: in servum venundatus est, Joseph.

<sup>18</sup> Humiliaverunt in compedibus pedes ejus; ferrum pertransiit animam ejus: donec veniret verbum ejus. Eloquium Domini inflammavit eum.

<sup>20</sup> Misit rex, et solvit eum; princeps populorum, et dimisit eum.

<sup>21</sup> Constituit eum dominum domus suæ, et principem omnis possessionis suæ:

<sup>22</sup> ut erudiret principes ejus sicut semetipsum, et senes ejus prudentiam doceret.

<sup>23</sup> Et intravit Israël in Ægyptum, et Jacob accola fuit in terra Cham.

<sup>24</sup> Et auxit populum suum vehementer, et firmavit eum super inimicos ejus.

<sup>25</sup> Convertit cor eorum, ut odirent populum ejus, et dolum facerent in servos ejus.

<sup>26</sup> Misit Moysen servum suum; Aaron quem elegit ipsum.

<sup>27</sup> Posuit in eis verba signorum suorum, et prodigiorum in terra Cham.

<sup>28</sup> Misit tenebras, et obscuravit; et non exacerbavit sermones suos.

<sup>29</sup> Convertit aquas eorum in sanguinem, et occidit pisces eorum.

<sup>30</sup> Edidit terra eorum ranas in penetralibus regum ipsorum.

<sup>31</sup> Dixit, et venit cœnomyia et ciniphes in omnibus finibus eorum.

<sup>32</sup> Posuit pluvias eorum grandinem: ignem comburentem in terra ipsorum.

<sup>33</sup> Et percussit vineas eorum, et ficulneas eorum, et contrivit lignum finium eorum.

<sup>34</sup> Dixit, et venit locusta, et bruchus cuius non erat numerus:

<sup>35</sup> et comedit omne fœnum in terra eorum, et comedit omnem fructum terræ eorum.

<sup>36</sup> Et percussit omne primogenitum in terra eorum, primitias omnis laboris eo-

<sup>14</sup> He suffered no man to hurt them: and he reproved kings for their sakes.

<sup>15</sup> Touch ye not my anointed: and do no evil to my prophets.

<sup>16</sup> And he called a famine upon the land: and he broke in pieces all the support of bread.

<sup>17</sup> He sent a man before them: Joseph, who was sold for a slave.

<sup>18</sup> They humbled his feet in fetters: the iron pierced his soul,

<sup>19</sup> Until his word came. The word of the Lord inflamed him.

<sup>20</sup> The king sent, and he released him: the ruler of the people, and he set him at liberty.

<sup>21</sup> He made him master of his house, and ruler of all his possession.

<sup>22</sup> That he might instruct his princes as himself, and teach his ancients wisdom.

<sup>23</sup> And Israel went into Egypt: and Jacob was a sojourner in the land of Cham.

<sup>24</sup> And he increased his people exceedingly: and strengthened them over their enemies.

<sup>25</sup> He turned their heart to hate his people: and to deal deceitfully with his servants.

<sup>26</sup> He sent Moses his servant: Aaron the man whom he had chosen.

<sup>27</sup> He gave them power to show his signs, and his wonders in the land of Cham.

<sup>28</sup> He sent darkness, and made it obscure: and grieved not his words.

<sup>29</sup> He turned their waters into blood, and destroyed their fish.

<sup>30</sup> Their land brought forth frogs, in the inner chambers of their kings.

<sup>31</sup> He spoke, and there came divers sorts of flies and sciniphes in all their coasts.

<sup>32</sup> He gave them hail for rain, a burning fire in the land.

<sup>33</sup> And he destroyed their vineyards and their fig trees: and he broke in pieces the trees of their coasts.

<sup>34</sup> He spoke, and the locust came, and the bruchus, of which there was no number.

<sup>35</sup> And they devoured all the grass in their land, and consumed all the fruit of their ground.

<sup>36</sup> And he slew all the firstborn in their land: the firstfruits of all their labor.

<sup>37</sup> And he brought them out with silver and gold: and there was not among their tribes one that was feeble.

<sup>38</sup> Egypt was glad when they departed: for the fear of them lay upon them.

<sup>39</sup> He spread a cloud for their protection, and fire to give them light in the night.

<sup>40</sup> They asked, and the quail came: and he filled them with the bread of heaven.

<sup>41</sup> He opened the rock, and waters flowed: rivers ran down in the dry land.

<sup>42</sup> Because he remembered his holy word, which he had spoken to his servant Abraham.

<sup>43</sup> And he brought forth his people with joy, and his chosen with gladness.

<sup>44</sup> And he gave them the lands of the Gentiles: and they possessed the labors of the people:

<sup>45</sup> That they might observe his justifications, and seek after his law.

#### PSALM 105

*A confession of the manifold sins and ingrati- tudes of the Israelites.*

**A**lleluia. Give glory to the Lord, for he is good: for his mercy endureth forever.

<sup>2</sup> Who shall declare the powers of the Lord? who shall set forth all his praises?

<sup>3</sup> Blessed are they that keep judgment, and do justice at all times.

<sup>4</sup> Remember us, O Lord, in the favor of thy people: visit us with thy salvation.

<sup>5</sup> That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayst be praised with thy inheritance.

<sup>6</sup> We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.

<sup>7</sup> Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies: And they provoked to wrath going up to the sea, even the Red Sea.

<sup>8</sup> And he saved them for his own name's sake: that he might make his power known.

<sup>9</sup> And he rebuked the Red Sea and it was dried up: and he led them through the depths, as in a wilderness.

<sup>10</sup> And he saved them from the hand of

rum.

<sup>37</sup> Et eduxit eos cum argento et auro, et non erat in tribubus eorum infirmus.

<sup>38</sup> Lætata est Ægyptus in profectio- ne eorum, quia incubuit timor eorum super eos.

<sup>39</sup> Expandit nubem in protectionem eorum, et ignem ut luceret eis per noctem.

<sup>40</sup> Petierunt, et venit coturnix, et pane cæli saturavit eos.

<sup>41</sup> Dirupit petram, et fluxerunt aquæ: abierunt in sicco flumina.

<sup>42</sup> Quoniam memor fuit verbi sancti sui, quod habuit ad Abraham puerum suum.

<sup>43</sup> Et eduxit populum suum in exsulta- tione, et electos suos in lætitia.

<sup>44</sup> Et dedit illis regiones gentium, et labores populorum possederunt:

<sup>45</sup> ut custodiant justificationes ejus, et legem ejus requirant.

#### PSALMUS CV

*Confessio multorum peccatorum et ingrati- tudinem Israelitarum.*

**A**lleluja. Confitemini Domino, quoniam bonus, quoniam in sæculum misericordia ejus.

<sup>2</sup> Quis loquetur potentias Domini; auditas faciet omnes laudes ejus?

<sup>3</sup> Beati qui custodiunt judicium, et faciunt justitiam in omni tempore.

<sup>4</sup> Memento nostri, Domine, in beneplacito populi tui; visita nos in salutari tuo:

<sup>5</sup> ad videndum in bonitate electorum tuorum; ad lætandum in lætitia gentis tuæ: ut lauderis cum hæreditate tua.

<sup>6</sup> Peccavimus cum patribus nostris: in- juste egimus; iniquitatem fecimus.

<sup>7</sup> Patres nostri in Ægypto non intellexerunt mirabilia tua; non fuerunt memores multitudinis misericordiæ tuæ. Et irritaverunt ascendentes in mare, mare Rubrum;

<sup>8</sup> et salvavit eos propter nomen suum, ut notam faceret potentiam suam.

<sup>9</sup> Et increpuit mare Rubrum et exsiccatum est, et deduxit eos in abyssis sicut in deserto.

<sup>10</sup> Et salvavit eos de manu odientium,

et redemit eos de manu inimici.

<sup>11</sup> Et operuit aqua tribulantes eos; unus ex eis non remansit.

<sup>12</sup> Et crediderunt verbis ejus, et laudaverunt laudem ejus.

<sup>13</sup> Cito fecerunt; obliti sunt operum ejus: et non sustinuerunt consilium ejus.

<sup>14</sup> Et concupierunt concupiscentiam in deserto, et tentaverunt Deum in inaquoso.

<sup>15</sup> Et dedit eis petitionem ipsorum, et misit saturitatem in animas eorum.

<sup>16</sup> Et irritaverunt Moysen in castris; Aaron, sanctum Domini.

<sup>17</sup> Aperta est terra, et deglutivit Dathan, et operuit super congregationem Abiron.

<sup>18</sup> Et exarsit ignis in synagoga eorum: flamma combussit peccatores.

<sup>19</sup> Et fecerunt vitulum in Horeb, et adoraverunt sculptile.

<sup>20</sup> Et mutaverunt gloriam suam in similitudinem vituli comedentis fenum.

<sup>21</sup> Obliti sunt Deum qui salvavit eos; qui fecit magna in Ægypto,

<sup>22</sup> mirabilia in terra Cham, terribilia in mari Rubro.

<sup>23</sup> Et dixit ut disperderet eos, si non Moyses, electus ejus, stetisset in confractioe in conspectu ejus, ut averteret iram ejus, ne disperderet eos.

<sup>24</sup> Et pro nihilo habuerunt terram desiderabilem; non crediderunt verbo ejus.

<sup>25</sup> Et murmuraverunt in tabernaculis suis; non exaudierunt vocem Domini.

<sup>26</sup> Et elevavit manum suam super eos ut prosterneret eos in deserto:

<sup>27</sup> et ut dejiceret semen eorum in nationibus, et dispergeret eos in regionibus.

<sup>28</sup> Et initiati sunt Beelphegor, et comederunt sacrificia mortuorum.

<sup>29</sup> Et irritaverunt eum in adinventionibus suis, et multiplicata est in eis ruina.

<sup>30</sup> Et stetit Phinees, et placavit, et cessavit quassatio.

<sup>31</sup> Et reputatum est ei in justitiam, in generationem et generationem usque in sempiternum.

<sup>32</sup> Et irritaverunt eum ad aquas contradictionis, et vexatus est Moyses propter eos:

them that hated them: and he redeemed them from the hand of the enemy.

<sup>11</sup> And the water covered them that afflicted them: there was not one of them left.

<sup>12</sup> And they believed his words: and they sang his praises.

<sup>13</sup> They had quickly done, they forgot his works: and they waited not for his counsel.

<sup>14</sup> And they coveted their desire in the desert: and they tempted God in the place without water.

<sup>15</sup> And he gave them their request: and sent fullness into their souls.

<sup>16</sup> And they provoked Moses in the camp, Aaron the holy one of the Lord.

<sup>17</sup> The earth opened and swallowed up Dathan: and covered the congregation of Abiron.

<sup>18</sup> And a fire was kindled in their congregation: the flame burned the wicked.

<sup>19</sup> They made also a calf in Horeb: and they adored the graven thing.

<sup>20</sup> And they changed their glory into the likeness of a calf that eateth grass.

<sup>21</sup> They forgot God, who saved them, who had done great things in Egypt,

<sup>22</sup> Wondrous works in the land of Cham: terrible things in the Red Sea.

<sup>23</sup> And he said that he would destroy them: had not Moses his chosen stood before him in the breach: To turn away his wrath, lest he should destroy them.

<sup>24</sup> And they set at nought the desirable land. They believed not his word,

<sup>25</sup> and they murmured in their tents: they hearkened not to the voice of the Lord.

<sup>26</sup> And he lifted up his hand over them: to overthrow them in the desert;

<sup>27</sup> And to cast down their seed among the nations, and to scatter them in the countries.

<sup>28</sup> They also were initiated to Beelphegor: and ate the sacrifices of the dead.

<sup>29</sup> And they provoked him with their inventions: and destruction was multiplied among them.

<sup>30</sup> Then Phinees stood up, and pacified him: and the slaughter ceased.

<sup>31</sup> And it was reputed to him unto justice, to generation and generation for evermore.

<sup>32</sup> They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes:

<sup>33</sup> Because they exasperated his spirit.  
And he distinguished with his lips.

<sup>34</sup> They did not destroy the nations of which the Lord spoke unto them.

<sup>35</sup> And they were mingled among the heathens, and learned their works:

<sup>36</sup> And served their idols, and it became a stumbling block to them.

<sup>37</sup> And they sacrificed their sons, and their daughters to devils.

<sup>38</sup> And they shed innocent blood: the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan. And the land was polluted with blood,

<sup>39</sup> and was defiled with their works: and they went aside after their own inventions.

<sup>40</sup> And the Lord was exceedingly angry with his people: and he abhorred his inheritance.

<sup>41</sup> And he delivered them into the hands of the nations: and they that hated them had dominion over them.

<sup>42</sup> And their enemies afflicted them: and they were humbled under their hands:

<sup>43</sup> Many times did he deliver them. But they provoked him with their counsel: and they were brought low by their iniquities.

<sup>44</sup> And he saw when they were in tribulation: and he heard their prayer.

<sup>45</sup> And he was mindful of his covenant: and repented according to the multitude of his mercies.

<sup>46</sup> And he gave them unto mercies, in the sight of all those that had made them captives.

<sup>47</sup> Save us, O Lord, our God: and gather us from among the nations: That we may give thanks to thy holy name, and may glory in thy praise.

<sup>48</sup> Blessed be the Lord the God of Israel, from everlasting to everlasting: and let all the people say: So be it, so be it.

## PSALM 106

*All are invited to give thanks to God for his perpetual providence over men.*

**A**lleluia. Give glory to the Lord, for he is good: for his mercy endureth forever.

<sup>2</sup> Let them say so that have been redeemed by the Lord, whom he hath

<sup>33</sup> quia exacerbaverunt spiritum ejus, et distinxit in labiis suis.

<sup>34</sup> Non disperdiderunt gentes quas dixit Dominus illis:

<sup>35</sup> et commisti sunt inter gentes, et didicerunt opera eorum;

<sup>36</sup> et servierunt sculptilibus eorum, et factum est illis in scandalum.

<sup>37</sup> Et immolaverunt filios suos et filias suas dæmoniis.

<sup>38</sup> Et effuderunt sanguinem innocentem, sanguinem filiorum suorum et filiarum suarum, quas sacrificaverunt sculptilibus Chanaan. Et infecta est terra in sanguinibus,

<sup>39</sup> et contaminata est in operibus eorum: et fornicati sunt in adinventionibus suis.

<sup>40</sup> Et iratus est furore Dominus in populum suum, et abominatus est hæreditatem suam.

<sup>41</sup> Et tradidit eos in manus gentium; et dominati sunt eorum qui oderunt eos.

<sup>42</sup> Et tribulaverunt eos inimici eorum, et humiliati sunt sub manibus eorum;

<sup>43</sup> sæpe liberavit eos. Ipsi autem exacerbaverunt eum in consilio suo, et humiliati sunt in iniquitatibus suis.

<sup>44</sup> Et vidit cum tribularentur, et audivit orationem eorum.

<sup>45</sup> Et memor fuit testamenti sui, et pœnituit eum secundum multitudinem misericordiæ suæ:

<sup>46</sup> et dedit eos in misericordias, in conspectu omnium qui ceperant eos.

<sup>47</sup> Salvos nos fac, Domine Deus noster, et congrega nos de nationibus: ut confiteamur nomini sancto tuo, et gloriemur in laude tua.

<sup>48</sup> Benedictus Dominus Deus Israël, a sæculo et usque in sæculum; et dicet omnis populus: Fiat, fiat.

## PSALMUS CVI

*Invitantur omnes ad gratias Deo agentes in providentia perpetua sua super homines.*

**A**lleluja. Confitemini Domino, quoniam bonus, quoniam in sæculum misericordia ejus.

<sup>2</sup> Dicant qui redempti sunt a Domino, quos redemit de manu inimici, et de re-



gionibus congregavit eos,

<sup>3</sup> a solis ortu, et occasu, ab aquilone, et mari.

<sup>4</sup> Erraverunt in solitudine, in inaquoso; viam civitatis habitaculi non invenerunt.

<sup>5</sup> Esurientes et sitientes, anima eorum in ipsis defecit.

<sup>6</sup> Et clamaverunt ad Dominum cum tribularentur, et de necessitatibus eorum eripuit eos;

<sup>7</sup> et deduxit eos in viam rectam, ut irent in civitatem habitationis.

<sup>8</sup> Confiteantur Domino misericordiae ejus, et mirabilia ejus filiis hominum.

<sup>9</sup> Quia satiavit animam inanem, et animam esurientem satiavit bonis.

<sup>10</sup> Sedentes in tenebris et umbra mortis; vinctos in mendicitate et ferro.

<sup>11</sup> Quia exacerbaverunt eloquia Dei, et consilium Altissimi irritaverunt.

<sup>12</sup> Et humiliatum est in laboribus cor eorum; infirmati sunt, nec fuit qui adjuvaret.

<sup>13</sup> Et clamaverunt ad Dominum cum tribularentur; et de necessitatibus eorum liberavit eos.

<sup>14</sup> Et eduxit eos de tenebris et umbra mortis, et vincula eorum dirupit.

<sup>15</sup> Confiteantur Domino misericordiae ejus, et mirabilia ejus filiis hominum.

<sup>16</sup> Quia contrivit portas aereas, et vectes ferreos confregit.

<sup>17</sup> Suscepit eos de via iniquitatis eorum; propter injustitias enim suas humiliati sunt.

<sup>18</sup> Omnem escam abominata est anima eorum, et appropinquaverunt usque ad portas mortis.

<sup>19</sup> Et clamaverunt ad Dominum cum tribularentur, et de necessitatibus eorum liberavit eos.

<sup>20</sup> Misit verbum suum, et sanavit eos, et eripuit eos de interitionibus eorum.

<sup>21</sup> Confiteantur Domino misericordiae ejus, et mirabilia ejus filiis hominum.

<sup>22</sup> Et sacrificent sacrificium laudis, et

redeemed from the hand of the enemy: and gathered out of the countries.

<sup>3</sup> From the rising and from the setting of the sun, from the north and from the sea.

<sup>4</sup> They wandered in a wilderness, in a place without water: they found not the way of a city for their habitation.

<sup>5</sup> They were hungry and thirsty: their soul fainted in them.

<sup>6</sup> And they cried to the Lord in their tribulation: and he delivered them out of their distresses.

<sup>7</sup> And he led them into the right way, that they might go to a city of habitation.

<sup>8</sup> Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

<sup>9</sup> For he hath satisfied the empty soul, and hath filled the hungry soul with good things.

<sup>10</sup> Such as sat in darkness and in the shadow of death: bound in want and in iron.

<sup>11</sup> Because they had exasperated the words of God: and provoked the counsel of the most High:

<sup>12</sup> And their heart was humbled with labors: they were weakened, and there was none to help them.

<sup>13</sup> Then they cried to the Lord in their affliction: and he delivered them out of their distresses.

<sup>14</sup> And he brought them out of darkness, and the shadow of death; and broke their bonds in sunder.

<sup>15</sup> Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

<sup>16</sup> Because he hath broken gates of brass, and burst iron bars.

<sup>17</sup> He took them out of the way of their iniquity: for they were brought low for their injustices.

<sup>18</sup> Their soul abhorred all manner of meat: and they drew nigh even to the gates of death.

<sup>19</sup> And they cried to the Lord in their affliction: and he delivered them out of their distresses.

<sup>20</sup> He sent his word, and healed them: and delivered them from their destructions.

<sup>21</sup> Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

<sup>22</sup> And let them sacrifice the sacrifice of

praise: and declare his works with joy.

<sup>23</sup> They that go down to the sea in ships, doing business in the great waters:

<sup>24</sup> These have seen the works of the Lord, and his wonders in the deep.

<sup>25</sup> He said the word, and there arose a storm of wind: and the waves thereof were lifted up.

<sup>26</sup> They mount up to the heavens, and they go down to the depths: their soul pined away with evils.

<sup>27</sup> They were troubled, and reeled like a drunken man; and all their wisdom was swallowed up.

<sup>28</sup> And they cried to the Lord in their affliction: and he brought them out of their distresses.

<sup>29</sup> And he turned the storm into a breeze: and its waves were still.

<sup>30</sup> And they rejoiced because they were still: and he brought them to the haven which they wished for.

<sup>31</sup> Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

<sup>32</sup> And let them exalt him in the church of the people: and praise him in the chair of the ancients.

<sup>33</sup> He hath turned rivers into a wilderness: and the sources of water into dry ground:

<sup>34</sup> A fruitful land into barrenness, for the wickedness of them that dwell therein.

<sup>35</sup> He hath turned a wilderness into pools of waters, and a dry land into water springs.

<sup>36</sup> And hath placed there the hungry; and they made a city for their habitation.

<sup>37</sup> And they sowed fields, and planted vineyards: and they yielded fruit of birth.

<sup>38</sup> And he blessed them, and they were multiplied exceedingly: and their cattle he suffered not to decrease.

<sup>39</sup> Then they were brought to be few: and they were afflicted through the trouble of evils and sorrow.

<sup>40</sup> Contempt was poured forth upon their princes: and he caused them to wander where there was no passing, and out of the way.

<sup>41</sup> And he helped the poor out of poverty: and made him families like a flock of sheep.

<sup>42</sup> The just shall see, and shall rejoice, and all iniquity shall stop her mouth.

annuntient opera ejus in exultatione.

<sup>23</sup> Qui descendunt mare in navibus, facientes operationem in aquis multis:

<sup>24</sup> ipsi viderunt opera Domini, et mirabilia ejus in profundo.

<sup>25</sup> Dixit, et stetit spiritus procellæ, et exaltati sunt fluctus ejus.

<sup>26</sup> Ascendunt usque ad cælos, et descendunt usque ad abyssos; anima eorum in malis tabescebat.

<sup>27</sup> Turbati sunt, et moti sunt sicut ebrius, et omnis sapientia eorum devorata est.

<sup>28</sup> Et clamaverunt ad Dominum cum tribularentur; et de necessitatibus eorum eduxit eos.

<sup>29</sup> Et statuit procellam ejus in auram, et siluerunt fluctus ejus.

<sup>30</sup> Et lætati sunt quia siluerunt; et eduxit eos in portum voluntatis eorum.

<sup>31</sup> Confiteantur Domino misericordiæ ejus, et mirabilia ejus filiis hominum.

<sup>32</sup> Et exaltent eum in ecclesia plebis, et in cathedra seniorum laudent eum.

<sup>33</sup> Posuit flumina in desertum, et exitus aquarum in sitim;

<sup>34</sup> terram fructiferam in salsuginem, a malitia inhabitantium in ea.

<sup>35</sup> Posuit desertum in stagna aquarum, et terram sine aqua in exitus aquarum.

<sup>36</sup> Et collocavit illic esurientes, et constituerunt civitatem habitationis:

<sup>37</sup> et seminaverunt agros et plantaverunt vineas, et fecerunt fructum nativitatis.

<sup>38</sup> Et benedixit eis, et multiplicati sunt nimis; et jumenta eorum non minoravit.

<sup>39</sup> Et pauci facti sunt et vexati sunt, a tribulatione malorum et dolore.

<sup>40</sup> Effusa est contemptio super principes: et errare fecit eos in invio, et non in via.

<sup>41</sup> Et adjuvit pauperem de inopia, et posuit sicut oves familias.

<sup>42</sup> Videbunt recti, et lætabuntur; et omnis iniquitas oppilabit os suum.

<sup>43</sup> Quis sapiens, et custodiet hæc, et intelliget misericordias Domini?

## PSALMUS CVII

*Propheta laudat Deum pro beneficiis acceptis.*

**C**anticum Psalmi, ipsi David.

<sup>2</sup> Paratum cor meum, Deus, paratum cor meum; cantabo, et psallam in gloria mea.

<sup>3</sup> Exsurge, gloria mea; exsurge, psalterium et cithara; exurgam diluculo.

<sup>4</sup> Confitebor tibi in populis, Domine, et psallam tibi in nationibus:

<sup>5</sup> quia magna est super cælos misericordia tua, et usque ad nubes veritas tua.

<sup>6</sup> Exaltare super cælos, Deus, et super omnem terram gloria tua:

<sup>7</sup> ut liberentur dilecti tui. Salvum fac dextera tua, et exaudi me.

<sup>8</sup> Deus locutus est in sancto suo: Exsultabo, et dividam Sichimam; et convallem tabernaculorum dimetiar.

<sup>9</sup> Meus est Galaad, et meus est Manasses, et Ephraim susceptio capitis mei. Juda rex meus;

<sup>10</sup> Moab lebes spei meæ: in Idumæam extendam calceamentum meum; mihi alienigenæ amici facti sunt.

<sup>11</sup> Quis deducet me in civitatem munitam? Quis deducet me usque in Idumæam?

<sup>12</sup> Nonne tu, Deus, qui repulisti nos? Et non exhibis, Deus, in virtutibus nostris?

<sup>13</sup> Da nobis auxilium de tribulatione, quia vana salus hominis.

<sup>14</sup> In Deo faciemus virtutem; et ipse ad nihilum deducet inimicos nostros.

## PSALMUS CVIII

*David, in persona Christi, orat contra persecutores suos; imprimis Judam proditorem; prophetans et adprobans poenas justas pro contumacia in peccato et impenitentia finale.*

**I**n finem. Psalmus David.

<sup>2</sup> Deus, laudem meam ne tacueris, quia os peccatoris et os dolosi super me

<sup>43</sup> Who is wise, and will keep these things; and will understand the mercies of the Lord?

## PSALM 107

*The prophet praiseth God for benefits received.*

**A** canticle of a psalm for David himself.

<sup>2</sup> My heart is ready, O God, my heart is ready: I will sing, and will give praise, with my glory.

<sup>3</sup> Arise, my glory; arise, psaltery and harp: I will arise in the morning early.

<sup>4</sup> I will praise thee, O Lord, among the people: and I will sing unto thee among the nations.

<sup>5</sup> For thy mercy is great above the heavens: and thy truth even unto the clouds.

<sup>6</sup> Be thou exalted, O God, above the heavens, and thy glory over all the earth:

<sup>7</sup> That thy beloved may be delivered. Save with thy right hand and hear me.

<sup>8</sup> God hath spoken in his holiness. I will rejoice, and I will divide Sichem and I will mete out the vale of tabernacles.

<sup>9</sup> Galaad is mine: and Manasses is mine and Ephraim the protection of my head. Juda is my king:

<sup>10</sup> Moab the pot of my hope. Over Edom I will stretch out my shoe: the aliens are become my friends.

<sup>11</sup> Who will bring me into the strong city? Who will lead me into Edom?

<sup>12</sup> Wilt not thou, O God, who hast cast us off? And wilt not thou, O God, go forth with our armies?

<sup>13</sup> O grant us help from trouble: for vain is the help of man.

<sup>14</sup> Through God we shall do mightily: and he will bring our enemies to nothing.

## PSALM 108

*David, in the person of Christ, prayeth against his persecutors; more especially the traitor Judas; foretelling and approving his just punishment for his obstinacy in sin, and final impenitence.*

**U**nto the end. A psalm for David.

<sup>2</sup> O God, be not thou silent in my praise: for the mouth of the wicked and

the mouth of the deceitful man is opened against me.

<sup>3</sup> They have spoken against me with deceitful tongues; and they have compassed me about with words of hatred; and have fought against me without cause.

<sup>4</sup> Instead of making me a return of love, they detracted me: but I gave myself to prayer.

<sup>5</sup> And they repaid me evil for good: and hatred for my love.

<sup>6</sup> Set thou the sinner over him: and may the devil stand at his right hand.

<sup>7</sup> When he is judged, may he go out condemned; and may his prayer be turned to sin.

<sup>8</sup> May his days be few: and his bishopric let another take.

<sup>9</sup> May his children be fatherless, and his wife a widow.

<sup>10</sup> Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.

<sup>11</sup> May the usurer search all his substance: and let strangers plunder his labors.

<sup>12</sup> May there be none to help him: nor none to pity his fatherless offspring.

<sup>13</sup> May his posterity be cut off; in one generation may his name be blotted out.

<sup>14</sup> May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out.

<sup>15</sup> May they be before the Lord continually, and let the memory of them perish from the earth:

<sup>16</sup> because he remembered not to show mercy,

<sup>17</sup> But persecuted the poor man and the beggar; and the broken in heart, to put him to death.

<sup>18</sup> And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him. And he put on cursing, like a garment: and it went in like water into his entrails, and like oil in his bones.

<sup>19</sup> May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.

<sup>20</sup> This is the work of them who detract me before the Lord; and who speak evils against my soul.

<sup>21</sup> But thou, O Lord, do with me for thy name's sake: because thy mercy is

apertum est.

<sup>3</sup> Locuti sunt adversum me lingua dolosa, et sermonibus odii circumdederunt me: et expugnaverunt me gratis.

<sup>4</sup> Pro eo ut me diligenter, detrahebant mihi; ego autem orabam.

<sup>5</sup> Et posuerunt adversum me mala pro bonis, et odium pro dilectione mea.

<sup>6</sup> Constitue super eum peccatorem, et diabolus stet a dextris ejus.

<sup>7</sup> Cum judicatur, exeat condemnatus; et oratio ejus fiat in peccatum.

<sup>8</sup> Fiant dies ejus pauci, et episcopatum ejus accipiat alter.

<sup>9</sup> Fiant filii ejus orphani, et uxor ejus vidua.

<sup>10</sup> Nutantes transferantur filii ejus et mendicent, et ejiciantur de habitationibus suis.

<sup>11</sup> Scrutetur fœnerator omnem substantiam ejus, et diripiant alieni labores ejus.

<sup>12</sup> Non sit illi adjutor, nec sit qui misereatur pupillis ejus.

<sup>13</sup> Fiant nati ejus in interitum; in generatione una deleatur nomen ejus.

<sup>14</sup> In memoriam redeat iniquitas patrum ejus in conspectu Domini, et peccatum matris ejus non deleatur.

<sup>15</sup> Fiant contra Dominum semper, et dispereat de terra memoria eorum:

<sup>16</sup> pro eo quod non est recordatus facere misericordiam,

<sup>17</sup> et persecutus est hominem inopem et mendicum, et compunctum corde, mortificare.

<sup>18</sup> Et dilexit maledictionem, et veniet ei; et noluit benedictionem, et elongabitur ab eo. Et induit maledictionem sicut vestimentum; et intravit sicut aqua in interiora ejus, et sicut oleum in ossibus ejus.

<sup>19</sup> Fiat ei sicut vestimentum quo operitur, et sicut zona qua semper præcingitur.

<sup>20</sup> Hoc opus eorum qui detrahunt mihi apud Dominum, et qui loquuntur mala adversus animam meam.

<sup>21</sup> Et tu, Domine, Domine, fac mecum propter nomen tuum, quia suavis est

miserericordia tua.

<sup>22</sup> Libera me, quia egenus et pauper ego sum, et cor meum conturbatum est intra me.

<sup>23</sup> Sicut umbra cum declinat ablatas sum, et excussus sum sicut locustæ.

<sup>24</sup> Genua mea infirmata sunt a jejunio, et caro mea immutata est propter oleum.

<sup>25</sup> Et ego factus sum opprobrium illis; viderunt me, et moverunt capita sua.

<sup>26</sup> Adjuva me, Domine Deus meus; saluum me fac secundum misericordiam tuam.

<sup>27</sup> Et sciant quia manus tua hæc, et tu, Domine, fecisti eam.

<sup>28</sup> Maledicent illi, et tu benedices: qui insurgunt in me confundantur; servus autem tuus lætabitur.

<sup>29</sup> Induantur qui detrahunt mihi pudore, et operiantur sicut diploide confusione sua.

<sup>30</sup> Confitebor Domino nimis in ore meo, et in medio multorum laudabo eum:

<sup>31</sup> quia astitit a dextris pauperis, ut salvam faceret a persequentibus animam meam.

### PSALMUS CIX

*Exaltatio Christi, et sacerdotium æternum.*

**P**salmus David. Dixit Dominus Domino meo: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum.

<sup>2</sup> Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

<sup>3</sup> Tecum principium in die virtutis tuæ in splendoribus sanctorum: ex utero, ante luciferum, genui te.

<sup>4</sup> Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech.

<sup>5</sup> Dominus a dextris tuis; confregit in die iræ suæ reges.

<sup>6</sup> Judicabit in nationibus, implebit ruinas; conquassabit capita in terra multorum.

<sup>7</sup> De torrente in via bibet; propterea exaltabit caput.

sweet. Do thou deliver me,

<sup>22</sup> For I am poor and needy, and my heart is troubled within me.

<sup>23</sup> I am taken away like the shadow when it declineth: and I am shaken off as locusts.

<sup>24</sup> My knees are weakened through fasting: and my flesh is changed for oil.

<sup>25</sup> And I am become a reproach to them: they saw me and they shook their heads.

<sup>26</sup> Help me, O Lord my God; save me; according to thy mercy.

<sup>27</sup> And let them know that this is thy hand: and that thou, O Lord, hast done it.

<sup>28</sup> They will curse and thou wilt bless: let them that rise up against me be confounded: but thy servant shall rejoice.

<sup>29</sup> Let them that detract me be clothed with shame: and let them be covered with their confusion as with a double cloak.

<sup>30</sup> I will give great thanks to the Lord with my mouth: and in the midst of many I will praise him.

<sup>31</sup> Because he hath stood at the right hand of the poor, to save my soul from persecutors.

### PSALM 109

*Christ's exaltation, and everlasting priesthood.*

**A**psalm for David. The Lord said to my Lord: Sit thou at my right hand: Until I make thy enemies thy footstool.

<sup>2</sup> The Lord will send forth the scepter of thy power out of Sion: rule thou in the midst of thy enemies.

<sup>3</sup> With thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day star I begot thee.

<sup>4</sup> The Lord hath sworn, and he will not repent: Thou art a priest forever according to the order of Melchisedech.

<sup>5</sup> The Lord at thy right hand hath broken kings in the day of his wrath.

<sup>6</sup> He shall judge among nations, he shall fill ruins: he shall crush the heads in the land of many.

<sup>7</sup> He shall drink of the torrent in the way: therefore shall he lift up the head.

## PSALM 110

*God is to be praised for his graces, and benefits to his Church.*

**A**lleluia. I will praise thee, O Lord, with my whole heart; in the council of the just, and in the congregation.

<sup>2</sup> Great are the works of the Lord: sought out according to all his wills.

<sup>3</sup> His work is praise and magnificence: and his justice continueth forever and ever.

<sup>4</sup> He hath made a remembrance of his wonderful works, being a merciful and gracious Lord:

<sup>5</sup> He hath given food to them that fear him. He will be mindful forever of his covenant:

<sup>6</sup> he will show forth to his people the power of his works.

<sup>7</sup> That he may give them the inheritance of the Gentiles: the works of his hands are truth and judgment.

<sup>8</sup> All his commandments are faithful: confirmed forever and ever, made in truth and equity.

<sup>9</sup> He hath sent redemption to his people: he hath commanded his covenant forever. Holy and terrible is his name:

<sup>10</sup> The fear of the Lord is the beginning of wisdom. A good understanding to all that do it: his praise continueth forever and ever.

## PSALM 111

*The good man is happy.*

**A**lleluia. Of the returning of Aggeus and Zacharias. Blessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

<sup>2</sup> His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

<sup>3</sup> Glory and wealth shall be in his house: and his justice remaineth forever and ever.

<sup>4</sup> To the righteous a light is risen up in darkness: he is merciful, and compassionate and just.

<sup>5</sup> Acceptable is the man that showeth mercy and lendeth: he shall order his words with judgment:

<sup>6</sup> Because he shall not be moved forever.

<sup>7</sup> The just shall be in everlasting remembrance: he shall not fear the evil hearing. His heart is ready to hope in the

## PSALMUS CX

*Deus laudandus est pro gratis suis, et beneficiis ecclesiae.*

**A**lleluja. Confitebor tibi, Domine, in toto corde meo, in consilio justorum, et congregatione.

<sup>2</sup> Magna opera Domini: exquisita in omnes voluntates ejus.

<sup>3</sup> Confessio et magnificentia opus ejus, et justitia ejus manet in sæculum sæculi.

<sup>4</sup> Memoriam fecit mirabilium suorum, misericors et miserator Dominus.

<sup>5</sup> Escam dedit timentibus se. Memor erit in sæculum testamenti sui.

<sup>6</sup> Virtutem operum suorum annuntiabit populo suo,

<sup>7</sup> ut det illis hæreditatem gentium. Opera manuum ejus veritas et judicium.

<sup>8</sup> Fidelia omnia mandata ejus, confirmata in sæculum sæculi, facta in veritate et æquitate.

<sup>9</sup> Redemptionem misit populo suo; mandavit in æternum testamentum suum. Sanctum et terribile nomen ejus.

<sup>10</sup> Initium sapientiæ timor Domini; intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

## PSALMUS CXI

*Homo bonus felix est.*

**A**lleluja, reversionis Aggæi et Zachariæ. Beatus vir qui timet Dominum: in mandatis ejus volet nimis.

<sup>2</sup> Potens in terra erit semen ejus; generatio rectorum benedicetur.

<sup>3</sup> Gloria et divitiæ in domo ejus, et justitia ejus manet in sæculum sæculi.

<sup>4</sup> Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

<sup>5</sup> Jucundus homo qui miseretur et commodat; disponet sermones suos in judicio:

<sup>6</sup> quia in æternum non commovebitur.

<sup>7</sup> In memoria æterna erit justus; ab auditione mala non timebit. Paratum cor ejus sperare in Domino,

<sup>8</sup> confirmatum est cor ejus; non commovebitur donec despiciat inimicos suos.

<sup>9</sup> Dispersit, dedit pauperibus; justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

<sup>10</sup> Peccator videbit, et irascetur; dentibus suis fremet et tabescet: desiderium peccatorum peribit.

## PSALMUS CXII

*Deus laudandus est, pro carans pauperes et humilitates.*

**A**lleluja. Laudate, pueri, Dominum; laudate nomen Domini.

<sup>2</sup> Sit nomen Domini benedictum ex hoc nunc et usque in sæculum.

<sup>3</sup> A solis ortu usque ad occasum laudabile nomen Domini.

<sup>4</sup> Excelsus super omnes gentes Dominus, et super cælos gloria ejus.

<sup>5</sup> Quis sicut Dominus Deus noster, qui in altis habitat,

<sup>6</sup> et humilia respicit in cælo et in terra?

<sup>7</sup> Suscitans a terra inopem, et de stercore erigens pauperem:

<sup>8</sup> ut collocet eum cum principibus, cum principibus populi sui.

<sup>9</sup> Qui habitare facit sterilem in domo, matrem filiorum lætantem.

## PSALMUS CXIV

*Deus ostendit potestatem suam in populum suum eripiente; idoli vacua sunt. Hebraei hoc in duos psalmos dividunt.*

**A**lleluja. In exitu Israël de Ægypto, domus Jacob de populo barbaro,

<sup>2</sup> facta est Judæa sanctificatio ejus; Israël potestas ejus.

<sup>3</sup> Mare vidit, et fugit; Jordanis conversus est retrorsum.

<sup>4</sup> Montes exsultaverunt ut arietes, et colles sicut agni ovium.

<sup>5</sup> Quid est tibi, mare, quod fugisti? et tu, Jordanis, quia conversus es retrorsum?

<sup>6</sup> Montes, exsultastis sicut arietes? et colles, sicut agni ovium?

Lord:

<sup>8</sup> his heart is strengthened, he shall not be moved until he look over his enemies.

<sup>9</sup> He hath distributed, he hath given to the poor: his justice remaineth forever and ever: his horn shall be exalted in glory.

<sup>10</sup> The wicked shall see, and shall be angry, he shall gnash with his teeth and pine away: the desire of the wicked shall perish.

## PSALM 112

*God is to be praised, for his regard to the poor and humble.*

**A**lleluia. Praise the Lord, ye children: praise ye the name of the Lord.

<sup>2</sup> Blessed be the name of the Lord, from henceforth now and forever.

<sup>3</sup> From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

<sup>4</sup> The Lord is high above all nations; and his glory above the heavens.

<sup>5</sup> Who is as the Lord our God, who dwelleth on high:

<sup>6</sup> And looketh down on the low things in heaven and in earth?

<sup>7</sup> Raising up the needy from the earth, and lifting up the poor out of the dunghill:

<sup>8</sup> That he may place him with princes, with the princes of his people.

<sup>9</sup> Who maketh a barren woman to dwell in a house, the joyful mother of children.

## PSALM 113

*God hath shown his power in delivering his people; idols are vain. The Hebrews divide this into two psalms.*

**A**lleluia. When Israel went out of Ægypt, the house of Jacob from a barbarous people:

<sup>2</sup> Judea was made his sanctuary, Israel his dominion.

<sup>3</sup> The sea saw and fled: Jordan was turned back.

<sup>4</sup> The mountains skipped like rams, and the hills like the lambs of the flock.

<sup>5</sup> What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

<sup>6</sup> Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

<sup>7</sup> At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

<sup>8</sup> Who turned the rock into pools of water, and the stony hill into fountains of waters.

<sup>9</sup> Not to us, O Lord, not to us; but to thy name give glory.

<sup>10</sup> For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

<sup>11</sup> But our God is in heaven: he hath done all things whatsoever he would.

<sup>12</sup> The idols of the Gentiles are silver and gold, the works of the hands of men.

<sup>13</sup> They have mouths and speak not: they have eyes and see not.

<sup>14</sup> They have ears and hear not: they have noses and smell not.

<sup>15</sup> They have hands and feel not: they have feet and walk not: neither shall they cry out through their throat.

<sup>16</sup> Let them that make them become like unto them: and all such as trust in them.

<sup>17</sup> The house of Israel hath hoped in the Lord: he is their helper and their protector.

<sup>18</sup> The house of Aaron hath hoped in the Lord: he is their helper and their protector.

<sup>19</sup> They that fear the Lord have hoped in the Lord: he is their helper and their protector.

<sup>20</sup> The Lord hath been mindful of us, and hath blessed us. He hath blessed the house of Israel: he hath blessed the house of Aaron.

<sup>21</sup> He hath blessed all that fear the Lord, both little and great.

<sup>22</sup> May the Lord add blessings upon you: upon you, and upon your children.

<sup>23</sup> Blessed be you of the Lord, who made heaven and earth.

<sup>24</sup> The heaven of heaven is the Lord's: but the earth he has given to the children of men.

<sup>25</sup> The dead shall not praise thee, O Lord: nor any of them that go down to hell.

<sup>26</sup> But we that live bless the Lord: from this time now and forever.

## PSALM 114

*The prayer of a just man in affliction,  
with a lively confidence in God.*

<sup>7</sup> A facie Domini mota est terra, a facie Dei Jacob:

<sup>8</sup> qui convertit petram in stagna aquarum, et rupem in fontes aquarum.

<sup>9</sup> Non nobis, Domine, non nobis, sed nomini tuo da gloriam:

<sup>10</sup> super misericordia tua et veritate tua; nequando dicant gentes: Ubi est Deus eorum?

<sup>11</sup> Deus autem noster in cælo; omnia quæcumque voluit fecit.

<sup>12</sup> Simulacra gentium argentum et aurum, opera manuum hominum.

<sup>13</sup> Os habent, et non loquuntur; oculos habent, et non videbunt.

<sup>14</sup> Aures habent, et non audient; nares habent, et non odorabunt.

<sup>15</sup> Manus habent, et non palpabunt; pedes habent, et non ambulabunt; non clamabunt in gutture suo.

<sup>16</sup> Similes illis fiant qui faciunt ea, et omnes qui confidunt in eis.

<sup>17</sup> Domus Israël speravit in Domino; adjutor eorum et protector eorum est.

<sup>18</sup> Domus Aaron speravit in Domino; adjutor eorum et protector eorum est.

<sup>19</sup> Qui timent Dominum speraverunt in Domino; adjutor eorum et protector eorum est.

<sup>20</sup> Dominus memor fuit nostri, et benedixit nobis. Benedixit domui Israël; benedixit domui Aaron.

<sup>21</sup> Benedixit omnibus qui timent Dominum, pusillis cum majoribus.

<sup>22</sup> Adjiciat Dominus super vos, super vos et super filios vestros.

<sup>23</sup> Benedicti vos a Domino, qui fecit cælum et terram.

<sup>24</sup> Cælum cæli Domino; terram autem dedit filiis hominum.

<sup>25</sup> Non mortui laudabunt te, Domine, neque omnes qui descendunt in infernum.

<sup>26</sup> Sed nos qui vivimus, benedicimus Domino, ex hoc nunc et usque in sæculum.

## PSALMUS CXIV

*Oratio justi in afflictione, cum  
confidentia vivente in Deo.*



**A**lleluja. Dilexi, quoniam exaudiet Dominus vocem orationis meae.

<sup>2</sup> Quia inclinavit aurem suam mihi, et in diebus meis invocabo.

<sup>3</sup> Circumdedederunt me dolores mortis; et pericula inferni invenerunt me. Tribulationem et dolorem inveni,

<sup>4</sup> et nomen Domini invocavi: O Domine, libera animam meam.

<sup>5</sup> Misericors Dominus et justus, et Deus noster miseretur.

<sup>6</sup> Custodiens parvulos Dominus; humiliatus sum, et liberavit me.

<sup>7</sup> Convertere, anima mea, in requiem tuam, quia Dominus benefecit tibi:

<sup>8</sup> quia eripuit animam meam de morte, oculos meos a lacrimis, pedes meos a lapsu.

<sup>9</sup> Placebo Domino in regione vivorum.

#### PSALMUS CXV

*Hic, in Hebraeo jungitur cum psalmo priore, et ostendit ad hoc fidem et gratitudinem psalmistae.*

**A**lleluja. Credidi, propter quod locutus sum; ego autem humiliatus sum nimis.

<sup>11</sup> Ego dixi in excessu meo: Omnis homo mendax.

<sup>12</sup> Quid retribuam Domino pro omnibus quae retribuit mihi?

<sup>13</sup> Calicem salutaris accipiam, et nomen Domini invocabo.

<sup>14</sup> Vota mea Domino reddam coram omni populo ejus.

<sup>15</sup> Pretiosa in conspectu Domini mors sanctorum ejus.

<sup>16</sup> O Domine, quia ego servus tuus; ego servus tuus, et filius ancillae tuae. Dirupisti vincula mea:

<sup>17</sup> tibi sacrificabo hostiam laudis, et nomen Domini invocabo.

<sup>18</sup> Vota mea Domino reddam in conspectu omnis populi ejus;

<sup>19</sup> in atriis domus Domini, in medio tui, Jerusalem.

#### PSALMUS CXVI

*Gentiles omnes vocantur ad Deum pro misericordia et veritate ejus laudatum.*

**A**lleluia. I have loved, because the Lord will hear the voice of my prayer.

<sup>2</sup> Because he hath inclined his ear unto me: and in my days I will call upon him.

<sup>3</sup> The sorrows of death have compassed me: and the perils of hell have found me. I met with trouble and sorrow:

<sup>4</sup> And I called upon the name of the Lord. O Lord, deliver my soul.

<sup>5</sup> The Lord is merciful and just, and our God showeth mercy.

<sup>6</sup> The Lord is the keeper of little ones: I was humbled, and he delivered me.

<sup>7</sup> Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee.

<sup>8</sup> For he hath delivered my soul from death: my eyes from tears, my feet from falling.

<sup>9</sup> I will please the Lord in the land of the living.

#### PSALM 115

*This, in the Hebrew, is joined with the foregoing psalm, and continues to express the faith and gratitude of the psalmist.*

**A**lleluia. I have believed, therefore have I spoken; but I have been humbled exceedingly.

<sup>11</sup> I said in my excess: Every man is a liar.

<sup>12</sup> What shall I render to the Lord, for all the things that he hath rendered to me?

<sup>13</sup> I will take the chalice of salvation; and I will call upon the name of the Lord.

<sup>14</sup> I will pay my vows to the Lord before all his people:

<sup>15</sup> Precious in the sight of the Lord is the death of his saints.

<sup>16</sup> O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid. Thou hast broken my bonds:

<sup>17</sup> I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

<sup>18</sup> I will pay my vows to the Lord in the sight of all his people:

<sup>19</sup> In the courts of the house of the Lord, in the midst of thee, O Jerusalem.

#### PSALM 116

*All nations are called upon to praise God for his mercy and truth.*

**A**lleluia. O Praise the Lord, all ye nations: praise him, all ye people.

<sup>2</sup> For his mercy is confirmed upon us: and the truth of the Lord remaineth forever.

PSALM 117

*The psalmist praiseth God for his delivery from evils; putteth his whole trust in him; and foretelleth the coming of Christ.*

**A**lleluia. Give praise to the Lord, for he is good: for his mercy endureth forever.

<sup>2</sup> Let Israel now say, that he is good: that his mercy endureth forever.

<sup>3</sup> Let the house of Aaron now say, that his mercy endureth forever.

<sup>4</sup> Let them that fear the Lord now say, that his mercy endureth forever.

<sup>5</sup> In my trouble I called upon the Lord: and the Lord heard me, and enlarged me.

<sup>6</sup> The Lord is my helper: I will not fear what man can do unto me.

<sup>7</sup> The Lord is my helper: and I will look over my enemies.

<sup>8</sup> It is good to confide in the Lord, ather than to have confidence in man.

<sup>9</sup> It is good to trust in the Lord, rather than to trust in princes.

<sup>10</sup> All nations compassed me about; and in the name of the Lord I have been revenged on them.

<sup>11</sup> Surrounding me they compassed me about: and in the name of the Lord I have been revenged on them.

<sup>12</sup> They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

<sup>13</sup> Being pushed I was overturned that I might fall: but the Lord supported me.

<sup>14</sup> The Lord is my strength and my praise: and he is become my salvation.

<sup>15</sup> The voice of rejoicing and of salvation is in the tabernacles of the just.

<sup>16</sup> The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

<sup>17</sup> I shall not die, but live: and shall declare the works of the Lord.

<sup>18</sup> The Lord chastising hath chastised me: but he hath not delivered me over

**A**lleluja. Laudate Dominum, omnes gentes; laudate eum, omnes populi.

<sup>2</sup> Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in æternum.

PSALMUS CXVII

*Psalmista laudat Deum pro salvatione sua a peccatis; ponit totam confidentiam in eo, et prophetat adventum Christi.*

**A**lleluja. Confitemini Domino, quoniam bonus, quoniam in sæculum misericordia ejus.

<sup>2</sup> Dicat nunc Israël: Quoniam bonus, quoniam in sæculum misericordia ejus.

<sup>3</sup> Dicat nunc domus Aaron: Quoniam in sæculum misericordia ejus.

<sup>4</sup> Dicant nunc qui timent Dominum: Quoniam in sæculum misericordia ejus.

<sup>5</sup> De tribulatione invocavi Dominum, et exaudivit me in latitudine Dominus.

<sup>6</sup> Dominus mihi adjutor; non timebo quid faciat mihi homo.

<sup>7</sup> Dominus mihi adjutor, et ego despiciam inimicos meos.

<sup>8</sup> Bonum est confidere in Domino, quam confidere in homine.

<sup>9</sup> Bonum est sperare in Domino, quam sperare in principibus.

<sup>10</sup> Omnes gentes circuierunt me, et in nomine Domini quia ultus sum in eos.

<sup>11</sup> Circumdantes circumdederunt me, et in nomine Domini, quia ultus sum in eos.

<sup>12</sup> Circumdederunt me sicut apes, et exarserunt sicut ignis in spinis: et in nomine Domini quia ultus sum in eos.

<sup>13</sup> Impulsus eversus sum, ut caderem, et Dominus suscepit me.

<sup>14</sup> Fortitudo mea et laus mea Dominus, et factus est mihi in salutem.

<sup>15</sup> Vox exultationis et salutis in tabernaculis justorum.

<sup>16</sup> Dexterâ Domini fecit virtutem; dextera Domini exaltavit me: dextera Domini fecit virtutem.

<sup>17</sup> Non moriar, sed vivam, et narrabo opera Domini.

<sup>18</sup> Castigans castigavit me Dominus, et morti non tradidit me.

<sup>19</sup> Aperite mihi portas justitiæ: ingressus in eas confitebor Domino.

<sup>20</sup> Hæc porta Domini, justi intrabunt in eam.

<sup>21</sup> Confitebor tibi quoniam exaudisti me, et factus es mihi in salutem.

<sup>22</sup> Lapidem quem reprobaverunt ædificantes, hic factus est in caput anguli.

<sup>23</sup> A Domino factum est istud, et est mirabile in oculis nostris.

<sup>24</sup> Hæc est dies quam fecit Dominus; exsultemus, et lætemur in ea.

<sup>25</sup> O Domine, salvum me fac; O Domine, bene prosperare.

<sup>26</sup> Benedictus qui venit in nomine Domini: benediximus vobis de domo Domini.

<sup>27</sup> Deus Dominus, et illuxit nobis. Constituite diem solemnem in condensis, usque ad cornu altaris.

<sup>28</sup> Deus meus es tu, et confitebor tibi; Deus meus es tu, et exaltabo te. Confitebor tibi quoniam exaudisti me, et factus es mihi in salutem.

<sup>29</sup> Confitemini Domino, quoniam bonus, quoniam in sæculum misericordia ejus.

## PSALMUS CXVIII

*Bonitas virtuti, consistens in caritate et custodiente præceptorum Dei.*

## ALEPH

**B**eati immaculati in via, qui ambulant in lege Domini.

<sup>2</sup> Beati qui scrutantur testimonia ejus; in toto corde exquirunt eum.

<sup>3</sup> Non enim qui operantur iniquitatem in viis ejus ambulaverunt.

<sup>4</sup> Tu mandasti mandata tua custodiri nimis.

<sup>5</sup> Utinam dirigantur viæ meæ ad custodiendas justificationes tuas.

<sup>6</sup> Tunc non confundar, cum perspexero in omnibus mandatis tuis.

<sup>7</sup> Confitebor tibi in directione cordis, in eo quod didici judicia justitiæ tuæ.

to death.

<sup>19</sup> Open ye to me the gates of justice: I will go in to them, and give praise to the Lord.

<sup>20</sup> This is the gate of the Lord, the just shall enter into it.

<sup>21</sup> I will give glory to thee because thou hast heard me: and art become my salvation.

<sup>22</sup> The stone which the builders reject-ed; the same is become the head of the corner.

<sup>23</sup> This is the Lord's doing, and it is wonderful in our eyes.

<sup>24</sup> This is the day which the Lord hath made: let us be glad and rejoice therein.

<sup>25</sup> O Lord, save me: O Lord, give good success.

<sup>26</sup> Blessed be he that cometh in the name of the Lord. We have blessed you out of the house of the Lord.

<sup>27</sup> The Lord is God, and he hath shone upon us. Appoint a solemn day, with shady boughs, even to the horn of the altar.

<sup>28</sup> Thou art my God, and I will praise thee: thou art my God, and I will exalt thee. I will praise thee, because thou hast heard me, and art become my salvation.

<sup>29</sup> O praise ye the Lord, for he is good: for his mercy endureth forever.

## PSALM 118

*Of the excellence of virtue, consisting in the love and observance of the commandments of God.*

## ALEPH

**B**lessed are the undefiled in the way, who walk in the law of the Lord.

<sup>2</sup> Blessed are they that search his testimonies: that seek him with their whole heart.

<sup>3</sup> For they that work iniquity, have not walked in his ways.

<sup>4</sup> Thou hast commanded thy commandments to be kept most diligently.

<sup>5</sup> O that my ways may be directed to keep thy justifications.

<sup>6</sup> Then shall I not be confounded, when I shall look into all thy commandments.

<sup>7</sup> I will praise thee with uprightness of heart, when I shall have learned the

judgments of thy justice.

<sup>8</sup> I will keep thy justifications: O! do not thou utterly forsake me.

## BETH

<sup>9</sup> By what doth a young man correct his way? by observing thy words.

<sup>10</sup> With my whole heart have I sought after thee: let me not stray from thy commandments.

<sup>11</sup> Thy words have I hidden in my heart, that I may not sin against thee.

<sup>12</sup> Blessed art thou, O Lord: teach me thy justifications.

<sup>13</sup> With my lips I have pronounced all the judgments of thy mouth.

<sup>14</sup> I have been delighted in the way of thy testimonies, as in all riches.

<sup>15</sup> I will meditate on thy commandments: and I will consider thy ways.

<sup>16</sup> I will think of thy justifications: I will not forget thy words.

## GIMEL

<sup>17</sup> Give bountifully to thy servant, enliven me: and I shall keep thy words.

<sup>18</sup> Open thou my eyes: and I will consider the wondrous things of thy law.

<sup>19</sup> I am a sojourner on the earth: hide not thy commandments from me.

<sup>20</sup> My soul hath coveted to long for thy justifications, at all times.

<sup>21</sup> Thou hast rebuked the proud: they are cursed who decline from thy commandments.

<sup>22</sup> Remove from me reproach and contempt: because I have sought after thy testimonies.

<sup>23</sup> For princes sat, and spoke against me: but thy servant was employed in thy justifications.

<sup>24</sup> For thy testimonies are my meditation: and thy justifications my counsel.

## DALETH

<sup>25</sup> My soul hath cleaved to the pavement: quicken thou me according to thy word.

<sup>26</sup> I have declared my ways, and thou hast heard me: teach me thy justifications.

<sup>27</sup> Make me to understand the way of

<sup>8</sup> Justificationes tuas custodiam; non me derelinquas usquequaque.

## BETH

<sup>9</sup> In quo corrigit adolescentior viam suam? in custodiendo sermones tuos.

<sup>10</sup> In toto corde meo exquisivi te; ne repellas me a mandatis tuis.

<sup>11</sup> In corde meo abscondi eloquia tua, ut non peccem tibi.

<sup>12</sup> Benedictus es, Domine; doce me justificationes tuas.

<sup>13</sup> In labiis meis pronuntiavi omnia iudicia oris tui.

<sup>14</sup> In via testimoniorum tuorum delectatus sum, sicut in omnibus divitiis.

<sup>15</sup> In mandatis tuis exercebor, et considerabo vias tuas.

<sup>16</sup> In justificationibus tuis meditabor: non obliviscar sermones tuos.

## GHIMEL

<sup>17</sup> Retribue servo tuo, vivifica me, et custodiam sermones tuos.

<sup>18</sup> Revela oculos meos, et considerabo mirabilia de lege tua.

<sup>19</sup> Incola ego sum in terra: non abscondas a me mandata tua.

<sup>20</sup> Concupivit anima mea desiderare justificationes tuas in omni tempore.

<sup>21</sup> Incepisti superbos; maledicti qui declinant a mandatis tuis.

<sup>22</sup> Aufer a me opprobrium et contemptum, quia testimonia tua exquisivi.

<sup>23</sup> Etenim sederunt principes, et adversum me loquebantur; servus autem tuus exercebatur in justificationibus tuis.

<sup>24</sup> Nam et testimonia tua meditatio mea est, et consilium meum justificationes tuæ.

## DALETH

<sup>25</sup> Adhæsit pavimento anima mea: vivifica me secundum verbum tuum.

<sup>26</sup> Vias meas enuntiavi, et exaudisti me; doce me justificationes tuas.

<sup>27</sup> Viam justificationum tuarum in-

strue me, et exercebor in mirabilibus tuis.

<sup>28</sup> Dormitavit anima mea præ tædio: confirma me in verbis tuis.

<sup>29</sup> Viam iniquitatis amove a me, et de lege tua miserere mei.

<sup>30</sup> Viam veritatis elegi; judicia tua non sum oblitus.

<sup>31</sup> Adhæsi testimoniis tuis, Domine; noli me confundere.

<sup>32</sup> Viam mandatorum tuorum cucurri, cum dilatasti cor meum.

## HE

<sup>33</sup> Legem pone mihi, Domine, viam justificationum tuarum, et exquiram eam semper.

<sup>34</sup> Da mihi intellectum, et scrutabor legem tuam, et custodiam illam in toto corde meo.

<sup>35</sup> Deduc me in semitam mandatorum tuorum, quia ipsam volui.

<sup>36</sup> Inclina cor meum in testimonia tua, et non in avaritiam.

<sup>37</sup> Averte oculos meos, ne videant vanitatem; in via tua vivifica me.

<sup>38</sup> Statue servo tuo eloquium tuum in timore tuo.

<sup>39</sup> Amputa opprobrium meum quod suspicatus sum, quia judicia tua jucunda.

<sup>40</sup> Ecce concupivi mandata tua: in æquitate tua vivifica me.

## VAU

<sup>41</sup> Et veniat super me misericordia tua, Domine; salutare tuum secundum eloquium tuum.

<sup>42</sup> Et respondebo exprobrantibus mihi verbum, quia speravi in sermonibus tuis.

<sup>43</sup> Et ne auferas de ore meo verbum veritatis usquequaque, quia in iudiciis tuis supersperavi.

<sup>44</sup> Et custodiam legem tuam semper, in sæculum et in sæculum sæculi.

<sup>45</sup> Et ambulabam in latitudine, quia mandata tua exquisivi.

<sup>46</sup> Et loquebar in testimoniis tuis in conspectu regum, et non confundebar.

<sup>47</sup> Et meditabar in mandatis tuis, quæ

thy justifications: and I shall be exercised in thy wondrous works.

<sup>28</sup> My soul hath slumbered through heaviness: strengthen thou me in thy words.

<sup>29</sup> Remove from me the way of iniquity: and out of thy law have mercy on me.

<sup>30</sup> I have chosen the way of truth: thy judgments I have not forgotten.

<sup>31</sup> I have stuck to thy testimonies, O Lord: put me not to shame.

<sup>32</sup> I have run the way of thy commandments, when thou didst enlarge my heart.

## HE

<sup>33</sup> Set before me for a law the way of thy justifications, O Lord: and I will always seek after it.

<sup>34</sup> Give me understanding, and I will search thy law; and I will keep it with my whole heart.

<sup>35</sup> Lead me into the path of thy commandments; for this same I have desired.

<sup>36</sup> Incline my heart into thy testimonies and not to covetousness.

<sup>37</sup> Turn away my eyes that they may not behold vanity: quicken me in thy way.

<sup>38</sup> Establish thy word to thy servant, in thy fear.

<sup>39</sup> Turn away my reproach, which I have apprehended: for thy judgments are delightful.

<sup>40</sup> Behold I have longed after thy precepts: quicken me in thy justice.

## VAU

<sup>41</sup> Let thy mercy also come upon me, O Lord: thy salvation according to thy word.

<sup>42</sup> So shall I answer them that reproach me in anything; that I have trusted in thy words.

<sup>43</sup> And take not thou the word of truth utterly out of my mouth: for in thy words, I have hoped exceedingly.

<sup>44</sup> So shall I always keep thy law, forever and ever.

<sup>45</sup> And I walked at large: because I have sought after thy commandments.

<sup>46</sup> And I spoke of thy testimonies before kings: and I was not ashamed.

<sup>47</sup> I meditated also on thy command-

ments, which I loved.

<sup>48</sup> And I lifted up my hands to thy commandments, which I loved: and I was exercised in thy justifications.

## ZAIN

<sup>49</sup> Be thou mindful of thy word to thy servant, in which thou hast given me hope.

<sup>50</sup> This hath comforted me in my humiliation: because thy word hath enlivened me.

<sup>51</sup> The proud did iniquitously altogether: but I declined not from thy law.

<sup>52</sup> I remembered, O Lord, thy judgments of old: and I was comforted.

<sup>53</sup> A fainting hath taken hold of me, because of the wicked that forsake thy law.

<sup>54</sup> Thy justifications were the subject of my song, in the place of my pilgrimage.

<sup>55</sup> In the night I have remembered thy name, O Lord: and have kept thy law.

<sup>56</sup> This happened to me: because I sought after thy justifications.

## HETH

<sup>57</sup> O Lord, my portion, I have said I would keep thy law.

<sup>58</sup> I entreated thy face with all my heart: have mercy on me according to thy word.

<sup>59</sup> I have thought on my ways: and turned my feet unto thy testimonies.

<sup>60</sup> I am ready, and am not troubled: that I may keep thy commandments.

<sup>61</sup> The cords of the wicked have encompassed me: but I have not forgotten thy law.

<sup>62</sup> I rose at midnight to give praise to thee; for the judgments of thy justification.

<sup>63</sup> I am a partaker with all them that fear thee, and that keep thy commandments.

<sup>64</sup> The earth, O Lord, is full of thy mercy: teach me thy justifications.

## TETH

<sup>65</sup> Thou hast done well with thy servant, O Lord, according to thy word.

<sup>66</sup> Teach me goodness and discipline and knowledge; for I have believed thy commandments.

dilexi.

<sup>48</sup> Et levavi manus meas ad mandata tua, quæ dilexi, et exercebar in justificationibus tuis.

## ZAIN

<sup>49</sup> Memor esto verbi tui servo tuo, in quo mihi spem dedisti.

<sup>50</sup> Hæc me consolata est in humilitate mea, quia eloquium tuum vivificavit me.

<sup>51</sup> Superbi inique agebant usquequaque; a lege autem tua non declinavi.

<sup>52</sup> Memor fui iudiciorum tuorum a sæculo, Domine, et consolatus sum.

<sup>53</sup> Defectio tenuit me, pro peccatoribus derelinquentibus legem tuam.

<sup>54</sup> Cantabiles mihi erant justificationes tuæ in loco peregrinationis mee.

<sup>55</sup> Memor fui nocte nominis tui, Domine, et custodivi legem tuam.

<sup>56</sup> Hæc facta est mihi, quia justificationes tuas exquisivi.

## HETH

<sup>57</sup> Portio mea, Domine, dixi custodire legem tuam.

<sup>58</sup> Deprecatus sum faciem tuam in toto corde meo; miserere mei secundum eloquium tuum.

<sup>59</sup> Cogitavi vias meas, et converti pedes meos in testimonia tua.

<sup>60</sup> Paratus sum, et non sum turbatus, ut custodiam mandata tua.

<sup>61</sup> Funes peccatorum circumplexi sunt me, et legem tuam non sum oblitus.

<sup>62</sup> Media nocte surgebam ad confitendum tibi, super iudicia justificationis tuæ.

<sup>63</sup> Particeps ego sum omnium timentium te, et custodientium mandata tua.

<sup>64</sup> Misericordia tua, Domine, plena est terra; justificationes tuas doce me.

## TETH

<sup>65</sup> Bonitatem fecisti cum servo tuo, Domine, secundum verbum tuum.

<sup>66</sup> Bonitatem, et disciplinam, et scientiam doce me, quia mandatis tuis credidi.

<sup>67</sup> Priusquam humiliarer ego deliqui: propterea eloquium tuum custodivi.

<sup>68</sup> Bonus es tu, et in bonitate tua doce me justificationes tuas.

<sup>69</sup> Multiplicata est super me iniquitas superborum; ego autem in toto corde meo scrutabor mandata tua.

<sup>70</sup> Coagulatum est sicut lac cor eorum; ego vero legem tuam meditatus sum.

<sup>71</sup> Bonum mihi quia humiliasti me, ut discam justificationes tuas.

<sup>72</sup> Bonum mihi lex oris tui, super milia auri et argenti.

## JOD

<sup>73</sup> Manus tuæ fecerunt me, et plas-maverunt me: da mihi intellectum, et discam mandata tua.

<sup>74</sup> Qui timent te videbunt me, et lætabuntur, quia in verba tua supersperavi.

<sup>75</sup> Cognovi, Domine, quia æquitas judicium tua, et in veritate tua humiliasti me.

<sup>76</sup> Fiat misericordia tua ut consoletur me, secundum eloquium tuum servo tuo.

<sup>77</sup> Veniant mihi miserationes tuæ, et vivam, quia lex tua meditatio mea est.

<sup>78</sup> Confundantur superbi, quia injuste iniquitatem fecerunt in me; ego autem exercebor in mandatis tuis.

<sup>79</sup> Convertantur mihi timentes te, et qui noverunt testimonia tua.

<sup>80</sup> Fiat cor meum immaculatum in justificationibus tuis, ut non confundar.

## CAPH

<sup>81</sup> Defecit in salutare tuum anima mea, et in verbum tuum supersperavi.

<sup>82</sup> Defecerunt oculi mei in eloquium tuum, dicentes: Quando consolaberis me?

<sup>83</sup> Quia factus sum sicut uter in pruina; justificationes tuas non sum oblitus.

<sup>84</sup> Quot sunt dies servi tui? quando facies de persecutibus me judicium?

<sup>85</sup> Narraverunt mihi iniqui fabulationes, sed non ut lex tua.

<sup>67</sup> Before I was humbled I offended; therefore have I kept thy word.

<sup>68</sup> Thou art good; and in thy goodness teach me thy justifications.

<sup>69</sup> The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

<sup>70</sup> Their heart is curdled like milk: but I have meditated on thy law.

<sup>71</sup> It is good for me that thou hast humbled me, that I may learn thy justifications.

<sup>72</sup> The law of thy mouth is good to me, above thousands of gold and silver.

## JOD

<sup>73</sup> Thy hands have made me and formed me: give me understanding, and I will learn thy commandments.

<sup>74</sup> They that fear thee shall see me, and shall be glad: because I have greatly hoped in thy words.

<sup>75</sup> I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.

<sup>76</sup> O let thy mercy be for my comfort, according to thy word unto thy servant.

<sup>77</sup> Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.

<sup>78</sup> Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

<sup>79</sup> Let them that fear thee turn to me: and they that know thy testimonies.

<sup>80</sup> Let my heart be undefiled in thy justifications, that I may not be confounded.

## CAPH

<sup>81</sup> My soul hath fainted after thy salvation: and in thy word I have very much hoped.

<sup>82</sup> My eyes have failed for thy word, saying: When wilt thou comfort me?

<sup>83</sup> For I am become like a bottle in the frost: I have not forgotten thy justifications.

<sup>84</sup> How many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

<sup>85</sup> The wicked have told me fables: but not as thy law.

<sup>86</sup> All thy statutes are truth: they have persecuted me unjustly, do thou help me.

<sup>87</sup> They had almost made an end of me upon earth: but I have not forsaken thy commandments.

<sup>88</sup> Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

## LAMED

<sup>89</sup> Forever, O Lord, thy word standeth firm in heaven.

<sup>90</sup> Thy truth unto all generations: thou hast founded the earth, and it continueth.

<sup>91</sup> By thy ordinance the day goeth on: for all things serve thee.

<sup>92</sup> Unless thy law had been my meditation, I had then perhaps perished in my abjection.

<sup>93</sup> Thy justifications I will never forget: for by them thou hast given me life.

<sup>94</sup> I am thine, save thou me: for I have sought thy justifications.

<sup>95</sup> The wicked have waited for me to destroy me: but I have understood thy testimonies.

<sup>96</sup> I have seen an end of all perfection: thy commandment is exceeding broad.

## MEM

<sup>97</sup> O how have I loved thy law, O Lord! it is my meditation all the day.

<sup>98</sup> Through thy commandment, thou hast made me wiser than my enemies: for it is ever with me.

<sup>99</sup> I have understood more than all my teachers: because thy testimonies are my meditation.

<sup>100</sup> I have had understanding above ancients: because I have sought thy commandments.

<sup>101</sup> I have restrained my feet from every evil way: that I may keep thy words.

<sup>102</sup> I have not declined from thy judgments, because thou hast set me a law.

<sup>103</sup> How sweet are thy words to my palate! more than honey to my mouth.

<sup>104</sup> By thy commandments I have had understanding: therefore have I hated every way of iniquity.

## NUN

<sup>105</sup> Thy word is a lamp to my feet, and a

<sup>86</sup> Omnia mandata tua veritas: inique persecuti sunt me, adjuva me.

<sup>87</sup> Paulominus consummaverunt me in terra; ego autem non dereliqui mandata tua.

<sup>88</sup> Secundum misericordiam tuam vivifica me, et custodiam testimonia oris tui.

## LAMED

<sup>89</sup> In æternum, Domine, verbum tuum permanet in cælo.

<sup>90</sup> In generationem et generationem veritas tua; fundasti terram, et permanet.

<sup>91</sup> Ordinatione tua perseverat dies, quoniam omnia serviunt tibi.

<sup>92</sup> Nisi quod lex tua meditatio mea est, tunc forte periissem in humilitate mea.

<sup>93</sup> In æternum non obliviscar justificationes tuas, quia in ipsis vivificasti me.

<sup>94</sup> Tuus sum ego; salvum me fac: quoniam justificationes tuas exquisivi.

<sup>95</sup> Me exspectaverunt peccatores ut perderent me; testimonia tua intellexi.

<sup>96</sup> Omnis consummationis vidi finem, latum mandatum tuum nimis.

## MEM

<sup>97</sup> Quomodo dilexi legem tuam, Domine! tota die meditatio mea est.

<sup>98</sup> Super inimicos meos prudentem me fecisti mandato tuo, quia in æternum mihi est.

<sup>99</sup> Super omnes docentes me intellexi, quia testimonia tua meditatio mea est.

<sup>100</sup> Super senes intellexi, quia mandata tua quæsi.

<sup>101</sup> Ab omni via mala prohibui pedes meos, ut custodiam verba tua.

<sup>102</sup> A iudiciis tuis non declinavi, quia tu legem posuisti mihi.

<sup>103</sup> Quam dulcia faucibus meis eloquia tua! super mel ori meo.

<sup>104</sup> A mandatis tuis intellexi; propterea odivi omnem viam iniquitatis.

## NUN

<sup>105</sup> Lucerna pedibus meis verbum



tuum, et lumen semitis meis.

<sup>106</sup> Juravi et statui custodire judicia justitiæ tuæ.

<sup>107</sup> Humiliatus sum usquequaque, Domine; vivifica me secundum verbum tuum.

<sup>108</sup> Voluntaria oris mei beneplacita fac, Domine, et judicia tua doce me.

<sup>109</sup> Anima mea in manibus meis semper, et legem tuam non sum oblitus.

<sup>110</sup> Posuerunt peccatores laqueum mihi, et de mandatis tuis non erravi.

<sup>111</sup> Hæreditate acquisivi testimonia tua in æternum, quia exsultatio cordis mei sunt.

<sup>112</sup> Inclinavi cor meum ad faciendas justificationes tuas in æternum, propter retributionem.

## SAMECH

<sup>113</sup> Iniquos odio habui, et legem tuam dilexi.

<sup>114</sup> Adjuutor et susceptor meus es tu, et in verbum tuum supersperavi.

<sup>115</sup> Declinate a me, maligni, et scrutabor mandata Dei mei.

<sup>116</sup> Suscipe me secundum eloquium tuum, et vivam, et non confundas me ab expectatione mea.

<sup>117</sup> Adjuva me, et salvus ero, et meditabor in justificationibus tuis semper.

<sup>118</sup> Sprevisisti omnes discedentes a iudiciis tuis, quia injusta cogitatio eorum.

<sup>119</sup> Prævaricantes reputavi omnes peccatores terræ; ideo dilexi testimonia tua.

<sup>120</sup> Confige timore tuo carnes meas; a iudiciis enim tuis timui.

## AIN

<sup>121</sup> Feci iudicium et justitiam: non tradas me calumniantibus me.

<sup>122</sup> Suscipe servum tuum in bonum: non calunnientur me superbi.

<sup>123</sup> Oculi mei defecerunt in salutem tuam, et in eloquium justitiæ tuæ.

<sup>124</sup> Fac cum servo tuo secundum misericordiam tuam, et justificationes tuas doce me.

light to my paths.

<sup>106</sup> I have sworn and am determined to keep the judgments of thy justice.

<sup>107</sup> I have been humbled, O Lord, exceedingly: quicken thou me according to thy word.

<sup>108</sup> The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.

<sup>109</sup> My soul is continually in my hands: and I have not forgotten thy law.

<sup>110</sup> Sinners have laid a snare for me: but I have not erred from thy precepts.

<sup>111</sup> I have purchased thy testimonies for an inheritance forever: because they are the joy of my heart.

<sup>112</sup> I have inclined my heart to do thy justifications forever, for the reward.

## SAMECH

<sup>113</sup> I have hated the unjust: and have loved thy law.

<sup>114</sup> Thou art my helper and my protector: and in thy word I have greatly hoped.

<sup>115</sup> Depart from me, ye malignant: and I will search the commandments of my God.

<sup>116</sup> Uphold me according to thy word, and I shall live: and let me not be confounded in my expectation.

<sup>117</sup> Help me, and I shall be saved: and I will meditate always on thy justifications.

<sup>118</sup> Thou hast despised all them that fall off from thy judgments; for their thought is unjust.

<sup>119</sup> I have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.

<sup>120</sup> Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

## AIN

<sup>121</sup> I have done judgment and justice: give me not up to them that slander me.

<sup>122</sup> Uphold thy servant unto good: let not the proud calumniate me.

<sup>123</sup> My eyes have fainted after thy salvation: and for the word of thy justice.

<sup>124</sup> Deal with thy servant according to thy mercy: and teach me thy justifications.

<sup>125</sup> I am thy servant: give me understanding that I may know thy testimonies.

<sup>126</sup> It is time, O Lord, to do: they have dissipated thy law.

<sup>127</sup> Therefore have I loved thy commandments above gold and the topaz.

<sup>128</sup> Therefore was I directed to all thy commandments: I have hated all wicked ways

## PHE

<sup>129</sup> Thy testimonies are wonderful: therefore my soul hath sought them.

<sup>130</sup> The declaration of thy words giveth light: and giveth understanding to little ones.

<sup>131</sup> I opened my mouth, and panted: because I longed for thy commandments.

<sup>132</sup> Look thou upon me, and have mercy on me according to the judgment of them that love thy name.

<sup>133</sup> Direct my steps according to thy word: and let no iniquity have dominion over me.

<sup>134</sup> Redeem me from the calumnies of men: that I may keep thy commandments.

<sup>135</sup> Make thy face to shine upon thy servant: and teach me thy justifications.

<sup>136</sup> My eyes have sent forth springs of water: because they have not kept thy law.

## SADE

<sup>137</sup> Thou art just, O Lord: and thy judgment is right.

<sup>138</sup> Thou hast commanded justice thy testimonies: and thy truth exceedingly.

<sup>139</sup> My zeal hath made me pine away: because my enemies forgot thy words.

<sup>140</sup> Thy word is exceedingly refined: and thy servant hath loved it.

<sup>141</sup> I am very young and despised; but I forget not thy justifications.

<sup>142</sup> Thy justice is justice forever: and thy law is the truth.

<sup>143</sup> Trouble and anguish have found me: thy commandments are my meditation.

<sup>144</sup> Thy testimonies are justice forever: give me understanding, and I shall live.

<sup>125</sup> Servus tuus sum ego: da mihi intellectum, ut sciam testimonia tua.

<sup>126</sup> Tempus faciendi, Domine: dissipaverunt legem tuam.

<sup>127</sup> Ideo dilexi mandata tua super aurum et topazion.

<sup>128</sup> Propterea ad omnia mandata tua dirigebar; omnem viam iniquam odio habui.

## PHE

<sup>129</sup> Mirabilia testimonia tua: ideo scrutata est ea anima mea.

<sup>130</sup> Declaratio sermonum tuorum illuminat, et intellectum dat parvulis.

<sup>131</sup> Os meum aperui, et attraxi spiritum: quia mandata tua desiderabam.

<sup>132</sup> Aspice in me, et miserere mei, secundum iudicium diligentium nomen tuum.

<sup>133</sup> Gressus meos dirige secundum eloquium tuum, et non dominetur mei omnis iniustitia.

<sup>134</sup> Redime me a calumniis hominum ut custodiam mandata tua.

<sup>135</sup> Faciem tuam illumina super servum tuum, et doce me justificationes tuas.

<sup>136</sup> Exitus aquarum deduxerunt oculi mei, quia non custodierunt legem tuam.

## SADE

<sup>137</sup> Justus es, Domine, et rectum iudicium tuum.

<sup>138</sup> Mandasti justitiam testimonia tua, et veritatem tuam nimis.

<sup>139</sup> Tabescere me fecit zelus meus, quia obliti sunt verba tua inimici mei.

<sup>140</sup> Ignitum eloquium tuum vehementer, et servus tuus dilexit illud.

<sup>141</sup> Adolescentulus sum ego et contemptus; justificationes tuas non sum oblitus.

<sup>142</sup> Justitia tua, justitia in æternum, et lex tua veritas.

<sup>143</sup> Tribulatio et angustia invenerunt me; mandata tua meditatio mea est.

<sup>144</sup> Æquitas testimonia tua in æternum: intellectum da mihi, et vivam.

## COPH

<sup>145</sup> Clamavi in toto corde meo: exaudi me, Domine; justificationes tuas requiram.

<sup>146</sup> Clamavi ad te; salvum me fac: ut custodiam mandata tua.

<sup>147</sup> Præveni in maturitate, et clamavi: quia in verba tua supersperavi.

<sup>148</sup> Prævenerunt oculi mei ad te diluculo, ut meditarer eloquia tua.

<sup>149</sup> Vocem meam audi secundum misericordiam tuam, Domine, et secundum judicium tuum vivifica me.

<sup>150</sup> Appropinquaverunt persequentes me iniquitati: a lege autem tua longe facti sunt.

<sup>151</sup> Prope es tu, Domine, et omnes viæ tuæ veritas.

<sup>152</sup> Initio cognovi de testimoniis tuis, quia in æternum fundasti ea.

## RES

<sup>153</sup> Vide humilitatem meam, et eripe me, quia legem tuam non sum oblitus.

<sup>154</sup> Judica judicium meum, et redime me: propter eloquium tuum vivifica me.

<sup>155</sup> Longe a peccatoribus salus, quia justificationes tuas non exquiesierunt.

<sup>156</sup> Misericordiæ tuæ multæ, Domine; secundum judicium tuum vivifica me.

<sup>157</sup> Multi qui persequuntur me, et tribulant me; a testimoniis tuis non declinavi.

<sup>158</sup> Vidi prævaricantes et tabescebam, quia eloquia tua non custodierunt.

<sup>159</sup> Vide quoniam mandata tua dilexi, Domine: in misericordia tua vivifica me.

<sup>160</sup> Principium verborum tuorum veritas; in æternum omnia judicia justitiæ tuæ.

## SIN

<sup>161</sup> Principes persecuti sunt me gratis, et a verbis tuis formidavit cor meum.

<sup>162</sup> Lætabor ego super eloquia tua, sicut qui invenit spolia multa.

## COPH

<sup>145</sup> I cried with my whole heart, hear me, O Lord: I will seek thy justifications.

<sup>146</sup> I cried unto thee, save me: that I may keep thy commandments.

<sup>147</sup> I prevented the dawning of the day, and cried: because in thy words I very much hoped.

<sup>148</sup> My eyes to thee have prevented the morning: that I might meditate on thy words.

<sup>149</sup> Hear thou my voice, O Lord, according to thy mercy: and quicken me according to thy judgment.

<sup>150</sup> They that persecute me have drawn nigh to iniquity; but they are gone far off from thy law.

<sup>151</sup> Thou art near, O Lord: and all thy ways are truth.

<sup>152</sup> I have known from the beginning concerning thy testimonies: that thou hast founded them forever.

## RES

<sup>153</sup> See my humiliation and deliver me for I have not forgotten thy law.

<sup>154</sup> Judge my judgment and redeem me: quicken thou me for thy word's sake.

<sup>155</sup> Salvation is far from sinners; because they have not sought thy justifications.

<sup>156</sup> Many, O Lord, are thy mercies: quicken me according to thy judgment.

<sup>157</sup> Many are they that persecute me and afflict me; but I have not declined from thy testimonies.

<sup>158</sup> I beheld the transgressors, and pined away; because they kept not thy word.

<sup>159</sup> Behold I have loved thy commandments, O Lord; quicken me thou in thy mercy.

<sup>160</sup> The beginning of thy words is truth: all the judgments of thy justice are forever.

## SIN

<sup>161</sup> Princes have persecuted me without cause: and my heart hath been in awe of thy words.

<sup>162</sup> I will rejoice at thy words, as one that hath found great spoil.

<sup>165</sup> I have hated and abhorred iniquity; but I have loved thy law.

<sup>164</sup> Seven times a day I have given praise to thee, for the judgments of thy justice.

<sup>165</sup> Much peace have they that love thy law, and to them there is no stumbling block.

<sup>166</sup> I looked for thy salvation, O Lord: and I loved thy commandments.

<sup>167</sup> My soul hath kept thy testimonies and hath loved them exceedingly.

<sup>168</sup> I have kept thy commandments and thy testimonies: because all my ways are in thy sight.

## TAU

<sup>169</sup> Let my supplication, O Lord, come near in thy sight: give me understanding according to thy word.

<sup>170</sup> Let my request come in before thee; deliver thou me according to thy word.

<sup>171</sup> My lips shall utter a hymn, when thou shalt teach me thy justifications.

<sup>172</sup> My tongue shall pronounce thy word: because all thy commandments are justice.

<sup>173</sup> Let thy hand be with me to save me; for I have chosen thy precepts.

<sup>174</sup> I have longed for thy salvation, O Lord; and thy law is my meditation.

<sup>175</sup> My soul shall live and shall praise thee: and thy judgments shall help me.

<sup>176</sup> I have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

## PSALM 119

*A prayer in tribulation.*

**A** gradual canticle. In my trouble I cried to the Lord: and he heard me.

<sup>2</sup> O Lord, deliver my soul from wicked lips, and a deceitful tongue.

<sup>3</sup> What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

<sup>4</sup> The sharp arrows of the mighty, with coals that lay waste.

<sup>5</sup> Woe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar:

<sup>6</sup> My soul hath been long a sojourner.

<sup>7</sup> With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

<sup>165</sup> Iniquitatem odio habui, et abominatus sum, legem autem tuam dilexi.

<sup>164</sup> Septies in die laudem dixi tibi, super iudicia iustitiæ tuæ.

<sup>165</sup> Pax multa diligentibus legem tuam, et non est illis scandalum.

<sup>166</sup> Exspectabam salutare tuum, Domine, et mandata tua dilexi.

<sup>167</sup> Custodivit anima mea testimonia tua, et dilexit ea vehementer.

<sup>168</sup> Servavi mandata tua et testimonia tua, quia omnes viæ meæ in conspectu tuo.

## TAU

<sup>169</sup> Appropinquet deprecatio mea in conspectu tuo, Domine; juxta eloquium tuum da mihi intellectum.

<sup>170</sup> Intret postulatio mea in conspectu tuo; secundum eloquium tuum eripe me.

<sup>171</sup> Eructabunt labia mea hymnum, cum docueris me justificationes tuas.

<sup>172</sup> Pronuntiabit lingua mea eloquium tuum, quia omnia mandata tua æquitas.

<sup>173</sup> Fiat manus tua ut salvet me, quoniam mandata tua elegi.

<sup>174</sup> Concupivi salutare tuum, Domine, et lex tua meditatio mea est.

<sup>175</sup> Vivet anima mea, et laudabit te, et iudicia tua adjuvabunt me.

<sup>176</sup> Erravi sicut ovis quæ periit: quære servum tuum, quia mandata tua non sum oblitus.

## PSALMUS CXIX

*Oratio in tribulatione.*

**C**anticum graduum. Ad Dominum cum tribularer clamavi, et exaudivit me.

<sup>2</sup> Domine, libera animam meam a labiis iniquis et a lingua dolosa.

<sup>3</sup> Quid detur tibi, aut quid apponatur tibi ad linguam dolosam?

<sup>4</sup> Sagittæ potentis acutæ, cum carbonibus desolatoriis.

<sup>5</sup> Heu mihi, quia incolatus meus prolongatus est! Habitavi cum habitantibus Cedar;

<sup>6</sup> multum incola fuit anima mea.

<sup>7</sup> Cum his qui oderunt pacem eram pacificus; cum loquebar illis, impugnant me gratis.

## PSALMUS CXX

*Deus custos est servorum suorum.*

**C**anticum graduum. Levavi oculos meos in montes, unde veniet auxilium mihi.

<sup>2</sup> Auxilium meum a Domino, qui fecit cælum et terram.

<sup>3</sup> Non det in commotionem pedem tuum, neque dormitet qui custodit te.

<sup>4</sup> Ecce non dormitabit neque dormiet qui custodit Israël.

<sup>5</sup> Dominus custodit te, Dominus protectio tua super manum dexteram tuam.

<sup>6</sup> Per diem sol non uret te, neque luna per noctem.

<sup>7</sup> Dominus custodit te ab omni malo; custodiat animam tuam Dominus.

<sup>8</sup> Dominus custodiat introitum tuum et exitum tuum, ex hoc nunc et usque in sæculum.

## PSALMUS CXXI

*Cupiditas et spes justi pro adventu regni Dei et pacem ecclesiae suae. Canticum graduum.*

**C**anticum graduum. Lætatus sum in his quæ dicta sunt mihi: In domum Domini ibimus.

<sup>2</sup> Stantes erant pedes nostri in atriis tuis, Jerusalem.

<sup>3</sup> Jerusalem, quæ ædificatur ut civitas, cujus participatio ejus in idipsum.

<sup>4</sup> Illuc enim ascenderunt tribus, tribus Domini: testimonium Israël, ad confitendum nomini Domini.

<sup>5</sup> Quia illic sederunt sedes in iudicio, sedes super domum David.

<sup>6</sup> Rogate quæ ad pacem sunt Jerusalem, et abundantia diligentibus te.

<sup>7</sup> Fiat pax in virtute tua, et abundantia in turribus tuis.

<sup>8</sup> Propter fratres meos et proximos meos, loquebar pacem de te.

<sup>9</sup> Propter domum Domini Dei nostri, quæsivi bona tibi.

## PSALMUS CXXII

*Oratio in afflictione, cum confidentia in Deo.*

**C**anticum graduum. Ad te levavi oculos meos, qui habitas in cælis.

<sup>2</sup> Ecce sicut oculi servorum in mani-

## PSALM 120

*God is the keeper of his servants.*

**A** gradual canticle. I have lifted up my eyes to the mountains, from whence help shall come to me.

<sup>2</sup> My help is from the Lord, who made heaven and earth.

<sup>3</sup> May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

<sup>4</sup> Behold he shall neither slumber nor sleep, that keepeth Israel.

<sup>5</sup> The Lord is thy keeper, the Lord is thy protection upon thy right hand.

<sup>6</sup> The sun shall not burn thee by day: nor the moon by night.

<sup>7</sup> The Lord keepeth thee from all evil: may the Lord keep thy soul.

<sup>8</sup> May the Lord keep thy coming in and thy going out; from henceforth now and forever.

## PSALM 121

*The desire and hope of the just for the coming of the kingdom of God and the peace of his church. A gradual canticle*

**A** gradual canticle. I rejoiced at the things that were said to me: We shall go into the house of the Lord.

<sup>2</sup> Our feet were standing in thy courts, O Jerusalem.

<sup>3</sup> Jerusalem, which is built as a city, which is compact together.

<sup>4</sup> For thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

<sup>5</sup> Because their seats have sat in judgment, seats upon the house of David.

<sup>6</sup> Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

<sup>7</sup> Let peace be in thy strength: and abundance in thy towers.

<sup>8</sup> For the sake of my brethren, and of my neighbors, I spoke peace of thee.

<sup>9</sup> Because of the house of the Lord our God, I have sought good things for thee.

## PSALM 122

*A prayer in affliction, with confidence in God.*

**A** gradual canticle. To thee have I lifted up my eyes, who dwellest in heaven.

<sup>2</sup> Behold as the eyes of servants are on

the hands of their masters, As the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.

<sup>3</sup> Have mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt.

<sup>4</sup> For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud.

## PSALM 123

*The church giveth glory to God for her deliverance from the hands of her enemies.*

**A** gradual canticle. If it had not been that the Lord was with us, let Israel now say:

<sup>2</sup> If it had not been that the Lord was with us, when men rose up against us,

<sup>3</sup> Perhaps they had swallowed us up alive. When their fury was enkindled against us,

<sup>4</sup> Perhaps the waters had swallowed us up.

<sup>5</sup> Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.

<sup>6</sup> Blessed be the Lord, who hath not given us to be a prey to their teeth.

<sup>7</sup> Our soul hath been delivered as a sparrow out of the snare of the fowlers. The snare is broken, and we are delivered.

<sup>8</sup> Our help is in the name of the Lord, who made heaven and earth.

## PSALM 124

*The just are always under God's protection.*

**A** gradual canticle. They that trust in the Lord shall be as mount Sion: he shall not be moved forever that dwelleth

<sup>2</sup> in Jerusalem. Mountains are round about it: so the Lord is round about his people from henceforth now and forever.

<sup>3</sup> For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

<sup>4</sup> Do good, O Lord, to those that are good, and to the upright of heart.

<sup>5</sup> But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

bus dominorum suorum; sicut oculi ancillæ in manibus dominæ suæ: ita oculi nostri ad Dominum Deum nostrum, donec misereatur nostri.

<sup>3</sup> Miserere nostri, Domine, misereare nostri, quia multum repleti sumus despectione;

<sup>4</sup> quia multum repleta est anima nostra, opprobrium abundantibus, et despectio superbis.

## PSALMUS CXXIII

*Ecclesia dat gloriam Deo pro salvatione sua a manibus inimicorum suorum.*

**C**anticum graduum. Nisi quia Dominus erat in nobis, dicat nunc Israël,

<sup>2</sup> nisi quia Dominus erat in nobis: cum exsurgerent homines in nos,

<sup>3</sup> forte vivos deglutissent nos; cum irasceretur furor eorum in nos,

<sup>4</sup> forsitan aqua absorbuisset nos;

<sup>5</sup> torrentem pertransivit anima nostra; forsitan pertransisset anima nostra aquam intolerabilem.

<sup>6</sup> Benedictus Dominus, qui non dedit nos in captionem dentibus eorum.

<sup>7</sup> Anima nostra sicut passer erepta est de laqueo venantium; laqueus contritus est, et nos liberati sumus.

<sup>8</sup> Adjutorium nostrum in nomine Domini, qui fecit cælum et terram.

## PSALMUS CXXIV

*Justi semper in protectione Dei.*

**C**anticum graduum. Qui confidunt in Domino, sicut mons Sion: non commovebitur in æternum, qui habitat

<sup>2</sup> in Jerusalem. Montes in circuitu ejus; et Dominus in circuitu populi sui, ex hoc nunc et usque in sæculum.

<sup>3</sup> Quia non relinquet Dominus virgam peccatorum super sortem justorum: ut non extendant justi ad iniquitatem manus suas.

<sup>4</sup> Benefac, Domine, bonis, et rectis corde.

<sup>5</sup> Declinantes autem in obligationes, adducet Dominus cum operantibus iniquitatem. Pax super Israël!

## PSALMUS CXXV

*Populus Dei laudat in salvatione sua a captivitate. Canticum graduum.*

**C**anticum graduum. In convertendo Dominus captivitatem Sion, facti sumus sicut consolati.

<sup>2</sup> Tunc repletum est gaudio os nostrum, et lingua nostra exultatione. Tunc dicent inter gentes: Magnificavit Dominus facere cum eis.

<sup>3</sup> Magnificavit Dominus facere nobiscum; facti sumus lætantes.

<sup>4</sup> Convertete, Domine, captivitatem nostram, sicut torrens in austro.

<sup>5</sup> Qui seminant in lacrimis, in exultatione metent.

<sup>6</sup> Euntes ibant et flebant, mittentes semina sua.

<sup>7</sup> Venientes autem venient cum exultatione, portantes manipulos suos.

## PSALMUS CXXVI

*Nihil sine gratia Dei et benedictione potest fieri.*

**C**anticum graduum Salomonis. Nisi Dominus ædificaverit domum, in vanum laboraverunt qui ædificant eam. Nisi Dominus custodierit civitatem, frustra vigilat qui custodit eam.

<sup>2</sup> Vanum est vobis ante lucem surgere: surgite postquam sederitis, qui manducatis panem doloris. Cum dederit dilectis suis somnum,

<sup>3</sup> ecce hæreditas Domini, filii; merces, fructus ventris.

<sup>4</sup> Sicut sagittæ in manu potentis, ita filii excussorum.

<sup>5</sup> Beatus vir qui implevit desiderium suum ex ipsis: non confundetur cum loquetur inimicis suis in porta.

## PSALMUS CXXVII

*Timor Dei est via ad felicitatem.*

**C**anticum graduum. Beati omnes qui timent Dominum, qui ambulant in viis ejus.

<sup>2</sup> Labores manuum tuarum quia manducabis: beatus es, et bene tibi erit.

<sup>3</sup> Uxor tua sicut vitis abundans in lat-

## PSALM 125

*The people of God rejoice at their delivery from captivity. A gradual canticle.*

**A** gradual canticle. When the Lord brought back the captivity of Sion, we became like men comforted.

<sup>2</sup> Then was our mouth filled with gladness; and our tongue with joy. Then shall they say among the Gentiles: The Lord hath done great things for them.

<sup>3</sup> The Lord hath done great things for us: we are become joyful.

<sup>4</sup> Turn again our captivity, O Lord, as a stream in the south.

<sup>5</sup> They that sow in tears shall reap in joy.

<sup>6</sup> Going they went and wept, casting their seeds.

<sup>7</sup> But coming they shall come with joyfulness, carrying their sheaves.

## PSALM 126

*Nothing can be done without God's grace and blessing.*

**A** gradual canticle of Solomon. Unless the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it.

<sup>2</sup> It is vain for you to rise before light, rise ye after you have sitten, you that eat the bread of sorrow. When he shall give sleep to his beloved,

<sup>3</sup> Behold the inheritance of the Lord are children: the reward, the fruit of the womb.

<sup>4</sup> As arrows in the hand of the mighty, so the children of them that have been shaken.

<sup>5</sup> Blessed is the man that hath filled the desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

## PSALM 127

*The fear of God is the way to happiness.*

**A** gradual canticle. Blessed are all they that fear the Lord: that walk in his ways.

<sup>2</sup> For thou shalt eat the labors of thy hands: blessed art thou, and it shall be well with thee.

<sup>3</sup> Thy wife as a fruitful vine, on the

sides of thy house. Thy children as olive plants, round about thy table.

<sup>4</sup> Behold, thus shall the man be blessed that feareth the Lord.

<sup>5</sup> May the Lord bless thee out of Sion: and mayst thou see the good things of Jerusalem all the days of thy life.

<sup>6</sup> And mayst thou see thy children's children, peace upon Israel.

#### PSALM 128

*The church of God is invincible: her persecutors come to nothing. A gradual canticle*

**A** gradual canticle. The church of God is invincible: her persecutors come to nothing. A gradual canticle. Often have they fought against me from my youth, let Israel now say.

<sup>2</sup> Often have they fought against me from my youth: but they could not prevail over me.

<sup>3</sup> The wicked have wrought upon my back: they have lengthened their iniquity.

<sup>4</sup> The Lord who is just will cut the necks of sinners:

<sup>5</sup> Let them all be confounded and turned back that hate Sion.

<sup>6</sup> Let them be as grass upon the tops of houses: which withereth before it be plucked up:

<sup>7</sup> Wherewith the mower filleth not his hand: nor he that gathereth sheaves his bosom.

<sup>8</sup> And they that passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord.

#### PSALM 129

*A prayer of a sinner trusting in the mercies of God. The sixth penitential psalm.*

**A** gradual canticle. Out of the depths I have cried to thee, O Lord:

<sup>2</sup> Lord, hear my voice. Let thy ears be attentive to the voice of my supplication.

<sup>3</sup> If thou, O Lord, wilt mark iniquities: Lord, who shall stand it.

<sup>4</sup> For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord. My soul hath relied on his word:

<sup>5</sup> My soul hath hoped in the Lord.

eribus domus tuæ; filii tui sicut novellæ olivarum in circuitu mensæ tuæ.

<sup>4</sup> Ecce sic benedicetur homo qui timet Dominum.

<sup>5</sup> Benedicat tibi Dominus ex Sion, et videas bona Jerusalem omnibus diebus vitæ tuæ.

<sup>6</sup> Et videas filios filiorum tuorum: pacem super Israël.

#### PSALMUS CXXVIII

*Ecclesia Dei invicta est: persecutores suae ad nihilum veniunt. Canticum graduum.*

**C**anticum graduum. Sæpe expugnaverunt me a juventute mea, dicat nunc Israël;

<sup>2</sup> sæpe expugnaverunt me a juventute mea: etenim non potuerunt mihi.

<sup>3</sup> Supra dorsum meum fabricaverunt peccatores; prolongaverunt iniquitatem suam.

<sup>4</sup> Dominus justus concidit cervices peccatorum.

<sup>5</sup> Confundantur, et convertantur retrorsum omnes qui oderunt Sion.

<sup>6</sup> Fiant sicut fœnum tectorum, quod priusquam evellatur exaruit:

<sup>7</sup> de quo non implevit manum suam qui metit, et sinum suum qui manipulos colligit.

<sup>8</sup> Et non dixerunt qui præteribant: Benedictio Domini super vos. Benediximus vobis in nomine Domini.

#### PSALMUS CXXIX

*Oratio peccatoris credens in misericordiis Dei. Sextus Psalmus penitentialis.*

**C**anticum graduum. De profundis clamavi ad te, Domine;

<sup>2</sup> Domine, exaudi vocem meam. Fiant aures tuæ intendentes in vocem deprecationis meæ.

<sup>3</sup> Si iniquitates observaveris, Domine, Domine, quis sustinebit?

<sup>4</sup> Quia apud te propitiatio est; et propter legem tuam sustinui te, Domine. Sustinuit anima mea in verbo ejus:

<sup>5</sup> speravit anima mea in Domino.



<sup>6</sup> A custodia matutina usque ad noctem, speret Israël in Domino.

<sup>7</sup> Quia apud Dominum misericordia, et copiosa apud eum redemptio.

<sup>8</sup> Et ipse redimet Israël ex omnibus iniquitatibus ejus.

## PSALMUS CXXX

*Humilitas prophetae.*

**C**anticum graduum David. Domine, non est exaltatum cor meum, neque elati sunt oculi mei, neque ambulavi in magnis, neque in mirabilibus super me.

<sup>2</sup> Si non humiliter sentiebam, sed exaltavi animam meam: sicut ablactatus est super matre sua, ita retributio in anima mea.

<sup>3</sup> Speret Israël in Domino, ex hoc nunc et usque in sæculum.

## PSALMUS CXXXI

*Oratio pro conficiente promissionis factae ad David.*

**C**anticum graduum. Memento, Domine, David, et omnis mansuetudinis ejus:

<sup>2</sup> sicut juravit Domino; votum vovit Deo Jacob:

<sup>3</sup> Si introiero in tabernaculum domus meæ; si ascendero in lectum strati mei;

<sup>4</sup> si dederò somnum oculis meis, et palpebris meis dormitationem,

<sup>5</sup> et requiem temporibus meis, donec inveniam locum Domino, tabernaculum Deo Jacob.

<sup>6</sup> Ecce audivimus eam in Ephrata; invenimus eam in campis silvæ.

<sup>7</sup> Introibimus in tabernaculum ejus; adorabimus in loco ubi steterunt pedes ejus.

<sup>8</sup> Surge, Domine, in requiem tuam, tu et arca sanctificationis tuæ.

<sup>9</sup> Sacerdotes tui induantur justitiam, et sancti tui exsultent.

<sup>10</sup> Propter David servum tuum non avertas faciem christi tui.

<sup>11</sup> Juravit Dominus David veritatem, et non frustrabitur eam: De fructu ventris tui ponam super sedem tuam.

<sup>12</sup> Si custodierint filii tui testamentum meum, et testimonia mea hæc quæ docebo eos, et filii eorum usque in sæculum sedebunt super sedem tuam.

<sup>13</sup> Quoniam elegit Dominus Sion: elegit

<sup>6</sup> From the morning watch even until night, let Israel hope in the Lord.

<sup>7</sup> Because with the Lord there is mercy: and with him plentiful redemption.

<sup>8</sup> And he shall redeem Israel from all his iniquities.

## PSALM 130

*The prophet's humility.*

**A** gradual canticle of David. Lord, my heart is not exalted: nor are my eyes lofty. Neither have I walked in great matters, nor in wonderful things above me.

<sup>2</sup> If I was not humbly minded, but exalted my soul: as a child that is weaned is towards his mother, so reward in my soul.

<sup>3</sup> Let Israel hope in the Lord, from henceforth now and forever.

## PSALM 131

*A prayer for the fulfilling of the promise made to David.*

**A** gradual canticle. O Lord, remember David, and all his meekness.

<sup>2</sup> How he swore to the Lord, he vowed a vow to the God of Jacob:

<sup>3</sup> If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

<sup>4</sup> If I shall give sleep to my eyes, or slumber to my eyelids,

<sup>5</sup> Or rest to my temples: until I find out a place for the Lord, a tabernacle for the God of Jacob.

<sup>6</sup> Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

<sup>7</sup> We will go into his tabernacle: we will adore in the place where his feet stood.

<sup>8</sup> Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.

<sup>9</sup> Let thy priests be clothed with justice: and let thy saints rejoice.

<sup>10</sup> For thy servant David's sake, turn not away the face of thy anointed.

<sup>11</sup> The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.

<sup>12</sup> If thy children will keep my covenant, and these my testimonies which I shall teach them: their children also for evermore shall sit upon thy throne.

<sup>13</sup> For the Lord hath chosen Sion: he

hath chosen it for his dwelling.

<sup>14</sup> This is my rest forever and ever: here will I dwell, for I have chosen it.

<sup>15</sup> Blessing I will bless her widow: I will satisfy her poor with bread.

<sup>16</sup> I will clothe her priests with salvation, and her saints shall rejoice with exceeding great joy.

<sup>17</sup> There will I bring forth a horn to David: I have prepared a lamp for my anointed.

<sup>18</sup> His enemies I will clothe with confusion: but upon him shall my sanctification flourish.

PSALM 132

*The happiness of brotherly love and concord.*

**A** gradual canticle of David. Behold how good and how pleasant it is for brethren to dwell together in unity:

<sup>2</sup> Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron, which ran down to the skirt of his garment:

<sup>3</sup> As the dew of Hermon, which descendeth upon mount Zion. For there the Lord hath commanded blessing, and life for evermore.

PSALM 133

*An exhortation to praise God continually.*

**A** gradual canticle. Behold now bless ye the Lord, all ye servants of the Lord: who stand in the house of the Lord, in the courts of the house of our God.

<sup>2</sup> In the nights lift up your hands to the holy places, and bless ye the Lord.

<sup>3</sup> May the Lord out of Sion bless thee, he that made heaven and earth.

PSALM 134

*An exhortation to praise God: the vanity of idols.*

**A**lleluia. Praise ye the name of the Lord: O you his servants, praise the Lord:

<sup>2</sup> You that stand in the house of the Lord, in the courts of the house of our God.

<sup>3</sup> Praise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet.

eam in habitationem sibi.

<sup>14</sup> Hæc requies mea in sæculum sæculi; hic habitabo, quoniam elegi eam.

<sup>15</sup> Viduam ejus benedicens benedicam; pauperes ejus saturabo panibus.

<sup>16</sup> Sacerdotes ejus induam salutari, et sancti ejus exsultatione exsultabunt.

<sup>17</sup> Illuc producam cornu David; paravi lucernam christo meo.

<sup>18</sup> Inimicos ejus induam confusione; super ipsum autem effloreat sanctificatio mea.

PSALMUS CXXXII

*Felicitas caritatis fraterni et harmoniæ.*

**C**anticum graduum David. Ecce quam bonum et quam jucundum, habitare fratres in unum!

<sup>2</sup> Sicut unguentum in capite, quod descendit in barbam, barbam Aaron, quod descendit in oram vestimenti ejus;

<sup>3</sup> sicut ros Hermon, qui descendit in montem Zion. Quoniam illic mandavit Dominus benedictionem, et vitam usque in sæculum.

PSALMUS CXXXIII

*Exhortatio constanter Deum laudare.*

**C**anticum graduum. Ecce nunc benedicite Dominum, omnes servi Domini: qui statis in domo Domini, in atriis domus Dei nostri.

<sup>2</sup> In noctibus extollite manus vestras in sancta, et benedicite Dominum.

<sup>3</sup> Benedicat te Dominus ex Sion, qui fecit cælum et terram.

PSALMUS CXXXIV

*Exhortatio Deum laudare: vacuitas idolorum.*

**A**lleluja. Laudate nomen Domini; laudate, servi, Dominum:

<sup>2</sup> qui statis in domo Domini, in atriis domus Dei nostri.

<sup>3</sup> Laudate Dominum, quia bonus Dominus; psallite nomini ejus, quoniam suave.

<sup>4</sup> Quoniam Jacob elegit sibi Dominus; Israël in possessionem sibi.

<sup>5</sup> Quia ego cognovi quod magnus est Dominus, et Deus noster præ omnibus diis.

<sup>6</sup> Omnia quæcumque voluit Dominus fecit, in cælo, in terra, in mari et in omnibus abyssis.

<sup>7</sup> Educens nubes ab extremo terræ, fulgura in pluviam fecit; qui producit ventos de thesauris suis.

<sup>8</sup> Qui percussit primogenita Ægypti, ab homine usque ad pecus.

<sup>9</sup> Et misit signa et prodigia in medio tui, Ægypte: in Pharaonem, et in omnes servos ejus.

<sup>10</sup> Qui percussit gentes multas, et occidit reges fortes:

<sup>11</sup> Sehon, regem Amorrhæorum, et Og, regem Basan, et omnia regna Chanaan:

<sup>12</sup> et dedit terram eorum hæreditatem, hæreditatem Israël populo suo.

<sup>13</sup> Domine, nomen tuum in æternum; Domine, memoriale tuum in generationem et generationem.

<sup>14</sup> Quia judicabit Dominus populum suum, et in servis suis deprecabitur.

<sup>15</sup> Simulacra gentium argentum et aurum, opera manuum hominum.

<sup>16</sup> Os habent, et non loquentur; oculos habent, et non videbunt.

<sup>17</sup> Aures habent, et non audiunt; neque enim est spiritus in ore ipsorum.

<sup>18</sup> Similes illis fiant qui faciunt ea, et omnes qui confidunt in eis.

<sup>19</sup> Domus Israël, benedicite Domino; domus Aaron, benedicite Domino.

<sup>20</sup> Domus Levi, benedicite Domino; qui timetis Dominum, benedicite Domino.

<sup>21</sup> Benedictus Dominus ex Sion, qui habitat in Jerusalem.

#### PSALMUS CXXXV

*Pro miris operibus Deus laudandus est.*

**A**lleluja. Confitemini Domino, quoniam bonus, quoniam in æternum misericordia ejus.

<sup>2</sup> Confitemini Deo deorum, quoniam in æternum misericordia ejus.

<sup>3</sup> Confitemini Domino dominorum,

<sup>4</sup> For the Lord hath chosen Jacob unto himself: Israel for his own possession.

<sup>5</sup> For I have known that the Lord is great, and our God is above all gods.

<sup>6</sup> Whatsoever the Lord pleased he hath done, in heaven, in earth, in the sea, and in all the deeps.

<sup>7</sup> He bringeth up clouds from the end of the earth: he hath made lightnings for the rain. He bringeth forth winds out of his stores:

<sup>8</sup> He slew the firstborn of Egypt from man even unto beast.

<sup>9</sup> He sent forth signs and wonders in the midst of thee, O Egypt: upon Pharaoh, and upon all his servants.

<sup>10</sup> He smote many nations, and slew mighty kings:

<sup>11</sup> Sehon king of the Amorrhites, and Og king of Basan, and all the kingdoms of Chanaan.

<sup>12</sup> And gave their land for an inheritance, for an inheritance to his people Israel.

<sup>13</sup> Thy name, O Lord, is forever: thy memorial, O Lord, unto all generations.

<sup>14</sup> For the Lord will judge his people, and will be entreated in favor of his servants.

<sup>15</sup> The idols of the Gentiles are silver and gold, the works of men's hands.

<sup>16</sup> They have a mouth, but they speak not: they have eyes, but they see not.

<sup>17</sup> They have ears, but they hear not: neither is there any breath in their mouths.

<sup>18</sup> Let them that make them be like to them: and everyone that trusteth in them.

<sup>19</sup> Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

<sup>20</sup> Bless the Lord, O house of Levi: you that fear the Lord, bless the Lord.

<sup>21</sup> Blessed be the Lord out of Sion, who dwelleth in Jerusalem.

#### PSALM 135

*God is to be praised for his wonderful works.*

**A**lleluia. Praise the Lord, for he is good: for his mercy endureth forever.

<sup>2</sup> Praise ye the God of gods: for his mercy endureth forever.

<sup>3</sup> Praise ye the Lord of lords: for his

mercy endureth forever.

<sup>4</sup> Who alone doth great wonders: for his mercy endureth forever.

<sup>5</sup> Who made the heavens in understanding: for his mercy endureth forever.

<sup>6</sup> Who established the earth above the waters: for his mercy endureth forever.

<sup>7</sup> Who made the great lights: for his mercy endureth forever.

<sup>8</sup> The sun to rule the day: for his mercy endureth forever.

<sup>9</sup> The moon and the stars to rule the night: for his mercy endureth forever.

<sup>10</sup> Who smote Egypt with their first-born: for his mercy endureth forever.

<sup>11</sup> Who brought out Israel from among them: for his mercy endureth forever.

<sup>12</sup> With a mighty hand and with a stretched out arm: for his mercy endureth forever.

<sup>13</sup> Who divided the Red Sea into parts: for his mercy endureth forever.

<sup>14</sup> And brought out Israel through the midst thereof: for his mercy endureth forever.

<sup>15</sup> And overthrew Pharaoh and his host in the Red Sea: for his mercy endureth forever.

<sup>16</sup> Who led his people through the desert: for his mercy endureth forever.

<sup>17</sup> Who smote great kings: for his mercy endureth forever.

<sup>18</sup> And slew strong kings: for his mercy endureth forever.

<sup>19</sup> Sehon king of the Amorrites: for his mercy endureth forever.

<sup>20</sup> And Og king of Basan: for his mercy endureth forever.

<sup>21</sup> And he gave their land for an inheritance: for his mercy endureth forever.

<sup>22</sup> For an inheritance to his servant Israel: for his mercy endureth forever.

<sup>23</sup> For he was mindful of us in our affliction: for his mercy endureth forever.

<sup>24</sup> And he redeemed us from our enemies: for his mercy endureth forever.

<sup>25</sup> Who giveth food to all flesh: for his mercy endureth forever.

<sup>26</sup> Give glory to the God of heaven: for his mercy endureth forever.

<sup>27</sup> Give glory to the Lord of lords: for his mercy endureth forever.

quoniam in æternum misericordia ejus.

<sup>4</sup> Qui facit mirabilia magna solus, quoniam in æternum misericordia ejus.

<sup>5</sup> Qui fecit cælos in intellectu, quoniam in æternum misericordia ejus.

<sup>6</sup> Qui firmavit terram super aquas, quoniam in æternum misericordia ejus.

<sup>7</sup> Qui fecit luminaria magna, quoniam in æternum misericordia ejus:

<sup>8</sup> solem in potestatem diei, quoniam in æternum misericordia ejus;

<sup>9</sup> lunam et stellas in potestatem noctis, quoniam in æternum misericordia ejus.

<sup>10</sup> Qui percussit Ægyptum cum primogenitis eorum, quoniam in æternum misericordia ejus.

<sup>11</sup> Qui eduxit Israël de medio eorum, quoniam in æternum misericordia ejus,

<sup>12</sup> in manu potenti et brachio excelso, quoniam in æternum misericordia ejus.

<sup>13</sup> Qui divisit mare Rubrum in divisiones, quoniam in æternum misericordia ejus;

<sup>14</sup> et eduxit Israël per medium ejus, quoniam in æternum misericordia ejus;

<sup>15</sup> et excussit Pharaonem et virtutem ejus in mari Rubro, quoniam in æternum misericordia ejus.

<sup>16</sup> Qui traduxit populum suum per desertum, quoniam in æternum misericordia ejus.

<sup>17</sup> Qui percussit reges magnos, quoniam in æternum misericordia ejus;

<sup>18</sup> et occidit reges fortes, quoniam in æternum misericordia ejus:

<sup>19</sup> Sehon, regem Amorrhæorum, quoniam in æternum misericordia ejus;

<sup>20</sup> et Og, regem Basan, quoniam in æternum misericordia ejus:

<sup>21</sup> et dedit terram eorum hæreditatem, quoniam in æternum misericordia ejus;

<sup>22</sup> hæreditatem Israël, servo suo, quoniam in æternum misericordia ejus.

<sup>23</sup> Quia in humilitate nostra memor fuit nostri, quoniam in æternum misericordia ejus;

<sup>24</sup> et redemit nos ab inimicis nostris, quoniam in æternum misericordia ejus.

<sup>25</sup> Qui dat escam omni carni, quoniam in æternum misericordia ejus.

<sup>26</sup> Confitemini Deo cæli, quoniam in æternum misericordia ejus.

<sup>27</sup> Confitemini Domino dominorum, quoniam in æternum misericordia ejus.

## PSALMUS CXXXVI

*Lamentatio populi Dei, in captivitate sua, in Babylone. Psalmus David. Pro Jeremiae.*

**P**salmus David, Jeremiae. Super flumina Babylonis illic sedimus et flevimus, cum recordaremur Sion.

<sup>2</sup> In salicibus in medio ejus suspendimus organa nostra:

<sup>3</sup> quia illic interrogaverunt nos, qui captivos duxerunt nos, verba cantionum; et qui abduxerunt nos: Hymnum cantate nobis de canticis Sion.

<sup>4</sup> Quomodo cantabimus canticum Domini in terra aliena?

<sup>5</sup> Si oblitus fuero tui, Jerusalem, oblivioni detur dextera mea.

<sup>6</sup> Adhæreat lingua mea faucibus meis, si non meminero tui; si non proposuero Jerusalem in principio lætitiæ meæ.

<sup>7</sup> Memor esto, Domine, filiorum Edom, in die Jerusalem: qui dicunt: Exinanite, exinanite usque ad fundamentum in ea.

<sup>8</sup> Filia Babylonis misera! beatus qui retribuet tibi retributionem tuam quam retribuisti nobis.

<sup>9</sup> Beatus qui tenebit, et allidet parvulos tuos ad petram.

## PSALMUS CXXXVII

*Gratia Deo pro beneficiis suis.*

**I**psi David. Confitebor tibi, Domine, in toto corde meo, quoniam audisti verba oris mei. In conspectu angelorum psallam tibi;

<sup>2</sup> adorabo ad templum sanctum tuum, et confitebor nomini tuo: super misericordia tua et veritate tua; quoniam magnificasti super omne, nomen sanctum tuum.

<sup>3</sup> In quacumque die invocavero te, exaudi me; multiplicabis in anima mea virtutem.

<sup>4</sup> Confiteantur tibi, Domine, omnes reges terræ, quia audierunt omnia verba oris tui.

<sup>5</sup> Et contentent in viis Domini, quoniam magna est gloria Domini;

<sup>6</sup> quoniam excelsus Dominus, et humilia respicit, et alta a longe cognoscit.

<sup>7</sup> Si ambulavero in medio tribulationis,

## PSALM 136

*The lamentation of the people of God, in their captivity, in Babylon. A psalm of David. For Jeremias.*

**T**he lamentation of the people of God, in their captivity, in Babylon. Upon the rivers of Babylon, there we sat and wept: when we remembered Sion:

<sup>2</sup> On the willows in the midst thereof we hung up our instruments.

<sup>3</sup> For there they that led us into captivity required of us the words of songs. And they that carried us away, said: Sing ye to us a hymn of the songs of Sion.

<sup>4</sup> How shall we sing the song of the Lord in a strange land?

<sup>5</sup> If I forget thee, O Jerusalem, let my right hand be forgotten.

<sup>6</sup> Let my tongue cleave to my jaws, if I do not remember thee: If I make not Jerusalem the beginning of my joy.

<sup>7</sup> Remember, O Lord, the children of Edom, in the day of Jerusalem: Who say: Rase it, rase it, even to the foundation thereof.

<sup>8</sup> O daughter of Babylon, miserable: blessed shall he be who shall repay thee thy payment which thou hast paid us.

<sup>9</sup> Blessed be he that shall take and dash thy little ones against the rock.

## PSALM 137

*Thanksgiving to God for his benefits.*

**F**or David himself. I will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth. I will sing praise to thee in the sight of the angels:

<sup>2</sup> I will worship towards thy holy temple, and I will give glory to thy name. For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

<sup>3</sup> In what day soever I shall call upon thee, hear me: thou shalt multiply strength in my soul.

<sup>4</sup> May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

<sup>5</sup> And let them sing in the ways of the Lord: for great is the glory of the Lord.

<sup>6</sup> For the Lord is high, and looketh on the low: and the high he knoweth afar off.

<sup>7</sup> If I shall walk in the midst of tribu-

lation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.

<sup>8</sup> The Lord will repay for me: thy mercy, O Lord, endureth forever: O despise not the works of thy hands.

PSALM 138

*God's special providence over his servants.*

**U**nto the end. A psalm of David. Lord, thou hast proved me, and known me:  
<sup>2</sup> Thou hast known my sitting down, and my rising up.

<sup>3</sup> Thou hast understood my thoughts afar off: my path and my line thou hast searched out.

<sup>4</sup> And thou hast foreseen all my ways: for there is no speech in my tongue.

<sup>5</sup> Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

<sup>6</sup> Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

<sup>7</sup> Whither shall I go from thy spirit? Or whither shall I flee from thy face?

<sup>8</sup> If I ascend into heaven, thou art there: if I descend into hell, thou art present.

<sup>9</sup> If I take my wings early in the morning, and dwell in the uttermost parts of the sea:

<sup>10</sup> Even there also shall thy hand lead me: and thy right hand shall hold me.

<sup>11</sup> And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.

<sup>12</sup> But darkness shall not be dark to thee, and night shall be light as day: the darkness thereof, and the light thereof are alike to thee.

<sup>13</sup> For thou hast possessed my reins: thou hast protected me from my mother's womb.

<sup>14</sup> I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth right well.

<sup>15</sup> My bone is not hidden from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

<sup>16</sup> Thy eyes did see my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.

<sup>17</sup> But to me thy friends, O God, are made exceedingly honorable: their prin-

vificabis me; et super iram inimicorum meorum extendisti manum tuam, et salvum me fecit dextera tua.

<sup>8</sup> Dominus retribuet pro me. Domine, misericordia tua in sæculum; opera manuum tuarum ne despicias.

PSALMUS CXXXVIII

*Providentia Dei propria super servos suos.*

**I**n finem, psalmus David. Domine, probasti me, et cognovisti me;  
<sup>2</sup> tu cognovisti sessionem meam et resurrectionem meam.

<sup>3</sup> Intellexisti cogitationes meas de longe; semitam meam et funiculum meum investigasti:

<sup>4</sup> et omnes vias meas prævidisti, quia non est sermo in lingua mea.

<sup>5</sup> Ecce, Domine, tu cognovisti omnia, novissima et antiqua. Tu formasti me, et posuisti super me manum tuam.

<sup>6</sup> Mirabilis facta est scientia tua ex me; confortata est, et non potero ad eam.

<sup>7</sup> Quo ibo a spiritu tuo? Et quo a facie tua fugiam?

<sup>8</sup> Si ascendero in cælum, tu illic es; si descendero in infernum, ades.

<sup>9</sup> Si sumpsero pennas meas diluculo, et habitavero in extremis maris,

<sup>10</sup> etenim illuc manus tua deducet me, et tenebit me dextera tua.

<sup>11</sup> Et dixi: Forsitan tenebræ conculcabunt me; et nox illuminatio mea in deliciis meis.

<sup>12</sup> Quia tenebræ non obscurabuntur a te, et nox sicut dies illuminabitur: sicut tenebræ ejus, ita et lumen ejus.

<sup>13</sup> Quia tu possedisti renes meos; suscepisti me de utero matris meæ.

<sup>14</sup> Confitebor tibi, quia terribiliter magnificatus es; mirabilia opera tua, et anima mea cognoscit nimis.

<sup>15</sup> Non est occultatum os meum a te, quod fecisti in occulto; et substantia mea in inferioribus terre.

<sup>16</sup> Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur. Dies formabuntur, et nemo in eis.

<sup>17</sup> Mihi autem nimis honorificati sunt amici tui, Deus; nimis confortatus est

principatus eorum.

<sup>18</sup> Dinumerabo eos, et super arenam multiplicabuntur. Exsurrexi, et adhuc sum tecum.

<sup>19</sup> Si occideris, Deus, peccatores, viri sanguinum, declinate a me:

<sup>20</sup> quia dicitis in cogitatione: Accipient in vanitate civitates tuas.

<sup>21</sup> Nonne qui oderunt te, Domine, oderam, et super inimicos tuos tabescebam?

<sup>22</sup> Perfecto odio oderam illos, et inimici facti sunt mihi.

<sup>23</sup> Proba me, Deus, et scito cor meum; interroga me, et cognosce semitas meas.

<sup>24</sup> Et vide si via iniquitatis in me est, et deduc me in via æterna.

### PSALMUS CXXXIX

*Oratio ad sceleratis eripiendum.*

**I**n finem. Psalmus David.

<sup>2</sup> Eripe me, Domine, ab homine malo; a viro iniquo eripe me.

<sup>3</sup> Qui cogitaverunt iniquitates in corde, tota die constituebant prælia.

<sup>4</sup> Acuerunt linguas suas sicut serpentes; venenum aspidum sub labiis eorum.

<sup>5</sup> Custodi me, Domine, de manu peccatoris, et ab hominibus iniquis eripe me. Qui cogitaverunt supplantare gressus meos:

<sup>6</sup> absconderunt superbi laqueum mihi. Et funes extenderunt in laqueum; juxta iter scandalum posuerunt mihi.

<sup>7</sup> Dixi Domino: Deus meus es tu; exaudi, Domine, vocem deprecationis meæ.

<sup>8</sup> Domine, Domine, virtus salutis meæ, obumbrasti super caput meum in die belli.

<sup>9</sup> Ne tradas me, Domine, a desiderio meo peccatori: cogitaverunt contra me; ne derelinquas me, ne forte exaltentur.

<sup>10</sup> Caput circuitus eorum: labor labiorum ipsorum operiet eos.

<sup>11</sup> Cadent super eos carbones; in ignem dejicies eos: in miseriis non subsistent.

<sup>12</sup> Vir linguosus non dirigetur in terra; virum injustum mala capient in interitu.

capitaly is exceedingly strengthened.

<sup>18</sup> I will number them, and they shall be multiplied above the sand, I rose up and am still with thee.

<sup>19</sup> If thou wilt kill the wicked, O God: ye men of blood, depart from me:

<sup>20</sup> Because you say in thought: They shall receive thy cities in vain.

<sup>21</sup> Have I not hated them, O Lord, that hated thee: and pined away because of thy enemies?

<sup>22</sup> I have hated them with a perfect hatred: and they are become enemies to me.

<sup>23</sup> Prove me, O God, and know my heart: examine me, and know my paths.

<sup>24</sup> And see if there be in me the way of iniquity: and lead me in the eternal way.

### PSALM 139

*A prayer to be delivered from the wicked.*

**U**nto the end. A psalm of David.

<sup>2</sup> Deliver me, O Lord, from the evil man: rescue me from the unjust man.

<sup>3</sup> Who have devised iniquities in their hearts: all the day long they designed battles.

<sup>4</sup> They have sharpened their tongues like a serpent: the venom of asps is under their lips.

<sup>5</sup> Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. Who have proposed to supplant my steps:

<sup>6</sup> the proud have hidden a net for me. And they have stretched out cords for a snare: they have laid for me a stumbling block by the wayside.

<sup>7</sup> I said to the Lord: Thou art my God: hear, O Lord, the voice of my supplication.

<sup>8</sup> O Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

<sup>9</sup> Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

<sup>10</sup> The head of them compassing me about: the labor of their lips shall overwhelm them.

<sup>11</sup> Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.

<sup>12</sup> A man full of tongue shall not be established in the earth: evil shall catch

the unjust man unto destruction.

<sup>13</sup> I know that the Lord will do justice to the needy, and will revenge the poor.

<sup>14</sup> But as for the just, they shall give glory to thy name: and the upright shall dwell with thy countenance.

#### PSALM 140

*A prayer against sinful words, and deceitful flatterers.*

**A** psalm of David. I have cried to thee, O Lord, hear me: hearken to my voice, when I cry to thee.

<sup>2</sup> Let my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice.

<sup>3</sup> Set a watch, O Lord, before my mouth: and a door round about my lips.

<sup>4</sup> Incline not my heart to evil words; to make excuses in sins. With men that work iniquity: and I will not communicate with the choicest of them.

<sup>5</sup> The just shall correct me in mercy, and shall reprove me: but let not the oil of the sinner fatten my head. For my prayer also shall still be against the things with which they are well pleased:

<sup>6</sup> Their judges falling upon the rock have been swallowed up. They shall hear my words, for they have prevailed:

<sup>7</sup> As when the thickness of the earth is broken up upon the ground: Our bones are scattered by the side of hell.

<sup>8</sup> But to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

<sup>9</sup> Keep me from the snare, which they have laid for me, and from the stumbling blocks of them that work iniquity.

<sup>10</sup> The wicked shall fall in his net: I am alone until I pass.

#### PSALM 141

*A prayer of David in extremity of danger.*

**O**f understanding. For David. A prayer when he was in the cave.

<sup>2</sup> I cried to the Lord with my voice: with my voice I made supplication to the Lord.

<sup>3</sup> In his sight I pour out my prayer, and before him I declare my trouble:

<sup>4</sup> When my spirit failed me, then thou knewest my paths. In this way wherein

<sup>13</sup> Cognovi quia faciet Dominus iudicium inopis, et vindictam pauperum.

<sup>14</sup> Verumtamen iusti confitebuntur nomini tuo, et habitabunt recti cum vultu tuo.

#### PSALMUS CXL

*Oratio contra verba peccabilia, et mendaces adulatores.*

**P**salmus David. Domine, clamavi ad te, exaudi me; intende voci meæ, cum clamavero ad te.

<sup>2</sup> Dirigatur oratio mea sicut incensum in conspectu tuo; elevatio manuum mearum sacrificium vespertinum.

<sup>3</sup> Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis.

<sup>4</sup> Non declines cor meum in verba malitiæ, ad excusandas excusationes in peccatis; cum hominibus operantibus iniquitatem, et non communicabo cum electis eorum.

<sup>5</sup> Corripiet me justus in misericordia, et increpabit me: oleum autem peccatoris non impinguet caput meum. Quoniam adhuc et oratio mea in beneplacitis eorum:

<sup>6</sup> absorpti sunt juncti petræ iudices eorum. Audient verba mea, quoniam potuerunt.

<sup>7</sup> Sicut crassitudo terræ erupta est super terram, dissipata sunt ossa nostra secus infernum.

<sup>8</sup> Quia ad te, Domine, Domine, oculi mei; in te speravi, non auferas animam meam.

<sup>9</sup> Custodi me a laqueo quem statuerunt mihi, et a scandalis operantium iniquitatem.

<sup>10</sup> Cadent in reticulo ejus peccatores: singulariter sum ego, donec transeam.

#### PSALMUS CXLI

*Oratio David in extremis periculi.*

**I**ntellectus David, cum esset in spelunca, oratio.

<sup>2</sup> Voce mea ad Dominum clamavi, voce mea ad Dominum deprecatus sum.

<sup>3</sup> Effundo in conspectu ejus orationem meam, et tribulationem meam ante ipsum pronuntio:

<sup>4</sup> In deficiendo ex me spiritum meum, et tu cognovisti semitas meas. In via hac



qua ambulabam absconderunt laqueum mihi.

<sup>5</sup> Considerabam ad dexteram, et videbam, et non erat qui cognosceret me. Periit fuga a me, et non est qui requirat animam meam.

<sup>6</sup> Clamavi ad te, Domine; dixi: Tu es spes mea, portio mea in terra viventium.

<sup>7</sup> Intende ad deprecationem meam, quia humiliatus sum nimis. Libera me a persecutibus me, quia confortati sunt super me.

<sup>8</sup> Educ de custodia animam meam ad confitendum nomini tuo; me expectant iusti donec retribuas mihi.

### PSALMUS CXLII

*Psalmista in tribulatione vocat Deum pro salvatione sua. Septus Psalmus penitentialis.*

**P**salmus David, quando persequebatur eum Absalom filius ejus. Domine, exaudi orationem meam; auribus percipe obsecrationem meam in veritate tua; exaudi me in tua justitia.

<sup>2</sup> Et non intres in iudicium cum servo tuo, quia non justificabitur in conspectu tuo omnis vivens.

<sup>3</sup> Quia persecutus est inimicus animam meam; humiliavit in terra vitam meam; collocavit me in obscuris, sicut mortuos sæculi.

<sup>4</sup> Et anxius est super me spiritus meus; in me turbatum est cor meum.

<sup>5</sup> Memor fui dierum antiquorum; meditatus sum in omnibus operibus tuis: in factis manuum tuarum meditabar.

<sup>6</sup> Expandi manus meas ad te; anima mea sicut terra sine aqua tibi.

<sup>7</sup> Velociter exaudi me, Domine; defecit spiritus meus. Non avertas faciem tuam a me, et similis ero descendentibus in lacum.

<sup>8</sup> Auditam fac mihi mane misericordiam tuam, quia in te speravi. Notam fac mihi viam in qua ambulem, quia ad te levavi animam meam.

<sup>9</sup> Eripe me de inimicis meis, Domine, ad te confugi.

<sup>10</sup> Doce me facere voluntatem tuam, quia Deus meus es tu. Spiritus tuus bonus deducet me in terram rectam.

<sup>11</sup> Propter nomen tuum, Domine, viv-

I walked, they have hidden a snare for me.

<sup>5</sup> I looked on my right hand, and beheld, and there was no one that would know me. Flight hath failed me: and there is no one that hath regard to my soul.

<sup>6</sup> I cried to thee, O Lord: I said: Thou art my hope, my portion in the land of the living.

<sup>7</sup> Attend to my supplication: for I am brought very low. Deliver me from my persecutors; for they are stronger than I.

<sup>8</sup> Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

### PSALM 142

*The psalmist in tribulation calleth upon God for his delivery. The seventh penitential psalm.*

**A**psalm of David when his son Absalom pursued him. [2 Kings

<sup>17.</sup>] Hear, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

<sup>2</sup> And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

<sup>3</sup> For the enemy hath persecuted my soul: he hath brought down my life to the earth. He hath made me to dwell in darkness as those that have been dead of old:

<sup>4</sup> And my spirit is in anguish within me: my heart within me is troubled.

<sup>5</sup> I remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

<sup>6</sup> I stretched forth my hands to thee: my soul is as earth without water unto thee.

<sup>7</sup> Hear me speedily, O Lord: my spirit hath fainted away. Turn not away thy face from me, lest I be like unto them that go down into the pit.

<sup>8</sup> Cause me to hear thy mercy in the morning; for in thee have I hoped. Make the way known to me, wherein I should walk: for I have lifted up my soul to thee.

<sup>9</sup> Deliver me from my enemies, O Lord, to thee have I fled:

<sup>10</sup> Teach me to do thy will, for thou art my God. Thy good spirit shall lead me into the right land:

<sup>11</sup> for thy name's sake, O Lord, thou

wilt quicken me in thy justice. Thou wilt bring my soul out of trouble:

<sup>12</sup> and in thy mercy thou wilt destroy my enemies. And thou wilt cut off all them that afflict my soul: for I am thy servant.

PSALM 143

*The prophet praiseth God, and prayeth to be delivered from his enemies. No worldly happiness is to be compared with that of serving God.*

**A** psalm of David against Goliath. Blessed be the Lord my God, who teacheth my hands to fight, and my fingers to war.

<sup>2</sup> My mercy, and my refuge: my support, and my deliverer: My protector, and I have hoped in him: who subdueth my people under me.

<sup>3</sup> Lord, what is man, that thou art made known to him? or the son of man, that thou makest account of him?

<sup>4</sup> Man is like to vanity: his days pass away like a shadow.

<sup>5</sup> Lord, bow down thy heavens and descend: touch the mountains, and they shall smoke.

<sup>6</sup> Send forth lightning, and thou shalt scatter them: shoot out thy arrows, and thou shalt trouble them.

<sup>7</sup> Put forth thy hand from on high, take me out, and deliver me from many waters: from the hand of strange children:

<sup>8</sup> Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity.

<sup>9</sup> To thee, O God, I will sing a new canticle: on the psaltery and an instrument of ten strings I will sing praises to thee.

<sup>10</sup> Who givest salvation to kings: who hast redeemed thy servant David from the malicious sword:

<sup>11</sup> Deliver me, and rescue me out of the hand of strange children; whose mouth hath spoken vanity: and their right hand is the right hand of iniquity:

<sup>12</sup> Whose sons are as new plants in their youth: Their daughters decked out, adorned round about after the similitude of a temple:

<sup>13</sup> Their storehouses full, flowing out of this into that. Their sheep fruitful in young, abounding in their goings forth:

<sup>14</sup> their oxen fat. There is no breach of

ificabis me: in æquitate tua, educes de tribulatione animam meam,

<sup>12</sup> et in misericordia tua disperdes inimicos meos, et perdes omnes qui tribulant animam meam, quoniam ego servus tuus sum.

PSALMUS CXLIII

*Propheta laudat Deum, et orat ad inimicis eripiendum. Felicitas mundi non comparanda cum illo Deum serviendi sit.*

**P**salms David. Adversus Goliath. Benedictus Dominus Deus meus, qui docet manus meas ad prælium, et digitos meos ad bellum.

<sup>2</sup> Misericordia mea et refugium meum; susceptor meus et liberator meus; protector meus, et in ipso speravi, qui subdit populum meum sub me.

<sup>3</sup> Domine, quid est homo, quia innotuisti ei? aut filius hominis, quia reputas eum?

<sup>4</sup> Homo vanitati similis factus est; dies ejus sicut umbra prætereunt.

<sup>5</sup> Domine, inclina cælos tuos, et descende; tange montes, et fumigabunt.

<sup>6</sup> Fulgura coruscationem, et dissipabis eos; emitte sagittas tuas, et conturbabis eos.

<sup>7</sup> Emitte manum tuam de alto, eripe me, et libera me de aquis multis, de manu filiorum alienorum:

<sup>8</sup> quorum os locutum est vanitatem, et dextera eorum dextera iniquitatis.

<sup>9</sup> Deus, canticum novum cantabo tibi; in psalterio decachordo psallam tibi.

<sup>10</sup> Qui das salutem regibus, qui redemisti David servum tuum de gladio maligno,

<sup>11</sup> eripe me, et erue me de manu filiorum alienorum, quorum os locutum est vanitatem, et dextera eorum dextera iniquitatis.

<sup>12</sup> Quorum filii sicut novellæ plantationes in juventute sua; filiæ eorum compositæ, circumornatæ ut similitudo templi.

<sup>13</sup> Promptuaria eorum plena, eructantia ex hoc in illud; oves eorum fætosæ, abundantes in egressibus suis;

<sup>14</sup> boves eorum crassæ. Non est ruina

maceriæ, neque transitus, neque clamor in plateis eorum.

<sup>15</sup> Beatus dixerunt populum cui hæc sunt; beatus populus cuius Dominus Deus ejus.

## PSALMUS CXLIV

*Psalmus laudandi, ad majestatem infinitum Dei.*

**L**audatio ipsi David. Exaltabo te, Deus meus rex, et benedicam nomini tuo in sæculum, et in sæculum sæculi.

<sup>2</sup> Per singulos dies benedicam tibi, et laudabo nomen tuum in sæculum, et in sæculum sæculi.

<sup>3</sup> Magnus Dominus, et laudabilis nimis, et magnitudinis ejus non est finis.

<sup>4</sup> Generatio et generatio laudabit opera tua, et potentiam tuam pronuntiabunt.

<sup>5</sup> Magnificentiam gloriæ sanctitatis tuæ loquentur, et mirabilia tua narrabunt.

<sup>6</sup> Et virtutem terribilium tuorum dicent, et magnitudinem tuam narrabunt.

<sup>7</sup> Memoriam abundantiae suavitatis tuæ eructabunt, et justitia tua exsultabunt.

<sup>8</sup> Miserator et misericors Dominus: patiens, et multum misericors.

<sup>9</sup> Suavis Dominus universis, et miserationes ejus super omnia opera ejus.

<sup>10</sup> Confiteantur tibi, Domine, omnia opera tua, et sancti tui benedicant tibi.

<sup>11</sup> Gloriam regni tui dicent, et potentiam tuam loquentur:

<sup>12</sup> ut notam faciant filiis hominum potentiam tuam, et gloriam magnificentiae regni tui.

<sup>13</sup> Regnum tuum regnum omnium sæculorum; et dominatio tua in omni generatione et generationem. Fidelis Dominus in omnibus verbis suis, et sanctus in omnibus operibus suis.

<sup>14</sup> Allevat Dominus omnes qui corrunt, et erigit omnes elisos.

<sup>15</sup> Oculi omnium in te sperant, Domine, et tu das escam illorum in tempore opportuno.

<sup>16</sup> Aperis tu manum tuam, et imple omne animal benedictione.

<sup>17</sup> Justus Dominus in omnibus viis suis, et sanctus in omnibus operibus suis.

wall, nor passage, nor crying out in their streets.

<sup>15</sup> They have called the people happy, that hath these things: but happy is that people whose God is the Lord.

## PSALM 144

*A psalm of praise, to the infinite majesty of God.*

**P**raise. For David himself. I will extol thee, O God my king: and I will bless thy name forever; yea, forever and ever.

<sup>2</sup> Every day will I bless thee: and I will praise thy name forever; yea, forever and ever.

<sup>3</sup> Great is the Lord, and greatly to be praised: and of his greatness there is no end.

<sup>4</sup> Generation and generation shall praise thy works: and they shall declare thy power.

<sup>5</sup> They shall speak of the magnificence of the glory of thy holiness: and shall tell thy wondrous works.

<sup>6</sup> And they shall speak of the might of thy terrible acts: and shall declare thy greatness.

<sup>7</sup> They shall publish the memory of the abundance of thy sweetness: and shall rejoice in thy justice.

<sup>8</sup> The Lord is gracious and merciful: patient and plenteous in mercy.

<sup>9</sup> The Lord is sweet to all: and his tender mercies are over all his works.

<sup>10</sup> Let all thy works, O Lord, praise thee: and let thy saints bless thee.

<sup>11</sup> They shall speak of the glory of thy kingdom: and shall tell of thy power:

<sup>12</sup> To make thy might known to the sons of men: and the glory of the magnificence of thy kingdom.

<sup>13</sup> Thy kingdom is a kingdom of all ages: and thy dominion endureth throughout all generations. The Lord is faithful in all his words: and holy in all his works.

<sup>14</sup> The Lord lifteth up all that fall: and setteth up all that are cast down.

<sup>15</sup> The eyes of all hope in thee, O Lord: and thou givest them meat in due season.

<sup>16</sup> Thou openest thy hand, and fillest with blessing every living creature.

<sup>17</sup> The Lord is just in all his ways: and holy in all his works.

<sup>18</sup> The Lord is nigh unto all them that call upon him: to all that call upon him in truth.

<sup>19</sup> He will do the will of them that fear him: and he will hear their prayer, and save them.

<sup>20</sup> The Lord keepeth all them that love him; but all the wicked he will destroy.

<sup>21</sup> My mouth shall speak the praise of the Lord: and let all flesh bless his holy name forever; yea, forever and ever.

## PSALM 145

*We are not to trust in men, but in God alone.*

**O**f Aggeus and Zacharias.

<sup>2</sup> Praise the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be. Put not your trust in princes:

<sup>3</sup> in the children of men, in whom there is no salvation.

<sup>4</sup> His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.

<sup>5</sup> Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God:

<sup>6</sup> Who made heaven and earth, the sea, and all things that are in them.

<sup>7</sup> Who keepeth truth forever: who executeth judgment for them that suffer wrong: who giveth food to the hungry. The Lord looseth them that are fettered:

<sup>8</sup> the Lord enlighteneth the blind. The Lord lifteth up them that are cast down: the Lord loveth the just.

<sup>9</sup> The Lord keepeth the strangers, he will support the fatherless and the widow: and the ways of sinners he will destroy.

<sup>10</sup> The Lord shall reign forever: thy God, O Sion, unto generation and generation.

## PSALM 146

*An exhortation to praise God for his benefits.*

**A**lleluia. Praise ye the Lord, because psalm is good: to our God be joyful and comely praise.

<sup>2</sup> The Lord buildeth up Jerusalem: he

<sup>18</sup> Prope est Dominus omnibus invocantibus eum, omnibus invocantibus eum in veritate.

<sup>19</sup> Voluntatem timentium se faciet, et deprecationem eorum exaudiet, et salvos faciet eos.

<sup>20</sup> Custodit Dominus omnes diligentes se, et omnes peccatores disperdet.

<sup>21</sup> Laudationem Domini loquetur os meum; et benedicat omnis caro nomini sancto ejus in sæculum, et in sæculum sæculi.

## PSALMUS CXLV

*Non in hominibus possumus credere, sed in Deo solo.*

**A**lleluja, Aggæi et Zachariæ.

<sup>2</sup> Lauda, anima mea, Dominum. Laudabo Dominum in vita mea; psallam Deo meo quamdiu fuero. Nolite confidere in principibus,

<sup>3</sup> in filiis hominum, in quibus non est salus.

<sup>4</sup> Exhibit spiritus ejus, et revertetur in terram suam; in illa die peribunt omnes cogitationes eorum.

<sup>5</sup> Beatus ejus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius:

<sup>6</sup> qui fecit cælum et terram, mare, et omnia quæ in eis sunt.

<sup>7</sup> Qui custodit veritatem in sæculum; facit judicium injuriam patientibus; dat escam esurientibus. Dominus solvit compeditos;

<sup>8</sup> Dominus illuminat cæcos. Dominus erigit elisos; Dominus diligit justos.

<sup>9</sup> Dominus custodit advenas, pupillum et viduam suscipiet, et vias peccatorum disperdet.

<sup>10</sup> Regnabit Dominus in sæcula; Deus tuus, Sion, in generationem et generationem.

## PSALMUS CXLVI

*Exhortatio Deum pro beneficiis suis laudare.*

**A**lleluja. Laudate Dominum, quoniam bonus est psalmus; Deo nostro sit jucunda, decoraque laudatio.

<sup>2</sup> Ædificans Jerusalem Dominus, dis-

persiones Israëlis congregabit:

<sup>3</sup> qui sanat contritos corde, et alligat contritiones eorum;

<sup>4</sup> qui numerat multitudinem stellarum, et omnibus eis nomina vocat.

<sup>5</sup> Magnus Dominus noster, et magna virtus ejus, et sapientiæ ejus non est numerus.

<sup>6</sup> Suscipiens mansuetos Dominus; humilians autem peccatores usque ad terram.

<sup>7</sup> Præcinite Domino in confessione; psallite Deo nostro in cithara.

<sup>8</sup> Qui operit cælum nubibus, et parat terræ pluviam; qui producit in montibus fœnum, et herbam servituti hominum;

<sup>9</sup> qui dat jumentis escam ipsorum, et pullis corvorum invocantibus eum.

<sup>10</sup> Non in fortitudine equi voluntatem habebit, nec in tibiis viri beneplacitum erit ei.

<sup>11</sup> Beneplacitum est Domino super timentes eum, et in eis qui sperant super misericordia ejus.

#### PSALMUS CXLVII

*Ecclesia vocatur Deum laudare pro singulis gratis et beneficiis ad populum. In Hebraeo psalmus hoc jungitur ad priorem.*

**A**lleluja. Lauda, Jerusalem, Dominum; lauda Deum tuum, Sion.

<sup>13</sup> Quoniam confortavit seras portarum tuarum; benedixit filiis tuis in te.

<sup>14</sup> Qui posuit fines tuos pacem, et adipe frumenti satiat te.

<sup>15</sup> Qui emittit eloquium suum terræ: velociter currit sermo ejus.

<sup>16</sup> Qui dat nivem sicut lanam; nebulam sicut cinerem spargit.

<sup>17</sup> Mittit crystallum suam sicut buccellas: ante faciem frigoris ejus quis sustinebit?

<sup>18</sup> Emittet verbum suum, et liquefaciet ea; flabit spiritus ejus, et fluent aquæ.

<sup>19</sup> Qui annuntiat verbum suum Jacob, justitias et judicia sua Israëli.

<sup>20</sup> Non fecit taliter omni nationi, et judicia sua non manifestavit eis. Alleluja.

will gather together the dispersed of Israel.

<sup>3</sup> Who healeth the broken of heart, and bindeth up their bruises.

<sup>4</sup> Who telleth the number of the stars: and calleth them all by their names.

<sup>5</sup> Great is our Lord, and great is his power: and of his wisdom there is no number.

<sup>6</sup> The Lord lifteth up the meek, and bringeth the wicked down even to the ground.

<sup>7</sup> Sing ye to the Lord with praise: sing to our God upon the harp.

<sup>8</sup> Who covereth the heaven with clouds, and prepareth rain for the earth. Who maketh grass to grow on the mountains, and herbs for the service of men.

<sup>9</sup> Who giveth to beasts their food: and to the young ravens that call upon him.

<sup>10</sup> He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

<sup>11</sup> The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.

#### PSALM 147

*The church is called upon to praise God for his peculiar graces and favors to his people. In the Hebrew this psalm is joined to the foregoing.*

**A**lleluia. Praise the Lord, O Jerusalem: praise thy God, O Sion.

<sup>13</sup> Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

<sup>14</sup> Who hath placed peace in thy borders: and filleth thee with the fat of corn.

<sup>15</sup> Who sendeth forth his speech to the earth: his word runneth swiftly.

<sup>16</sup> Who giveth snow like wool: scattereth mists like ashes.

<sup>17</sup> He sendeth his crystal like morsels: who shall stand before the face of his cold?

<sup>18</sup> He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

<sup>19</sup> Who declareth his word to Jacob: his justices and his judgments to Israel.

<sup>20</sup> He hath not done in like manner to every nation: and his judgments he hath not made manifest to them. Alleluia.

## PSALM 148

*All creatures are invited to praise their Creator.*

**A**lleluia. Praise ye the Lord from the heavens: praise ye him in the high places.

<sup>2</sup> Praise ye him, all his angels: praise ye him, all his hosts.

<sup>3</sup> Praise ye him, O sun and moon: praise him, all ye stars and light.

<sup>4</sup> Praise him, ye heavens of heavens: and let all the waters that are above the heavens

<sup>5</sup> Praise the name of the Lord. For he spoke, and they were made: he commanded, and they were created.

<sup>6</sup> He hath established them forever, and for ages of ages: he hath made a decree, and it shall not pass away.

<sup>7</sup> Praise the Lord from the earth, ye dragons, and all ye deeps:

<sup>8</sup> Fire, hail, snow, ice, stormy winds, which fulfill his word:

<sup>9</sup> Mountains and all hills, fruitful trees and all cedars:

<sup>10</sup> Beasts and all cattle: serpents and feathered fowls:

<sup>11</sup> Kings of the earth and all people: princes and all judges of the earth:

<sup>12</sup> Young men and maidens: let the old with the younger, praise the name of the Lord:

<sup>13</sup> For his name alone is exalted.

<sup>14</sup> The praise of him is above heaven and earth: and he hath exalted the horn of his people. A hymn to all his saints to the children of Israel, a people approaching to him. Alleluia.

## PSALM 149

*The church is particularly bound to praise God.*

**A**lleluia. Sing ye to the Lord a new canticle: let his praise be in the church of the saints.

<sup>2</sup> Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

<sup>3</sup> Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

<sup>4</sup> For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

<sup>5</sup> The saints shall rejoice in glory: they

## PSALMUS CXLVIII

*Animalia omnia invitantur Creatorem eorum laudare.*

**A**lleluja. Laudate Dominum de cælis; laudate eum in excelsis.

<sup>2</sup> Laudate eum, omnes angeli ejus; laudate eum, omnes virtutes ejus.

<sup>3</sup> Laudate eum, sol et luna; laudate eum, omnes stellæ et lumen.

<sup>4</sup> Laudate eum, cæli cælorum; et aquæ omnes quæ super cælus sunt,

<sup>5</sup> laudent nomen Domini. Quia ipse dixit, et facta sunt; ipse mandavit, et creata sunt.

<sup>6</sup> Statuit ea in æternum, et in sæculum sæculi; præceptum posuit, et non præteribit.

<sup>7</sup> Laudate Dominum de terra, dracones et omnes abyssi;

<sup>8</sup> ignis, grando, nix, glacies, spiritus procellarum, quæ faciunt verbum ejus;

<sup>9</sup> montes, et omnes colles; ligna fructifera, et omnes cedri;

<sup>10</sup> bestiæ, et universa pecora; serpentes, et volucres pennatæ;

<sup>11</sup> reges terræ et omnes populi; principes et omnes judices terræ;

<sup>12</sup> juvenes et virgines; senes cum junioribus, laudent nomen Domini:

<sup>13</sup> quia exaltatum est nomen ejus solius.

<sup>14</sup> Confessio ejus super cælum et terram; et exaltavit cornu populi sui. Hymnus omnibus sanctis ejus; filiis Israël, populo appropinquanti sibi. Alleluja.

## PSALMUS CXLIX

*Ecclesiae oportet laudare Deum magnopere.*

**A**lleluja. Cantate Domino canticum novum; laus ejus in ecclesia sanctorum.

<sup>2</sup> Lætetur Israël in eo qui fecit eum, et filii Sion exsultent in rege suo.

<sup>3</sup> Laudent nomen ejus in choro; in tympano et psalterio psallant ei.

<sup>4</sup> Quia beneplacitum est Domino in populo suo, et exaltabit mansuetos in salutem.

<sup>5</sup> Exsultabunt sancti in gloria; lætabun-

tur in cubilibus suis.

<sup>6</sup> Exaltationes Dei in gutture eorum, et gladii ancipites in manibus eorum:

<sup>7</sup> ad faciendam vindictam in nationibus, increpationes in populis;

<sup>8</sup> ad alligandos reges eorum in compe-dibus, et nobiles eorum in manicis fer-reis;

<sup>9</sup> ut faciant in eis iudicium conscrip-tum: gloria hæc est omnibus sanctis ejus. Alleluja.

#### PSALMUS CL

*Exhortatio Deum cum multis generibus organorum laudare.*

**A**lleluja. Laudate Dominum in sanc-tis ejus; laudate eum in firmamento virtutis ejus.

<sup>2</sup> Laudate eum in virtutibus ejus; lau-date eum secundum multitudinem mag-nitudinis ejus.

<sup>3</sup> Laudate eum in sono tubæ; laudate eum in psalterio et cithara.

<sup>4</sup> Laudate eum in tympano et choro; laudate eum in chordis et organo.

<sup>5</sup> Laudate eum in cymbalis benesonan-tibus; laudate eum in cymbalis jubilatio-nis.

<sup>6</sup> Omnis spiritus laudet Dominum! Al-leluja.

shall be joyful in their beds.

<sup>6</sup> The high praises of God shall be in their mouth: and two-edged swords in their hands:

<sup>7</sup> To execute vengeance upon the na-tions, chastisements among the people:

<sup>8</sup> To bind their kings with fetters, and their nobles with manacles of iron.

<sup>9</sup> To execute upon them the judgment that is written: this glory is to all his saints. Alleluia.

#### PSALM 150

*An exhortation to praise God with all sorts of instruments.*

**A**lleluia. Praise ye the Lord in his holy places: praise ye him in the firma-ment of his power.

<sup>2</sup> Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

<sup>3</sup> Praise him with the sound of trum-pet: praise him with psaltery and harp.

<sup>4</sup> Praise him with timbrel and choir: praise him with strings and organs.

<sup>5</sup> Praise him on high sounding cym-bals: praise him on cymbals of joy.

<sup>6</sup> Let every spirit praise the Lord. Alle-luia.

## THE BOOK OF PROVERBS

*This Book is so called, because it consists of wise and weighty sentences, regulating the morals of men, and directing them to wisdom and virtue. And these sentences are also called Parables, because great truths are often couched in them under certain figures and similitudes.*

### CHAPTER 1

*The use and end of the proverbs. An exhortation to flee the company of the wicked: and to hearken to the voice of wisdom.*

**T**he parables of Solomon, the son of David, king of Israel,

<sup>2</sup> To know wisdom, and instruction:

<sup>3</sup> To understand the words of prudence: and to receive the instruction of doctrine, justice, and judgment, and equity:

<sup>4</sup> To give subtilty to little ones, to the young man knowledge and understanding.

<sup>5</sup> A wise man shall hear, and shall be wiser: and he that understandeth shall possess governments.

<sup>6</sup> He shall understand a parable and the interpretation, the words of the wise, and their mysterious sayings.

<sup>7</sup> The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction.

<sup>8</sup> My son, hear the instruction of thy father, and forsake not the law of thy mother:

<sup>9</sup> That grace may be added to thy head, and a chain of gold to thy neck.

<sup>10</sup> My son, if sinners shall entice thee, consent not to them.

<sup>11</sup> If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause:

<sup>12</sup> Let us swallow him up alive like hell, and whole as one that goeth down into the pit.

<sup>13</sup> We shall find all precious substance, we shall fill our houses with spoils.

<sup>14</sup> Cast in thy lot with us, let us all have one purse.

<sup>15</sup> My son, walk not thou with them,

### CAPUT I

*Usus et fines proverbiorum. Exhortatio ex socio fugire sceleratorum: et audire vocem sapientiae.*

**P**arabolæ Salomonis, filii David, regis Israël,

<sup>2</sup> ad sciendam sapientiam et disciplinam;

<sup>3</sup> ad intelligenda verba prudentiæ, et suscipiendam eruditionem doctrinæ, justitiam, et iudicium, et æquitatem:

<sup>4</sup> ut detur parvulis astutia, adolescenti scientia et intellectus.

<sup>5</sup> Audiens sapiens, sapientior erit, et intelligens gubernacula possidebit.

<sup>6</sup> Animadvertet parabolam et interpretationem, verba sapientum et ænigmata eorum.

<sup>7</sup> Timor Domini principium sapientiæ; sapientiam atque doctrinam stulti despiciunt.

<sup>8</sup> Audi, fili mi, disciplinam patris tui, et ne dimittas legem matris tuæ:

<sup>9</sup> ut addatur gratia capiti tuo, et torques collo tuo.

<sup>10</sup> Fili mi, si te lactaverint peccatores, ne acquiescas eis.

<sup>11</sup> Si dixerint: Veni nobiscum, insidietur sanguini; abscondamus tendiculas contra insontem frustra;

<sup>12</sup> deglutiamus eum sicut infernus viventem, et integrum quasi descendentem in lacum;

<sup>13</sup> omnem pretiosam substantiam reperiemus; implebimus domos nostras spoliis:

<sup>14</sup> sortem mitte nobiscum, marsupium unum sit omnium nostrum:

<sup>15</sup> fili mi, ne ambules cum eis; prohibe



pedem tuum a semitis eorum:

<sup>16</sup> pedes enim illorum ad malum currunt, et festinant ut effundant sanguinem.

<sup>17</sup> Frustra autem jacitur rete ante oculos pennatorum.

<sup>18</sup> Ipsi quoque contra sanguinem suum insidiantur, et moliantur fraudes contra animas suas.

<sup>19</sup> Sic semitæ omnis avari: animas possidentium rapiunt.

<sup>20</sup> Sapientia foris prædicat; in plateis dat vocem suam:

<sup>21</sup> in capite turbarum clamitat; in foribus portarum urbis profert verba sua, dicens:

<sup>22</sup> Usquequo, parvuli, diligitis infantiam, et stulti ea quæ sibi sunt noxia cupient, et imprudentes odibunt scientiam?

<sup>23</sup> Convertimini ad correptionem meam. En proferam vobis spiritum meum, et ostendam vobis verba mea.

<sup>24</sup> Quia vocavi, et renuistis; extendi manum meam, et non fuit qui aspiceret:

<sup>25</sup> despexistis omne consilium meum, et increpationes meas neglexistis.

<sup>26</sup> Ego quoque in interitu vestro ridebo, et subsannabo cum vobis id quod timebatis advenerit.

<sup>27</sup> Cum irruerit repentina calamitas, et interitus quasi tempestas ingruerit; quando venerit super vos tribulatio et angustia:

<sup>28</sup> tunc invocabunt me, et non exaudiam; mane consurgent, et non invenient me:

<sup>29</sup> eo quod exosam habuerint disciplinam, et timorem Domini non susceperint,

<sup>30</sup> nec acquieverint consilio meo, et detraxerint universæ correptioni meæ.

<sup>31</sup> Comedent igitur fructus viæ suæ, suisque consiliis saturabuntur.

<sup>32</sup> Aversio parvulorum interficiet eos, et prosperitas stultorum perdet illos.

<sup>33</sup> Qui autem me audierit, absque terrore requiescet, et abundantia perfruetur, timore malorum sublato.

## CAPUT II

*Utilitas sapientiae: et mali ex quo eripit.*

**F**ili mi, si susceperis sermones meos, et mandata mea absconderis penes te:

restrain thy foot from their paths.

<sup>16</sup> For their feet run to evil, and make haste to shed blood.

<sup>17</sup> But a net is spread in vain before the eyes of them that have wings.

<sup>18</sup> And they themselves lie in wait for their own blood, and practice deceits against their own souls.

<sup>19</sup> So the ways of every covetous man destroy the souls of the possessors.

<sup>20</sup> Wisdom preacheth abroad, she uttereth her voice in the streets:

<sup>21</sup> At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying:

<sup>22</sup> O children, how long will you love childishness, and fools covet those things which are hurtful to themselves, and the unwise hate knowledge?

<sup>23</sup> Turn ye at my reproof: behold I will utter my spirit to you, and will show you my words.

<sup>24</sup> Because I called, and you refused: I stretched out my hand, and there was none that regarded.

<sup>25</sup> You have despised all my counsel, and have neglected my reprehensions.

<sup>26</sup> I also will laugh in your destruction, and will mock when that shall come to you which you feared.

<sup>27</sup> When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you:

<sup>28</sup> Then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me:

<sup>29</sup> Because they have hated instruction, and received not the fear of the Lord,

<sup>30</sup> Nor consented to my counsel, but despised all my reproof.

<sup>31</sup> Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.

<sup>32</sup> The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.

<sup>33</sup> But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.

## CHAPTER 2

*The advantages of wisdom: and the evils from which it delivers.*

**M**y son, if thou wilt receive my words, and wilt hide my com-

mandments with thee,

<sup>2</sup> That thy ear may hearken to wisdom: incline thy heart to know prudence.

<sup>3</sup> For if thou shalt call for wisdom, and incline thy heart to prudence:

<sup>4</sup> If thou shalt seek her as money, and shalt dig for her as for a treasure:

<sup>5</sup> Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God:

<sup>6</sup> Because the Lord giveth wisdom: and out of his mouth cometh prudence and knowledge.

<sup>7</sup> He will keep the salvation of the righteous, and protect them that walk in simplicity,

<sup>8</sup> Keeping the paths of justice, and guarding the ways of saints.

<sup>9</sup> Then shalt thou understand justice, and judgment, and equity, and every good path.

<sup>10</sup> If wisdom shall enter into thy heart, and knowledge please thy soul:

<sup>11</sup> Counsel shall keep thee, and prudence shall preserve thee,

<sup>12</sup> That thou mayst be delivered from the evil way, and from the man that speaketh perverse things:

<sup>13</sup> Who leave the right way, and walk by dark ways:

<sup>14</sup> Who are glad when they have done evil, and rejoice in the most wicked things:

<sup>15</sup> Whose ways are perverse, and their steps infamous.

<sup>16</sup> That thou mayst be delivered from the strange woman, and from the stranger, who softeneth her words;

<sup>17</sup> And forsaketh the guide of her youth,

<sup>18</sup> And hath forgotten the covenant of her God: for her house inclineth unto death, and her paths to hell.

<sup>19</sup> None that go in unto her, shall return again, neither shall they take hold of the paths of life.

<sup>20</sup> That thou mayst walk in a good way: and mayst keep the paths of the just.

<sup>21</sup> For they that are upright, shall dwell in the earth; and the simple shall continue in it.

<sup>22</sup> But the wicked shall be destroyed from the earth: and they that do unjustly, shall be taken away from it.

<sup>2</sup> ut audiat sapientiam auris tua, inclina cor tuum ad cognoscendam prudentiam.

<sup>3</sup> Si enim sapientiam invocaveris, et inclinaveris cor tuum prudentiæ;

<sup>4</sup> si quæsieris eam quasi pecuniam, et sicut thesauros effoderis illam:

<sup>5</sup> tunc intelliges timorem Domini, et scientiam Dei invenies,

<sup>6</sup> quia Dominus dat sapientiam, et ex ore ejus prudentia et scientia.

<sup>7</sup> Custodiet rectorum salutem, et proteget gradientes simpliciter,

<sup>8</sup> servans semitas justitiæ, et vias sanctorum custodiens.

<sup>9</sup> Tunc intelliges justitiam, et iudicium, et æquitatem, et omnem semitam bonam.

<sup>10</sup> Si intraverit sapientia cor tuum, et scientia animæ tuæ placuerit,

<sup>11</sup> consilium custodiet te, et prudentia servabit te:

<sup>12</sup> ut eruaris a via mala, et ab homine qui perversa loquitur;

<sup>13</sup> qui relinquunt iter rectum, et ambulat per vias tenebrosas;

<sup>14</sup> qui lætantur cum malefecerint, et exsultant in rebus pessimis;

<sup>15</sup> quorum viæ perversæ sunt, et infames gressus eorum.

<sup>16</sup> Ut eruaris a muliere aliena, et ab extranea quæ molliit sermones suos,

<sup>17</sup> et relinquit ducem pubertatis suæ,

<sup>18</sup> et pacti Dei sui oblita est. Inclinata est enim ad mortem domus ejus, et ad inferos semitæ ipsius.

<sup>19</sup> Omnes qui ingrediuntur ad eam non revertentur, nec apprehendent semitas vitæ.

<sup>20</sup> Ut ambules in via bona, et calles sanctorum custodias:

<sup>21</sup> qui enim recti sunt habitabunt in terra, et simplices permanebunt in ea;

<sup>22</sup> impii vero de terra perdentur, et qui inique agunt auferentur ex ea.

### CHAPTER 3

*An exhortation to the practice of virtue.*

### CAPUT III

*Exhortatio virtuti exercitium.*

**F**ili mi, ne obliviscaris legis meæ, et præcepta mea cor tuum custodiat:

<sup>2</sup> longitudinem enim dierum, et annos vitæ, et pacem, apponent tibi.

<sup>3</sup> Misericordia et veritas te non deserant; circumda eas gutturi tuo, et describe in tabulis cordis tui:

<sup>4</sup> et invenies gratiam, et disciplinam bonam, coram Deo et hominibus.

<sup>5</sup> Habe fiduciam in Domino ex toto corde tuo, et ne innitaris prudentiæ tuæ.

<sup>6</sup> In omnibus viis tuis cogita illum, et ipse diriget gressus tuos.

<sup>7</sup> Ne sis sapiens apud temetipsum; time Deum, et recede a malo:

<sup>8</sup> sanitas quippe erit umbilico tuo, et irrigatio ossium tuorum.

<sup>9</sup> Honora Dominum de tua substantia, et de primitiis omnium frugum tuarum da ei:

<sup>10</sup> et implebuntur horrea tua saturitate, et vino torcularia tua redundabunt.

<sup>11</sup> Disciplinam Domini, fili mi, ne abicias, nec deficias cum ab eo corriperis:

<sup>12</sup> quem enim diligit Dominus, corripit, et quasi pater in filio complacet sibi.

<sup>13</sup> Beatus homo qui invenit sapientiam, et qui affluit prudentia.

<sup>14</sup> Melior est acquisitio ejus negotiatione argenti, et auri primi et purissimi fructus ejus.

<sup>15</sup> Pretiosior est cunctis opibus, et omnia quæ desiderantur huic non valent comparari.

<sup>16</sup> Longitudo dierum in dextera ejus, et in sinistra illius divitiæ et gloria.

<sup>17</sup> Viæ ejus viæ pulchræ, et omnes semitæ illius pacificæ.

<sup>18</sup> Lignum vitæ est his qui apprehenderit eam, et qui tenuerit eam beatus.

<sup>19</sup> Dominus sapientia fundavit terram; stabilivit cælos prudentia.

<sup>20</sup> Sapientia illius eruperunt abyssi, et nubes rore concreverunt.

<sup>21</sup> Fili mi, ne effluant hæc ab oculis tuis: custodi legem atque consilium,

<sup>22</sup> et erit vita animæ tuæ, et gratia faucibus tuis.

<sup>23</sup> Tunc ambulabis fiducialiter in via tua, et pes tuus non impinget.

**M**y son, forget not my law, and let thy heart keep my commandments.

<sup>2</sup> For they shall add to thee length of days, and years of life, and peace.

<sup>3</sup> Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart.

<sup>4</sup> And thou shalt find grace, and good understanding before God and men.

<sup>5</sup> Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.

<sup>6</sup> In all thy ways think on him, and he will direct thy steps.

<sup>7</sup> Be not wise in thy own conceit: fear God, and depart from evil:

<sup>8</sup> For it shall be health to thy navel, and moistening to thy bones.

<sup>9</sup> Honor the Lord with thy substance, and give him of the first of all thy fruits;

<sup>10</sup> And thy barns shall be filled with abundance, and thy presses shall run over with wine.

<sup>11</sup> My son, reject not the correction of the Lord: and do not faint when thou art chastised by him:

<sup>12</sup> For whom the Lord loveth, he chastiseth: and as a father in the son he pleaseth himself.

<sup>13</sup> Blessed is the man that findeth wisdom, and is rich in prudence:

<sup>14</sup> The purchasing thereof is better than the merchandise of silver, and her fruit than the chief and purest gold:

<sup>15</sup> She is more precious than all riches: and all the things that are desired, are not to be compared to her.

<sup>16</sup> Length of days is in her right hand, and in her left hand riches and glory.

<sup>17</sup> Her ways are beautiful ways, and all her paths are peaceable.

<sup>18</sup> She is a tree of life to them that lay hold on her: and he that shall retain her is blessed.

<sup>19</sup> The Lord by wisdom hath founded the earth, hath established the heavens by prudence.

<sup>20</sup> By his wisdom the depths have broken out, and the clouds grow thick with dew.

<sup>21</sup> My son, let not these things depart from thy eyes: keep the law and counsel:

<sup>22</sup> And there shall be life to thy soul, and grace to thy mouth.

<sup>23</sup> Then shalt thou walk confidently in thy way, and thy foot shall not stumble:

<sup>24</sup> If thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet.

<sup>25</sup> Be not afraid of sudden fear, nor of the power of the wicked falling upon thee.

<sup>26</sup> For the Lord will be at thy side, and will keep thy foot that thou be not taken.

<sup>27</sup> Do not withhold him from doing good, who is able: if thou art able, do good thyself also.

<sup>28</sup> Say not to thy friend: Go, and come again: and tomorrow I will give to thee: when thou canst give at present.

<sup>29</sup> Practice not evil against thy friend, when he hath confidence in thee.

<sup>30</sup> Strive not against a man without cause, when he hath done thee no evil.

<sup>31</sup> Envy not the unjust man, and do not follow his ways.

<sup>32</sup> For every mocker is an abomination to the Lord, and his communication is with the simple.

<sup>33</sup> Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed.

<sup>34</sup> He shall scorn the scorners, and to the meek he will give grace.

<sup>35</sup> The wise shall possess glory: the promotion of fools is disgrace.

#### CHAPTER 4

*A further exhortation to seek after wisdom*

**H**ear, ye children, the instruction of a father, and attend, that you may know prudence.

<sup>2</sup> I will give you a good gift, forsake not my law.

<sup>3</sup> For I also was my father's son, tender, and as an only son in the sight of my mother:

<sup>4</sup> And he taught me, and said: Let thy heart receive my words, keep my commandments, and thou shalt live.

<sup>5</sup> Get wisdom, get prudence: forget not, neither decline from the words of my mouth.

<sup>6</sup> Forsake her not, and she shall keep thee: love her, and she shall preserve thee.

<sup>7</sup> The beginning of wisdom, get wisdom, and with all thy possession purchase prudence.

<sup>8</sup> Take hold on her, and she shall exalt thee: thou shalt be glorified by her, when thou shalt embrace her.

<sup>24</sup> Si dormieris, non timebis; quiesces, et suavis erit somnus tuus.

<sup>25</sup> Ne paveas repentino terrore, et irruentes tibi potentias impiorum.

<sup>26</sup> Dominus enim erit in latere tuo, et custodiet pedem tuum, ne capiaris.

<sup>27</sup> Noli prohibere benefacere eum qui potest: si vales, et ipse benefac.

<sup>28</sup> Ne dicas amico tuo: Vade, et revertere: cras dabo tibi: cum statim possis dare.

<sup>29</sup> Ne moliaris amico tuo malum, cum ille in te habeat fiduciam.

<sup>30</sup> Ne contendas adversus hominem frustra, cum ipse tibi nihil mali fecerit.

<sup>31</sup> Ne æmuleris hominem injustum, nec imiteris vias ejus:

<sup>32</sup> quia abominatio Domini est omnis illusor, et cum simplicibus sermocinatio ejus.

<sup>33</sup> Egestas a Domino in domo impii; habitacula autem justorum benedicentur.

<sup>34</sup> Ipse deludet illusores, et mansuetis dabit gratiam.

<sup>35</sup> Gloriam sapientes possidebunt; stultorum exaltatio ignominia.

#### CAPUT IV

*Amplius exhortatio post sapientiam quaerere.*

**A**udite, filii, disciplinam patris, et attendite ut sciatis prudentiam.

<sup>2</sup> Donum bonum tribuam vobis: legem meam ne derelinquatis.

<sup>3</sup> Nam et ego filius fui patris mei, tenelus et unigenitus coram matre mea.

<sup>4</sup> Et docebat me, atque dicebat: Suscipiat verba mea cor tuum; custodi præcepta mea, et vives.

<sup>5</sup> Posside sapientiam, posside prudentiam: ne obliviscaris, neque declines a verbis oris mei.

<sup>6</sup> Ne dimittas eam, et custodiet te: dilige eam, et conservabit te.

<sup>7</sup> Principium sapientiæ, posside sapientiam, et in omni possessione tua acquire prudentiam.

<sup>8</sup> Arripe illam, et exaltabit te; glorificaberis ab ea cum eam fueris amplexatus.

<sup>9</sup> Dabit capiti tuo augmenta gratiarum, et corona inclyta proteget te.

<sup>10</sup> Audi, fili mi, et suscipe verba mea, ut multiplicentur tibi anni vitæ.

<sup>11</sup> Viam sapientiæ monstrabo tibi; ducam te per semitas æquitatis:

<sup>12</sup> quas cum ingressus fueris, non arctabuntur gressus tui, et currens non habebis offendiculum.

<sup>13</sup> Tene disciplinam, ne dimittas eam; custodi illam, quia ipsa est vita tua.

<sup>14</sup> Ne delecteris in semitis impiorum, nec tibi placeat malorum via.

<sup>15</sup> Fuge ab ea, nec transeas per illam; declina, et desere eam.

<sup>16</sup> Non enim dormiunt nisi malefecerint, et rapitur somnus ab eis nisi supplantaverint.

<sup>17</sup> Comedunt panem impietatis, et vinum iniquitatis bibunt.

<sup>18</sup> Justorum autem semita quasi lux splendens procedit, et crescit usque ad perfectam diem.

<sup>19</sup> Via impiorum tenebrosa; nesciunt ubi corruant.

<sup>20</sup> Fili mi, ausculta sermones meos, et ad eloquia mea inclina aurem tuam.

<sup>21</sup> Ne recedant ab oculis tuis: custodi ea in medio cordis tui:

<sup>22</sup> vita enim sunt invenientibus ea, et universæ carni sanitas.

<sup>23</sup> Omni custodia serva cor tuum, quia ex ipso vita procedit.

<sup>24</sup> Remove a te os pravum, et detrahentia labia sint procul a te.

<sup>25</sup> Oculi tui recta videant, et palpebræ tuæ præcedant gressus tuos.

<sup>26</sup> Dirige semitam pedibus tuis, et omnes viæ tuæ stabilientur.

<sup>27</sup> Ne declines ad dexteram neque ad sinistram; averte pedem tuum a malo: vias enim quæ a dextris sunt novit Dominus: perversæ vero sunt quæ a sinistris sunt. Ipse autem rectos faciet cursus tuos, itinera autem tua in pace producet.

#### CAPUT V

*Echortatio fugire a lubricitate illicita, et ejus occasiones.*

**F**ili mi, attende ad sapientiam meam, et prudentiæ meæ inclina aurem tuam:

<sup>9</sup> She shall give to thy head increase of graces, and protect thee with a noble crown.

<sup>10</sup> Hear, O my son, and receive my words, that years of life may be multiplied to thee.

<sup>11</sup> I will show thee the way of wisdom, I will lead thee by the paths of equity:

<sup>12</sup> Which when thou shalt have entered, thy steps shall not be straitened, and when thou runnest, thou shalt not meet a stumbling block.

<sup>13</sup> Take hold on instruction, leave it not: keep it, because it is thy life.

<sup>14</sup> Be not delighted in the paths of the wicked, neither let the way of evil men please thee.

<sup>15</sup> Flee from it, pass not by it: go aside, and forsake it.

<sup>16</sup> For they sleep not, except they have done evil: and their sleep is taken away unless they have made some to fall.

<sup>17</sup> They eat the bread of wickedness, and drink the wine of iniquity.

<sup>18</sup> But the path of the just, as a shining light, goeth forwards, and increaseth even to perfect day.

<sup>19</sup> The way of the wicked is darksome: they know not where they fall.

<sup>20</sup> My son, hearken to my words, and incline thy ear to my sayings.

<sup>21</sup> Let them not depart from thy eyes, keep them in the midst of thy heart:

<sup>22</sup> For they are life to those that find them, and health to all flesh.

<sup>23</sup> With all watchfulness keep thy heart, because life issueth out from it.

<sup>24</sup> Remove from thee a froward mouth, and let detracting lips be far from thee.

<sup>25</sup> Let thy eyes look straight on, and let thy eyelids go before thy steps.

<sup>26</sup> Make straight the path for thy feet, and all thy ways shall be established.

<sup>27</sup> Decline not to the right hand, nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand: but those are perverse which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.

#### CHAPTER 5

*An exhortation to fly unlawful lust, and the occasions of it.*

**M**y son, attend to my wisdom, and incline thy ear to my prudence,

<sup>2</sup> That thou mayst keep thoughts, and thy lips may preserve instruction. Mind not the deceit of a woman.

<sup>3</sup> For the lips of a harlot are like a honeycomb dropping, and her throat is smoother than oil.

<sup>4</sup> But her end is bitter as wormwood, and sharp as a two-edged sword.

<sup>5</sup> Her feet go down into death, and her steps go in as far as hell.

<sup>6</sup> They walk not by the path of life, her steps are wandering, and unaccountable.

<sup>7</sup> Now, therefore, my son, hear me, and depart not from the words of my mouth.

<sup>8</sup> Remove thy way far from her, and come not nigh the doors of her house.

<sup>9</sup> Give not thy honor to strangers, and thy years to the cruel.

<sup>10</sup> Lest strangers be filled with thy strength, and thy labors be in another man's house,

<sup>11</sup> And thou mourn at the last, when thou shalt have spent thy flesh and thy body, and say;

<sup>12</sup> Why have I hated instruction, and my heart consented not to reproof,

<sup>13</sup> And have not heard the voice of them that taught me, and have not inclined my ear to masters?

<sup>14</sup> I have almost been in all evil, in the midst of the church and of the congregation.

<sup>15</sup> Drink water out of thy own cistern, and the streams of thy own well:

<sup>16</sup> Let thy fountains be conveyed abroad, and in the streets divide thy waters.

<sup>17</sup> Keep them to thyself alone, neither let strangers be partakers with thee.

<sup>18</sup> Let thy vein be blessed, and rejoice with the wife of thy youth:

<sup>19</sup> Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times: be thou delighted continually with her love.

<sup>20</sup> Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?

<sup>21</sup> The Lord beholdeth the ways of man, and considereth all his steps.

<sup>22</sup> His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins.

<sup>23</sup> He shall die, because he hath not received instruction, and in the multitude of his folly he shall be deceived.

<sup>2</sup> ut custodias cogitationes, et disciplinam labia tua conservent. Ne attendas fallaciæ mulieris;

<sup>3</sup> favus enim distillans labia meretricis, et nitidius oleo guttur ejus:

<sup>4</sup> novissima autem illius amara quasi absinthium, et acuta quasi gladius biceps.

<sup>5</sup> Pedes ejus descendunt in mortem, et ad inferos gressus illius penetrant.

<sup>6</sup> Per semitam vitæ non ambulant; vagi sunt gressus ejus et investigabiles.

<sup>7</sup> Nunc ergo fili mi, audi me, et ne recedas a verbis oris mei.

<sup>8</sup> Longe fac ab ea viam tuam, et ne appropinques foribus domus ejus.

<sup>9</sup> Ne des alienis honorem tuum, et annos tuos crudeli:

<sup>10</sup> ne forte impleantur extranei viribus tuis, et labores tui sint in domo aliena,

<sup>11</sup> et gemas in novissimis, quando consumpseris carnes tuas et corpus tuum, et dicas:

<sup>12</sup> Cur detestatus sum disciplinam, et increpationibus non acquievit cor meum,

<sup>13</sup> nec audivi vocem docentium me, et magistris non inclinavi aurem meam?

<sup>14</sup> pene fui in omni malo, in medio ecclesiæ et synagogæ.

<sup>15</sup> Bibe aquam de cisterna tua, et fluenta putei tui;

<sup>16</sup> deriventur fontes tui foras, et in plateis aquas tuas divide.

<sup>17</sup> Habeto eas solus, nec sint alieni participes tui.

<sup>18</sup> Sit vena tua benedicta, et lætare cum muliere adolescentiæ tuæ.

<sup>19</sup> Cervæ carissima, et gratissimus hinnulus: ubera ejus inebrient te in omni tempore; in amore ejus delectare jugiter.

<sup>20</sup> Quare seduceris, fili mi, ab aliena, et foveris in sinu alterius?

<sup>21</sup> Respicit Dominus vias hominis, et omnes gressus ejus considerat.

<sup>22</sup> Iniquitates suas capiunt impium, et funibus peccatorum suorum constringitur.

<sup>23</sup> Ipse morietur, quia non habuit disciplinam, et in multitudine stultitiæ suæ decipietur.

## CAPUT VI

*Documenta in pluribus capitibus.*

**F**ili mi, si sponderis pro amico tuo, defixisti apud extraneum manum tuam:

<sup>2</sup> illaqueatus es verbis oris tui, et caput propriis sermonibus.

<sup>3</sup> Fac ergo quod dico, fili mi, et temetipsum libera, quia incidisti in manum proximi tui. Discurre, festina, suscita amicum tuum.

<sup>4</sup> Ne dederis somnum oculis tuis, nec dormitent palpebræ tuæ.

<sup>5</sup> Erue quasi damula de manu, et quasi avis de manu aucupis.

<sup>6</sup> Vade ad formicam, o piger, et considera vias ejus, et discite sapientiam.

<sup>7</sup> Quæ cum non habeat ducem, nec præceptorem, nec principem,

<sup>8</sup> parat in æstate cibum sibi, et congregat in messe quod comedat.

<sup>9</sup> Usquequo, piger, dormies? Quando consurges e somno tuo?

<sup>10</sup> Paululum dormies, paululum dormitabis, paululum conseres manus ut dormias;

<sup>11</sup> et veniet tibi quasi viator egestas, et pauperies quasi vir armatus. Si vero impiger fueris, veniet ut fons messis tua, et egestas longe fugiet a te.

<sup>12</sup> Homo apostata, vir inutilis, graditur ore perverso;

<sup>13</sup> annuit oculis, terit pede, digito loquitur,

<sup>14</sup> pravo corde machinatur malum, et omni tempore jurgia seminat.

<sup>15</sup> Huic extemplo veniet perditio sua, et subito conteretur, nec habebit ultra medicinam.

<sup>16</sup> Sex sunt quæ odit Dominus, et septimum detestatur anima ejus:

<sup>17</sup> oculos sublimes, linguam mendacem, manus effundentes innoxium sanguinem,

<sup>18</sup> cor machinans cogitationes pessimas, pedes veloces ad currendum in malum,

<sup>19</sup> proferentem mendacia testem fallacem, et eum qui seminat inter fratres discordias.

<sup>20</sup> Conserva, fili mi, præcepta patris tui, et ne dimittas legem matris tuæ.

## CHAPTER 6

*Documents on several heads.*

**M**y son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger,

<sup>2</sup> Thou art ensnared with the words of thy mouth, and caught with thy own words.

<sup>3</sup> Do, therefore, my son, what I say, and deliver thyself: because thou art fallen into the hand of thy neighbor. Run about, make haste, stir up thy friend:

<sup>4</sup> Give not sleep to thy eyes, neither let thy eyelids slumber.

<sup>5</sup> Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler.

<sup>6</sup> Go to the ant, O sluggard, and consider her ways, and learn wisdom:

<sup>7</sup> Which, although she hath no guide, nor master, nor captain,

<sup>8</sup> Provideth her meat for herself in the summer, and gathereth her food in the harvest.

<sup>9</sup> How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?

<sup>10</sup> Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep:

<sup>11</sup> And want shall come upon thee, as a traveler, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee.

<sup>12</sup> A man that is an apostate, an unprofitable man, walketh with a perverse mouth,

<sup>13</sup> He winketh with the eyes, presseth with the foot, speaketh with the finger.

<sup>14</sup> With a wicked heart he deviseth evil, and at all times he soweth discord.

<sup>15</sup> To such a one his destruction shall presently come, and he shall suddenly be destroyed, and shall no longer have any remedy.

<sup>16</sup> Six things there are, which the Lord hateth, and the seventh his soul detesteth:

<sup>17</sup> Haughty eyes, a lying tongue, hands that shed innocent blood,

<sup>18</sup> A heart that deviseth wicked plots, feet that are swift to run into mischief,

<sup>19</sup> A deceitful witness that uttereth lies, and him that soweth discord among brethren.

<sup>20</sup> My son, keep the commandments of thy father, and forsake not the law of thy mother.

<sup>21</sup> Bind them in thy heart continually, and put them about thy neck.

<sup>22</sup> When thou walkest, let them go with thee: when thou sleepest, let them keep thee, and when thou awakest, talk with them.

<sup>23</sup> Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life:

<sup>24</sup> That they may keep thee from the evil woman, and from the flattering tongue of the stranger.

<sup>25</sup> Let not thy heart covet her beauty, be not caught with her winks:

<sup>26</sup> For the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man.

<sup>27</sup> Can a man hide fire in his bosom, and his garments not burn?

<sup>28</sup> Or can he walk upon hot coals, and his feet not be burnt?

<sup>29</sup> So he that goeth in to his neighbor's wife, shall not be clean when he shall touch her.

<sup>30</sup> The fault is not so great when a man hath stolen: for he stealeth to fill his hungry soul:

<sup>31</sup> And if he be taken, he shall restore sevenfold, and shall give up all the substance of his house.

<sup>32</sup> But he that is an adulterer, for the folly of his heart shall destroy his own soul:

<sup>33</sup> He gathereth to himself shame and dishonor, and his reproach shall not be blotted out:

<sup>34</sup> Because the jealousy and rage of the husband will not spare in the day of revenge,

<sup>35</sup> Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

#### CHAPTER 7

*The love of wisdom is the best preservative from being led astray by temptation.*

**M**y son, keep my words, and lay up my precepts with thee. Son,

<sup>2</sup> Keep my commandments, and thou shalt live: and my law as the apple of thy eye:

<sup>3</sup> Bind it upon thy fingers, write it upon the tables of thy heart.

<sup>4</sup> Say to wisdom: Thou art my sister:

<sup>21</sup> Liga ea in corde tuo jugiter, et circumda gutturi tuo.

<sup>22</sup> Cum ambulaveris, gradientur tecum; cum dormieris, custodiant te: et evigilans loquere cum eis.

<sup>23</sup> Quia mandatum lucerna est, et lex lux, et via vitæ increpatio disciplinæ:

<sup>24</sup> ut custodiant te a muliere mala, et a blanda lingua extraneæ.

<sup>25</sup> Non concupiscat pulchritudinem ejus cor tuum, nec capiaris nutibus illius:

<sup>26</sup> pretium enim scorti vix est unius panis, mulier autem viri pretiosam animam capit.

<sup>27</sup> Numquid potest homo abscondere ignem in sinu suo, ut vestimenta illius non ardeant?

<sup>28</sup> Aut ambulare super prunas, ut non comburantur plantæ ejus?

<sup>29</sup> Sic qui ingreditur ad mulierem proximi sui, non erit mundus cum tetigerit eam.

<sup>30</sup> Non grandis est culpa cum quis furatus fuerit: furatur enim ut esurientem impleat animam;

<sup>31</sup> deprehensus quoque reddet septuplum, et omnem substantiam domus suæ tradet.

<sup>32</sup> Qui autem adulter est, propter cordis inopiam perdet animam suam;

<sup>33</sup> turpitudinem et ignominiam congregat sibi, et opprobrium illius non delebitur:

<sup>34</sup> quia zelus et furor viri non parcat in die vindictæ,

<sup>35</sup> nec acquiescet cujusquam precibus, nec suscipiet pro redemptione dona plurima.

#### CAPUT VII

*Sapientiae amor optimum medicamentus est ex errante a temptatione.*

**F**ili mi, custodi sermones meos, et præcepta mea reconde tibi. Fili,

<sup>2</sup> conserva mandata mea, et vives; et legem meam quasi pupillam oculi tui:

<sup>3</sup> liga eam in digitis tuis, scribe illam in tabulis cordis tui.

<sup>4</sup> Dic sapientiæ: Soror mea es, et pru-



dentiam voca amicam tuam:

<sup>5</sup> ut custodiant te a muliere extranea, et ab aliena quæ verba sua dulcia facit.

<sup>6</sup> De fenestra enim domus meæ per cancellos prospexi,

<sup>7</sup> et video parvulos; considero vecordem juvenem,

<sup>8</sup> qui transit per plateam juxta angulum et prope viam domus illius graditur:

<sup>9</sup> in obscuro, advesperascente die, in noctis tenebris et caligine.

<sup>10</sup> Et ecce occurrit illi mulier ornata meretricio, præparata ad capiendas animas: garrula et vaga,

<sup>11</sup> quietis impatiens, nec valens in domo consistere pedibus suis;

<sup>12</sup> nunc foris, nunc in plateis, nunc juxta angulos insidians.

<sup>13</sup> Apprehensumque deosculatur juvenem, et procaci vultu blanditur, dicens:

<sup>14</sup> Victimam pro salute vovi; hodie reddidi vota mea:

<sup>15</sup> idcirco egressa sum in occursum tuum, desiderans te videre, et reperi.

<sup>16</sup> Intexui funibus lectulum meum; stravi tapetibus pictis ex Ægypto:

<sup>17</sup> aspersi cubile meum myrrha, et aloë, et cinnamomo.

<sup>18</sup> Veni, inebriemur uberibus, et fruamur cupitis amplexibus donec illucescat dies.

<sup>19</sup> Non est enim vir in domo sua, abiit via longissima:

<sup>20</sup> sacculum pecuniæ secum tulit; in die plenæ lunæ reversurus est in domum suam.

<sup>21</sup> Irretivit eum multis sermonibus, et blanditiis labiorum protraxit illum.

<sup>22</sup> Statim eam sequitur quasi bos ductus ad victimam, et quasi agnus lascivians, et ignorans quod ad vincula stultus trahatur:

<sup>23</sup> donec transfigat sagitta jecur ejus, velut si avis festinet ad laqueum, et nescit quod de periculo animæ illius agitur.

<sup>24</sup> Nunc ergo, fili mi, audi me, et attende verbis oris mei.

<sup>25</sup> Ne abstrahatur in viis illius mens tua, neque decipiaris semitis ejus;

<sup>26</sup> multos enim vulneratos dejecit, et

and call prudence thy friend,

<sup>5</sup> That she may keep thee from the woman that is not thine, and from the stranger who sweeteneth her words.

<sup>6</sup> For I looked out of the window of my house through the lattice,

<sup>7</sup> And I see little ones, I behold a foolish young man,

<sup>8</sup> Who passeth through the street by the corner, and goeth nigh the way of her house,

<sup>9</sup> In the dark when it grows late, in the darkness and obscurity of the night.

<sup>10</sup> And behold a woman meeteth him in harlot's attire, prepared to deceive souls: talkative and wandering,

<sup>11</sup> Not bearing to be quiet, not able to abide still at home,

<sup>12</sup> Now abroad, now in the streets, now lying in wait near the corners.

<sup>13</sup> And catching the young man, she kisseth him, and with an impudent face, flattereth, saying:

<sup>14</sup> I vowed victims for prosperity, this day I have paid my vows.

<sup>15</sup> Therefore I am come out to meet thee, desirous to see thee, and I have found thee.

<sup>16</sup> I have woven my bed with cords, I have covered it with painted tapestry, brought from Egypt.

<sup>17</sup> I have perfumed my bed with myrrh, aloes, and cinnamon.

<sup>18</sup> Come, let us be inebriated with the breasts, and let us enjoy the desired embraces, till the day appear.

<sup>19</sup> For my husband is not at home, he is gone a very long journey.

<sup>20</sup> He took with him a bag of money: he will return home the day of the full moon.

<sup>21</sup> She entangled him with many words, and drew him away with the flattery of her lips.

<sup>22</sup> Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not knowing that he is drawn like a fool to bonds,

<sup>23</sup> Till the arrow pierce his liver: as if a bird should make haste to the snare, and knoweth not that his life is in danger.

<sup>24</sup> Now, therefore, my son, hear me, and attend to the words of my mouth.

<sup>25</sup> Let not thy mind be drawn away in her ways: neither be thou deceived with her paths.

<sup>26</sup> For she hath cast down many

wounded, and the strongest have been slain by her.

<sup>27</sup> Her house is the way to hell, reaching even to the inner chambers of death.

## CHAPTER 8

*The preaching of wisdom. Her excellence.*

**D**oth not wisdom cry aloud, and prudence put forth her voice?

<sup>2</sup> Standing in the top of the highest places by the way, in the midst of the paths,

<sup>3</sup> Beside the gates of the city, in the very doors she speaketh, saying:

<sup>4</sup> O ye men, to you I call, and my voice is to the sons of men.

<sup>5</sup> O little ones understand subtilty, and you unwise, take notice.

<sup>6</sup> Hear, for I will speak of great things: and my lips shall be opened to preach right things.

<sup>7</sup> My mouth shall meditate truth, and my lips shall hate wickedness.

<sup>8</sup> All my words are just, there is nothing wicked, nor perverse in them.

<sup>9</sup> They are right to them that understand, and just to them that find knowledge.

<sup>10</sup> Receive my instruction, and not money: choose knowledge rather than gold.

<sup>11</sup> For wisdom is better than all the most precious things: and whatsoever may be desired cannot be compared to it.

<sup>12</sup> I, wisdom, dwell in counsel, and am present in learned thoughts.

<sup>13</sup> The fear of the Lord hateth evil; I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue.

<sup>14</sup> Counsel and equity is mine, prudence is mine, strength is mine.

<sup>15</sup> By me kings reign, and lawgivers decree just things.

<sup>16</sup> By me princes rule, and the mighty decree justice.

<sup>17</sup> I love them that love me: and they that in the morning early watch for me, shall find me.

<sup>18</sup> With me are riches and glory, glorious riches and justice.

<sup>19</sup> For my fruit is better than gold and the precious stone, and my blossoms than choice silver.

<sup>20</sup> I walk in the way of justice, in the midst of the paths of judgment,

<sup>21</sup> That I may enrich them that love me, and may fill their treasures.

fortissimi quique interfecti sunt ab ea.

<sup>27</sup> Viæ inferi domus ejus, penetrantes in interiora mortis.

## CAPUT VIII

*Praedicans sapientiae. Virtus ejus.*

**N**umquid non sapientia clamitat, et prudentia dat vocem suam?

<sup>2</sup> In summis excelsisque verticibus supra viam, in mediis semitis stans,

<sup>3</sup> juxta portas civitatis, in ipsis foribus loquitur, dicens:

<sup>4</sup> O viri, ad vos clamito, et vox mea ad filios hominum.

<sup>5</sup> Intelligite, parvuli, astutiam, et insipientes, animadvertite.

<sup>6</sup> Audite, quoniam de rebus magnis locutura sum, et aperientur labia mea ut recta prædicent.

<sup>7</sup> Veritatem meditabitur guttur meum, et labia mea detestabuntur impium.

<sup>8</sup> Justi sunt omnes sermones mei: non est in eis pravum quid, neque perversum;

<sup>9</sup> recti sunt intelligentibus, et æqui invenientibus scientiam.

<sup>10</sup> Accipite disciplinam meam, et non pecuniam; doctrinam magis quam aurum eligite:

<sup>11</sup> melior est enim sapientia cunctis pretiosissimis, et omne desiderabile ei non potest comparari.

<sup>12</sup> Ego sapientia, habito in consilio, et eruditus intersum cogitationibus.

<sup>13</sup> Timor Domini odit malum: arrogantiam, et superbiam, et viam pravam, et os bilingue, detestor.

<sup>14</sup> Meum est consilium et æquitas; mea est prudentia, mea est fortitudo.

<sup>15</sup> Per me reges regnant, et legum conditores justa decernunt;

<sup>16</sup> per me principes imperant, et potentes decernunt justitiam.

<sup>17</sup> Ego diligentes me diligo, et qui mane vigilant ad me, invenient me.

<sup>18</sup> Mecum sunt divitiæ et gloria, opes superbæ et justitia.

<sup>19</sup> Melior est enim fructus meus auro et lapide pretioso, et genimina mea argento electo.

<sup>20</sup> In viis justitiæ ambulo, in medio semitarum judicii:

<sup>21</sup> ut ditem diligentes me, et thesauros eorum repleam.

<sup>22</sup> Dominus possedit me in initio viarum suarum, antequam quidquam faceret a principio.

<sup>23</sup> Ab æterno ordinata sum, et ex antiquis antequam terra fieret.

<sup>24</sup> Nondum erant abyssi, et ego jam concepta eram: necdum fontes aquarum eruperant,

<sup>25</sup> necdum montes gravi mole constitant: ante colles ego parturiebar.

<sup>26</sup> Adhuc terram non fecerat, et flumina, et cardines orbis terræ.

<sup>27</sup> Quando præparabat cælos, aderam; quando certa lege et gyro vallabat abyssos;

<sup>28</sup> quando æthera firmabat sursum, et librabat fontes aquarum;

<sup>29</sup> quando circumdabat mari terminum suum, et legem ponebat aquis, ne transirent fines suos; quando appendebat fundamenta terræ:

<sup>30</sup> cum eo eram, cuncta componens. Et delectabar per singulos dies, ludens coram eo omni tempore,

<sup>31</sup> ludens in orbe terrarum; et deliciæ meæ esse cum filiis hominum.

<sup>32</sup> Nunc ergo, filii, audite me: beati qui custodiunt vias meas.

<sup>33</sup> Audite disciplinam, et estote sapientes, et nolite abjicere eam.

<sup>34</sup> Beatus homo qui audit me, et qui vigilat ad fores meas quotidie, et observat ad postes ostii mei.

<sup>35</sup> Qui me invenerit, inveniet vitam, et hauriet salutem a Domino.

<sup>36</sup> Qui autem in me peccaverit, lædet animam suam; omnes qui me oderunt diligunt mortem.

### CAPUT IX

*Invitat sapientia omnes ad convivium suum. Fatuitas vocat viam aliam.*

**S**apientia ædificavit sibi domum: ex-cidit columnas septem.

<sup>2</sup> Immolavit victimas suas, miscuit vinum, et proposuit mensam suam.

<sup>3</sup> Misit ancillas suas ut vocarent ad arcem et ad mœnia civitatis.

<sup>4</sup> Si quis est parvulus, veniat ad me. Et insipientibus locuta est:

<sup>5</sup> Venite, comedite panem meum, et bibite vinum quod miscui vobis.

<sup>6</sup> Relinquitte infantiam, et vivite, et ambulate per vias prudentiæ.

<sup>22</sup> The Lord possessed me in the beginning of his ways, before he made anything from the beginning.

<sup>23</sup> I was set up from eternity, and of old, before the earth was made.

<sup>24</sup> The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out.

<sup>25</sup> The mountains, with their huge bulk, had not as yet been established: before the hills, I was brought forth:

<sup>26</sup> He had not yet made the earth, nor the rivers, nor the poles of the world.

<sup>27</sup> When he prepared the heavens, I was present: when with a certain law, and compass, he enclosed the depths:

<sup>28</sup> When he established the sky above, and poised the fountains of waters:

<sup>29</sup> When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth;

<sup>30</sup> I was with him forming all things: and was delighted every day, playing before him at all times;

<sup>31</sup> Playing in the world: and my delights were to be with the children of men.

<sup>32</sup> Now, therefore, ye children, hear me: blessed are they that keep my ways.

<sup>33</sup> Hear instruction, and be wise, and refuse it not.

<sup>34</sup> Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.

<sup>35</sup> He that shall find me, shall find life, and shall have salvation from the Lord.

<sup>36</sup> But he that shall sin against me shall hurt his own soul. All that hate me love death.

### CHAPTER 9

*Wisdom invites all to her feast. Folly calls another way.*

**W**isdom hath built herself a house, she hath hewn her out seven pillars.

<sup>2</sup> She hath slain her victims, mingled her wine, and set forth her table.

<sup>3</sup> She hath sent her maids to invite to the tower, and to the walls of the city:

<sup>4</sup> Whosoever is a little one, let him come to me. And to the unwise she said:

<sup>5</sup> Come, eat my bread, and drink the wine which I have mingled for you.

<sup>6</sup> Forsake childishness, and live, and walk by the ways of prudence.

<sup>7</sup> He that teacheth a scorner, doth an injury to himself; and he that rebuketh a wicked man, getteth himself a blot.

<sup>8</sup> Rebuke not a scorner, lest he hate thee. Rebuke a wise man, and he will love thee.

<sup>9</sup> Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it.

<sup>10</sup> The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is prudence.

<sup>11</sup> For by me shall thy days be multiplied, and years of life shall be added to thee.

<sup>12</sup> If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the evil.

<sup>13</sup> A foolish woman and clamorous, and full of allurements, and knowing nothing at all,

<sup>14</sup> Sat at the door of her house, upon a seat, in a high place of the city,

<sup>15</sup> To call them that pass by the way, and go on their journey:

<sup>16</sup> He that is a little one, let him turn to me. And to the fool she said:

<sup>17</sup> Stolen waters are sweeter, and hidden bread is more pleasant.

<sup>18</sup> And he did not know that giants are there, and that her guests are in the depths of hell.

#### CHAPTER 10

*In the twenty following chapters are contained many wise sayings and axioms, relating to wisdom and folly, virtue and vice.*

**A** wise son maketh the father glad: but a foolish son is the sorrow of his mother.

<sup>2</sup> Treasures of wickedness shall profit nothing: but justice shall deliver from death.

<sup>3</sup> The Lord will not afflict the soul of the just with famine: and he will disappoint the deceitful practices of the wicked.

<sup>4</sup> The slothful hand hath wrought poverty: but the hand of the industrious getteth riches. He that trusteth to lies feedeth the winds: and the same runneth after birds that fly away.

<sup>5</sup> He that gathereth in the harvest, is a wise son: but he that snorteth in the summer, is the son of confusion.

<sup>6</sup> The blessing of the Lord is upon the

<sup>7</sup> Qui erudit derisorem, ipse injuriam sibi facit, et qui arguit impium, sibi maculam generat.

<sup>8</sup> Noli arguere derisorem, ne oderit te: argue sapientem, et diliget te.

<sup>9</sup> Da sapienti occasionem, et addetur ei sapientia; doce justum, et festinabit accipere.

<sup>10</sup> Principium sapientiæ timor Domini, et scientia sanctorum prudentia.

<sup>11</sup> Per me enim multiplicabuntur dies tui, et addentur tibi anni vitæ.

<sup>12</sup> Si sapiens fueris, tibimetipsi eris; si autem illusor, solus portabis malum.

<sup>13</sup> Mulier stulta et clamosa, plenaque illecebris, et nihil omnino sciens,

<sup>14</sup> sedit in foribus domus suæ, super sellam in excelso urbis loco,

<sup>15</sup> ut vocaret transeuntes per viam, et pergentes itinere suo:

<sup>16</sup> Qui est parvulus declinet ad me. Et recordi locuta est:

<sup>17</sup> Aquæ furtivæ dulciores sunt, et panis absconditus suavior.

<sup>18</sup> Et ignoravit quod ibi sint gigantes, et in profundis inferni convivæ ejus.

#### CAPUT X

*In viginti capitulis sequentis continentur multa proverbia sapientes et axiomates, super sapientia et faucitate, virtute et morbo.*

**F**ilius sapiens lætificat patrem, filius vero stultus mœstitia est matris suæ.

<sup>2</sup> Nil proderunt thesauri impietatis, justitia vero liberabit a morte.

<sup>3</sup> Non affliget Dominus fame animam justi, et insidias impiorum subvertet.

<sup>4</sup> Egestatem operata est manus remissa; manus autem fortium divitias parat. Qui nititur mendaciis, hic pascit ventos; idem autem ipse sequitur aves volantes.

<sup>5</sup> Qui congregat in messe, filius sapiens est; qui autem stertit æstate, filius confusionis.

<sup>6</sup> Benedictio Domini super caput justii;

os autem impiorum operit iniquitas.

<sup>7</sup> Memoria justi cum laudibus, et nomen impiorum putrescet.

<sup>8</sup> Sapiens corde præcepta suscipit; stultus cæditur labiis.

<sup>9</sup> Qui ambulat simpliciter ambulat confidenter; qui autem depravat vias suas manifestus erit.

<sup>10</sup> Qui annuit oculo dabit dolorem; et stultus labiis verberabitur.

<sup>11</sup> Vena vitæ os justi, et os impiorum operit iniquitatem.

<sup>12</sup> Odium suscitatur rixas, et universa delicta operit caritas.

<sup>13</sup> In labiis sapientis invenitur sapientia, et virga in dorso ejus qui indiget corde.

<sup>14</sup> Sapientes abscondunt scientiam; os autem stulti confusioni proximum est.

<sup>15</sup> Substantia divitis, urbs fortitudinis ejus; pavor pauperum egestas eorum.

<sup>16</sup> Opus justi ad vitam, fructus autem impij ad peccatum.

<sup>17</sup> Via vitæ custodiendi disciplinam; qui autem increpationes relinquit, errat.

<sup>18</sup> Abscondunt odium labia mendacia; qui profert contumeliam, insipiens est.

<sup>19</sup> In multiloquio non deerit peccatum, qui autem moderatur labia sua prudentissimus est.

<sup>20</sup> Argentum electum lingua justi; cor autem impiorum pro nihilo.

<sup>21</sup> Labia justi erudiunt plurimos; qui autem indocti sunt in cordis egestate morientur.

<sup>22</sup> Benedictio Domini divites facit, nec sociabitur eis afflictio.

<sup>23</sup> Quasi per risum stultus operatur scelus, sapientia autem est viro prudentia.

<sup>24</sup> Quod timet impius veniet super eum; desiderium suum justus dabitur.

<sup>25</sup> Quasi tempestas transiens non erit impius; justus autem quasi fundamentum sempiternum.

<sup>26</sup> Sicut acetum dentibus, et fumes oculis, sic piger his qui miserunt eum.

<sup>27</sup> Timor Domini apponet dies, et anni impiorum breviabuntur.

head of the just: but iniquity covereth the mouth of the wicked.

<sup>7</sup> The memory of the just is with praises: and the name of the wicked shall rot.

<sup>8</sup> The wise of heart receiveth precepts: a fool is beaten with lips.

<sup>9</sup> He that walketh sincerely, walketh confidently: but he that perverteth his ways, shall be manifest.

<sup>10</sup> He that winketh with the eye, shall cause sorrow: and the foolish in lips shall be beaten.

<sup>11</sup> The mouth of the just is a vein of life: and the mouth of the wicked covereth iniquity.

<sup>12</sup> Hatred stirreth up strifes: and charity covereth all sins.

<sup>13</sup> In the lips of the wise is wisdom found: and a rod on the back of him that wanteth sense.

<sup>14</sup> Wise men lay up knowledge: but the mouth of the fool is next to confusion.

<sup>15</sup> The substance of a rich man is the city of his strength: the fear of the poor is their poverty.

<sup>16</sup> The work of the just is unto life: but the fruit of the wicked unto sin.

<sup>17</sup> The way of life, to him that observeth correction: but he that forsaketh reproofs, goeth astray.

<sup>18</sup> Lying lips hide hatred: he that uttereth reproach, is foolish.

<sup>19</sup> In the multitude of words there shall not want sin: but he that refraineth his lips, is most wise.

<sup>20</sup> The tongue of the just is as choice silver: but the heart of the wicked is nothing worth.

<sup>21</sup> The lips of the just teach many: but they that are ignorant, shall die in the want of understanding.

<sup>22</sup> The blessing of the Lord maketh men rich: neither shall affliction be joined to them.

<sup>23</sup> A fool worketh mischief as it were for sport: but wisdom is prudence to a man.

<sup>24</sup> That which the wicked feareth, shall come upon him: to the just their desire shall be given.

<sup>25</sup> As a tempest that passeth, so the wicked shall be no more: but the just is as an everlasting foundation.

<sup>26</sup> As vinegar to the teeth, and smoke to the eyes: so is the sluggard to them that sent him.

<sup>27</sup> The fear of the Lord shall prolong days: and the years of the wicked shall

be shortened.

<sup>28</sup> The expectation of the just is joy: but the hope of the wicked shall perish.

<sup>29</sup> The strength of the upright is the way of the Lord: and fear to them that work evil.

<sup>30</sup> The just shall never be moved: but the wicked shall not dwell on the earth.

<sup>31</sup> The mouth of the just shall bring forth wisdom: the tongue of the perverse shall perish.

<sup>32</sup> The lips of the just consider what is acceptable: and the mouth of the wicked uttereth perverse things.

#### CHAPTER 11

**A** deceitful balance is an abomination before the Lord: and a just weight is his will.

<sup>2</sup> Where pride is, there also shall be reproach: but where humility is, there also is wisdom.

<sup>3</sup> The simplicity of the just shall guide them: and the deceitfulness of the wicked shall destroy them.

<sup>4</sup> Riches shall not profit in the day of revenge: but justice shall deliver from death.

<sup>5</sup> The justice of the upright shall make his way prosperous: and the wicked man shall fall by his own wickedness.

<sup>6</sup> The justice of the righteous shall deliver them: and the unjust shall be caught in their own snares.

<sup>7</sup> When the wicked man is dead, there shall be no hope any more: and the expectation of the solicitous shall perish.

<sup>8</sup> The just is delivered out of distress: and the wicked shall be given up for him.

<sup>9</sup> The dissembler with his mouth deceiveth his friend: but the just shall be delivered by knowledge.

<sup>10</sup> When it goeth well with the just, the city shall rejoice: and when the wicked perish, there shall be praise.

<sup>11</sup> By the blessing of the just the city shall be exalted: and by the mouth of the wicked it shall be overthrown.

<sup>12</sup> He that despiseth his friend, is mean of heart: but the wise man will hold his peace.

<sup>13</sup> He that walketh deceitfully, revealeth secrets: but he that is faithful, concealeth the thing committed to him by his friend.

<sup>28</sup> Exspectatio justorum lætitia, spes autem impiorum peribit.

<sup>29</sup> Fortitudo simplicis via Domini, et pavor his qui operantur malum.

<sup>30</sup> Justus in æternum non commovebitur, impii autem non habitabunt super terram.

<sup>31</sup> Os justi parturiet sapientiam; lingua pravorum peribit.

<sup>32</sup> Labia justi considerant placita, et os impiorum perversa.

#### CAPUT XI

**S**tatera dolosa abominatio est apud Dominum, et pondus æquum voluntas ejus.

<sup>2</sup> Ubi fuerit superbia, ibi erit et contumelia; ubi autem est humilitas, ibi erit sapientia.

<sup>3</sup> Simplicitas justorum diriget eos, et supplantatio perversorum vastabit illos.

<sup>4</sup> Non proderunt divitiæ in die ultionis; justitia autem liberabit a morte.

<sup>5</sup> Justitia simplicis diriget viam ejus, et in impietate sua corruet impius.

<sup>6</sup> Justitia rectorum liberabit eos, et in insidiis suis capientur iniqui.

<sup>7</sup> Mortuo homine impio, nulla erit ultra spes, et exspectatio sollicitorum peribit.

<sup>8</sup> Justus de angustia liberatus est, et tradetur impius pro eo.

<sup>9</sup> Simulator ore decipit amicum suum; justi autem liberabuntur scientia.

<sup>10</sup> In bonis justorum exsultabit civitas, et in perditione impiorum erit laudatio.

<sup>11</sup> Benedictione justorum exaltabitur civitas, et ore impiorum subvertetur.

<sup>12</sup> Qui despicit amicum suum indigens corde est; vir autem prudens tacebit.

<sup>13</sup> Qui ambulat fraudulentè, revelat arcana; qui autem fidelis est animi, celat amici commissum.

<sup>14</sup> Ubi non est gubernator, populus corruet; salus autem, ubi multa consilia.

<sup>15</sup> Affligetur malo qui fidem facit pro extraneo; qui autem cavet laqueos securus erit.

<sup>16</sup> Mulier gratiosa inveniet gloriam, et robusti habebunt divitias.

<sup>17</sup> Benefacit animæ suæ vir misericors; qui autem crudelis est, etiam propinquos abjicit.

<sup>18</sup> Impius facit opus instabile, seminanti autem justitiam merces fidelis.

<sup>19</sup> Clementia præparat vitam, et sectatio malorum mortem.

<sup>20</sup> Abominabile Domino cor pravum, et voluntas ejus in iis qui simpliciter ambulat.

<sup>21</sup> Manus in manu non erit innocens malus; semen autem justorum salvabitur.

<sup>22</sup> Circulus aureus in naribus suis, mulier pulchra et fatua.

<sup>23</sup> Desiderium justorum omne bonum est; præstolatio impiorum furor.

<sup>24</sup> Alii dividunt propria, et ditiores fiunt; alii rapiunt non sua, et semper in egestate sunt.

<sup>25</sup> Anima quæ benedicit impinguabitur, et qui inebriat, ipse quoque inebriabitur.

<sup>26</sup> Qui abscondit frumenta maledicetur in populis; benedictio autem super caput vendentium.

<sup>27</sup> Bene consurgit diluculo qui quærit bona; qui autem investigator malorum est, opprimetur ab eis.

<sup>28</sup> Qui confidit in divitiis suis corruet: justi autem quasi virens folium germinabunt.

<sup>29</sup> Qui conturbat domum suam possidebit ventos, et qui stultus est serviet sapienti.

<sup>30</sup> Fructus justi lignum vitæ, et qui suscipit animas sapiens est.

<sup>31</sup> Si justus in terra recipit, quanto magis impius et peccator!

CAPUT XII

**Q**ui diligit disciplinam diligit scientiam; qui autem odit increpationes insipiens est.

<sup>2</sup> Qui bonus est hauriet gratiam a Domino; qui autem confidit in cogitationibus

<sup>14</sup> Where there is no governor, the people shall fall: but there is safety where there is much counsel.

<sup>15</sup> He shall be afflicted with evil, that is surety for a stranger: but he that is aware of snares, shall be secure.

<sup>16</sup> A gracious woman shall find glory: and the strong shall have riches.

<sup>17</sup> A merciful man doth good to his own soul: but he that is cruel casteth off even his own kindred.

<sup>18</sup> The wicked maketh an unsteady work: but to him that soweth justice, there is a faithful reward.

<sup>19</sup> Clemency prepareth life: and the pursuing of evil things, death.

<sup>20</sup> A perverse heart is abominable to the Lord: and his will is in them that walk sincerely.

<sup>21</sup> Hand in hand the evil man shall not be innocent: but the seed of the just shall be saved.

<sup>22</sup> A golden ring in a swine's snout: a woman fair and foolish.

<sup>23</sup> The desire of the just is all good: the expectation of the wicked is indignation.

<sup>24</sup> Some distribute their own goods, and grow richer: others take away what is not their own, and are always in want.

<sup>25</sup> The soul that blesseth, shall be made fat: and he that inebriateth, shall be inebriated also himself.

<sup>26</sup> He that hideth up corn, shall be cursed among the people: but a blessing upon the head of them that sell.

<sup>27</sup> Well doth he rise early who seeketh good things; but he that seeketh after evil things, shall be oppressed by them.

<sup>28</sup> He that trusteth in his riches shall fall: but the just shall spring up as a green leaf.

<sup>29</sup> He that troubleth his own house, shall inherit the winds: and the fool shall serve the wise.

<sup>30</sup> The fruit of the just man is a tree of life: and he that gaineth souls is wise.

<sup>31</sup> If the just man receive in the earth: how much more the wicked and the sinner.

CHAPTER 12

**H**e that loveth correction, loveth knowledge: but he that hateth reproof, is foolish.

<sup>2</sup> He that is good, shall draw grace from the Lord: but he that trusteth in his own

devices, doth wickedly.

<sup>3</sup> Man shall not be strengthened by wickedness: and the root of the just shall not be moved.

<sup>4</sup> A diligent woman is a crown to her husband: and she that doth things worthy of confusion, is as rottenness in his bones.

<sup>5</sup> The thoughts of the just are judgments: and the counsels of the wicked are deceitful.

<sup>6</sup> The words of the wicked lie in wait for blood: the mouth of the just shall deliver them.

<sup>7</sup> Turn the wicked, and they shall not be: but the house of the just shall stand firm.

<sup>8</sup> A man shall be known by his learning: but he that is vain and foolish, shall be exposed to contempt.

<sup>9</sup> Better is the poor man that provideth for himself than he that is glorious and wanteth bread.

<sup>10</sup> The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.

<sup>11</sup> He that tilleth his land shall be satisfied with bread: but he that pursueth idleness is very foolish. He that is delighted in passing his time over wine leaveth a reproach in his strong holds.

<sup>12</sup> The desire of the wicked is the fortification of evil men: but the root of the just shall prosper.

<sup>13</sup> For the sins of the lips ruin draweth nigh to the evil man: but the just shall escape out of distress.

<sup>14</sup> By the fruit of his own mouth shall a man be filled with good things, and according to the works of his hands it shall be repaid him.

<sup>15</sup> The way of a fool is right in his own eyes: but he that is wise hearkeneth unto counsels.

<sup>16</sup> A fool immediately showeth his anger: but he that dissembleth injuries is wise.

<sup>17</sup> He that speaketh that which he knoweth, showeth forth justice: but he that lieth, is a deceitful witness.

<sup>18</sup> There is that promiseth, and is pricked as it were with a sword of conscience: but the tongue of the wise is health.

<sup>19</sup> The lip of truth shall be steadfast forever: but he that is a hasty witness, frameth a lying tongue.

<sup>20</sup> Deceit is in the heart of them that

suis impie agit.

<sup>3</sup> Non roborabitur homo ex impietate, et radix justorum non commovebitur.

<sup>4</sup> Mulier diligens corona est viro suo; et putredo in ossibus ejus, quæ confusione res dignas gerit.

<sup>5</sup> Cogitationes justorum judicia, et consilia impiorum fraudulentata.

<sup>6</sup> Verba impiorum insidiantur sanguini; os justorum liberabit eos.

<sup>7</sup> Verte impios, et non erunt; domus autem justorum permanebit.

<sup>8</sup> Doctrina sua noscetur vir; qui autem vanus et excors est patebit contemptui.

<sup>9</sup> Melior est pauper et sufficiens sibi quam gloriosus et indigens pane.

<sup>10</sup> Novit justus jumentorum suorum animas; viscera autem impiorum crudelia.

<sup>11</sup> Qui operatur terram suam satiabitur panibus; qui autem sectatur otium stultissimus est. Qui suavis est in vini demorationibus, in suis munitionibus relinquit contumeliam.

<sup>12</sup> Desiderium impii munimentum est pessimum; radix autem justorum proficiet.

<sup>13</sup> Propter peccata labiorum ruina proximat malo; effugiet autem justus de angustia.

<sup>14</sup> De fructu oris sui unusquisque replebitur bonis, et juxta opera manuum suarum retribuetur ei.

<sup>15</sup> Via stulti recta in oculis ejus; qui autem sapiens est audit consilia.

<sup>16</sup> Fatuus statim indicat iram suam; qui autem dissimulat injuriam callidus est.

<sup>17</sup> Qui quod novit loquitur, index justitiæ est; qui autem mentitur, testis est fraudulentus.

<sup>18</sup> Est qui promittit, et quasi gladio pungitur conscientiæ: lingua autem sapientium sanitas est.

<sup>19</sup> Labium veritatis firmum erit in perpetuum; qui autem testis est repentinus, concinnat linguam mendacii.

<sup>20</sup> Dolus in corde cogitantium mala;



qui autem pacis ineunt consilia, sequitur eos gaudium.

<sup>21</sup> Non contristabit justum quicquid ei acciderit: impii autem replebuntur malo.

<sup>22</sup> Abominatio est Domino labia mendacia; qui autem fideliter agunt placent ei.

<sup>23</sup> Homo versatus celat scientiam, et cor insipientium provocat stultitiam.

<sup>24</sup> Manus fortium dominabitur; quæ autem remissa est, tributis serviet.

<sup>25</sup> Mœror in corde viri humiliabit illum, et sermone bono lætificabitur.

<sup>26</sup> Qui negligit damnum propter amicum, justus est; iter autem impiorum decipiet eos.

<sup>27</sup> Non inveniet fraudulentus lucrum, et substantia hominis erit auri pretium.

<sup>28</sup> In semita justitiæ vita; iter autem devium ducit ad mortem.

## CAPUT XIII

**F**ilius sapiens doctrina patris; qui autem illusor est non audit cum arguitur.

<sup>2</sup> De fructu oris sui homo satiabitur bonis: anima autem prævaricatorum iniqua.

<sup>3</sup> Qui custodit os suum custodit animam suam; qui autem inconsideratus est ad loquendum, sentiet mala.

<sup>4</sup> Vult et non vult piger; anima autem operantium impinguabitur.

<sup>5</sup> Verbum mendax justus detestabitur; impius autem confundit, et confundetur.

<sup>6</sup> Justitia custodit innocentis viam, impietas autem peccatorem supplantat.

<sup>7</sup> Est quasi dives, cum nihil habeat, et est quasi pauper, cum in multis divitiis sit.

<sup>8</sup> Redemptio animæ viri divitiæ suæ; qui autem pauper est, increpationem non sustinet.

<sup>9</sup> Lux justorum lætificat: lucerna autem impiorum extinguetur.

<sup>10</sup> Inter superbos semper jurgia sunt; qui autem agunt omnia cum consilio, reguntur sapientia.

think evil things: but joy followeth them that take counsels of peace.

<sup>21</sup> Whatsoever shall befall the just man, shall not make him sad: but the wicked shall be filled with mischief.

<sup>22</sup> Lying lips are an abomination to the Lord: but they that deal faithfully, please him.

<sup>23</sup> A cautious man concealeth knowledge: and the heart of fools publisheth folly.

<sup>24</sup> The hand of the valiant shall bear rule: but that which is slothful shall be under tribute.

<sup>25</sup> Grief in the heart of a man shall bring him low, but with a good word he shall be made glad.

<sup>26</sup> He that neglecteth a loss for the sake of a friend, is just: but the way of the wicked shall deceive them.

<sup>27</sup> The deceitful man shall not find gain: but the substance of a just man shall be precious gold.

<sup>28</sup> In the path of justice is life: but the by-way leadeth to death.

## CHAPTER 13

**A**wise son heareth the doctrine of his father: but he that is a scorner, heareth not when he is reproved.

<sup>2</sup> Of the fruit of his own mouth shall a man be filled with good things: but the soul of transgressors is wicked.

<sup>3</sup> He that keepeth his mouth keepeth his soul: but he that hath no guard on his speech shall meet with evils.

<sup>4</sup> The sluggard willeth, and willeth not: but the soul of them that work, shall be made fat.

<sup>5</sup> The just shall hate a lying word: but the wicked confoundeth, and shall be confounded.

<sup>6</sup> Justice keepeth the way of the innocent: but wickedness overthroweth the sinner.

<sup>7</sup> One is as it were rich, when he hath nothing: and another is as it were poor, when he hath great riches.

<sup>8</sup> The ransom of a man's life are his riches: but he that is poor, beareth not reprehension.

<sup>9</sup> The light of the just giveth joy: but the lamp of the wicked shall be put out.

<sup>10</sup> Among the proud there are always contentions: but they that do all things with counsel, are ruled by wisdom.

<sup>11</sup> Substance got in haste shall be diminished: but that which by little and little is gathered with the hand, shall increase.

<sup>12</sup> Hope that is deferred afflicteth the soul: desire when it cometh, is a tree of life.

<sup>13</sup> Whosoever speaketh ill of anything, bindeth himself for the time to come: but he that feareth the commandment, shall dwell in peace. Deceitful souls go astray in sins: the just are merciful, and show mercy.

<sup>14</sup> The law of the wise is a fountain of life that he may decline from the ruin of death.

<sup>15</sup> Good instruction shall give grace: in the way of scorers is a deep pit.

<sup>16</sup> The prudent man doth all things with counsel: but he that is a fool, layeth open his folly.

<sup>17</sup> The messenger of the wicked shall fall into mischief: but a faithful ambassador is health.

<sup>18</sup> Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof shall be glorified.

<sup>19</sup> The desire that is accomplished, delighteth the soul: fools hate them that flee from evil things.

<sup>20</sup> He that walketh with the wise, shall be wise: a friend of fools shall become like to them.

<sup>21</sup> Evil pursueth sinners: and to the just good shall be repaid.

<sup>22</sup> The good man leaveth heirs, sons, and grandsons: and the substance of the sinner is kept for the just.

<sup>23</sup> Much food is in the tillage of fathers: but for others it is gathered without judgment.

<sup>24</sup> He that spareth the rod, hateth his son: but he that loveth him, correcteth him betimes.

<sup>25</sup> The just eateth and filleth his soul: but the belly of the wicked is never to be filled.

## CHAPTER 14

**A** wise woman buildeth her house: but the foolish will pull down with her hands that also which is built.

<sup>2</sup> He that walketh in the right way, and feareth God is despised by him that goeth by an infamous way.

<sup>3</sup> In the mouth of a fool is the rod of pride: but the lips of the wise pre-

<sup>11</sup> Substantia festinata minuetur; quæ autem paulatim colligitur manu, multiplicabitur.

<sup>12</sup> Spes quæ differtur affligit animam; lignum vitæ desiderium veniens.

<sup>13</sup> Qui detrahit alicui rei, ipse se in futurum obligat; qui autem timet præceptum, in pace versabitur. Animæ dolosæ errant in peccatis: justi autem misericordes sunt, et miserantur.

<sup>14</sup> Lex sapientis fons vitæ, ut declinet a ruina mortis.

<sup>15</sup> Doctrina bona dabit gratiam; in itinere contemptorum vorago.

<sup>16</sup> Astutus omnia agit cum consilio; qui autem fatuus est aperit stultitiam.

<sup>17</sup> Nuntius impii cadet in malum; legatus autem fidelis, sanitas.

<sup>18</sup> Egestas et ignominia ei qui deserit disciplinam; qui autem acquiescit arguenti glorificabitur.

<sup>19</sup> Desiderium si compleatur delectat animam; detestantur stulti eos qui fugiunt mala.

<sup>20</sup> Qui cum sapientibus graditur sapiens erit; amicus stultorum similis efficietur.

<sup>21</sup> Peccatores persequitur malum, et justis retribuentur bona.

<sup>22</sup> Bonus reliquit hæredes filios et nepotes, et custoditur justo substantia peccatoris.

<sup>23</sup> Multi cibi in novalibus patrum, et aliis congregantur absque iudicio.

<sup>24</sup> Qui parcit virgæ odit filium suum; qui autem diligit illum instanter erudit.

<sup>25</sup> Justus comedit et replet animam suam; venter autem impiorum insatrabilis.

## CAPUT XIV

**S**apienter mulier ædificat domum suam; Sapiens mulier exstructam quoque manibus destruet.

<sup>2</sup> Ambulans recto itinere, et timens Deum, despicitur ab eo qui infami graditur via.

<sup>3</sup> In ore stulti virga superbæ; labia autem sapientium custodiunt eos.

4 Ubi non sunt boves, præsepe vacuum est; ubi autem plurimæ segetes, ibi manifesta est fortitudo bovis.

5 Testis fidelis non mentitur; profert autem mendacium dolosus testis.

6 Quærit derisor sapientiam, et non invenit; doctrina prudentium facilis.

7 Vade contra virum stultum, et nescit labia prudentiæ.

8 Sapientia callidi est intelligere viam suam, et imprudentia stultorum errans.

9 Stultus illudet peccatum, et inter justos morabitur gratia.

10 Cor quod novit amaritudinem animæ suæ, in gaudio ejus non miscebitur extraneus.

11 Domus impiorum delebitur: tabernacula vero justorum germinabunt.

12 Est via quæ videtur homini justa, novissima autem ejus deducunt ad mortem.

13 Risus dolore miscebitur, et extrema gaudii luctus occupat.

14 Viis suis replebitur stultus, et super eum erit vir bonus.

15 Innocens credit omni verbo; astutus considerat gressus suos. Filio doloso nihil erit boni; servo autem sapienti prosperi erunt actus, et dirigetur via ejus.

16 Sapiens timet, et declinat a malo; stultus transilit, et confidit.

17 Impatiens operabitur stultitiam, et vir versutus odiosus est.

18 Possidebunt parvuli stultitiam, et expectabunt astuti scientiam.

19 Jacebunt mali ante bonos, et impii ante portas justorum.

20 Etiam proximo suo pauper odiosus erit: amici vero divitum multi.

21 Qui despicit proximum suum peccat; qui autem miseretur pauperis beatus erit. Qui credit in Domino misericordiam diligit.

22 Errant qui operantur malum; misericordia et veritas præparant bona.

23 In omni opere erit abundantia; ubi autem verba sunt plurima, ibi frequententer egestas.

serve them.

4 Where there are no oxen, the crib is empty; but where there is much corn, there the strength of the ox is manifest.

5 A faithful witness will not lie: but a deceitful witness uttereth a lie.

6 A scorner seeketh wisdom, and findeth it not: The heart that knoweth the wise is easy.

7 Go against a foolish man and he knoweth not the lips of prudence.

8 The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth.

9 A fool will laugh at sin, but among the just grace shall abide.

10 The heart that knoweth the bitterness of his own soul: in his joy the stranger shall not intermeddle.

11 The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish.

12 There is a way which seemeth just to a man: but the ends thereof lead to death.

13 Laughter shall be mingled with sorrow, and mourning taketh hold of the end of joy.

14 A fool shall be filled with his own ways, and the good man shall be above him.

15 The innocent believeth every word: the discreet man considereth his steps. No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.

16 A wise man feareth, and declineth from evil: the fool leapeth over, and is confident.

17 The impatient man shall work folly: and the crafty man is hateful.

18 The childish shall possess folly, and the prudent shall look for knowledge.

19 The evil shall fall down before the good: and the wicked before the gates of the just.

20 The poor man shall be hateful even to his own neighbor: but the friends of the rich are many.

21 He that despiseth his neighbor, sinneth: but he that showeth mercy to the poor, shall be blessed. He that believeth in the Lord loveth mercy.

22 They err that work evil: but mercy and truth prepare good things.

23 In much work there shall be abundance: but where there are many words, there is oftentimes want.

<sup>24</sup> The crown of the wise is their riches: the folly of fools, imprudence.

<sup>25</sup> A faithful witness delivereth souls: and the double dealer uttereth lies.

<sup>26</sup> In the fear of the Lord is confidence of strength and there shall be hope for his children.

<sup>27</sup> The fear of the Lord is a fountain of life to decline from the ruin of death.

<sup>28</sup> In the multitude of people is the dignity of the king: and in the small number of people the dishonor of the prince.

<sup>29</sup> He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly.

<sup>30</sup> Soundness of heart is the life of the flesh: but envy is the rottenness of the bones.

<sup>31</sup> He that oppresseth the poor, upbraideth his maker: but he that hath pity on the poor, honoreth him.

<sup>32</sup> The wicked man shall be driven out in his wickedness: but the just hath hope in his death.

<sup>33</sup> In the heart of the prudent resteth wisdom, and it shall instruct all the ignorant.

<sup>34</sup> Justice exalteth a nation: but sin maketh nations miserable.

<sup>35</sup> A wise servant is acceptable to the king: he that is good for nothing shall feel his anger.

## CHAPTER 15

**A**mild answer breaketh wrath: but a harsh word stirreth up fury.

<sup>2</sup> The tongue of the wise adorneth knowledge: but the mouth of fools bubbleth out folly.

<sup>3</sup> The eyes of the Lord in every place: behold the good and the evil.

<sup>4</sup> A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit.

<sup>5</sup> A fool laugheth at the instruction of his father: but he that regardeth reproofs shall become prudent. In abundant justice there is the greatest strength: but the devices of the wicked shall be rooted out.

<sup>6</sup> The house of the just is very much strength: and in the fruits of the wicked is trouble.

<sup>7</sup> The lips of the wise shall disperse knowledge: the heart of fools shall be unlike.

<sup>24</sup> Corona sapientium divitiæ eorum; fatuitas stultorum imprudentia.

<sup>25</sup> Liberat animas testis fidelis, et profert mendacia versipellis.

<sup>26</sup> In timore Domini fiducia fortitudinis, et filiis ejus erit spes.

<sup>27</sup> Timor Domini fons vitæ, ut declinent a ruina mortis.

<sup>28</sup> In multitudine populi dignitas regis, et in paucitate plebis ignominia principis.

<sup>29</sup> Qui patiens est multa gubernatur prudentia; qui autem impatiens est exaltat stultitiam suam.

<sup>30</sup> Vita carniû sanitas cordis; putredo ossium invidia.

<sup>31</sup> Qui calumniatur egentem exprobrat factori ejus; honorat autem eum qui miseretur pauperis.

<sup>32</sup> In malitia sua expelletur impius: sperat autem justus in morte sua.

<sup>33</sup> In corde prudentis requiescit sapientia, et indoctos quosque erudiet.

<sup>34</sup> Justitia elevat gentem; miseros autem facit populos peccatum.

<sup>35</sup> Acceptus est regi minister intelligens; iracundiam ejus inutilis sustinebit.

## CAPUT XV

**R**esponsio mollis frangit iram; sermo durus suscitât furorem.

<sup>2</sup> Lingua sapientium ornat scientiam; os fatuorum ebullit stultitiam.

<sup>3</sup> In omni loco, oculi Domini contemplantur bonos et malos.

<sup>4</sup> Lingua placabilis lignum vitæ; quæ autem immoderata est conteret spiritum.

<sup>5</sup> Stultus irridet disciplinam patris sui; qui autem custodit increpationes astutior fiet. In abundantanti justitia virtus maxima est: cogitationes autem impiorum eradicabuntur.

<sup>6</sup> Domus justi plurima fortitudo, et in fructibus impii conturbatio.

<sup>7</sup> Labia sapientium disseminabunt scientiam; cor stultorum dissimile erit.

<sup>8</sup> Victimæ impiorum abominabiles Domino; vota justorum placabilia.

<sup>9</sup> Abominatio est Domino via impij; qui sequitur justitiam diligitur ab eo.

<sup>10</sup> Doctrina mala deserenti viam vitæ; qui increpationes odit morietur.

<sup>11</sup> Infernus et perditio coram Domino; quanto magis corda filiorum hominum!

<sup>12</sup> Non amat pestilens eum qui se corripit, nec ad sapientes graditur.

<sup>13</sup> Cor gaudens exhilarat faciem; in mœrore animi dejicitur spiritus.

<sup>14</sup> Cor sapientis quærit doctrinam, et os stultorum pascitur imperitia.

<sup>15</sup> Omnes dies pauperis, mali; securamens quasi juge convivium.

<sup>16</sup> Melius est parum cum timore Domini, quam thesauri magni et insatiabiles.

<sup>17</sup> Melius est vocari ad olera cum caritate, quam ad vitulum saginatum cum odio.

<sup>18</sup> Vir iracundus provocat rixas; qui patiens est mitigat suscitatas.

<sup>19</sup> Iter pigrorum quasi sepes spinarum; via justorum absque offendiculo.

<sup>20</sup> Filius sapiens lætificat patrem, et stultus homo despicit matrem suam.

<sup>21</sup> Stultitia gaudium stulto, et vir prudens dirigit gressus suos.

<sup>22</sup> Dissipantur cogitationes ubi non est consilium; ubi vero sunt plures consilia-rii, confirmantur.

<sup>23</sup> Lætatur homo in sententia oris sui, et sermo opportunus est optimus.

<sup>24</sup> Semita vitæ super eruditum, ut declinet de inferno novissimo.

<sup>25</sup> Domum superborum demolietur Dominus, et firmos faciet terminos vi-  
duæ.

<sup>26</sup> Abominatio Domini cogitationes malæ, et purus sermo pulcherrimus firmabitur ab eo.

<sup>27</sup> Conturbat domum suam qui sectatur avaritiam; qui autem odit munera, vivet. Per misericordiam et fidem purgantur peccata: per timorem autem Domini declinat omnis a malo.

<sup>8</sup> The victims of the wicked are abominable to the Lord: the vows of the just are acceptable.

<sup>9</sup> The way of the wicked is an abomination to the Lord: he that followeth justice is beloved by him.

<sup>10</sup> Instruction is grievous to him that forsaketh the way of life: he that hateth reproof shall die.

<sup>11</sup> Hell and destruction are before the Lord: how much more the hearts of the children of men?

<sup>12</sup> A corrupt man loveth not one that reproveth him: nor will he go to the wise.

<sup>13</sup> A glad heart maketh a cheerful countenance: but by grief of mind the spirit is cast down.

<sup>14</sup> The heart of the wise seeketh instruction: and the mouth of fools feedeth on foolishness.

<sup>15</sup> All the days of the poor are evil: a secure mind is like a continual feast.

<sup>16</sup> Better is a little with the fear of the Lord, than great treasures without content.

<sup>17</sup> It is better to be invited to herbs with love, than to a fatted calf with hatred.

<sup>18</sup> A passionate man stirreth up strifes: he that is patient appeaseth those that are stirred up.

<sup>19</sup> The way of the slothful is as a hedge of thorns: the way of the just is without offence.

<sup>20</sup> A wise son maketh a father joyful: but the foolish man despiseth his mother.

<sup>21</sup> Folly is joy to the fool: and the wise man maketh straight his steps.

<sup>22</sup> Designs are brought to nothing where there is no counsel: but where there are many counselors, they are established.

<sup>23</sup> A man rejoiceth in the sentence of his mouth: and a word in due time is best.

<sup>24</sup> The path of life is above for the wise, that he may decline from the lowest hell.

<sup>25</sup> The Lord will destroy the house of the proud: and will strengthen the borders of the widow.

<sup>26</sup> Evil thoughts are an abomination to the Lord: and pure words most beautiful shall be confirmed by him.

<sup>27</sup> He that is greedy of gain troubleth his own house: but he that hateth bribes shall live. By mercy and faith sins are purged away: and by the fear of the Lord everyone declineth from evil.

<sup>28</sup> The mind of the just studieth obedience: the mouth of the wicked overfloweth with evils.

<sup>29</sup> The Lord is far from the wicked: and he will hear the prayers of the just.

<sup>30</sup> The light of the eyes rejoiceth the soul: a good name maketh the bones fat.

<sup>31</sup> The ear that heareth the reproofs of life shall abide in the midst of the wise.

<sup>32</sup> He that rejecteth instruction, despiseth his own soul: but he that yieldeth to reproof, possesseth understanding.

<sup>33</sup> The fear of the Lord is the lesson of wisdom: and humility goeth before glory.

## CHAPTER 16

**I**t is the part of man to prepare the soul: and of the Lord to govern the tongue.

<sup>2</sup> All the ways of a man are open to his eyes: the Lord is the weigher of spirits.

<sup>3</sup> Lay open thy works to the Lord: and thy thoughts shall be directed.

<sup>4</sup> The Lord hath made all things for himself: the wicked also for the evil day.

<sup>5</sup> Every proud man is an abomination to the Lord: though hand should be joined to hand, he is not innocent. The beginning of a good way is to do justice: and this is more acceptable with God, than to offer sacrifices.

<sup>6</sup> By mercy and truth iniquity is re-deemed: and by the fear of the Lord men depart from evil.

<sup>7</sup> When the ways of man shall please the Lord he will convert even his enemies to peace.

<sup>8</sup> Better is a little with justice, than great revenues with iniquity.

<sup>9</sup> The heart of man disposeth his way: but the Lord must direct his steps.

<sup>10</sup> Divination is in the lips of the king, his mouth shall not err in judgment.

<sup>11</sup> Weight and balance are judgments of the Lord: and his work all the weights of the bag.

<sup>12</sup> They that act wickedly are abominable to the king: for the throne is established by justice.

<sup>13</sup> Just lips are the delight of kings: he that speaketh right things shall be loved.

<sup>14</sup> The wrath of a king is as messengers of death: and the wise man will pacify it.

<sup>15</sup> In the cheerfulness of the king's countenance is life: and his clemency is

<sup>28</sup> Mens justi meditatur obedientiam; os impiorum redundat malis.

<sup>29</sup> Longe est Dominus ab impiis, et orationes justorum exaudiet.

<sup>30</sup> Lux oculorum lætificat animam; fama bona impinguat ossa.

<sup>31</sup> Auris quæ audit increpationes vitæ in medio sapientium commorabitur.

<sup>32</sup> Qui abjicit disciplinam despicit animam suam; qui autem acquiescit increpationibus possessor est cordis.

<sup>33</sup> Timor Domini disciplina sapientiæ, et gloriam præcedit humilitas.

## CAPUT XVI

**H**ominis est animam præparare, et Domini gubernare linguam.

<sup>2</sup> Omnes viæ hominis patent oculis ejus; spirituum ponderator est Dominus.

<sup>3</sup> Revela Domino opera tua, et dirigen-tur cogitationes tuæ.

<sup>4</sup> Universa propter semetipsum operatus est Dominus; impium quoque ad diem malum.

<sup>5</sup> Abominatio Domini est omnis arrogans; etiamsi manus ad manum fuerit, non est innocens. Initium viæ bonæ facere justitiam; accepta est autem apud Deum magis quam immolare hostias.

<sup>6</sup> Misericordia et veritate redimitur iniquitas, et in timore Domini declinatur a malo.

<sup>7</sup> Cum placuerint Domino viæ hominis, inimicos quoque ejus convertet ad pacem.

<sup>8</sup> Melius est parum cum justitia quam multi fructus cum iniquitate.

<sup>9</sup> Cor hominis disponit viam suam, sed Domini est dirigere gressus ejus.

<sup>10</sup> Divinatio in labiis regis; in judicio non errabit os ejus.

<sup>11</sup> Pondus et statera judicia Domini sunt, et opera ejus omnes lapides sacculi.

<sup>12</sup> Abominabiles regi qui agunt impie, quoniam justitia firmatur solium.

<sup>13</sup> Voluntas regum labia justa; qui recta loquitur diligitur.

<sup>14</sup> Indignatio regis nuntii mortis, et vir sapiens placabit eam.

<sup>15</sup> In hilaritate vultus regis vita, et clementia ejus quasi imber serotinus.

<sup>16</sup> Posside sapientiam, quia auro melior est, et acquire prudentiam, quia pretiosior est argento.

<sup>17</sup> Semita justorum declinat mala; custos animæ suæ servat viam suam.

<sup>18</sup> Contritionem præcedit superbia, et ante ruinam exaltatur spiritus.

<sup>19</sup> Melius est humiliari cum mitibus quam dividere spolia cum superbis.

<sup>20</sup> Eruditus in verbo reperiet bona, et qui sperat in Domino beatus est.

<sup>21</sup> Qui sapiens est corde appellabitur prudens, et qui dulcis eloquio majora percipiet.

<sup>22</sup> Fons vitæ eruditio possidentis; doctrina stultorum fatuitas.

<sup>23</sup> Cor sapientis erudiet os ejus, et labii ejus addet gratiam.

<sup>24</sup> Favus mellis composita verba; dulcedo animæ sanitas ossium.

<sup>25</sup> Est via quæ videtur homini recta, et novissima ejus ducunt ad mortem.

<sup>26</sup> Anima laborantis laborat sibi, quia compulit eum os suum.

<sup>27</sup> Vir impius fodit malum, et in labiis ejus ignis ardescit.

<sup>28</sup> Homo perversus suscitatur lites, et verbosus separat principes.

<sup>29</sup> Vir iniquus lactat amicum suum, et ducit eum per viam non bonam.

<sup>30</sup> Qui attonitis oculis cogitat prava, mordens labia sua perficit malum.

<sup>31</sup> Corona dignitatis senectus, quæ in viis justitiæ reperietur.

<sup>32</sup> Melior est patiens viro forti, et qui dominatur animo suo expugnatore urbium.

<sup>33</sup> Sortes mittuntur in sinum, sed a Domino temperantur.

CAPUT XVII

**M**elior est buccella sicca cum gaudio quam domus plena victimis cum jurgio.

<sup>2</sup> Servus sapiens dominabitur filiis stultis, et inter fratres hæreditatem di-

like the latter rain.

<sup>16</sup> Get wisdom, because it is better than gold: and purchase prudence, for it is more precious than silver.

<sup>17</sup> The path of the just departeth from evils: he that keepeth his soul keepeth his way.

<sup>18</sup> Pride goeth before destruction: and the spirit is lifted up before a fall.

<sup>19</sup> It is better to be humbled with the meek than to divide spoils with the proud.

<sup>20</sup> The learned in word shall find good things: and he that trusteth in the Lord is blessed.

<sup>21</sup> The wise in heart shall be called prudent: and he that is sweet in words, shall attain to greater things.

<sup>22</sup> Knowledge is a fountain of life to him that possesseth it: the instruction of fools is foolishness.

<sup>23</sup> The heart of the wise shall instruct his mouth: and shall add grace to his lips.

<sup>24</sup> Well ordered words are as a honeycomb: sweet to the soul, and health to the bones.

<sup>25</sup> There is a way that seemeth to a man right: and the ends thereof lead to death.

<sup>26</sup> The soul of him that laboreth, laboreth for himself, because his mouth hath obliged him to it.

<sup>27</sup> The wicked man diggeth evil, and in his lips is a burning fire.

<sup>28</sup> A perverse man stirreth up quarrels: and one full of words separateth princes.

<sup>29</sup> An unjust man allureth his friend: and leadeth him into a way that is not good.

<sup>30</sup> He that with fixed eyes deviseth wicked things, biting his lips, bringeth evil to pass.

<sup>31</sup> Old age is a crown of dignity, when it is found in the ways of justice.

<sup>32</sup> The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities.

<sup>33</sup> Lots are cast into the lap, but they are disposed of by the Lord.

CHAPTER 17

**B**etter is a dry morsel with joy, than a house full of victims with strife.

<sup>2</sup> A wise servant shall rule over foolish sons, and shall divide the inheritance

among the brethren.

<sup>5</sup> As silver is tried by fire, and gold in the furnace: so the Lord trieth the hearts.

<sup>4</sup> The evil man obeyeth an unjust tongue: and the deceitful hearkeneth to lying lips.

<sup>5</sup> He that despiseth the poor, reproacheth his maker: and he that rejoiceth at another man's ruin, shall not be unpunished.

<sup>6</sup> Children's children are the crown of old men: and the glory of children are their fathers.

<sup>7</sup> Eloquent words do not become a fool, nor lying lips a prince.

<sup>8</sup> The expectation of him that expecteth is a most acceptable jewel: whithersoever he turneth himself, he understandeth wisely.

<sup>9</sup> He that concealeth a transgression, seeketh friendships: he that repeateth it again, separateth friends.

<sup>10</sup> A reproof availeth more with a wise man, than a hundred stripes with a fool.

<sup>11</sup> An evil man always seeketh quarrels: but a cruel angel shall be sent against him.

<sup>12</sup> It is better to meet a bear robbed of her whelps, than a fool trusting in his own folly.

<sup>13</sup> He that rendereth evil for good, evil shall not depart from his house.

<sup>14</sup> The beginning of quarrels is as when one letteth out water: and before he suffereth reproach, he forsaketh judgment.

<sup>15</sup> He that justifieth the wicked, and he that condemneth the just, both are abominable before God.

<sup>16</sup> What doth it avail a fool to have riches, seeing he cannot buy wisdom? He that maketh his house high, seeketh a downfall: and he that refuseth to learn, shall fall into evils.

<sup>17</sup> He that is a friend loveth at all times: and a brother is proved in distress.

<sup>18</sup> A foolish man will clap hands, when he is surety for his friend.

<sup>19</sup> He that studieth discords, loveth quarrels: and he that exalteth his door, seeketh ruin.

<sup>20</sup> He that is of a perverse heart, shall not find good: and he that perverteth his tongue, shall fall into evil.

<sup>21</sup> A fool is born to his own disgrace: and even his father shall not rejoice in a fool.

videt.

<sup>5</sup> Sicut igne probatur argentum et aurum camino, ita corda probat Dominus.

<sup>4</sup> Malus obedit linguæ iniquæ, et fallax obtemperat labiis mendacibus.

<sup>5</sup> Qui despicit pauperem exprobrat factori ejus, et qui ruina lætatur alterius non erit impunitus.

<sup>6</sup> Corona senum filii filiorum, et gloria filiorum patres eorum.

<sup>7</sup> Non decent stultum verba composita, nec principem labium mentiis.

<sup>8</sup> Gemma gratissima exspectatio præstolantis; quocumque se vertit, prudenter intelligit.

<sup>9</sup> Qui celat delictum quærit amicitias; qui altero sermone repetit, separat fœderatos.

<sup>10</sup> Plus proficit correptio apud prudentem, quam centum plagæ apud stultum.

<sup>11</sup> Semper jurgia quærit malus: angelus autem crudelis mittetur contra eum.

<sup>12</sup> Expedit magis ursæ occurrere raptis fœtibus, quam fatuo confidenti in stultitia sua.

<sup>13</sup> Qui reddit mala pro bonis, non recedet malum de domo ejus.

<sup>14</sup> Qui dimittit aquam caput est jurgiorum, et antequam patiatur contumeliam judicium deserit.

<sup>15</sup> Qui justificat impium, et qui condemnat justum, abominabilis est uterque apud Deum.

<sup>16</sup> Quid prodest stulto habere divitias, cum sapientiam emere non possit? Qui altum facit domum suam quærit ruinam, et qui evitat discere incidet in mala.

<sup>17</sup> Omni tempore diligit qui amicus est, et frater in angustiis comprobatur.

<sup>18</sup> Stultus homo plaudet manibus, cum spoponderit pro amico suo.

<sup>19</sup> Qui meditatur discordias diligit rixas, et qui exaltat ostium quærit ruinam.

<sup>20</sup> Qui perversi cordis est non inveniet bonum, et qui vertit linguam incidet in malum.

<sup>21</sup> Natus est stultus in ignominiam suam; sed nec pater in fatuo lætabitur.



<sup>22</sup> *Animus gaudens ætatem floridam facit; spiritus tristis exsiccat ossa.*

<sup>23</sup> *Munera de sinu impius accipit, ut pervertat semitas iudicii.*

<sup>24</sup> *In facie prudentis lucet sapientia; oculi stultorum in finibus terræ.*

<sup>25</sup> *Ira patris filius stultus, et dolor matris quæ genuit eum.*

<sup>26</sup> *Non est bonum damnum inferre justo, nec percutere principem qui recta iudicat.*

<sup>27</sup> *Qui moderatur sermones suos docet et prudens est, et pretiosi spiritus vir eruditus.*

<sup>28</sup> *Stultus quoque, si tacuerit, sapiens reputabitur, et si compresserit labia sua, intelligens.*

#### CAPUT XVIII

**O**ccasiones quærit qui vult recedere ab amico: omni tempore erit exprobrabilis.

<sup>2</sup> *Non recipit stultus verba prudentiæ, nisi ea dixeris quæ versantur in corde ejus.*

<sup>3</sup> *Impius, cum in profundum venerit peccatorum, contemnit; sed sequitur eum ignominia et opprobrium.*

<sup>4</sup> *Aqua profunda verba ex ore viri, et torrens redundans fons sapientiæ.*

<sup>5</sup> *Accipere personam impii non est bonum, ut declines a veritate iudicii.*

<sup>6</sup> *Labia stulti miscent se rixis, et os ejus jurgia provocat.*

<sup>7</sup> *Os stulti contritio ejus, et labia ipsius ruina animæ ejus.*

<sup>8</sup> *Verba bilinguis quasi simplicia, et ipsa perveniunt usque ad interiora ventris. Pigrum dejicit timor; animæ autem effeminatorum esurient.*

<sup>9</sup> *Qui mollis et dissolutus est in opere suo frater est sua opera dissipantis.*

<sup>10</sup> *Turris fortissima nomen Domini; ad ipsum currit justus, et exaltabitur.*

<sup>11</sup> *Substantia divitis urbs roboris ejus, et quasi murus validus circumdans eum.*

<sup>22</sup> *A joyful mind maketh age flourishing: a sorrowful spirit drieth up the bones.*

<sup>23</sup> *The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment.*

<sup>24</sup> *Wisdom shineth in the face of the wise: the eyes of fools are in the ends of the earth.*

<sup>25</sup> *A foolish son is the anger of the father: and the sorrow of the mother that bore him.*

<sup>26</sup> *It is no good thing to do hurt to the just: nor to strike the prince, who judgeth right.*

<sup>27</sup> *He that setteth bounds to his words, is knowing and wise: and the man of understanding is of a precious spirit.*

<sup>28</sup> *Even a fool, if he will hold his peace, shall be counted wise: and if he close his lips, a man of understanding.*

#### CHAPTER 18

**H**e that hath a mind to depart from a friend, seeketh occasions: he shall ever be subject to reproach.

<sup>2</sup> *A fool receiveth not the words of prudence: unless thou say those things which are in his heart.*

<sup>3</sup> *The wicked man, when he is come into the depths of sins, contemneth: but ignominy and reproach follow him.*

<sup>4</sup> *Words from the mouth of a man are as deep water: and the fountain of wisdom is an overflowing stream.*

<sup>5</sup> *It is not good to accept the person of the wicked, to decline from the truth of judgment.*

<sup>6</sup> *The lips of a fool intermeddle with strife: and his mouth provoketh quarrels.*

<sup>7</sup> *The mouth of a fool is his destruction: and his lips are the ruin of his soul.*

<sup>8</sup> *The words of the double tongued are as if they were harmless: and they reach even to the inner parts of the bowels. Fear casteth down the slothful: and the souls of the effeminate shall be hungry.*

<sup>9</sup> *He that is loose and slack in his work, is the brother of him that wasteth his own works.*

<sup>10</sup> *The name of the Lord is a strong tower: the just runneth to it, and shall be exalted.*

<sup>11</sup> *The substance of the rich man is the city of his strength, and as a strong wall compassing him about.*

<sup>12</sup> Before destruction, the heart of a man is exalted: and before he be glorified, it is humbled.

<sup>13</sup> He that answereth before he heareth showeth himself to be a fool, and worthy of confusion.

<sup>14</sup> The spirit of a man upholdeth his infirmity: but a spirit that is easily angered, who can bear?

<sup>15</sup> A wise heart shall acquire knowledge: and the ear of the wise seeketh instruction.

<sup>16</sup> A man's gift enlargeth his way, and maketh him room before princes.

<sup>17</sup> The just is first accuser of himself: his friend cometh, and shall search him.

<sup>18</sup> The lot suppresseth contentions, and determineth even between the mighty.

<sup>19</sup> A brother that is helped by his brother, is like a strong city: and judgments are like the bars of cities.

<sup>20</sup> Of the fruit of a man's mouth shall his belly be satisfied: and the offspring of his lips shall fill him.

<sup>21</sup> Death and life are in the power of the tongue: they that love it, shall eat the fruits thereof.

<sup>22</sup> He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked.

<sup>23</sup> The poor will speak with supplications, and the rich will speak roughly.

<sup>24</sup> A man amiable in society, shall be more friendly than a brother.

#### CHAPTER 19

**B**etter is the poor man, that walketh in his simplicity, than a rich man that is perverse in his lips and unwise.

<sup>2</sup> Where there is no knowledge of the soul, there is no good: and he that is hasty with his feet shall stumble.

<sup>3</sup> The folly of a man supplanteth his steps: and he fretteth in his mind against God.

<sup>4</sup> Riches make many friends: but from the poor man, even they whom he had, depart.

<sup>5</sup> A false witness shall not be unpunished: and he that speaketh lies, shall not escape.

<sup>6</sup> Many honor the person of him that is mighty, and are friends of him that

<sup>12</sup> Antequam conteratur, exaltatur cor hominis, et antequam glorificetur, humiliatur.

<sup>13</sup> Qui prius respondet quam audiat, stultum se esse demonstrat, et confusione dignum.

<sup>14</sup> Spiritus viri sustentat imbecillitatem suam; spiritum vero ad irascendum facilem quis poterit sustinere?

<sup>15</sup> Cor prudens possidebit scientiam, et auris sapientium quaerit doctrinam.

<sup>16</sup> Donum hominis dilatat viam ejus, et ante principes spatium ei facit.

<sup>17</sup> Justus prior est accusator sui: venit amicus ejus, et investigabit eum.

<sup>18</sup> Contradictiones comprimit sors, et inter potentes quoque dijudicat.

<sup>19</sup> Frater qui adjuvatur a fratre quasi civitas firma, et judicia quasi vectes urbium.

<sup>20</sup> De fructu oris viri replebitur venter ejus, et genimina laborum ipsius saturabunt eum.

<sup>21</sup> Mors et vita in manu linguæ; qui diligunt eam comedent fructus ejus.

<sup>22</sup> Qui invenit mulierem bonam invenit bonum, et hauriet jucunditatem a Domino. Qui expellit mulierem bonam expellit bonum; qui autem tenet adulteram stultus est et impius.

<sup>23</sup> Cum obsecrationibus loquetur pauper, et dives effabitur rigide.

<sup>24</sup> Vir amabilis ad societatem magis amicus erit quam frater.

#### CAPUT XIX

**M**elior est pauper qui ambulat in simplicitate sua quam dives torquens labia sua, et insipiens.

<sup>2</sup> Ubi non est scientia animæ, non est bonum, et qui festinus est pedibus offendet.

<sup>3</sup> Stultitia hominis supplantat gressus ejus, et contra Deum fervet animo suo.

<sup>4</sup> Divitiæ addunt amicos plurimos; a paupere autem et hi quos habuit separantur.

<sup>5</sup> Testis falsus non erit impunitus, et qui mendacia loquitur non effugiet.

<sup>6</sup> Multi colunt personam potentis, et amici sunt dona tribuentis.

7 Fratres hominis pauperis oderunt eum; insuper et amici procul recesserunt ab eo. Qui tantum verba sectatur nihil habebit;

8 qui autem possessor est mentis diligit animam suam, et custos prudentiæ inveniet bona.

9 Falsus testis non erit impunitus, et qui loquitur mendacia peribit.

10 Non decent stultum deliciæ, nec seruum dominari principibus.

11 Doctrina viri per patientiam noscitur, et gloria ejus est iniqua prætergredi.

12 Sicut fremitus leonis, ita et regis ira, et sicut ros super herbam, ita et hilaritas ejus.

13 Dolor patris filius stultus, et tecta jugiter perstillantia litigiosa mulier.

14 Domus et divitiæ dantur a parentibus; a Domino autem proprie uxor prudens.

15 Pigredo immittit soporem, et anima dissoluta esuriet.

16 Qui custodit mandatum custodit animam suam; qui autem negligit viam suam mortificabitur.

17 Fœneratur Domino qui miseretur pauperis, et vicissitudinem suam reddet ei.

18 Erudi filium tuum; ne desperes: ad interfectionem autem ejus ne ponas animam tuam.

19 Qui impatiens est sustinebit damnum, et cum rapuerit, aliud apponet.

20 Audi consilium, et suscipe disciplinam, ut sis sapiens in novissimis tuis.

21 Multæ cogitationes in corde viri; voluntas autem Domini permanebit.

22 Homo indigens misericors est, et melior est pauper quam vir mendax.

23 Timor Domini ad vitam, et in plenitudine commorabitur absque visitatione pessima.

24 Abscondit piger manum suam sub ascella, nec ad os suum applicat eam.

25 Pestilente flagellato stultus sapientior erit; si autem corripueris sapientem, intelligit disciplinam.

26 Qui affligit patrem, et fugat matrem, ignominiosus est et infelix.

giveth gifts.

7 The brethren of the poor man hate him: moreover also his friends have departed far from him. He that followeth after words only, shall have nothing.

8 But he that possesseth a mind, loveth his own soul, and he that keepeth prudence, shall find good things.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 Delicacies are not seemly for a fool: nor for a servant to have rule over princes.

11 The learning of a man is known by patience: and his glory is to pass over wrongs.

12 As the roaring of a lion, so also is the anger of a king: and his cheerfulness as the dew upon the grass.

13 A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through.

14 House and riches are given by parents: but a prudent wife is properly from the Lord.

15 Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

16 He that keepeth the commandment, keepeth his own soul: but he that neglecteth his own way, shall die.

17 He that hath mercy on the poor, lendeth to the Lord: and he will repay him.

18 Chastise thy son, despair not: but to the killing of him set not thy soul.

19 He that is impatient, shall suffer damage: and when he shall take away, he shall add another thing.

20 Hear counsel, and receive instruction, that thou mayst be wise in thy latter end.

21 There are many thoughts in the heart of a man: but the will of the Lord shall stand firm.

22 A needy man is merciful: and better is the poor than the lying man.

23 The fear of the Lord is unto life: and he shall abide in fullness without being visited with evil.

24 The slothful hideth his hand under his armpit, and will not so much as bring it to his mouth.

25 The wicked man being scourged, the fool shall be wiser: but if thou rebuke a wise man, he will understand discipline.

26 He that afflicteth his father, and chaseth away his mother, is infamous

and unhappy.

<sup>27</sup> Cease not, O my son, to hear instruction, and be not ignorant of the words of knowledge.

<sup>28</sup> An unjust witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

<sup>29</sup> Judgments are prepared for scorners: and striking hammers for the bodies of fools.

## CHAPTER 20

**W**ine is a luxurious thing, and drunkenness riotous: whosoever is delighted therewith, shall not be wise.

<sup>2</sup> As the roaring of a lion, so also is the dread of a king: he that provoketh him, sinneth against his own soul.

<sup>3</sup> It is an honor for a man to separate himself from quarrels: but all fools are meddling with reproaches.

<sup>4</sup> Because of the cold the sluggard would not plough: he shall beg therefore in the summer, and it shall not be given him.

<sup>5</sup> Counsel in the heart of a man is like deep water: but a wise man will draw it out.

<sup>6</sup> Many men are called merciful: but who shall find a faithful man?

<sup>7</sup> The just that walketh in his simplicity, shall leave behind him blessed children.

<sup>8</sup> The king, that sitteth on the throne of judgment, scattereth away all evil with his look.

<sup>9</sup> Who can say: My heart is clean, I am pure from sin?

<sup>10</sup> Diverse weights and diverse measures, both are abominable before God.

<sup>11</sup> By his inclinations a child is known, if his works be clean and right.

<sup>12</sup> The hearing ear, and the seeing eye, the Lord hath made them both.

<sup>13</sup> Love not sleep, lest poverty oppress thee: open thy eyes, and be filled with bread.

<sup>14</sup> It is naught, it is naught, saith every buyer: and when he is gone away, then he will boast.

<sup>15</sup> There is gold and a multitude of jewels: but the lips of knowledge are a precious vessel.

<sup>16</sup> Take away the garment of him that is surety for a stranger, and take a pledge from him for strangers.

<sup>27</sup> Non cesses, fili, audire doctrinam, nec ignores sermones scientiæ.

<sup>28</sup> Testis iniquus deridet iudicium, et os impiorum devorat iniquitatem.

<sup>29</sup> Parata sunt derisoribus iudicia, et mallei percutientes stultorum corporibus.

## CAPUT XX

**L**uxuriosa res vinum, et tumultuosa Lebrietas: quicumque his delectatur non erit sapiens.

<sup>2</sup> Sicut rugitus leonis, ita et terror regis: qui provocat eum peccat in animam suam.

<sup>3</sup> Honor est homini qui separat se a contentionibus; omnes autem stulti miscentur contumeliis.

<sup>4</sup> Propter frigus piger arare noluit; mendicabit ergo æstate, et non dabitur illi.

<sup>5</sup> Sicut aqua profunda, sic consilium in corde viri; sed homo sapiens exhauriet illud.

<sup>6</sup> Multi homines misericordes vocantur; virum autem fidelem quis inveniet?

<sup>7</sup> Justus qui ambulat in simplicitate sua beatos post se filios derelinquet.

<sup>8</sup> Rex qui sedet in solio iudicii dissipat omne malum intuitu suo.

<sup>9</sup> Quis potest dicere: Mundum est cor meum; purus sum a peccato?

<sup>10</sup> Pondus et pondus, mensura et mensura: utrumque abominabile est apud Deum.

<sup>11</sup> Ex studiis suis intelligitur puer, si munda et recta sint opera ejus.

<sup>12</sup> Aurem audientem, et oculum videntem: Dominus fecit utrumque.

<sup>13</sup> Noli diligere somnum, ne te egestas opprimat: aperi oculos tuos, et saturare panibus.

<sup>14</sup> Malum est, malum est, dicit omnis emptor; et cum recesserit, tunc gloriabitur.

<sup>15</sup> Est aurum et multitudo gemmarum, et vas pretiosum labia scientiæ.

<sup>16</sup> Tolle vestimentum ejus qui fidejussor extitit alieni, et pro extraneis aufer pignus ab eo.

<sup>17</sup> Suavis est homini panis mendacii, et postea implebitur os ejus calculo.

<sup>18</sup> Cogitationes consiliis roborantur, et gubernaculis tractanda sunt bella.

<sup>19</sup> Ei qui revelat mysteria, et ambulat fraudulenter, et dilatat labia sua, ne commiscearis.

<sup>20</sup> Qui maledicit patri suo et matri, extinguetur lucerna ejus in mediis tenebris,

<sup>21</sup> Hæreditas ad quam festinatur in principio, in novissimo benedictione carebit.

<sup>22</sup> Ne dicas: Reddam malum: exspecta Dominum, et liberabit te.

<sup>23</sup> Abominatio est apud Dominum pondus et pondus; statera dolosa non est bona.

<sup>24</sup> A Domino diriguntur gressus viri: quis autem hominum intelligere potest viam suam?

<sup>25</sup> Ruina est homini devorare sanctos, et post vota retractare.

<sup>26</sup> Dissipat impios rex sapiens, et incurvat super eos fornicem.

<sup>27</sup> Lucerna Domini spiraculum hominis, quæ investigat omnia secreta ventris.

<sup>28</sup> Misericordia et veritas custodiunt regem, et roboratur clementia thronus ejus.

<sup>29</sup> Exsultatio juvenum fortitudo eorum, et dignitas senum canities.

<sup>30</sup> Livor vulneris absterget mala, et plagæ in secretioribus ventris.

## CAPUT XXI

**S**icut divisiones aquarum, ita cor regis in manu Domini: quocumque voluerit, inclinabit illud.

<sup>2</sup> Omnis via viri recta sibi videtur: appendit autem corda Dominus.

<sup>3</sup> Facere misericordiam et iudicium magis placet Domino quam victimæ.

<sup>4</sup> Exaltatio oculorum est dilatatio cordis; lucerna impiorum peccatum.

<sup>5</sup> Cogitationes robusti semper in abundantia; omnis autem piger semper in egestate est.

<sup>6</sup> Qui congregat thesauros lingua men-

<sup>17</sup> The bread of lying is sweet to a man: but afterwards his mouth shall be filled with gravel.

<sup>18</sup> Designs are strengthened by counsels: and wars are to be managed by governments.

<sup>19</sup> Meddle not with him that revealeth secrets, and walketh deceitfully, and openeth wide his lips.

<sup>20</sup> He that curseth his father, and mother, his lamp shall be put out in the midst of darkness.

<sup>21</sup> The inheritance gotten hastily in the beginning, in the end shall be without a blessing.

<sup>22</sup> Say not: I will return evil: wait for the Lord, and he will deliver thee.

<sup>23</sup> Diverse weights are an abomination before the Lord: a deceitful balance is not good.

<sup>24</sup> The steps of man are guided by the Lord: but who is the man that can understand his own way?

<sup>25</sup> It is ruin to a man to devour holy ones, and after vows to retract.

<sup>26</sup> A wise king scattereth the wicked, and bringeth over them the wheel.

<sup>27</sup> The spirit of a man is the lamp of the Lord, which searcheth all the hidden things of the bowels.

<sup>28</sup> Mercy and truth preserve the king, and his throne is strengthened by clemency.

<sup>29</sup> The joy of young men is their strength: and the dignity of old men, their grey hairs.

<sup>30</sup> The blueness of a wound shall wipe away evils: and stripes in the more inward parts of the belly.

## CHAPTER 21

**A**s the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will, he shall turn it.

<sup>2</sup> Every way of a man seemeth right to himself: but the Lord weigheth the hearts.

<sup>3</sup> To do mercy and judgment, pleaseth the Lord more than victims.

<sup>4</sup> Haughtiness of the eyes is the enlarging of the heart: the lamp of the wicked is sin.

<sup>5</sup> The thoughts of the industrious always bring forth abundance: but every sluggard is always in want.

<sup>6</sup> He that gathereth treasures by a ly-

ing tongue, is vain and foolish, and shall stumble upon the snares of death.

<sup>7</sup> The robberies of the wicked shall be their downfall, because they would not do judgment.

<sup>8</sup> The perverse way of a man is strange: but as for him that is pure, his work is right.

<sup>9</sup> It is better to sit in a corner of the housetop, than with a brawling woman, and in a common house.

<sup>10</sup> The soul of the wicked desireth evil, he will not have pity on his neighbor.

<sup>11</sup> When a pestilent man is punished, the little one will be wiser: and if he follow the wise, he will receive knowledge.

<sup>12</sup> The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.

<sup>13</sup> He that stoppeth his ear against the cry of the poor, shall also cry himself, and shall not be heard.

<sup>14</sup> A secret present quencheth anger: and a gift in the bosom, the greatest wrath.

<sup>15</sup> It is joy to the just to do judgment: and dread to them that work iniquity.

<sup>16</sup> A man that shall wander out of the way of doctrine, shall abide in the company of the giants.

<sup>17</sup> He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich.

<sup>18</sup> The wicked is delivered up for the just: and the unjust for the righteous.

<sup>19</sup> It is better to dwell in a wilderness, than with a quarrelsome and passionate woman.

<sup>20</sup> There is a treasure to be desired, and oil in the dwelling of the just: and the foolish man shall spend it.

<sup>21</sup> He that followeth justice and mercy, shall find life, justice, and glory.

<sup>22</sup> The wise man hath scaled the city of the strong, and hath cast down the strength of the confidence thereof.

<sup>23</sup> He that keepeth his mouth and his tongue, keepeth his soul from distress.

<sup>24</sup> The proud and the arrogant is called ignorant, who in anger worketh pride.

<sup>25</sup> Desires kill the slothful: for his hands have refused to work at all.

<sup>26</sup> He longeth and desireth all the day: but he that is just, will give, and will not cease.

<sup>27</sup> The sacrifices of the wicked are

dacii vanus et excors est, et impingetur ad laqueos mortis.

<sup>7</sup> Rapinæ impiorum detrahent eos, quia noluerunt facere iudicium.

<sup>8</sup> Perversa via viri aliena est; qui autem mundus est, rectum opus ejus.

<sup>9</sup> Melius est sedere in angulo domatis, quam cum muliere litigiosa, et in domo communi.

<sup>10</sup> Anima impii desiderat malum: non miserebitur proximo suo.

<sup>11</sup> Mulcato pestilente, sapientior erit parvulus, et si sectetur sapientem, suamet scientiam.

<sup>12</sup> Excogitat justus de domo impii, ut detrahat impios a malo.

<sup>13</sup> Qui obturat aurem suam ad clamorem pauperis, et ipse clamabit, et non exaudietur.

<sup>14</sup> Munus absconditum extinguit iras, et donum in sinu indignationem maxillam.

<sup>15</sup> Gaudium justo est facere iudicium, et pavor operantibus iniquitatem.

<sup>16</sup> Vir qui erraverit a via doctrinæ in cœtu gigantum commorabitur.

<sup>17</sup> Qui diligit epulas in egestate erit; qui amat vinum et pinguia non ditabitur.

<sup>18</sup> Pro justo datur impius, et pro rectis iniquus.

<sup>19</sup> Melius est habitare in terra deserta quam cum muliere rixosa et iracunda.

<sup>20</sup> Thesaurus desiderabilis, et oleum in habitaculo justi: et imprudens homo dissipabit illud.

<sup>21</sup> Qui sequitur justitiam et misericordiam inveniet vitam, justitiam, et gloriam.

<sup>22</sup> Civitatem fortium ascendit sapiens, et destruxit robur fiduciæ ejus.

<sup>23</sup> Qui custodit os suum et linguam suam custodit ab angustiis animam suam.

<sup>24</sup> Superbus et arrogans vocatur indoc-tus, qui in ira operatur superbiam.

<sup>25</sup> Desideria occidunt pigrum: noluerunt enim quidquam manus ejus operari.

<sup>26</sup> Tota die concupiscit et desiderat; qui autem justus est, tribuet, et non cessabit.

<sup>27</sup> Hostiæ impiorum abominabiles,

quia offeruntur ex scelere.

<sup>28</sup> Testis mendax peribit; vir obediens loquetur victoriam.

<sup>29</sup> Vir impius procaciter obfirmat vul-tum suum; qui autem rectus est corrigit viam suam.

<sup>30</sup> Non est sapientia, non est prudentia, non est consilium contra Dominum.

<sup>31</sup> Equus paratur ad diem belli; Dominus autem salutem tribuit.

## CAPUT XXII

**M**elius est nomen bonum quam divitiæ multæ; super argentum et aurum gratia bona.

<sup>2</sup> Dives et pauper obviaverunt sibi: utriusque operator est Dominus.

<sup>3</sup> Callidus vidit malum, et abscondit se; innocens pertransiit, et afflictus est damno.

<sup>4</sup> Finis modestiæ timor Domini, divitiæ, et gloria, et vita.

<sup>5</sup> Arma et gladii in via perversi; custos autem animæ suæ longe recedit ab eis.

<sup>6</sup> Proverbium est: adolescens juxta viam suam; etiam cum senuerit, non recedet ab ea.

<sup>7</sup> Dives pauperibus imperat, et qui accipit mutuum servus est fœnerantis.

<sup>8</sup> Qui seminat iniquitatem metet mala, et virga iræ suæ consummabitur.

<sup>9</sup> Qui pronus est ad misericordiam benedicetur: de panibus enim suis dedit pauperi. Victoriam et honorem acquirit qui dat munera; animam autem aufert accipientium.

<sup>10</sup> Ejice derisorem, et exhibit cum eo jurgium, cessabuntque causæ et contumeliæ.

<sup>11</sup> Qui diligit cordis munditiam, propter gratiam laborum suorum habebit amicam regem.

<sup>12</sup> Oculi Domini custodiunt scientiam, et supplantantur verba iniqui.

<sup>13</sup> Dicit piger: Leo est foris; in medio platearum occidendus sum.

<sup>14</sup> Fovea profunda os alienæ: cui iratus est Dominus, incidet in eam.

<sup>15</sup> Stultitia colligata est in corde pueri,

abominable, because they are offered of wickedness.

<sup>28</sup> A lying witness shall perish: an obedient man shall speak of victory.

<sup>29</sup> The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way.

<sup>30</sup> There is no wisdom, there is no prudence, there is no counsel against the Lord.

<sup>31</sup> The horse is prepared for the day of battle: but the Lord giveth safety.

## CHAPTER 22

**A** good name is better than great riches: and good favor is above silver and gold.

<sup>2</sup> The rich and poor have met one another: the Lord is the maker of them both.

<sup>3</sup> The prudent man saw the evil, and hid himself: the simple passed on, and suffered loss.

<sup>4</sup> The fruit of humility is the fear of the Lord, riches and glory and life.

<sup>5</sup> Arms and swords are in the way of the perverse: but he that keepeth his own soul, departeth far from them.

<sup>6</sup> It is a proverb: A young man according to his way, even when he is old, he will not depart from it.

<sup>7</sup> The rich ruleth over the poor: and the borrower is servant to him that lendeth.

<sup>8</sup> He that soweth iniquity, shall reap evils, and with the rod of his anger he shall be consumed.

<sup>9</sup> He that is inclined to mercy, shall be blessed: for of his bread he hath given to the poor. He that maketh presents, shall purchase victory and honor: but he carrieth away the souls of the receivers.

<sup>10</sup> Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease.

<sup>11</sup> He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend.

<sup>12</sup> The eyes of the Lord preserve knowledge: and the words of the unjust are overthrown.

<sup>13</sup> The slothful man saith: There is a lion without, I shall be slain in the midst of the streets.

<sup>14</sup> The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it.

<sup>15</sup> Folly is bound up in the heart of a

child, and the rod of correction shall drive it away.

<sup>16</sup> He that oppresseth the poor, to increase his own riches, shall himself give to one that is richer, and shall be in need.

<sup>17</sup> Incline thy ear, and hear the words of the wise: and apply thy heart to my doctrine:

<sup>18</sup> Which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips:

<sup>19</sup> That thy trust may be in the Lord, wherefore I have also shown it to thee this day.

<sup>20</sup> Behold I have described it to thee three manner of ways, in thoughts and knowledge:

<sup>21</sup> That I might show thee the certainty, and the words of truth, to answer out of these to them that sent thee.

<sup>22</sup> Do no violence to the poor, because he is poor: and do not oppress the needy in the gate:

<sup>23</sup> Because the Lord will judge his cause: and will afflict them that have afflicted his soul.

<sup>24</sup> Be not a friend to an angry man, and do not walk with a furious man:

<sup>25</sup> Lest perhaps thou learn his ways, and take scandal to thy soul.

<sup>26</sup> Be not with them that fasten down their hands, and that offer themselves sureties for debts:

<sup>27</sup> For if thou have not wherewith to restore, what cause is there that he should take the covering from thy bed?

<sup>28</sup> Pass not beyond the ancient bounds which thy fathers have set.

<sup>29</sup> Hast thou seen a man swift in his work? He shall stand before kings, and shall not be before those that are obscure.

## CHAPTER 23

**W**hen thou shalt sit to eat with a prince, consider diligently what is set before thy face:

<sup>2</sup> And put a knife to thy throat, if it be so that thou have thy soul in thy own power.

<sup>3</sup> Be not desirous of his meats, in which is the bread of deceit.

<sup>4</sup> Labor not to be rich: but set bounds to thy prudence.

<sup>5</sup> Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an

et virga disciplinæ fugabit eam.

<sup>16</sup> Qui calumniatur pauperem ut auget divitias suas, dabit ipse ditiori, et egebit.

<sup>17</sup> Inclina aurem tuam, et audi verba sapientium: appone autem cor ad doctrinam meam,

<sup>18</sup> quæ pulchra erit tibi cum servaveris eam in ventre tuo, et redundabit in labiis tuis:

<sup>19</sup> ut sit in Domino fiducia tua, unde et ostendi eam tibi hodie.

<sup>20</sup> Ecce descripsi eam tibi tripliciter, in cogitationibus et scientia:

<sup>21</sup> ut ostenderem tibi firmitatem et eloquia veritatis, respondere ex his illis qui miserunt te.

<sup>22</sup> Non facias violentiam pauperi quia pauper est, neque conteras egenum in porta:

<sup>23</sup> quia judicabit Dominus causam ejus, et configet eos qui confixerunt animam ejus.

<sup>24</sup> Noli esse amicus homini iracundo, neque ambules cum viro furioso:

<sup>25</sup> ne forte discas semitas ejus, et sumas scandalum animæ tuæ.

<sup>26</sup> Noli esse cum his qui defigunt manus suas, et qui vades se offerunt pro debitis:

<sup>27</sup> si enim non habes unde restituas, quid causæ est ut tollat operimentum de cubili tuo?

<sup>28</sup> Ne transgrediaris terminos antiquos, quos posuerunt patres tui.

<sup>29</sup> Vidisti virum velocem in opere suo? Coram regibus stabit, nec erit ante ignobiles.

## CAPUT XXIII

**Q**uando sederis ut comedas cum principe, diligenter attende quæ apposita sunt ante faciem tuam.

<sup>2</sup> Et statue cultrum in gutture tuo: si tamen habes in potestate animam tuam.

<sup>3</sup> Ne desideres de cibis ejus, in quo est panis mendacii.

<sup>4</sup> Noli laborare ut diteris, sed prudentiæ tuæ pone modum.

<sup>5</sup> Ne erigas oculos tuos ad opes quas non potes habere, quia facient sibi penas quasi aquilæ, et volabunt in cælum.



<sup>6</sup> Ne comedas cum homine invido, et ne desideres cibos ejus:

<sup>7</sup> quoniam in similitudinem arioli et conectoris, æstimat quod ignorat. Comede et bibe, dicet tibi; et mens ejus non est tecum.

<sup>8</sup> Cibos quos comederas evomes, et perdes pulchros sermones tuos.

<sup>9</sup> In auribus insipientium ne loquaris, qui despicient doctrinam eloquii tui.

<sup>10</sup> Ne attingas parvulorum terminos, et agrum pupillorum ne introëas:

<sup>11</sup> propinquus enim illorum fortis est, et ipse judicabit contra te causam illorum.

<sup>12</sup> Ingrediatur ad doctrinam cor tuum, et aures tuæ ad verba scientiæ.

<sup>13</sup> Noli subtrahere a puero disciplinam: si enim percusseris eum virga, non morietur.

<sup>14</sup> Tu virga percuties eum, et animam ejus de inferno liberabis.

<sup>15</sup> Fili mi, si sapiens fuerit animus tuus, gaudebit tecum cor meum:

<sup>16</sup> et exsultabunt renes mei, cum locuta fuerint rectum labia tua.

<sup>17</sup> Non æmuletur cor tuum peccatores, sed in timore Domini esto tota die:

<sup>18</sup> quia habebis spem in novissimo, et præstolatio tua non auferetur.

<sup>19</sup> Audi, fili mi, et esto sapiens, et dirige in via animum tuum.

<sup>20</sup> Noli esse in conviviis potatorum, nec in comessionibus eorum qui carnes ad vescendum conferunt:

<sup>21</sup> quia vacantes potibus et dantes symbola consumentur, et vestietur pannis dormitatio.

<sup>22</sup> Audi patrem tuum, qui genuit te, et ne contemnas cum senuerit mater tua.

<sup>23</sup> Veritatem eme, et noli vendere sapientiam, et doctrinam, et intelligentiam.

<sup>24</sup> Exsultat gaudio pater justi; qui sapientem genuit, lætabitur in eo.

<sup>25</sup> Gaudeat pater tuus et mater tua, et exsulet quæ genuit te.

<sup>26</sup> Præbe, fili mi, cor tuum mihi, et oculi tui vias meas custodiant.

eagle, and shall fly towards heaven.

<sup>6</sup> Eat not with an envious man, and desire not his meats:

<sup>7</sup> Because, like a soothsayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee: and his mind is not with thee.

<sup>8</sup> The meats which thou hadst eaten, thou shalt vomit up: and shalt loose thy beautiful words.

<sup>9</sup> Speak not in the ears of fools: because they will despise the instruction of thy speech.

<sup>10</sup> Touch not the bounds of little ones: and enter not into the field of the fatherless:

<sup>11</sup> For their near kinsman is strong: and he will judge their cause against thee.

<sup>12</sup> Let thy heart apply itself to instruction: and thy ears to words of knowledge.

<sup>13</sup> Withhold not correction from a child: for if thou strike him with the rod, he shall not die.

<sup>14</sup> Thou shalt beat him with the rod, and deliver his soul from hell.

<sup>15</sup> My son, if thy mind be wise, my heart shall rejoice with thee:

<sup>16</sup> And my reins shall rejoice, when thy lips shall speak what is right.

<sup>17</sup> Let not thy heart envy sinners: but be thou in the fear of the Lord all the day long:

<sup>18</sup> Because thou shalt have hope in the latter end, and thy expectation shall not be taken away.

<sup>19</sup> Hear thou, my son, and be wise: and guide thy mind in the way.

<sup>20</sup> Be not in the feasts of great drinkers, nor in their revelings, who contribute flesh to eat:

<sup>21</sup> Because they that give themselves to drinking, and that club together, shall be consumed: and drowsiness shall be clothed with rags.

<sup>22</sup> Harken to thy father, that begot thee: and despise not thy mother when she is old.

<sup>23</sup> Buy truth, and do not sell wisdom, and instruction, and understanding.

<sup>24</sup> The father of the just rejoiceth greatly: he that hath begotten a wise son, shall have joy in him.

<sup>25</sup> Let thy father and thy mother be joyful, and let her rejoice that bore thee.

<sup>26</sup> My son, give me thy heart: and let thy eyes keep my ways.

<sup>27</sup> For a harlot is a deep ditch: and a strange woman is a narrow pit.

<sup>28</sup> She lieth in wait in the way as a robber, and him whom she shall see unwary, she will kill.

<sup>29</sup> Who hath woe? Whose father hath woe? Who hath contentions? Who falls into pits? Who hath wounds without cause? Who hath redness of eyes?

<sup>30</sup> Surely they that pass their time in wine, and study to drink of their cups.

<sup>31</sup> Look not upon the wine when it is yellow, when the color thereof shineth in the glass: it goeth in pleasantly,

<sup>32</sup> But in the end, it will bite like a snake, and will spread abroad poison like a basilisk.

<sup>33</sup> Thy eyes shall behold strange women, and thy heart shall utter perverse things.

<sup>34</sup> And thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep when the stern is lost.

<sup>35</sup> And thou shalt say: They have beaten me, but I was not sensible of pain: they drew me, and I felt not: when shall I awake and find wine again?

#### CHAPTER 24

**S**eek not to be like evil men, neither desire to be with them:

<sup>2</sup> Because their mind studieth robberies, and their lips speak deceits.

<sup>3</sup> By wisdom the house shall be built, and by prudence it shall be strengthened.

<sup>4</sup> By instruction the storerooms shall be filled with all precious and most beautiful wealth.

<sup>5</sup> A wise man is strong: and a knowing man, stout and valiant.

<sup>6</sup> Because war is managed by due ordering: and there shall be safety where there are many counsels.

<sup>7</sup> Wisdom is too high for a fool; in the gate he shall not open his mouth.

<sup>8</sup> He that deviseth to do evils, shall be called a fool.

<sup>9</sup> The thought of a fool is sin: and the detractor is the abomination of men.

<sup>10</sup> If thou lose hope, being weary in the day of distress, thy strength shall be diminished.

<sup>11</sup> Deliver them that are led to death: and those that are drawn to death, forbear not to deliver.

<sup>27</sup> *Fovea enim profunda est meretrix, et puteus angustus aliena.*

<sup>28</sup> *Insidiatur in via quasi latro, et quos incautos viderit, interficiet.*

<sup>29</sup> *Cui vae? Cujus patri vae? Cui rixae? Cui foveae? Cui sine causa vulnera? Cui suffusio oculorum?*

<sup>30</sup> *Nonne his qui commorantur in vino, et student calicibus epotandis?*

<sup>31</sup> *Ne intuearis vinum quando flavescit, cum splenduerit in vitro color ejus: ingreditur blande,*

<sup>32</sup> *sed in novissimo mordebit ut coluber, et sicut regulus venena diffundet.*

<sup>33</sup> *Oculi tui videbunt extraneas, et cor tuum loquetur perversa.*

<sup>34</sup> *Et eris sicut dormiens in medio mari, et quasi sopitus gubernator, amisso clavo.*

<sup>35</sup> *Et dices: Verberaverunt me, sed non dolui; traxerunt me, et ego non sensi. Quando evigilabo, et rursus vina reperiam?*

#### CAPUT XXIV

**N**e æmuleris viros malos, nec desideres esse cum eis:

<sup>2</sup> quia rapinas meditatur mens eorum, et fraudes labia eorum loquuntur.

<sup>3</sup> Sapientia ædificabitur domus, et prudentia roborabitur.

<sup>4</sup> In doctrina replebuntur cellaria, universa substantia pretiosa et pulcherrima.

<sup>5</sup> Vir sapiens fortis est, et vir doctus robustus et validus:

<sup>6</sup> quia cum dispositione initur bellum, et erit salus ubi multa consilia sunt.

<sup>7</sup> Excelsa stulto sapientia; in porta non aperiet os suum.

<sup>8</sup> Si cogitat mala facere stultus vocabitur:

<sup>9</sup> cogitatio stulti peccatum est, et abominatio hominum detractor.

<sup>10</sup> Si desperaveris lassus in die angustiae, imminuetur fortitudo tua.

<sup>11</sup> Erue eos qui ducuntur ad mortem, et qui trahuntur ad interitum, liberare ne cesses.

<sup>12</sup> Si dixeris: Vires non suppetunt; qui inspector est cordis ipse intelligit: et servatorem animæ tuæ nihil fallit, reddetque homini juxta opera sua.

<sup>13</sup> Comede, fili mi, mel, quia bonum est, et favum dulcissimum gutturi tuo.

<sup>14</sup> Sic et doctrina sapientiæ animæ tuæ: quam cum inveneris, habebis in novissimis spem, et spes tua non peribit.

<sup>15</sup> Ne insidieris, et quæras impietatem in domo justī, neque vastes requiem ejus.

<sup>16</sup> Septies enim cadet justus, et resurget: impij autem corrudent in malum.

<sup>17</sup> Cum ceciderit inimicus tuus ne gaudeas, et in ruina ejus ne exsultet cor tuum:

<sup>18</sup> ne forte videat Dominus, et displiceat ei, et auferat ab eo iram suam.

<sup>19</sup> Ne contendas cum pessimis, nec æmuleris impios:

<sup>20</sup> quoniam non habent futurorum spem mali, et lucerna impiorum extinguetur.

<sup>21</sup> Time Dominum, fili mi, et regem, et cum detractoribus non commiscearis:

<sup>22</sup> quoniam repente consurget perditio eorum, et ruinam utriusque quis novit?

<sup>23</sup> Hæc quoque sapientibus: Cognoscere personam in judicio non est bonum.

<sup>24</sup> Qui dicunt impio: Justus es: maledicent eis populi, et detestabuntur eos tribus.

<sup>25</sup> Qui arguunt eum laudabuntur, et super ipsos veniet benedictio.

<sup>26</sup> Labia deosculabitur qui recta verba respondet.

<sup>27</sup> Præpara foris opus tuum, et diligenter exerce agrum tuum, ut postea ædifices domum tuam.

<sup>28</sup> Ne sis testis frustra contra proximum tuum, nec lactes quemquam labijs tuis.

<sup>29</sup> Ne dicas: Quomodo fecit mihi, sic faciam ei; reddam unicuique secundum opus suum.

<sup>30</sup> Per agrum hominis pigri transivi, et per vineam viri stulti:

<sup>12</sup> If thou say: I have not strength enough: he that seeth into the heart, he understandeth, and nothing deceiveth the keeper of thy soul, and he shall render to a man according to his works.

<sup>13</sup> Eat honey, my son, because it is good, and the honeycomb most sweet to thy throat.

<sup>14</sup> So also is the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish.

<sup>15</sup> Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest.

<sup>16</sup> For a just man shall fall seven times, and shall rise again: but the wicked shall fall down into evil.

<sup>17</sup> When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice:

<sup>18</sup> Lest the Lord see, and it displease him, and he turn away his wrath from him.

<sup>19</sup> Contend not with the wicked, nor seek to be like the ungodly.

<sup>20</sup> For evil men have no hope of things to come, and the lamp of the wicked shall be put out.

<sup>21</sup> My son, fear the Lord, and the king: and have nothing to do with detractors.

<sup>22</sup> For their destruction shall rise suddenly: and who knoweth the ruin of both?

<sup>23</sup> These things also to the wise: It is not good to have respect to persons in judgment.

<sup>24</sup> They that say to the wicked man: Thou art just: shall be cursed by the people, and the tribes shall abhor them.

<sup>25</sup> They that rebuke him shall be praised: and a blessing shall come upon them.

<sup>26</sup> He shall kiss the lips, who answereth right words.

<sup>27</sup> Prepare thy work without, and diligently till thy ground: that afterward thou mayst build thy house.

<sup>28</sup> Be not witness without cause against thy neighbor: and deceive not any man with thy lips.

<sup>29</sup> Say not: I will do to him as he hath done to me: I will render to everyone according to his work.

<sup>30</sup> I passed by the field of the slothful man, and by the vineyard of the foolish man:

<sup>31</sup> And behold it was all filled with nettles, and thorns had covered the face thereof, and the stone wall was broken down.

<sup>32</sup> Which when I had seen, I laid it up in my heart, and by the example I received instruction.

<sup>33</sup> Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest:

<sup>34</sup> And poverty shall come to thee as a runner, and beggary as an armed man.

## CHAPTER 25

**T**hese are also parables of Solomon, which the men of Ezechias, king of Juda, copied out

<sup>2</sup> It is the glory of God to conceal the word, and the glory of kings to search out the speech.

<sup>3</sup> The heaven above and the earth beneath, and the heart of kings is unsearchable.

<sup>4</sup> Take away the rust from silver, and there shall come forth a most pure vessel:

<sup>5</sup> Take away wickedness from the face of the king, and his throne shall be established with justice.

<sup>6</sup> Appear not glorious before the king, and stand not in the place of great men.

<sup>7</sup> For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince.

<sup>8</sup> The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayst not be able to make amends, when thou hast dishonored thy friend.

<sup>9</sup> Treat thy cause with thy friend, and discover not the secret to a stranger:

<sup>10</sup> Lest he insult over thee, when he hath heard it, and cease not to upbraid thee. Grace and friendship deliver a man: keep these for thyself, lest thou fall under reproach.

<sup>11</sup> To speak a word in due time, is like apples of gold on beds of silver.

<sup>12</sup> As an earring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear.

<sup>13</sup> As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, for he refresheth his soul.

<sup>14</sup> As clouds, and wind, when no rain followeth, so is the man that boasteth,

<sup>31</sup> et ecce totum repleverant urticae, et operuerant superficiem ejus spinæ, et maceria lapidum destructa erat.

<sup>32</sup> Quod cum vidissem, posui in corde meo, et exemplo didici disciplinam.

<sup>33</sup> Parum, inquam, dormies, modicum dormitabis; paucillum manus conseres ut quiescas:

<sup>34</sup> et veniet tibi quasi cursor egestas, et mendicitas quasi vir armatus.

## CAPUT XXV

**H**æ quoque parabolæ Salomonis, quas transtulerunt viri Ezechiae, regis Juda.

<sup>2</sup> Gloria Dei est celare verbum, et gloria regum investigare sermonem.

<sup>3</sup> Cælum sursum, et terra deorsum, et cor regum inscrutabile.

<sup>4</sup> Aufer rubiginem de argento, et egredietur vas purissimum.

<sup>5</sup> Aufer impietatem de vultu regis, et firmabitur justitia thronus ejus.

<sup>6</sup> Ne gloriosus appareas coram rege, et in loco magnorum ne steteris.

<sup>7</sup> Melius est enim ut dicatur tibi: Ascende huc, quam ut humilieris coram principe.

<sup>8</sup> Quæ viderunt oculi tui ne proferas in jurgio cito, ne postea emendare non possis, cum dehonesteris amicum tuum.

<sup>9</sup> Causam tuam tracta cum amico tuo, et secretum extraneo ne reveles:

<sup>10</sup> Ne forte insultet tibi cum audierit, et exprobrare non cesset. Gratia et amicitia liberant: quas tibi conserva, ne exprobrabilis fias.

<sup>11</sup> Mala aurea in lectis argenteis, qui loquitur verbum in tempore suo.

<sup>12</sup> Inauris aurea, et margaritum fulgens, qui arguit sapientem et aurem obedientem.

<sup>13</sup> Sicut frigus nivis in die messis, ita legatus fidelis ei qui misit eum: animam ipsius requiescere facit.

<sup>14</sup> Nubes, et ventus, et pluviae non sequentes, vir gloriosus et promissa

non complens.

<sup>15</sup> Patientia lenietur princeps, et lingua mollis confringet duritiam.

<sup>16</sup> Mel invenisti: comede quod sufficit tibi, ne forte satiatus evomas illud.

<sup>17</sup> Subtrahe pedem tuum de domo proximi tui, nequando satiatus oderit te.

<sup>18</sup> Jaculum, et gladius, et sagitta acuta, homo qui loquitur contra proximum suum falsum testimonium.

<sup>19</sup> Dens putridus, et pes lassus, qui sperat super infideli in die angustiae,

<sup>20</sup> et amittit pallium in die frigoris. Acetum in nitro, qui cantat carmina cordi pessimo. Sicut tinea vestimento, et vermis ligno, ita tristitia viri nocet cordi.

<sup>21</sup> Si esurierit inimicus tuus, ciba illum; si sitierit, da ei aquam bibere:

<sup>22</sup> prunas enim congregabis super caput ejus, et Dominus reddet tibi.

<sup>23</sup> Ventus aquilo dissipat pluvias, et facies tristicis linguam detrahentem.

<sup>24</sup> Melius est sedere in angulo domatis, quam cum muliere litigiosa et in domo communi.

<sup>25</sup> Aqua frigida animae sitiendi, et nuntius bonus de terra longinqua.

<sup>26</sup> Fons turbatus pede et vena corrupta, justus cadens coram impio.

<sup>27</sup> Sicut qui mel multum comedit non est ei bonum, sic qui scrutator est majestatis opprimetur a gloria.

<sup>28</sup> Sicut urbs patens et absque murorum ambitu, ita vir qui non potest in loquendo cohibere spiritum suum.

CAPUT XXVI

**Q**uomodo nix in aestate, et pluviae in messe, sic indecens est stulto gloria.  
<sup>2</sup> Sicut avis ad alia transvolans, et passer quolibet vadens, sic maledictum frustra prolatum in quempiam superveniet.

<sup>3</sup> Flagellum equo, et camus asino, et virga in dorso imprudentium.

<sup>4</sup> Ne respondeas stulto juxta stultitiam suam, ne efficiaris ei similis.

<sup>5</sup> Responde stulto juxta stultitiam

and doth not fulfill his promises.

<sup>15</sup> By patience a prince shall be appeased, and a soft tongue shall break hardness.

<sup>16</sup> Thou hast found honey, eat what is sufficient for thee, lest being glutted therewith thou vomit it up.

<sup>17</sup> Withdraw thy foot from the house of thy neighbor, lest having his fill he hate thee.

<sup>18</sup> A man that beareth false witness against his neighbor, is like a dart and a sword and a sharp arrow.

<sup>19</sup> To trust in an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot,

<sup>20</sup> And one that looseth his garment in cold weather. As vinegar upon niter, so is he that singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart.

<sup>21</sup> If thy enemy be hungry, give him to eat: if he thirst, give him water to drink:

<sup>22</sup> For thou shalt heap hot coals upon his head, and the Lord will reward thee.

<sup>23</sup> The north wind driveth away rain, as doth a sad countenance a backbiting tongue.

<sup>24</sup> It is better to sit in a corner of the housetop: than with a brawling woman, and in a common house.

<sup>25</sup> As cold water to a thirsty soul, so are good tidings from a far country.

<sup>26</sup> A just man falling down before the wicked, is as a fountain troubled with the foot and a corrupted spring.

<sup>27</sup> As it is not good for a man to eat much honey, so he that is a searcher of majesty shall be overwhelmed by glory.

<sup>28</sup> As a city that lieth open and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.

CHAPTER 26

**A**s snow in summer, and rain in harvest, so glory is not seemly for a fool.  
<sup>2</sup> As a bird flying to other places, and a sparrow going here or there: so a curse uttered without cause shall come upon a man.

<sup>3</sup> A whip for a horse, and a snaffle for an ass, and a rod for the back of fools.

<sup>4</sup> Answer not a fool according to his folly, lest thou be made like him.

<sup>5</sup> Answer a fool according to his folly,

lest he imagine himself to be wise.

<sup>6</sup> He that sendeth words by a foolish messenger, is lame of feet and drinketh iniquity.

<sup>7</sup> As a lame man hath fair legs in vain: so a parable is unseemly in the mouth of fools.

<sup>8</sup> As he that casteth a stone into the heap of Mercury: so is he that giveth honor to a fool.

<sup>9</sup> As if a thorn should grow in the hand of a drunkard: so is a parable in the mouth of fools.

<sup>10</sup> Judgment determineth causes: and he that putteth a fool to silence, appeaseth anger.

<sup>11</sup> As a dog that returneth to his vomit, so is the fool that repeateth his folly.

<sup>12</sup> Hast thou seen a man wise in his own conceit? There shall be more hope of a fool than of him.

<sup>13</sup> The slothful man saith: There is a lion in the way, and a lioness in the roads.

<sup>14</sup> As the door turneth upon its hinges, so doth the slothful upon his bed.

<sup>15</sup> The slothful hideth his hand under his armpit, and it grieveth him to turn it to his mouth.

<sup>16</sup> The sluggard is wiser in his own conceit, than seven men that speak sentences.

<sup>17</sup> As he that taketh a dog by the ears, so is he that passeth by in anger, and meddleth with another man's quarrel.

<sup>18</sup> As he is guilty that shooteth arrows, and lances unto death.

<sup>19</sup> So is the man that hurteth his friend deceitfully: and when he is taken, saith: I did it in jest.

<sup>20</sup> When the wood faileth, the fire shall go out: and when the talebearer is taken away, contentions shall cease.

<sup>21</sup> As coals are to burning coals, and wood to fire, so an angry man stirreth up strife.

<sup>22</sup> The words of a talebearer are as it were simple, but they reach to the innermost parts of the belly.

<sup>23</sup> Swelling lips joined with a corrupt heart, are like an earthen vessel adorned with silver dross.

<sup>24</sup> An enemy is known by his lips, when in his heart he entertaineth deceit.

<sup>25</sup> When he shall speak low, trust him not: because there are seven mischiefs in his heart.

suam, ne sibi sapiens esse videatur.

<sup>6</sup> Claudus pedibus, et iniquitatem bibens, qui mittit verba per nuntium stultum.

<sup>7</sup> Quomodo pulchras frustra habet claudus tibias, sic indecens est in ore stultorum parabola.

<sup>8</sup> Sicut qui mittit lapidem in acervum Mercurii, ita qui tribuit insipienti honorem.

<sup>9</sup> Quomodo si spina nascatur in manu temulenti, sic parabola in ore stultorum.

<sup>10</sup> Judicium determinat causas, et qui imponit stulto silentium iras mitigat.

<sup>11</sup> Sicut canis qui revertitur ad vomitum suum, sic imprudens qui iterat stultitiam suam.

<sup>12</sup> Vidisti hominem sapientem sibi videri? Magis illo spem habebit insipiens.

<sup>13</sup> Dicit piger: Leo est in via, et læna in itineribus.

<sup>14</sup> Sicut ostium vertitur in cardine suo, ita piger in lectulo suo.

<sup>15</sup> Abscondit piger manum sub ascella sua, et laborat si ad os suum eam converterit.

<sup>16</sup> Sapientior sibi piger videtur septem viris loquentibus sententias.

<sup>17</sup> Sicut qui apprehendit auribus canem, sic qui transit impatiens et commiscetur rixæ alterius.

<sup>18</sup> Sicut noxius est qui mittit sagittas et lanceas in mortem,

<sup>19</sup> ita vir fraudulenter nocet amico suo, et cum fuerit deprehensus dicit: Ludens feci.

<sup>20</sup> Cum defecerint ligna extinguetur ignis, et susurrone subtracto, jurgia conquiescent.

<sup>21</sup> Sicut carbones ad prunas, et ligna ad ignem, sic homo iracundus suscitatur rixas.

<sup>22</sup> Verba susurronis quasi simplicia, et ipsa perveniunt ad intima ventris.

<sup>23</sup> Quomodo si argento sordido ornare velis vas fictile, sic labia tumentia cum pessimo corde sociata.

<sup>24</sup> Labiis suis intelligitur inimicus, cum in corde tractaverit dolos.

<sup>25</sup> Quando submisserit vocem suam, ne credideris ei, quoniam septem nequitiae sunt in corde illius.

<sup>26</sup> Qui operit odium fraudulenter, revelabitur malitia ejus in consilio.

<sup>27</sup> Qui fodit foveam incidet in eam, et qui volvit lapidem revertetur ad eum.

<sup>28</sup> Lingua fallax non amat veritatem, et os lubricum operatur ruinas.

## CAPUT XXVII

**N**e glories in crastinum, ignorans quid superventura pariat dies.

<sup>2</sup> Laudet te alienus, et non os tuum; extraneus, et non labia tua.

<sup>3</sup> Grave est saxum, et onerosa arena, sed ira stulti utroque gravior.

<sup>4</sup> Ira non habet misericordiam nec erumpens furor, et impetum concitati ferre quis poterit?

<sup>5</sup> Melior est manifesta correptio quam amor absconditus.

<sup>6</sup> Meliora sunt vulnera diligentis quam fraudulenta oscula odientis.

<sup>7</sup> Anima saturata calcabit favum, et anima esuriens etiam amarum pro dulci sumet.

<sup>8</sup> Sicut avis transmigrans de nido suo, sic vir qui derelinquit locum suum.

<sup>9</sup> Unguento et variis odoribus delectatur cor, et bonis amici consiliis anima dulcoratur.

<sup>10</sup> Amicum tuum et amicum patris tui ne dimiseris, et domum fratris tui ne ingrediaris in die afflictionis tuæ. Melior est vicinus juxta quam frater procul.

<sup>11</sup> Stude sapientiæ, fili mi, et lætifica cor meum, ut possis exprobranti respondere sermonem.

<sup>12</sup> Astutus videns malum, absconditus est: parvuli transeuntes sustinuerunt dispendia.

<sup>13</sup> Tolle vestimentum ejus qui sponondit pro extraneo, et pro alienis aufer ei pignus.

<sup>14</sup> Qui benedicit proximo suo voce grandi, de nocte consurgens maledicenti similis erit.

<sup>15</sup> Tecta perstillantia in die frigoris et litigiosa mulier comparantur.

<sup>16</sup> Qui retinet eam quasi qui ventum teneat, et oleum dexteræ suæ vocabit.

<sup>26</sup> He that covereth hatred deceitfully, his malice shall be laid open in the public assembly.

<sup>27</sup> He that diggeth a pit, shall fall into it: and he that rolleth a stone, it shall return to him.

<sup>28</sup> A deceitful tongue loveth not truth: and a slippery mouth worketh ruin.

## CHAPTER 27

**B**oast not for tomorrow, for thou knowest not what the day to come may bring forth.

<sup>2</sup> Let another praise thee, and not thy own mouth: a stranger, and not thy own lips.

<sup>3</sup> A stone is heavy, and sand weighty: but the anger of a fool is heavier than them both.

<sup>4</sup> Anger hath no mercy: nor fury, when it breaketh forth: and who can bear the violence of one provoked?

<sup>5</sup> Open rebuke is better than hidden love.

<sup>6</sup> Better are the wounds of a friend, than the deceitful kisses of an enemy.

<sup>7</sup> A soul that is full shall tread upon the honeycomb: and a soul that is hungry shall take even bitter for sweet.

<sup>8</sup> As a bird that wandereth from her nest, so is a man that leaveth his place.

<sup>9</sup> Ointment and perfumes rejoice the heart: and the good counsels of a friend are sweet to the soul.

<sup>10</sup> Thy own friend, and thy father's friend, forsake not: and go not into thy brother's house in the day of thy affliction. Better is a neighbor that is near than a brother afar off.

<sup>11</sup> Study wisdom, my son, and make my heart joyful, that thou mayst give an answer to him that reproacheth.

<sup>12</sup> The prudent man seeing evil hideth himself: little ones passing on have suffered losses.

<sup>13</sup> Take away his garment that hath been surety for a stranger: and take from him a pledge for strangers.

<sup>14</sup> He that blesseth his neighbor with a loud voice, rising in the night, shall be like to him that curseth.

<sup>15</sup> Roofs dropping through in a cold day, and a contentious woman are alike.

<sup>16</sup> He that retaineth her, is as he that would hold the wind, and shall call the oil of his right hand.

<sup>17</sup> Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

<sup>18</sup> He that keepeth the fig tree, shall eat the fruit thereof: and he that is the keeper of his master, shall be glorified.

<sup>19</sup> As the faces of them that look therein, shine in the water, so the hearts of men are laid open to the wise.

<sup>20</sup> Hell and destruction are never filled: so the eyes of men are never satisfied.

<sup>21</sup> As silver is tried in the fining-pot, and gold in the furnace: so a man is tried by the mouth of him that praiseth. The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge.

<sup>22</sup> Though thou shouldst bray a fool in the mortar, as when a pestle striketh upon sodden barley, his folly would not be taken from him.

<sup>23</sup> Be diligent to know the countenance of thy cattle, and consider thy own flocks:

<sup>24</sup> For thou shalt not always have power: but a crown shall be given to generation and generation.

<sup>25</sup> The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.

<sup>26</sup> Lambs are for thy clothing: and kids for the price of the field.

<sup>27</sup> Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.

## CHAPTER 28

**T**he wicked man fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread.

<sup>2</sup> For the sins of the land many are the princes thereof: and for the wisdom of a man, and the knowledge of those things that are said, the life of the prince shall be prolonged.

<sup>3</sup> A poor man that oppresseth the poor, is like a violent shower, which bringeth a famine.

<sup>4</sup> They that forsake the law, praise the wicked man: they that keep it, are incensed against him.

<sup>5</sup> Evil men think not on judgment: but they that seek after the Lord, take notice of all things.

<sup>6</sup> Better is the poor man walking in

<sup>17</sup> Ferrum ferro exacuitur, et homo exacuit faciem amici sui.

<sup>18</sup> Qui servat ficum comedet fructus ejus, et qui custos est domini sui gloriificabitur.

<sup>19</sup> Quomodo in aquis resplendent vultus prospicientium, sic corda hominum manifesta sunt prudentibus.

<sup>20</sup> Infernus et perditio numquam implentur: similiter et oculi hominum insatiabiles.

<sup>21</sup> Quomodo probatur in conflatorio argentum et in fornace aurum, sic probatur homo ore laudantis. Cor iniqui inquirat mala, cor autem rectum inquirat scientiam.

<sup>22</sup> Si contuderis stultum in pila quasi ptisanas feriente desuper pilo, non auferetur ab eo stultitia ejus.

<sup>23</sup> Diligenter agnosce vultum pecoris tui, tuosque greges considera:

<sup>24</sup> non enim habebis jugiter potestatem, sed corona tribuetur in generationem et generationem.

<sup>25</sup> Aperta sunt prata, et apparuerunt herbæ virentes, et collecta sunt fœna de montibus.

<sup>26</sup> Agni ad vestimentum tuum, et hædi ad agri pretium.

<sup>27</sup> Sufficiat tibi lac caprarum in cibos tuos, et in necessaria domus tuæ, et ad victum ancillis tuis.

## CAPUT XXVIII

**F**ugit impius nemine persequente; justus autem, quasi leo confidens, absque terrore erit.

<sup>2</sup> Propter peccata terræ multi principes ejus; et propter hominis sapientiam, et horum scientiam quæ dicuntur, vita ducis longior erit.

<sup>3</sup> Vir pauper calumnians pauperes similis est imbri vehementi in quo paratur fames.

<sup>4</sup> Qui derelinquunt legem laudant impium; qui custodiunt, succenduntur contra eum.

<sup>5</sup> Viri mali non cogitant judicium; qui autem inquirunt Dominum animadvertunt omnia.

<sup>6</sup> Melior est pauper ambulans in sim-



plicitate sua quam dives in pravis itineribus.

7 Qui custodit legem filius sapiens est; qui autem comessatores pascit confundit patrem suum.

8 Qui coacervat divitias usuris et fœnore, liberali in pauperes congregat eas.

9 Qui declinat aures suas ne audiat legem, oratio ejus erit execrabilis.

10 Qui decipit justos in via mala, in itineritu suo corruet, et simplices possidebunt bona ejus.

11 Sapiens sibi videtur vir dives; pauper autem prudens scrutabitur eum.

12 In exsultatione justorum multa gloria est; regnantibus impiis, ruinæ hominum.

13 Qui abscondit scelera sua non dirigitur; qui autem confessus fuerit et reliquerit ea, misericordiam consequetur.

14 Beatus homo qui semper est pavidus; qui vero mentis est duræ corruet in malum.

15 Leo rugiens et ursus esuriens, princeps impius super populum pauperem.

16 Dux indigens prudentia multos opprimet per calumniam; qui autem odit avaritiam, longi fient dies ejus.

17 Hominem qui calumniatur animæ sanguinem, si usque ad lacum fugerit, nemo sustinet.

18 Qui ambulat simpliciter salvus erit; qui perversis graditur viis concidet semel.

19 Qui operatur terram suam satiabitur panibus; qui autem sectatur otium replebitur egestate.

20 Vir fidelis multum laudabitur; qui autem festinat ditari non erit innocens.

21 Qui cognoscit in judicio faciem non bene facit; iste et pro buccella panis deserit veritatem.

22 Vir qui festinat ditari, et aliis invidet, ignorat quod egestas superveniet ei.

23 Qui corripit hominem gratiam postea inveniet apud eum, magis quam ille qui per linguæ blandimenta decipit.

24 Qui subtrahit aliquid a patre suo et a matre, et dicit hoc non esse peccatum, particeps homicidæ est.

25 Qui se jactat et dilatat, jurgia concii-

his simplicity, than the rich in crooked ways.

7 He that keepeth the law, is a wise son: but he that feedeth gluttons, shameth his father.

8 He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor.

9 He that turneth away his ears from hearing the law, his prayer shall be an abomination.

10 He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods.

11 The rich man seemeth to himself wise: but the poor man that is prudent shall search him out.

12 In the joy of the just there is great glory: when the wicked reign, men are ruined.

13 He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.

14 Blessed is the man that is always fearful: but he that is hardened in mind shall fall into evil.

15 As a roaring lion, and a hungry bear, so is a wicked prince over the poor people.

16 A prince void of prudence shall oppress many by calumny: but he that hateth covetousness, shall prolong his days.

17 A man that doth violence to the blood of a person, if he flee even to the pit, no man will stay him.

18 He that walketh uprightly, shall be saved: he that is perverse in his ways, shall fall at once.

19 He that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with poverty.

20 A faithful man shall be much praised: but he that maketh haste to be rich, shall not be innocent.

21 He that hath respect to a person in judgment, doth not well: such a man even for a morsel of bread forsaketh the truth.

22 A man that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him.

23 He that rebuketh a man, shall afterward find favor with him, more than he that by a flattering tongue deceiveth him.

24 He that stealeth anything from his father, or from his mother: and saith, This is no sin, is the partner of a murderer.

25 He that boasteth and puffeth up

himself, stirreth up quarrels: but he that trusteth in the Lord, shall be healed.

<sup>26</sup> He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved.

<sup>27</sup> He that giveth to the poor shall not want: he that despiseth his entreaty, shall suffer indigence.

<sup>28</sup> When the wicked rise up, men shall hide themselves: when they perish, the just shall be multiplied.

## CHAPTER 29

**T**he man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him.

<sup>2</sup> When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn.

<sup>3</sup> A man that loveth wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance.

<sup>4</sup> A just king setteth up the land: a covetous man shall destroy it.

<sup>5</sup> A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet.

<sup>6</sup> A snare shall entangle the wicked man when he sinneth: and the just shall praise and rejoice.

<sup>7</sup> The just taketh notice of the cause of the poor: the wicked is void of knowledge.

<sup>8</sup> Corrupt men bring a city to ruin: but wise men turn away wrath.

<sup>9</sup> If a wise man contend with a fool, whether he be angry, or laugh, he shall find no rest.

<sup>10</sup> Bloodthirsty men hate the upright: but just men seek his soul.

<sup>11</sup> A fool uttereth all his mind: a wise man deferreth, and keepeth it till afterwards.

<sup>12</sup> A prince that gladly heareth lying words, hath all his servants wicked.

<sup>13</sup> The poor man and the creditor have met one another: the Lord is the enlightener of them both.

<sup>14</sup> The king that judgeth the poor in truth, his throne shall be established forever.

<sup>15</sup> The rod and reproof give wisdom: but the child that is left to his own will, bringeth his mother to shame.

<sup>16</sup> When the wicked are multiplied,

that; qui vero sperat in Domino sanabitur.

<sup>26</sup> Qui confidit in corde suo stultus est; qui autem graditur sapienter, ipse salvabitur.

<sup>27</sup> Qui dat pauperi non indigebit; qui despicit deprecantem sustinebit penuriam.

<sup>28</sup> Cum surrexerint impii, abscondentur homines; cum illi perierint, multiplicabuntur iusti.

## CAPUT XXIX

**V**iro qui corripientem dura cervice contemnit, repentinus ei superveniet interitus, et eum sanitas non sequetur.

<sup>2</sup> In multiplicatione justorum lætabitur vulgus; cum impii sumpserint principatum, gemet populus.

<sup>3</sup> Vir qui amat sapientiam lætificat patrem suum; qui autem nutrit scorta perdet substantiam.

<sup>4</sup> Rex justus erigit terram; vir avarus destruet eam.

<sup>5</sup> Homo qui blandis fictisque sermonibus loquitur amico suo, rete expandit gressibus ejus.

<sup>6</sup> Peccantem virum iniquum involvet laqueus, et justus laudabit atque gaudebit.

<sup>7</sup> Novit justus causam pauperum; impius ignorat scientiam.

<sup>8</sup> Homines pestilentes dissipant civitatem; sapientes vero avertunt furorem.

<sup>9</sup> Vir sapiens si cum stulto contenderit, sive irascatur, sive rideat, non inveniet requiem.

<sup>10</sup> Viri sanguinum oderunt simplicem; iusti autem quærunt animam ejus.

<sup>11</sup> Totum spiritum suum profert stultus; sapiens differt, et reservat in posterum.

<sup>12</sup> Princeps qui libenter audit verba mendacii, omnes ministros habet impios.

<sup>13</sup> Pauper et creditor obviaverunt sibi: utriusque illuminator est Dominus.

<sup>14</sup> Rex qui judicat in veritate pauperes, thronus ejus in æternum firmabitur.

<sup>15</sup> Virga atque correptio tribuit sapientiam; puer autem qui dimittit voluntati suæ confundit matrem suam.

<sup>16</sup> In multiplicatione impiorum multi-

plicabuntur scelera, et justi ruinas eorum videbunt.

<sup>17</sup> Erudi filium tuum, et refrigerabit te, et dabit delicias animæ tuæ.

<sup>18</sup> Cum prophetia defecerit, dissipabitur populus; qui vero custodit legem beatus est.

<sup>19</sup> Servus verbis non potest erudiri, quia quod dicis intelligit, et respondere contemnit.

<sup>20</sup> Vidisti hominem velocem ad loquendum? Stultitia magis speranda est quam illius correptio.

<sup>21</sup> Qui delicate a pueritia nutrit servum suum postea sentiet eum contumacem.

<sup>22</sup> Vir iracundus provocat rixas, et qui ad indignandum facilis est erit ad peccandum proclivior.

<sup>23</sup> Superbum sequitur humilitas, et humilem spiritu suscipiet gloria.

<sup>24</sup> Qui cum fure participat odit animam suam; adjurantem audit, et non indicat.

<sup>25</sup> Qui timet hominem cito corruet; qui sperat in Domino sublevabitur.

<sup>26</sup> Multi requirunt faciem principis, et iudicium a Domino egreditur singulorum.

<sup>27</sup> Abominantur justi virum impium, et abominantur impii eos qui in recta sunt via. Verbum custodiens filius extra perditionem erit.

### CAPUT XXX

*Homo sapiens cogit humiliter ipsius.  
Oratio et sententiae ejus in virtutes  
quaedam et sceleres.*

**V**erba Congregantis, filii Vomentis. Visio quam locutus est vir cum quo est Deus, et qui Deo secum morante confortatus, ait:

<sup>2</sup> Stultissimus sum virorum, et sapientia hominum non est mecum.

<sup>3</sup> Non didici sapientiam, et non novi scientiam sanctorum.

<sup>4</sup> Quis ascendit in cælum, atque descendit? Quis continuit spiritum in manibus suis? Quis colligavit aquas quasi in vestimento? Quis suscitavit omnes terminos terræ? Quod nomen est ejus, et quod nomen filii ejus, si nosti?

<sup>5</sup> Omnis sermo Dei ignitus: clypeus est

crimes shall be multiplied: but the just shall see their downfall.

<sup>17</sup> Instruct thy son and he shall refresh thee, and shall give delight to thy soul.

<sup>18</sup> When prophecy shall fail, the people shall be scattered abroad: but he that keepeth the law, is blessed.

<sup>19</sup> A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer.

<sup>20</sup> Hast thou seen a man hasty to speak? Folly is rather to be looked for, than his amendment.

<sup>21</sup> He that nourisheth his servant delicately from his childhood, afterwards shall find him stubborn.

<sup>22</sup> A passionate man provoketh quarrels: and he that is easily stirred up to wrath, shall be more prone to sin.

<sup>23</sup> Humiliation followeth the proud: and glory shall uphold the humble of spirit.

<sup>24</sup> He that is partaker with a thief, hateth his own soul: he heareth one putting him to his oath, and discovereth not.

<sup>25</sup> He that feareth man shall quickly fall: he that trusteth in the Lord, shall be set on high.

<sup>26</sup> Many seek the face of the prince: but the judgment of everyone cometh forth from the Lord.

<sup>27</sup> The just abhor a wicked man: and the wicked loathe them that are in the right way. The son that keepeth the word, shall be free from destruction.

### CHAPTER 30

*The wise man thinketh humbly of himself. His prayer and sentiments upon certain virtues and vices.*

**T**he words of Gatherer the son of Vomiter. The vision which the man spoke, with whom God is, and who being strengthened by God, abiding with him, said:

<sup>2</sup> I am the most foolish of men, and the wisdom of men is not with me.

<sup>3</sup> I have not learned wisdom, and have not known the science of saints.

<sup>4</sup> Who hath ascended up into heaven, and descended? Who hath held the wind in his hands? Who hath bound up the waters together as in a garment? Who hath raised up all the borders of the earth? What is his name, and what is the name of his son, if thou knowest?

<sup>5</sup> Every word of God is fire tried: he is a

buckler to them that hope in him.

<sup>6</sup> Add not anything to his words, lest thou be reprov'd and found a liar:

<sup>7</sup> Two things I have asked of thee, deny them not to me before I die.

<sup>8</sup> Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessaries of life:

<sup>9</sup> Lest perhaps being filled, I should be tempted to deny, and say: Who is the Lord? Or being compelled by poverty, I should steal, and forswear the name of my God.

<sup>10</sup> Accuse not a servant to his master, lest he curse thee, and thou fall.

<sup>11</sup> There is a generation that curseth their father, and doth not bless their mother.

<sup>12</sup> A generation that are pure in their own eyes, and yet are not washed from their filthiness.

<sup>13</sup> A generation, whose eyes are lofty, and their eyelids lifted up on high.

<sup>14</sup> A generation that for teeth hath swords, and grindeth with their jaw teeth, to devour the needy from off the earth, and the poor from among men.

<sup>15</sup> The horseleech hath two daughters that say: Bring, bring. There are three things that never are satisfied, and the fourth never saith: It is enough.

<sup>16</sup> Hell and the mouth of the womb, and the earth which is not satisfied with water: and the fire never saith: It is enough.

<sup>17</sup> The eye that mocketh at his father, and that despiseth the labor of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.

<sup>18</sup> Three things are hard to me, and the fourth I am utterly ignorant of.

<sup>19</sup> The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth.

<sup>20</sup> Such also is the way of an adulterous woman, who eateth and wipeth her mouth, and saith: I have done no evil.

<sup>21</sup> By three things the earth is disturbed, and the fourth it cannot bear.

<sup>22</sup> By a slave when he reigneth: by a fool when he is filled with meat:

<sup>23</sup> By an odious woman when she is married: and by a bondwoman when she is heir to her mistress.

<sup>24</sup> There are four very little things of the earth, and they are wiser than the wise.

sp'erantibus in se.

<sup>6</sup> Ne addas quidquam verbis illius, et arguaris, inveniarisque mendax.

<sup>7</sup> Duo rogavi te: ne deneges mihi antequam moriar:

<sup>8</sup> vanitatem et verba mendacia longe fac a me; mendicitatem et divitias ne dederis mihi: tribue tantum victui meo necessaria,

<sup>9</sup> ne forte satiatius illiciar ad negandum, et dicam: Quis est Dominus? Aut egestate compulsus, furer, et perjurem nomen Dei mei.

<sup>10</sup> Ne accuses servum ad dominum suum, ne forte maledicat tibi, et corruas.

<sup>11</sup> Generatio quæ patri suo maledicit, et quæ matri suæ non benedicit;

<sup>12</sup> generatio quæ sibi munda videtur, et tamen non est lota a sordibus suis.

<sup>13</sup> Generatio cujus excelsi sunt oculi, et palpebræ ejus in alta surrectæ.

<sup>14</sup> Generatio quæ pro dentibus gladios habet, et commandit molaribus suis, ut comedat inopes de terra, et pauperes ex hominibus.

<sup>15</sup> Sanguisugæ duæ sunt filiæ, dicentes: Affer, affer. Tria sunt insaturabilia, et quartum quod numquam dicit: Sufficit.

<sup>16</sup> Infernus, et os vulvæ, et terra quæ non satiatur aqua: ignis vero numquam dicit: Sufficit.

<sup>17</sup> Oculum qui subsannat patrem, et qui despicit partum matris suæ, effodiant eum corvi de torrentibus, et comedant eum filii aquilæ!

<sup>18</sup> Tria sunt difficilia mihi, et quartum penitus ignoro:

<sup>19</sup> viam aquilæ in cælo, viam colubri super petram, viam navis in medio mari, et viam viri in adolescentia.

<sup>20</sup> Talis est et via mulieris adulteræ, quæ comedit, et tergens os suum, dicit: Non sum operata malum.

<sup>21</sup> Per tria movetur terra, et quartum non potest sustinere:

<sup>22</sup> per servum, cum regnaverit; per stultum, cum saturatus fuerit cibo;

<sup>23</sup> per odiosam mulierem, cum in matrimonio fuerit assumpta; et per ancillam, cum fuerit hæres dominæ suæ.

<sup>24</sup> Quatuor sunt minima terræ, et ipsa sunt sapientiora sapientibus:

<sup>25</sup> formicæ, populus infirmus, qui præparat in messe cibum sibi;

<sup>26</sup> lepusculus, plebs invalida, qui collocat in petra cubile suum;

<sup>27</sup> regem locusta non habet, et egreditur univèrsa per turmas suas;

<sup>28</sup> stello manibus nititur, et moratur in ædibus regis.

<sup>29</sup> Tria sunt quæ bene gradiuntur, et quartum quod incedit feliciter:

<sup>30</sup> leo, fortissimus bestiarum, ad nullius pavebit occursum;

<sup>31</sup> gallus succinctus lumbos; et aries; nec est rex, qui resistat ei.

<sup>32</sup> Est qui stultus apparuit postquam elevatus est in sublime; si enim intellexisset, ori suo imposuisset manum.

<sup>33</sup> Qui autem fortiter premit ubera ad eliciendum lac exprimit butyrum; et qui vehementer emungit elicit sanguinem; et qui provocat iras producit discordias.

#### CAPUT XXXI

*Exhortatio ad castitatem, parsimoniam, et misericordiae opera; cum sapientis mulieris laude.*

**V**erba Lamuelis regis. Visio qua erudit eum mater sua.

<sup>2</sup> Quid, dilecte mi? quid, dilecte uteri mei? quid, dilecte votorum meorum?

<sup>3</sup> Ne dederis mulieribus substantiam tuam, et divitias tuas ad delendos reges.

<sup>4</sup> Noli regibus, o Lamuel, noli regibus dare vinum, quia nullum secretum est ubi regnat ebrietas;

<sup>5</sup> et ne forte bibant, et obliviscantur iudiciorum, et mutant causam filiorum pauperis.

<sup>6</sup> Date siceram mœrentibus, et vinum his qui amaro sunt animo.

<sup>7</sup> Bibant, et obliviscantur egestatis suæ, et doloris sui non recordentur amplius.

<sup>8</sup> Aperi os tuum muto, et causis omnium filiorum qui pertranseunt.

<sup>9</sup> Aperi os tuum, decerne quod justum est, et iudica inopem et pauperem.

<sup>10</sup> Mulierem fortem quis inveniet? Procul et de ultimis finibus pretium ejus.

<sup>11</sup> Confidit in ea cor viri sui, et spoliis

<sup>25</sup> The ants, a feeble people, which provide themselves food in the harvest:

<sup>26</sup> The rabbit, a weak people, which maketh its bed in the rock:

<sup>27</sup> The locust hath no king, yet they all go out by their bands:

<sup>28</sup> The stello supporteth itself on hands, and dwelleth in kings' houses.

<sup>29</sup> There are three things, which go well, and the fourth that walketh happily:

<sup>30</sup> A lion, the strongest of beasts, who hath no fear of anything he meeteth:

<sup>31</sup> A cock girded about the loins: and a ram: and a king, whom none can resist.

<sup>32</sup> There is that hath appeared a fool after he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.

<sup>33</sup> And he that strongly squeezeth the paps to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath, bringeth forth strife.

#### CHAPTER 31

*An exhortation to chastity, temperance, and works of mercy; with the praise of a wise woman.*

**T**he words of king Lamuel. The vision wherewith his mother instructed him.

<sup>2</sup> What, O my beloved, what, O the beloved of my womb, what, O the beloved of my vows?

<sup>3</sup> Give not thy substance to women, and thy riches to destroy kings.

<sup>4</sup> Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth:

<sup>5</sup> And lest they drink and forget judgments, and pervert the cause of the children of the poor.

<sup>6</sup> Give strong drink to them that are sad; and wine to them that are grieved in mind:

<sup>7</sup> Let them drink, and forget their want, and remember their sorrow no more.

<sup>8</sup> Open thy mouth for the dumb, and for the causes of all the children that pass.

<sup>9</sup> Open thy mouth, decree that which is just, and do justice to the needy and poor.

<sup>10</sup> Who shall find a valiant woman? Far, and from the uttermost coasts is the price of her.

<sup>11</sup> The heart of her husband trusteth in

her, and he shall have no need of spoils.

<sup>12</sup> She will render him good, and not evil all the days of her life.

<sup>13</sup> She hath sought wool and flax, and hath wrought by the counsel of her hands.

<sup>14</sup> She is like the merchant's ship, she bringeth her bread from afar.

<sup>15</sup> And she hath risen in the night, and given a prey to her household, and victuals to her maidens.

<sup>16</sup> She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard.

<sup>17</sup> She hath girded her loins with strength, and hath strengthened her arm.

<sup>18</sup> She hath tasted, and seen that her traffic is good: her lamp shall not be put out in the night.

<sup>19</sup> She hath put out her hand to strong things, and her fingers have taken hold of the spindle.

<sup>20</sup> She hath opened her hand to the needy, and stretched out her hands to the poor.

<sup>21</sup> She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments.

<sup>22</sup> She hath made for herself clothing of tapestry: fine linen, and purple, is her covering.

<sup>23</sup> Her husband is honorable in the gates, when he sitteth among the senators of the land.

<sup>24</sup> She made fine linen, and sold it, and delivered a girdle to the Chanaanite.

<sup>25</sup> Strength and beauty are her clothing, and she shall laugh in the latter day.

<sup>26</sup> She hath opened her mouth to wisdom, and the law of clemency is on her tongue.

<sup>27</sup> She hath looked well to the paths of her house, and hath not eaten her bread idle.

<sup>28</sup> Her children rose up, and called her blessed: her husband, and he praised her.

<sup>29</sup> Many daughters have gathered together riches: thou hast surpassed them all.

<sup>30</sup> Favor is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised.

<sup>31</sup> Give her of the fruit of her hands: and let her works praise her in the gates.

non indigebit.

<sup>12</sup> Reddet ei bonum, et non malum, omnibus diebus vitæ suæ.

<sup>13</sup> Quæsivit lanam et linum, et operata est consilia manuum suarum.

<sup>14</sup> Facta est quasi navis institoris, de longe portans panem suum.

<sup>15</sup> Et de nocte surrexit, deditque prædam domesticis suis, et cibaria ancillis suis.

<sup>16</sup> Consideravit agrum, et emit eum; de fructu manuum suarum plantavit vineam.

<sup>17</sup> Accinxit fortitudine lumbos suos, et roboravit brachium suum.

<sup>18</sup> Gustavit, et vidit quia bona est negotiatio ejus; non extinguetur in nocte lucerna ejus.

<sup>19</sup> Manum suam misit ad fortia, et digiti ejus apprehenderunt fusum.

<sup>20</sup> Manum suam aperuit inopi, et palmas suas extendit ad pauperem.

<sup>21</sup> Non timebit domui suæ a frigoribus nivis; omnes enim domestici ejus vestiti sunt duplicibus.

<sup>22</sup> Stragulatam vestem fecit sibi; byssus et purpura indumentum ejus.

<sup>23</sup> Nobilis in portis vir ejus, quando sederit cum senatoribus terræ.

<sup>24</sup> Sindonem fecit, et vendidit, et cingulum tradidit Chanaanæo.

<sup>25</sup> Fortitudo et decor indumentum ejus, et ridebit in die novissimo.

<sup>26</sup> Os suum aperuit sapientiæ, et lex clementiæ in lingua ejus.

<sup>27</sup> Consideravit semitas domus suæ, et panem otiosa non comedit.

<sup>28</sup> Surrexerunt filii ejus, et beatissimam prædicaverunt; vir ejus, et laudavit eam.

<sup>29</sup> Multæ filiæ congregaverunt divitias; tu supergressa es universas.

<sup>30</sup> Fallax gratia, et vana est pulchritudo: mulier timens Dominum, ipsa laudabitur.

<sup>31</sup> Date ei de fructu manuum suarum, et laudent eam in portis opera ejus.

## ECCLESIASTES

*This book is called Ecclesiastes, or the Preacher, (in Hebrew, Coheleth,) because in it Solomon, as an excellent preacher, setteth forth the vanity of the things of this world, in order to withdraw the hearts and affections of men from such empty toys.*

### CAPUT I

*Vanitas omnium rerum temporalium.*

**V**erba Ecclesiastæ, filii David, regis Jerusalem.

<sup>2</sup> Vanitas vanitatum, dixit Ecclesiastes; vanitas vanitatum, et omnia vanitas.

<sup>3</sup> Quid habet amplius homo de universo labore suo quo laborat sub sole?

<sup>4</sup> Generatio præterit, et generatio advenit; terra autem in æternum stat.

<sup>5</sup> Oritur sol et occidit, et ad locum suum revertitur; ibique renascens,

<sup>6</sup> gyrat per meridiem, et flectitur ad aquilonem. Lustrans universa in circuitu pergit spiritus, et in circulos suos revertitur.

<sup>7</sup> Omnia flumina inrant in mare, et mare non redundat; ad locum unde exeunt flumina revertuntur ut iterum fluant.

<sup>8</sup> Cunctæ res difficiles; non potest eas homo explicare sermone. Non saturatur oculus visu, nec auris auditu impletur.

<sup>9</sup> Quid est quod fuit? Ipsum quod futurum est. Quid est quod factum est? Ipsum quod faciendum est.

<sup>10</sup> Nihil sub sole novum, nec valet quisquam dicere: Ecce hoc recens est: jam enim præcessit in sæculis quæ fuerunt ante nos.

<sup>11</sup> Non est priorum memoria; sed nec eorum quidem quæ postea futura sunt, erit recordatio apud eos qui futuri sunt in novissimo.

<sup>12</sup> Ego Ecclesiastes fui rex Israël in Jerusalem;

<sup>13</sup> et proposui in animo meo quærere

### CHAPTER 1

*The vanity of all temporal things.*

**T**he words of Ecclesiastes, the son of David, king of Jerusalem.

<sup>2</sup> Vanity of vanities, said Ecclesiastes: vanity of vanities, and all is vanity.

<sup>3</sup> What hath a man more of all his labor, that he taketh under the sun?

<sup>4</sup> One generation passeth away, and another generation cometh: but the earth standeth forever.

<sup>5</sup> The sun riseth, and goeth down, and returneth to his place: and there rising again,

<sup>6</sup> Maketh his round by the south, and turneth again to the north: the spirit it goeth forward surveying all places round about, and returneth to his circuits.

<sup>7</sup> All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again.

<sup>8</sup> All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing.

<sup>9</sup> What is it that hath been? The same thing that shall be. What is it that hath been done? The same that shall be done.

<sup>10</sup> Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages that were before us.

<sup>11</sup> There is no remembrance of former things: nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter end.

<sup>12</sup> I Ecclesiastes was king over Israel in Jerusalem,

<sup>13</sup> And I proposed in my mind to seek

and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein.

<sup>14</sup> I have seen all things that are done under the sun, and behold all is vanity, and vexation of spirit.

<sup>15</sup> The perverse are hard to be corrected, and the number of fools is infinite.

<sup>16</sup> I have spoken in my heart, saying: Behold I am become great, and have gone beyond all in wisdom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned.

<sup>17</sup> And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in these also there was labor, and vexation of spirit,

<sup>18</sup> Because in much wisdom there is much indignation: and he that addeth knowledge, addeth also labor.

## CHAPTER 2

*The vanity of pleasures, riches, and worldly labors.*

**I** said in my heart: I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity.

<sup>2</sup> Laughter I counted error: and to mirth I said: Why art thou vainly deceived?

<sup>3</sup> I thought in my heart, to withdraw my flesh from wine, that I might turn my mind to wisdom, and might avoid folly, till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life.

<sup>4</sup> I made me great works, I built me houses, and planted vineyards,

<sup>5</sup> I made gardens, and orchards, and set them with trees of all kinds,

<sup>6</sup> And I made me ponds of water, to water therewith the wood of the young trees,

<sup>7</sup> I got me menservants, and maidservants, and had a great family: and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem:

<sup>8</sup> I heaped together for myself silver and gold, and the wealth of kings, and provinces: I made me singing men, and singing women, and the delights of the sons of men, cups and vessels to serve to pour out wine:

et investigare sapienter de omnibus quæ fiunt sub sole. Hanc occupationem pessimam dedit Deus filiis hominum, ut occuparentur in ea.

<sup>14</sup> Vidi cuncta quæ fiunt sub sole, et ecce universa vanitas et afflictio spiritus.

<sup>15</sup> Perversi difficile corriguntur, et stultorum infinitus est numerus.

<sup>16</sup> Locutus sum in corde meo, dicens: Ecce magnus effectus sum, et præcessi omnes sapientia qui fuerunt ante me in Jerusalem; et mens mea contemplata est multa sapienter, et didici.

<sup>17</sup> Dedique cor meum ut scirem prudentiam atque doctrinam, erroresque et stultitiam; et agnovi quod in his quoque esset labor et afflictio spiritus:

<sup>18</sup> eo quod in multa sapientia multa sit indignatio; et qui addit scientiam, addit et laborem.

## CAPUT II

*Voluptatum vanitas, divum, et laborum temporalium.*

**D**ixi ego in corde meo: Vadam, et affluam deliciis, et fruam bonis; et vidi quod hoc quoque esset vanitas.

<sup>2</sup> Risum reputavi errorem, et gaudio dixi: Quid frustra deciperis?

<sup>3</sup> Cogitavi in corde meo abstrahere a vino carnem meam, ut animam meam transferrem ad sapientiam, devitareque stultitiam, donec viderem quid esset utile filiis hominum, quo facto opus est sub sole numero dierum vitæ suæ.

<sup>4</sup> Magnificavi opera mea, ædificavi mihi domos, et plantavi vineas;

<sup>5</sup> feci hortos et pomaria, et consevi ea cuncti generis arboribus;

<sup>6</sup> et exstruxi mihi piscinas aquarum, ut irrigarem silvam lignorum germinantium.

<sup>7</sup> Possedi servos et ancillas, multamque familiam habui: armenta quoque, et magnos ovium greges, ultra omnes qui fuerunt ante me in Jerusalem;

<sup>8</sup> coacervavi mihi argentum et aurum, et substantias regum ac provinciarum; feci mihi cantores et cantatrices, et delicias filiorum hominum, scyphos, et urceos in ministerio ad vina fundenda;



<sup>9</sup> et supergressus sum opibus omnes qui ante me fuerunt in Jerusalem: sapientia quoque perseveravit mecum.

<sup>10</sup> Et omnia quæ desideraverunt oculi mei non negavi eis, nec prohibui cor meum quin omni voluptate frueretur, et oblectaret se in his quæ præparaveram; et hanc ratus sum partem meam si uterer labore meo.

<sup>11</sup> Cumque me convertissem ad universa opera quæ fecerant manus meæ, et ad labores in quibus frustra sudaveram, vidi in omnibus vanitatem et afflictionem animi, et nihil permanere sub sole.

<sup>12</sup> Transivi ad contemplandam sapientiam, erroresque, et stultitiam. (Quid est, inquam, homo, ut sequi possit regem, factorem suum?)

<sup>13</sup> Et vidi quod tantum præcederet sapientia stultitiam, quantum differt lux a tenebris.

<sup>14</sup> Sapientis oculi in capite ejus; stultus in tenebris ambulat: et didici quod unus utriusque esset interitus.

<sup>15</sup> Et dixi in corde meo: Si unus et stulti et meus occasus erit, quid mihi prodest quod majorem sapientiæ dedi operam? Locutusque cum mente mea, animadverti quod hoc quoque esset vanitas.

<sup>16</sup> Non enim erit memoria sapientis similiter ut stulti in perpetuum, et futura tempora oblivione cuncta pariter operent: moritur doctus similiter ut indoctus.

<sup>17</sup> Et idcirco tæduit me vitæ meæ, videntem mala universa esse sub sole, et cuncta vanitatem et afflictionem spiritus.

<sup>18</sup> Rursus detestatus sum omnem industriam meam, qua sub sole studiosissime laboravi, habiturus hæredem post me,

<sup>19</sup> quem ignoro utrum sapiens an stultus futurus sit, et dominabitur in laboribus meis, quibus desudavi et sollicitus fui: et est quidquam tam vanum?

<sup>20</sup> Unde cessavi, renuntiavitque cor meum ultra laborare sub sole.

<sup>21</sup> Nam cum alius labore in sapientia, et doctrina, et sollicitudine, homini otioso quæsita dimittit; et hoc ergo vanitas et magnum malum.

<sup>9</sup> And I surpassed in riches all that were before me in Jerusalem: my wisdom also remained with me.

<sup>10</sup> And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared: and esteemed this my portion, to make use of my own labor.

<sup>11</sup> And when I turned myself to all the works which my hands had wrought, and to the labors wherein I had labored in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

<sup>12</sup> I passed further to behold wisdom, and errors and folly. (What is man, said I, that he can follow the King his maker?)

<sup>13</sup> And I saw that wisdom excelled folly, as much as light differeth from darkness.

<sup>14</sup> The eyes of a wise man are in his head: the fool walketh in darkness: and I learned that they were to die both alike.

<sup>15</sup> And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.

<sup>16</sup> For there shall be no remembrance of the wise no more than of the fool forever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

<sup>17</sup> And therefore I was weary of my life, when I saw that all things under the sun are evil, and all vanity and vexation of spirit.

<sup>18</sup> Again I hated all my application wherewith I had earnestly labored under the sun, being like to have an heir after me,

<sup>19</sup> Whom I know not whether he will be a wise man or a fool, and he shall have rule over all my labors with which I have labored and been solicitous: and is there anything so vain?

<sup>20</sup> Wherefore I left off and my heart renounced laboring any more under the sun.

<sup>21</sup> For when a man laboreth in wisdom, and knowledge, and carefulness, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil.

<sup>22</sup> For what profit shall a man have of all his labor, and vexation of spirit, with which he hath been tormented under the sun?

<sup>23</sup> All his days are full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity?

<sup>24</sup> Is it not better to eat and drink, and to show his soul good things of his labors? And this is from the hand of God.

<sup>25</sup> Who shall so feast and abound with delights as I?

<sup>26</sup> God hath given to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and a fruitless solicitude of the mind.

### CHAPTER 3

*All human things are liable to perpetual changes. We are to rest on God's providence, and cast away fruitless cares.*

**A**ll things have their season, and in their times all things pass under heaven.

<sup>2</sup> A time to be born and a time to die. A time to plant, and a time to pluck up that which is planted.

<sup>3</sup> A time to kill, and a time to heal. A time to destroy, and a time to build.

<sup>4</sup> A time to weep, and a time to laugh. A time to mourn, and a time to dance.

<sup>5</sup> A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.

<sup>6</sup> A time to get, and a time to lose. A time to keep, and a time to cast away.

<sup>7</sup> A time to rend, and a time to sew. A time to keep silence, and a time to speak.

<sup>8</sup> A time of love, and a time of hatred. A time of war, and a time of peace.

<sup>9</sup> What hath man more of his labor?

<sup>10</sup> I have seen the trouble, which God hath given the sons of men to be exercised in it.

<sup>11</sup> He hath made all things good in their time, and hath delivered the world to their consideration, so that man cannot find out the work which God hath made

<sup>22</sup> Quid enim proderit homini de universo labore suo, et afflictione spiritus, qua sub sole cruciatus est?

<sup>23</sup> Cuncti dies ejus doloribus et ærumnis pleni sunt, nec per noctem mente requiescit. Et hoc nonne vanitas est?

<sup>24</sup> Nonne melius est comedere et bibere, et ostendere animæ suæ bona de laboribus suis? Et hoc de manu Dei est.

<sup>25</sup> Quis ita devorabit et deliciis affluet ut ego?

<sup>26</sup> Homini bono in conspectu suo dedit Deus sapientiam, et scientiam, et lætitiā; peccatori autem dedit afflictionem et curam superfluum, ut addat, et congreget, et tradat ei qui placuit Deo; sed et hoc vanitas est, et cassa sollicitudo mentis.

### CAPUT III

*Omnes res humanitatis oportuna sunt mutare in perpetua. Oportet nobis quiescere in providentiam Dei, et curas vacuitates dejicere.*

**O**mnia tempus habent, et suis spatiis transeunt universa sub cælo.

<sup>2</sup> Tempus nascendi, et tempus moriendi; tempus plantandi, et tempus evellendi quod plantatum est.

<sup>3</sup> Tempus occidendi, et tempus sanandi; tempus destruendi, et tempus ædificandi.

<sup>4</sup> Tempus flendi, et tempus ridendi; tempus plangendi, et tempus saltandi.

<sup>5</sup> Tempus spargendi lapides, et tempus colligendi, tempus amplexandi, et tempus longe fieri ab amplexibus.

<sup>6</sup> Tempus acquirendi, et tempus perdendi; tempus custodiendi, et tempus abjiciendi.

<sup>7</sup> Tempus scindendi, et tempus consuendi; tempus tacendi, et tempus loquendi.

<sup>8</sup> Tempus dilectionis, et tempus odii; tempus belli, et tempus pacis.

<sup>9</sup> Quid habet amplius homo de labore suo?

<sup>10</sup> Vidi afflictionem quam dedit Deus filiis hominum, ut distendantur in ea.

<sup>11</sup> Cuncta fecit bona in tempore suo, et mundum tradidit disputationi eorum, ut non inveniat homo opus quod operatus est Deus ab initio usque ad finem.

<sup>12</sup> Et cognovi quod non esset melius nisi lætari, et facere bene in vita sua;

<sup>13</sup> omnis enim homo qui comedit et bibit, et videt bonum de labore suo, hoc donum Dei est.

<sup>14</sup> Didici quod omnia opera quæ fecit Deus perseverent in perpetuum; non possumus eis quidquam addere, nec auferre, quæ fecit Deus ut timeatur.

<sup>15</sup> Quod factum est, ipsum permanet; quæ futura sunt jam fuerunt, et Deus instaurat quod abiit.

<sup>16</sup> Vidi sub sole in loco iudicii impietatem, et in loco iustitiæ iniquitatem:

<sup>17</sup> et dixi in corde meo: Justum et impium iudicabit Deus, et tempus omnis rei tunc erit.

<sup>18</sup> Dixi in corde meo de filiis hominum, ut probaret eos Deus, et ostenderet similes esse bestiis.

<sup>19</sup> Idcirco unus interitus est hominis et iumentorum, et æqua utriusque conditio. Sicut moritur homo, sic et illa moriuntur. Similiter spirant omnia, et nihil habet homo iumento amplius: cuncta subiacent vanitati,

<sup>20</sup> et omnia pergunt ad unum locum. De terra facta sunt, et in terram pariter revertuntur.

<sup>21</sup> Quis novit si spiritus filiorum Adam ascendat sursum, et si spiritus iumentorum descendat deorsum?

<sup>22</sup> Et deprehendi nihil esse melius quam lætari hominem in opere suo, et hanc esse partem illius. Quis enim eum adducet ut post se futura cognoscat?

#### CAPUT IV

*Exempla alia miserarum humanitatis.*

**V**erti me ad alia, et vidi calumnias quæ sub sole geruntur, et lacrimas innocentium, et neminem consolatorem, nec posse resistere eorum violentiæ, cunctorum auxilio destitutos,

<sup>2</sup> et laudavi magis mortuos quam viuentes;

<sup>3</sup> et feliciorum utroque iudicavi qui necdum natus est, nec vidit mala quæ sub sole fiunt.

from the beginning to the end.

<sup>12</sup> And I have known that there was no better thing than to rejoice, and to do well in this life.

<sup>13</sup> For every man that eateth and drinketh, and seeth good of his labor, this is the gift of God.

<sup>14</sup> I have learned that all the works which God hath made, continue forever: we cannot add anything, nor take away from those things which God hath made that he may be feared.

<sup>15</sup> That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past.

<sup>16</sup> I saw under the sun in the place of judgment wickedness, and in the place of justice iniquity.

<sup>17</sup> And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of everything.

<sup>18</sup> I said in my heart concerning the sons of men, that God would prove them, and show them to be like beasts.

<sup>19</sup> Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breathe alike, and man hath nothing more than beast: all things are subject to vanity.

<sup>20</sup> And all things go to one place: of earth they were made, and into earth they return together.

<sup>21</sup> Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?

<sup>22</sup> And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

#### CHAPTER 4

*Other instances of human miseries.*

**I**turned myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter; and they were not able to resist their violence, being destitute of help from any.

<sup>2</sup> And I praised the dead rather than the living:

<sup>3</sup> And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun.

<sup>4</sup> Again I considered all the labors of men, and I remarked that their industries are exposed to the envy of their neighbor: so in this also there is vanity, and fruitless care.

<sup>5</sup> The fool foldeth his hands together, and eateth his own flesh, saying:

<sup>6</sup> Better is a handful with rest, than both hands full with labor, and vexation of mind.

<sup>7</sup> Considering I found also another vanity under the sun:

<sup>8</sup> There is but one, and he hath not a second, no child, no brother, and yet he ceaseth not to labor, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labor, and defraud my soul of good things? In this also is vanity, and a grievous vexation.

<sup>9</sup> It is better therefore that two should be together, than one: for they have the advantage of their society:

<sup>10</sup> If one fall he shall be supported by the other: woe to him that is alone, for when he falleth, he hath none to lift him up.

<sup>11</sup> And if two lie together, they shall warm one another: how shall one alone be warmed?

<sup>12</sup> And if a man prevail against one, two shall withstand him: a threefold cord is not easily broken.

<sup>13</sup> Better is a child that is poor and wise, than a king that is old and foolish, who knoweth not to foresee for hereafter.

<sup>14</sup> Because out of prison and chains sometimes a man cometh forth to a kingdom: and another born king is consumed with poverty.

<sup>15</sup> I saw all men living, that walk under the sun with the second young man, who shall rise up in his place.

<sup>16</sup> The number of the people, of all that were before him is infinite: and they that shall come afterwards, shall not rejoice in him: but this also is vanity, and vexation of spirit.

<sup>17</sup> Keep thy foot, when thou goest into the house of God, and draw nigh to hear. For much better is obedience, than the victims of fools, who know not what evil they do.

#### CHAPTER 5

*Caution in words. Vows are to be paid. Riches are often pernicious: the moderate use of them is the gift of God.*

<sup>4</sup> Rursum contemplatus sum omnes labores hominum, et industrias animadverti patere invidiæ proximi; et in hoc ergo vanitas et cura superflua est.

<sup>5</sup> Stultus complicat manus suas, et comedit carnes suas, dicens:

<sup>6</sup> Melior est pugillus cum requie, quam plena utraque manus cum labore et afflictione animi.

<sup>7</sup> Considerans, reperi et aliam vanitatem sub sole.

<sup>8</sup> Unus est, et secundum non habet, non filium, non fratrem, et tamen laborare non cessat, nec satiantur oculi ejus divitiis; nec recogitat, dicens: Cui laboro, et fraudo animam meam bonis? In hoc quoque vanitas est et afflictio pessima.

<sup>9</sup> Melius est ergo duos esse simul quam unum; habent enim emolumentum societatis suæ.

<sup>10</sup> Si unus ceciderit, ab altero fulcietur. Væ soli, quia cum ceciderit, non habet sublevantem se.

<sup>11</sup> Et si dormierint duo, fovebuntur mutuo; unus quomodo calefiet?

<sup>12</sup> Et si quispiam prævaluerit contra unum, duo resistunt ei; funiculus triplex difficile rumpitur.

<sup>13</sup> Melior est puer pauper et sapiens, rege sene et stulto, qui nescit prævidere in posterum.

<sup>14</sup> Quod de carcere catenisque interdum quis egrediatur ad regnum; et alius, natus in regno, inopia consumatur.

<sup>15</sup> Vidi cunctos viventes qui ambulant sub sole cum adolescente secundo, qui consurget pro eo.

<sup>16</sup> Infinitus numerus est populi omnium qui fuerunt ante eum, et qui postea futuri sunt non lætabuntur in eo; sed et hoc vanitas et afflictio spiritus.

<sup>17</sup> Custodi pedem tuum ingrediens domum Dei, et appropinqua ut audias. Multo enim melior est obedientia quam stultorum victimæ, qui nesciunt quid faciunt mali.

#### CAPUT V

*Cautio in verbis. Votae pendendæ sunt. Boni sæpe sunt perniciosi: parsimoniam quorum donum Dei est.*

**N**e temere quid loquaris, neque cor tuum sit velox ad proferendum sermonem coram Deo. Deus enim in cælo, et tu super terram; idcirco sint pauci sermones tui.

<sup>2</sup> Multas curas sequuntur somnia, et in multis sermonibus inveniatur stultitia.

<sup>3</sup> Si quid vovisti Deo, ne moreris reddere: displicet enim ei infidelis et stulta promissio, sed quodcumque voveris redde:

<sup>4</sup> multoque melius est non vovere, quam post votum promissa non reddere.

<sup>5</sup> Ne dederis os tuum ut peccare facias carnem tuam, neque dicas coram angelo: Non est providentia: ne forte iratus Deus contra sermones tuos dissipet cuncta opera manuum tuarum.

<sup>6</sup> Ubi multa sunt somnia, plurimæ sunt vanitates, et sermones innumeri; tu vero Deum time.

<sup>7</sup> Si videris calumnias egenorum, et violenta iudicia, et subverti justitiam in provincia, non mireris super hoc negotio: quia excelso excelsior est alius, et super hos quoque eminentiores sunt alii;

<sup>8</sup> et insuper universæ terræ rex imperat servienti.

<sup>9</sup> Avarus non implebitur pecunia, et qui amat divitias fructum non capiet ex eis; et hoc ergo vanitas.

<sup>10</sup> Ubi multæ sunt opes, multi et qui comedunt eas. Et quid prodest possessori, nisi quod cernit divitias oculis suis?

<sup>11</sup> Dulcis est somnus operanti, sive parum sive multum comedat; saturitas autem divitis non sinit eum dormire.

<sup>12</sup> Est et alia infirmitas pessima quam vidi sub sole: divitiæ conservatæ in malum domini sui.

<sup>13</sup> Pereunt enim in afflictione pessima: generavit filium qui in summa egestate erit.

<sup>14</sup> Sicut egressus est nudus de utero matris suæ, sic revertetur, et nihil auferet secum de labore suo.

<sup>15</sup> Miserabilis prorsus infirmitas: quomodo venit, sic revertetur. Quid ergo prodest ei quod laboravit in ventum?

<sup>16</sup> Cunctis diebus vitæ suæ comedit in tenebris, et in curis multis, et in ærum-

**S**peak not anything rashly, and let not thy heart be hasty to utter a word before God. For God is in heaven, and thou upon earth: therefore let thy words be few.

<sup>2</sup> Dreams follow many cares: and in many words shall be found folly.

<sup>3</sup> If thou hast vowed anything to God, defer not to pay it: for an unfaithful and foolish promise displeaseth him: but whatsoever thou hast vowed, pay it.

<sup>4</sup> And it is much better not to vow, than after a vow not to perform the things promised.

<sup>5</sup> Give not thy mouth to cause thy flesh to sin: and say not before the angel: There is no providence: lest God be angry at thy words, and destroy all the works of thy hands.

<sup>6</sup> Where there are many dreams, there are many vanities, and words without number: but do thou fear God.

<sup>7</sup> If thou shalt see the oppressions of the poor, and violent judgments, and justice perverted in the province, wonder not at this matter: for he that is high hath another higher, and there are others still higher than these:

<sup>8</sup> Moreover there is the king that reigneth over all the land subject to him.

<sup>9</sup> A covetous man shall not be satisfied with money: and he that loveth riches shall reap no fruit from them: so this also is vanity.

<sup>10</sup> Where there are great riches, there are also many to eat them. And what doth it profit the owner, but that he seeth the riches with his eyes?

<sup>11</sup> Sleep is sweet to a laboring man, whether he eat little or much: but the fullness of the rich will not suffer him to sleep.

<sup>12</sup> There is also another grievous evil, which I have seen under the sun: riches kept to the hurt of the owner.

<sup>13</sup> For they are lost with very great affliction: he hath begotten a son, who shall be in extremity of want.

<sup>14</sup> As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labor.

<sup>15</sup> A most deplorable evil: as he came, so shall he return. What then doth it profit him that he hath labored for the wind?

<sup>16</sup> All the days of his life he eateth in darkness, and in many cares, and in

misery, and sorrow.

<sup>17</sup> This therefore hath seemed good to me, that a man should eat and drink, and enjoy the fruit of his labor, wherewith he hath labored under the sun, all the days of his life, which God hath given him: and this is his portion.

<sup>18</sup> And every man to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labor: this is the gift of God.

<sup>19</sup> For he shall not much remember the days of his life, because God entertaineth his heart with delight.

## CHAPTER 6

### *The misery of the covetous man.*

**T**here is also another evil, which I have seen under the sun, and that frequent among men:

<sup>2</sup> A man to whom God hath given riches, and substance, and honor, and his soul wanteth nothing of all that he desireth: yet God doth not give him power to eat thereof, but a stranger shall eat it up. This is vanity and a great misery.

<sup>3</sup> If a man beget a hundred children, and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and he be without burial: of this man I pronounce, that the untimely born is better than he.

<sup>4</sup> For he came in vain, and goeth to darkness, and his name shall be wholly forgotten.

<sup>5</sup> He hath not seen the sun, nor known the distance of good and evil:

<sup>6</sup> Although he lived two thousand years, and hath not enjoyed good things: do not all make haste to one place?

<sup>7</sup> All the labor of man is for his mouth, but his soul shall not be filled.

<sup>8</sup> What hath the wise man more than the fool? And what the poor man, but to go thither, where there is life?

<sup>9</sup> Better it is to see what thou mayst desire, than to desire that which thou canst not know. But this also is vanity, and presumption of spirit.

<sup>10</sup> He that shall be, his name is already called: and it is known, that he is man, and cannot contend in judgment with him that is stronger than himself.

<sup>11</sup> There are many words that have much vanity in disputing.

na atque tristitia.

<sup>17</sup> Hoc itaque visum est mihi bonum, ut comedat quis et bibat, et fruatur lætitia ex labore suo, quo laboravit ipse sub sole, numero dierum vitæ suæ quos dedit ei Deus; et hæc est pars illius.

<sup>18</sup> Et omni homini cui dedit Deus divitias, atque substantiam, potestatemque ei tribuit ut comedat ex eis, et fruatur parte sua, et lætetur de labore suo: hoc est donum Dei.

<sup>19</sup> Non enim satis recordabitur dierum vitæ suæ, eo quod Deus occupet deliciis cor ejus.

## CAPUT VI

### *Miseria hominis avari.*

**E**st et aliud malum quod vidi sub sole, et quidem frequens apud homines:

<sup>2</sup> vir cui dedit Deus divitias, et substantiam, et honorem, et nihil deest animæ suæ ex omnibus quæ desiderat; nec tribuit ei potestatem Deus ut comedat ex eo, sed homo extraneus vorabit illud: hoc vanitas et miseria magna est.

<sup>3</sup> Si genuerit quispiam centum liberos, et vixerit multos annos, et plures dies ætatis habuerit, et anima illius non utatur bonis substantiæ suæ, sepulturaque careat: de hoc ergo pronuntio quod melior illo sit abortivus.

<sup>4</sup> Frustra enim venit, et pergit ad tenebras, et oblivione delebitur nomen ejus.

<sup>5</sup> Non vidit solem, neque cognovit distantiam boni et mali.

<sup>6</sup> Etiam si duobus millibus annis vixerit, et non fuerit perfruitus bonis, nonne ad unum locum properant omnia?

<sup>7</sup> Omnis labor hominis in ore ejus; sed anima ejus non implebitur.

<sup>8</sup> Quid habet amplius sapiens a stulto? et quid pauper, nisi ut pergat illuc ubi est vita?

<sup>9</sup> Melius est videre quod cupias, quam desiderare quod nescias. Sed et hoc vanitas est, et præsumptio spiritus.

<sup>10</sup> Qui futurus est, jam vocatum est nomen ejus; et scitur quod homo sit, et non possit contra fortiorem se in iudicio contendere.

<sup>11</sup> Verba sunt plurima, multamque in disputando habentia vanitatem.

## CAPUT VII

*Medicina contra vanitates mundi:  
mortificatio, patientia, et sapientiam  
quaerens.*

**Q**uid necesse est homini majora se quaerere, cum ignoret quid conducatur sibi in vita sua, numero dierum peregrinationis suae, et tempore quod velut umbra praeterit? aut quis ei poterit indicare quod post eum futurum sub sole sit?

<sup>2</sup> Melius est nomen bonum quam unguenta pretiosa, et dies mortis die natiuitatis.

<sup>3</sup> Melius est ire ad domum luctus quam ad domum convivii; in illa enim finis cunctorum admonetur hominum, et vivens cogitat quid futurum sit.

<sup>4</sup> Melior est ira risu, quia per tristitiam vultus corrigitur animus delinquentis.

<sup>5</sup> Cor sapientium ubi tristitia est, et cor stultorum ubi laetitia.

<sup>6</sup> Melius est a sapiente corripi, quam stultorum adulatione decipi;

<sup>7</sup> quia sicut sonitus spinarum ardentium sub olla, sic risus stulti. Sed et hoc vanitas.

<sup>8</sup> Calumnia conturbat sapientem, et perdet robur cordis illius.

<sup>9</sup> Melior est finis orationis quam principium. Melior est patiens arrogante.

<sup>10</sup> Ne sis velox ad irascendum, quia ira in sinu stulti requiescit.

<sup>11</sup> Ne dicas: Quid putas causae est quod priora tempora meliora fuere quam nunc sunt? Stulta enim est hujuscemodi interrogatio.

<sup>12</sup> Utilior est sapientia cum divitiis, et magis prodest videntibus solem.

<sup>13</sup> Sicut enim protegit sapientia, sic protegit pecunia; hoc autem plus habet eruditio et sapientia, quod vitam tribuunt possessori suo.

<sup>14</sup> Considera opera Dei, quod nemo possit corrigere quem ille despexerit.

<sup>15</sup> In die bona frui bonis, et malam diem praecave; sicut enim hanc, sic et illam fecit Deus, ut non inveniat homo contra eum justas querimonias.

## CHAPTER 7

*Prescriptions against worldly vanities:  
mortification, patience, and seeking  
wisdom.*

**W**hat needeth a man to seek things that are above him, whereas he knoweth not what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun?

<sup>2</sup> A good name is better than precious ointments: and the day of death than the day of one's birth.

<sup>3</sup> It is better to go to the house of mourning, than to the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come.

<sup>4</sup> Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected.

<sup>5</sup> The heart of the wise is where there is mourning, and the heart of fools where there is mirth.

<sup>6</sup> It is better to be rebuked by a wise man, than to be deceived by the flattery of fools.

<sup>7</sup> For as the crackling of thorns burning under a pot, so is the laughter of a fool: now this also is vanity.

<sup>8</sup> Oppression troubleth the wise, and shall destroy the strength of his heart.

<sup>9</sup> Better is the end of a speech than the beginning. Better is the patient man than the presumptuous.

<sup>10</sup> Be not quickly angry: for anger resteth in the bosom of a fool.

<sup>11</sup> Say not: What thinkest thou is the cause that former times were better than they are now? For this manner of question is foolish.

<sup>12</sup> Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun.

<sup>13</sup> For as wisdom is a defence, so money is a defence: but learning and wisdom excel in this, that they give life to him that possesseth them.

<sup>14</sup> Consider the works of God, that no man can correct whom he hath despised.

<sup>15</sup> In the good day enjoy good things, and beware beforehand of the evil day: for God hath made both the one and the other, that man may not find against him any just complaint.

<sup>16</sup> These things also I saw in the days of my vanity: A just man perisheth in his justice, and a wicked man liveth a long time in his wickedness.

<sup>17</sup> Be not over just: and be not more wise than is necessary, lest thou become stupid.

<sup>18</sup> Be not overmuch wicked: and be not foolish, lest thou die before thy time.

<sup>19</sup> It is good that thou shouldst hold up the just, yea and from him withdraw not thy hand: for he that feareth God, neglecteth nothing.

<sup>20</sup> Wisdom hath strengthened the wise more than ten princes of the city.

<sup>21</sup> For there is no just man upon earth, that doth good, and sinneth not.

<sup>22</sup> But do not apply thy heart to all words that are spoken: lest perhaps thou hear thy servant reviling thee.

<sup>23</sup> For thy conscience knoweth that thou also hast often spoken evil of others.

<sup>24</sup> I have tried all things in wisdom. I have said: I will be wise: and it departed farther from me,

<sup>25</sup> Much more than it was: it is a great depth. Who shall find it out?

<sup>26</sup> I have surveyed all things with my mind, to know, and consider, and seek out wisdom and reason: and to know the wickedness of the fool, and the error of the imprudent:

<sup>27</sup> And I have found a woman more bitter than death, who is the hunter's snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner, shall be caught by her.

<sup>28</sup> Lo this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account,

<sup>29</sup> Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found.

<sup>30</sup> Only this I have found, that God made man right, and he hath entangled himself with an infinity of questions. Who is as the wise man? And who hath known the resolution of the word?

#### CHAPTER 8

*True wisdom is to observe God's commandments. The ways of God are unsearchable.*

<sup>16</sup> Hæc quoque vidi in diebus vanitatis meæ: justus perit in justitia sua, et impius multo vivit tempore in malitia sua.

<sup>17</sup> Noli esse justus multum, neque plus sapias quam necesse est, ne obstupescas.

<sup>18</sup> Ne impie agas multum, et noli esse stultus, ne moriaris in tempore non tuo.

<sup>19</sup> Bonum est te sustentare justum: sed et ab illo ne subtrahas manum tuam; quia qui timet Deum nihil negligit.

<sup>20</sup> Sapientia confortavit sapientem super decem principes civitatis;

<sup>21</sup> non est enim homo justus in terra qui faciat bonum et non peccet.

<sup>22</sup> Sed et cunctis sermonibus qui dicuntur ne accomodes cor tuum, ne forte audias servum tuum maledicentem tibi;

<sup>23</sup> scit enim conscientia tua quia et tu crebro maledixisti aliis.

<sup>24</sup> Cuncta tentavi in sapientia. Dixi: Sapiens efficiar: et ipsa longius recessit a me,

<sup>25</sup> multo magis quam erat. Et alta profunditas, quis inveniet eam?

<sup>26</sup> Lustravi universa animo meo, ut scirem et considerarem, et quærerem sapientiam, et rationem, et ut cognoscerem impietatem stulti, et errorem imprudentium:

<sup>27</sup> et inveni amariorum morte mulierem, quæ laqueus venatorum est, et sagena cor ejus; vincula sunt manus illius. Qui placet Deo effugiet illam; qui autem peccator est capietur ab illa.

<sup>28</sup> Ecce hoc inveni, dixit Ecclesiastes, unum et alterum ut invenirem rationem,

<sup>29</sup> quam adhuc quærît anima mea, et non inveni. Virum de mille unum reperi; mulierem ex omnibus non inveni.

<sup>30</sup> Solummodo hoc inveni, quod fecerit Deus hominem rectum, et ipse se infinitis miscuerit quæstionibus. Quis talis ut sapiens est? Et quis cognovit solutionem verbi?

#### CAPUT VIII

*Sapientia vera est præcepta Dei custodire. Viae Dei investigabiles sunt.*



**S**apientia hominis lucet in vultu ejus, set potentissimus faciem illius commutabit.

<sup>2</sup> Ego os regis observo, et præcepta juramenti Dei.

<sup>3</sup> Ne festines recedere a facie ejus, neque permanes in opere malo: quia omne quod voluerit faciet.

<sup>4</sup> Et sermo illius potestate plenus est, nec dicere ei quisquam potest: Quare ita facis?

<sup>5</sup> Qui custodit præceptum non experietur quidquam mali. Tempus et responsonem cor sapientis intelligit.

<sup>6</sup> Omni negotio tempus est, et opportunitas, et multa hominis afflictio,

<sup>7</sup> quia ignorat præterita, et futura nullo scire potest nuntio.

<sup>8</sup> Non est in hominis potestate prohibere spiritum, nec habet potestatem in die mortis: nec sinitur quiescere ingruente bello, neque salvabit impietas impium.

<sup>9</sup> Omnia hæc consideravi, et dedi cor meum in cunctis operibus quæ fiunt sub sole. Interdum dominatur homo homini in malum suum.

<sup>10</sup> Vidi impios sepultos, qui etiam cum adhuc viverent in loco sancto erant, et laudabantur in civitate quasi justorum operum. Sed et hoc vanitas est.

<sup>11</sup> Etenim quia non profertur cito contra malos sententia, absque timore ullo filii hominum perpetrant mala.

<sup>12</sup> Attamen peccator ex eo quod centies facit malum, et per patientiam sustentatur; ego cognovi quod erit bonum timentibus Deum, qui verentur faciem ejus.

<sup>13</sup> Non sit bonum impio, nec prolongentur dies ejus, sed quasi umbra transeat qui non timent faciem Domini.

<sup>14</sup> Est et alia vanitas quæ fit super terram: sunt justi quibus mala proveniunt quasi opera egerint impiorum: et sunt impii qui ita securi sunt quasi justorum facta habeant. Sed et hoc vanissimum judico.

<sup>15</sup> Laudavi igitur lætitiã; quod non esset homini bonum sub sole, nisi quod comederet, et biberet, atque gauderet, et hoc solum secum auferret de labore suo, in diebus vitæ suæ quos dedit ei Deus

**T**he wisdom of a man shineth in his countenance, and the most mighty will change his face.

<sup>2</sup> I observe the mouth of the king, and the commandments of the oath of God.

<sup>3</sup> Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him:

<sup>4</sup> And his word is full of power: neither can any man say to him: Why dost thou so?

<sup>5</sup> He that keepeth the commandment, shall find no evil. The heart of a wise man understandeth time and answer.

<sup>6</sup> There is a time and opportunity for every business, and great affliction for man:

<sup>7</sup> Because he is ignorant of things past, and things to come he cannot know by any messenger.

<sup>8</sup> It is not in man's power to stop the spirit, neither hath he power in the day of death, neither is he suffered to rest when war is at hand, neither shall wickedness save the wicked.

<sup>9</sup> All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one man ruleth over another to his own hurt.

<sup>10</sup> I saw the wicked buried: who also when they were yet living were in the holy place, and were praised in the city as men of just works: but this also is vanity.

<sup>11</sup> For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear.

<sup>12</sup> But though a sinner do evil a hundred times, and by patience be borne withal, I know from thence that it shall be well with them that fear God, who dread his face.

<sup>13</sup> But let it not be well with the wicked, neither let his days be prolonged, but as a shadow let them pass away that fear not the face of the Lord.

<sup>14</sup> There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked: and there are wicked men, who are as secure as though they had the deeds of the just: but this also I judge most vain.

<sup>15</sup> Therefore I commended mirth, because there was no good for a man under the sun, but to eat, and drink, and be merry, and that he should take nothing else with him of his labor in the days of

his life, which God hath given him under the sun.

<sup>16</sup> And I applied my heart to know wisdom, and to understand the distraction that is upon earth: for there are some that day and night take no sleep with their eyes.

<sup>17</sup> And I understood that man can find no reason of all those works of God that are done under the sun: and the more he shall labor to seek, so much the less shall he find: yea, though the wise man shall say, that he knoweth it, he shall not be able to find it.

### CHAPTER 9

*Man knows not certainly that he is in God's grace. After death, no more work or merit.*

All these things have I considered in my heart, that I might carefully understand them: there are just men and wise men, and their works are in the hand of God: and yet man knoweth not whether he be worthy of love, or hatred:

<sup>2</sup> But all things are kept uncertain for the time to come, because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. As the good is, so also is the sinner: as the perjured, so he also that sweareth truth.

<sup>3</sup> This is a very great evil among all things that are done under the sun, that the same things happen to all men: whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell.

<sup>4</sup> There is no man that liveth always, or that hopeth for this: a living dog is better than a dead lion.

<sup>5</sup> For the living know that they shall die, but the dead know nothing more, neither have they a reward any more: for the memory of them is forgotten.

<sup>6</sup> Their love also, and their hatred, and their envy are all perished, neither have they any part in this world, and in the work that is done under the sun.

<sup>7</sup> Go then, and eat thy bread with joy, and drink thy wine with gladness: because thy works please God.

<sup>8</sup> At all times let thy garments be white,

sub sole.

<sup>16</sup> Et apposui cor meum ut scirem sapientiam, et intelligerem distentionem quæ versatur in terra. Est homo qui diebus et noctibus somnum non capit oculis.

<sup>17</sup> Et intellexi quod omnium operum Dei nullam possit homo invenire rationem eorum quæ fiunt sub sole; et quanto plus laboraverit ad quærendum, tanto minus inveniatur: etiam si dixerit sapiens se nosse, non poterit reperire.

### CAPUT IX

*Scit homo non certe eum esse in gratis Dei. Post mortem, opera vel dignitates non diu sunt.*

Omnia hæc tractavi in corde meo, ut curiose intelligerem. Sunt justi atque sapientes, et opera eorum in manu Dei; et tamen nescit homo utrum amore an odio dignus sit.

<sup>2</sup> Sed omnia in futurum servantur incerta, eo quod universa æque eveniant justo et impio, bono et malo, mundo et immundo, immolanti victimas et sacrificia contemptenti. Sicut bonus, sic et peccator; ut perjurus, ita et ille qui verum dejerat.

<sup>3</sup> Hoc est pessimum inter omnia quæ sub sole fiunt: quia eadem cunctis eveniunt. Unde et corda filiorum hominum implentur malitia et contemptu in vita sua, et post hæc ad inferos deducuntur.

<sup>4</sup> Nemo est qui semper vivat, et qui huius rei habeat fiduciam; melior est canis vivus leone mortuo.

<sup>5</sup> Viventes enim sciunt se esse morituros; mortui vero nihil noverunt amplius, nec habent ultra mercedem, quia oblivioni tradita est memoria eorum.

<sup>6</sup> Amor quoque, et odium, et invidiæ simul perierunt; nec habent partem in hoc sæculo, et in opere quod sub sole geritur.

<sup>7</sup> Vade ergo, et comede in lætitia panem tuum, et bibe cum gaudio vinum tuum, quia Deo placent opera tua.

<sup>8</sup> Omni tempore sint vestimenta tua

candida, et oleum de capite tuo non deficiat.

<sup>9</sup> Perfruere vita cum uxore quam diligis, cunctis diebus vitæ instabilitatis tuæ, qui dati sunt tibi sub sole omni tempore vanitatis tuæ: hæc est enim pars in vita et in labore tuo quo laboras sub sole.

<sup>10</sup> Quodcumque facere potest manus tua, instanter operare, quia nec opus, nec ratio, nec sapientia, nec scientia erunt apud inferos, quo tu proscaris.

<sup>11</sup> Verti me ad aliud, et vidi sub sole nec velocium esse cursum, nec fortium bellum, nec sapientium panem, nec doctorum divitias, nec artificum gratiam; sed tempus casumque in omnibus.

<sup>12</sup> Nescit homo finem suum; sed sicut pisces capiuntur hamo, et sicut aves laqueo comprehenduntur, sic capiuntur homines in tempore malo, cum eis ex templo supervenerit.

<sup>13</sup> Hanc quoque sub sole vidi sapientiam, et probavi maximam:

<sup>14</sup> civitas parva, et pauci in ea viri; venit contra eam rex magnus, et vallavit eam, extruxitque munitiones per gyrum, et perfecta est obsidio.

<sup>15</sup> Inventusque est in ea vir pauper et sapiens, et liberavit urbem per sapientiam suam; et nullus deinceps recordatus est hominis illius pauperis.

<sup>16</sup> Et dicebam ego meliorem esse sapientiam fortitudine. Quomodo ergo sapientia pauperis contempta est, et verba ejus non sunt audita?

<sup>17</sup> Verba sapientium audiuntur in silentio, plus quam clamor principis inter stultos.

<sup>18</sup> Melior est sapientia quam arma bellica; et qui in uno peccaverit, multa bona perdet.

#### CAPUT X

*Observationes in sapientiam et fatuitatem: ambitio et detractio.*

**M**uscæ morientes perdunt suavitatem unguenti. Pretiosior est sapientia et gloria, parva et ad tempus stultitia.

<sup>2</sup> Cor sapientis in dextera ejus, et cor stulti in sinistra illius.

<sup>3</sup> Sed et in via stultus ambulans, cum

and let not oil depart from thy head.

<sup>9</sup> Live joyfully with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity: for this is thy portion in life, and in thy labor wherewith thou laborest under the sun.

<sup>10</sup> Whatsoever thy hand is able to do, do it earnestly: for neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening.

<sup>11</sup> I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, nor favor to the skilful: but time and chance in all.

<sup>12</sup> Man knoweth not his own end: but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them.

<sup>13</sup> This wisdom also I have seen under the sun, and it seemed to me to be very great:

<sup>14</sup> A little city, and few men in it: there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect.

<sup>15</sup> Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

<sup>16</sup> And I said that wisdom is better than strength: how then is the wisdom of the poor man slighted, and his words not heard?

<sup>17</sup> The words of the wise are heard in silence, more than the cry of a prince among fools.

<sup>18</sup> Better is wisdom, than weapons of war: and he that shall offend in one, shall lose many good things.

#### CHAPTER 10

*Observations on wisdom and folly; ambition and detraction.*

**D**ying flies spoil the sweetness of the ointment. Wisdom and glory is more precious than a small and short-lived folly.

<sup>2</sup> The heart of a wise man is in his right hand, and the heart of a fool is in his left hand.

<sup>3</sup> Yea, and the fool when he walketh

in the way, whereas he himself is a fool, esteemeth all men fools.

<sup>4</sup> If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest sins to cease.

<sup>5</sup> There is an evil that I have seen under the sun, as it were by an error proceeding from the face of the prince:

<sup>6</sup> A fool set in high dignity, and the rich sitting beneath.

<sup>7</sup> I have seen servants upon horses: and princes walking on the ground as servants.

<sup>8</sup> He that diggeth a pit, shall fall into it: and he that breaketh a hedge, a serpent shall bite him.

<sup>9</sup> He that removeth stones, shall be hurt by them: and he that cutteth trees, shall be wounded by them.

<sup>10</sup> If the iron be blunt, and be not as before, but be made blunt, with much labor it shall be sharpened: and after industry shall follow wisdom.

<sup>11</sup> If a serpent bite in silence, he is nothing better that backbiteth secretly.

<sup>12</sup> The words of the mouth of a wise man are grace: but the lips of a fool shall throw him down headlong.

<sup>13</sup> The beginning of his words is folly, and the end of his talk is a mischievous error.

<sup>14</sup> A fool multiplieth words. A man cannot tell what hath been before him: and what shall be after him, who can tell him?

<sup>15</sup> The labor of fools shall afflict them that know not how to go to the city.

<sup>16</sup> Woe to thee, O land, when thy king is a child, and when the princes eat in the morning.

<sup>17</sup> Blessed is the land, whose king is noble, and whose princes eat in due season for refreshment, and not for riotousness.

<sup>18</sup> By slothfulness a building shall be brought down, and through the weakness of hands, the house shall drop through.

<sup>19</sup> For laughter they make bread, and wine that the living may feast: and all things obey money.

<sup>20</sup> Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.

ipse insipiens sit, omnes stultos aestimat.

<sup>4</sup> Si spiritus potestatem habentis ascenderit super te, locum tuum ne demiseris, quia curatio faciet cessare peccata maxima.

<sup>5</sup> Est malum quod vidi sub sole, quasi per errorem egrediens a facie principis:

<sup>6</sup> positum stultum in dignitate sublimi, et divites sedere deorsum.

<sup>7</sup> Vidi servos in equis, et principes ambulantes super terram quasi servos.

<sup>8</sup> Qui fodit foveam incidet in eam, et qui dissipat sepem mordebit eum coluber.

<sup>9</sup> Qui transfert lapides affligetur in eis, et qui scindit ligna vulnerabitur ab eis.

<sup>10</sup> Si retusum fuerit ferrum, et hoc non ut prius, sed hebetatum fuerit, multo labore exacuetur, et post industriam sequetur sapientia.

<sup>11</sup> Si mordeat serpens in silentio, nihil eo minus habet qui occulte detrahit.

<sup>12</sup> Verba oris sapientis gratia, et labia insipientis præcipitabunt eum;

<sup>13</sup> initium verborum ejus stultitia, et novissimum oris illius error pessimus.

<sup>14</sup> Stultus verba multiplicat. Ignorat homo quid ante se fuerit; et quid post se futurum sit, quis ei poterit indicare?

<sup>15</sup> Labor stultorum affliget eos, qui nesciunt in urbem pergere.

<sup>16</sup> Væ tibi, terra, cujus rex puer est, et cujus principes mane comedunt.

<sup>17</sup> Beata terra cujus rex nobilis est, et cujus principes vescuntur in tempore suo, ad reficiendum, et non ad luxuriam.

<sup>18</sup> In pigritiis humiliabitur contignatio, et in infirmitate manuum perstillabit domus.

<sup>19</sup> In risum faciunt panem et vinum ut epulentur viventes; et pecuniæ obediunt omnia.

<sup>20</sup> In cogitatione tua regi ne detrahas, et in secreto cubiculi tui ne maledixeris diviti: quia et aves cæli portabunt vocem tuam, et qui habet pennas annuntiabit sententiam.

## CAPUT XI

*Exhortatio ad opera misericordiae, dum habemus temporem, ad diligentiam in bonis, et ad mortis et iudicii commemorationem.*

**M**itte panem tuum super transeuntes aquas, quia post tempora multa inuenies illum.

<sup>2</sup> Da partem septem necnon et octo, quia ignoras quid futurum sit mali super terram.

<sup>3</sup> Si repletæ fuerint nubes, imbrem super terram effundent. Si ceciderit lignum ad austrum aut ad aquilonem, in quocumque loco ceciderit, ibi erit.

<sup>4</sup> Qui observat ventum non seminat; et qui considerat nubes numquam metet.

<sup>5</sup> Quomodo ignoras quæ sit via spiritus, et qua ratione compingantur ossa in ventre prægnantis: sic nescis opera Dei, qui fabricator est omnium.

<sup>6</sup> Mane semina semen tuum, et vespere ne cesset manus tua: quia nescis quid magis oriatur, hoc aut illud; et si utrumque simul, melius erit.

<sup>7</sup> Dulce lumen, et delectabile est oculis videre solem.

<sup>8</sup> Si annis multis vixerit homo, et in his omnibus lætatus fuerit, meminisse debet tenebrosi temporis, et dierum multorum, qui cum venerint, vanitatis arguentur præterita.

<sup>9</sup> Lætare ergo, juvenis, in adolescentia tua, et in bono sit cor tuum in diebus iuventutis tuæ: et ambula in viis cordis tui, et in intuitu oculorum tuorum, et scito quod pro omnibus his adducet te Deus in iudicium.

<sup>10</sup> Aufer iram a corde tuo, et amove malitiam a carne tua: adolescentia enim et voluptas vana sunt.

## CAPUT XII

*Creator memoratus est in diebus iuventutis nostris; temporales res omnes vanæ sunt: oportet nobis Deum timere, et præcepta sua custodire.*

**M**emento Creatoris tui in diebus iuventutis tuæ, antequam veniat tempus afflictionis, et appropinquet anni de quibus dicas: Non mihi placent;

## CHAPTER 11

*Exhortation to works of mercy, while we have time, to diligence in good, and to the remembrance of death and judgment.*

**C**ast thy bread upon the running waters: for after a long time thou shalt find it again.

<sup>2</sup> Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.

<sup>3</sup> If the clouds be full, they will pour out rain upon the earth. If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.

<sup>4</sup> He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.

<sup>5</sup> As thou knowest not what is the way of the spirit, nor how the bones are joined together in the womb of her that is with child: so thou knowest not the works of God, who is the maker of all.

<sup>6</sup> In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better.

<sup>7</sup> The light is sweet, and it is delightful for the eyes to see the sun.

<sup>8</sup> If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things past shall be accused of vanity.

<sup>9</sup> Rejoice therefore, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.

<sup>10</sup> Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.

## CHAPTER 12

*The Creator is to be remembered in the days of our youth; all worldly things are vain: we should fear God, and keep his commandments.*

**R**emember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not:

<sup>2</sup> Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain:

<sup>3</sup> When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened:

<sup>4</sup> And they shall shut the doors in the street, when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf.

<sup>5</sup> And they shall fear high things, and they shall be afraid in the way, the almond tree shall flourish, the locust shall be made fat, and the caper tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

<sup>6</sup> Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,

<sup>7</sup> And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

<sup>8</sup> Vanity of vanities, said Ecclesiastes, and all things are vanity.

<sup>9</sup> And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, he set forth many parables.

<sup>10</sup> He sought profitable words, and wrote words most right, and full of truth.

<sup>11</sup> The words of the wise are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd.

<sup>12</sup> More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh.

<sup>13</sup> Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this is all man:

<sup>14</sup> And all things that are done, God will bring into judgment for every error, whether it be good or evil.

<sup>2</sup> antequam tenebrescat sol, et lumen, et luna, et stellæ, et revertantur nubes post pluviam;

<sup>3</sup> quando commovebuntur custodes domus, et nutabunt viri fortissimi, et otiosæ erunt molentes in minuto numero, et tenebrescent videntes per foramina;

<sup>4</sup> et cludent ostia in platea, in humilitate vocis molentis, et consurgent ad vocem volucris, et obsurdescent omnes filię carminis:

<sup>5</sup> excelsa quoque timebunt, et formidabunt in via. Florebit amygdalus, impinguabitur locusta, et dissipabitur capparitis, quoniam ibit homo in domum æternitatis suæ, et circuibunt in platea plangentes.

<sup>6</sup> Antequam rumpatur funiculus argenteus, et recurrat vitta aurea, et conteratur hydria super fontem, et confringatur rota super cisternam,

<sup>7</sup> et revertatur pulvis in terram suam unde erat, et spiritus redeat ad Deum, qui dedit illum.

<sup>8</sup> Vanitas vanitatum, dixit Ecclesiastes, et omnia vanitas.

<sup>9</sup> Cumque esset sapientissimus Ecclesiastes, docuit populum, et enarravit quæ fecerat; et investigans composuit parabolas multas.

<sup>10</sup> Quæsivit verba utilia, et conscripsit sermones rectissimos ac veritate plenos.

<sup>11</sup> Verba sapientium sicut stimuli, et quasi clavi in altum defixi, quæ per magistrorum consilium data sunt a pastore uno.

<sup>12</sup> His amplius, fili mi, ne requiras. Faciendi plures libros nullus est finis; frequensque meditatio, carnis afflictio est.

<sup>13</sup> Finem loquendi pariter omnes audiamus. Deum time, et mandata ejus observa: hoc est enim omnis homo,

<sup>14</sup> et cuncta quæ fiunt adducet Deus in iudicium pro omni errato, sive bonum, sive malum illud sit.

## SOLOMON'S CANTICLE OF CANTICLES

*This Book is called the Canticle of Canticles, that is to say, the most excellent of all canticles: because it is full of high mysteries, relating to the happy union of Christ and his Spouse: which is here begun by love, and is to be eternal in heaven. The Spouse of Christ is the Church: more especially as to the happiest part of it namely, perfect souls everyone of which is his beloved, but, above all others, his Immaculate and ever blessed Virgin Mother.*

### CAPUT I

*Sponsa aspirat ad conjunctionem cum Christo; amor contrarium eorum inter se.*

**S**ponsa. Osculetur me osculo oris sui; quia meliora sunt ubera tua vino,

<sup>2</sup> fragrantia unguentis optimis. Oleum effusum nomen tuum; ideo adolescentulæ dilexerunt te.

<sup>3</sup> Chorus Adolescentularum. Trahe me, post te curremus in odorem unguentorum tuorum. Introduxit me rex in cellaria sua; exsultabimus et lætabimur in te, memores uberum tuorum super vinum. Recti diligunt te.

<sup>4</sup> Sponsa. Nigra sum, sed formosa, filiæ Jerusalem, sicut tabernacula Cedar, sicut pelles Salomonis.

<sup>5</sup> Nolite me considerare quod fusca sim, quia decoloravit me sol. Filii matris meæ pugnaverunt contra me; posuerunt me custodem in vineis: vineam meam non custodivi.

<sup>6</sup> Indica mihi, quem diligit anima mea, ubi pascas, ubi cubes in meridie, ne vagari incipiam post greges sodalium tuorum.

<sup>7</sup> Sponsus. Si ignoras te, o pulcherrima inter mulieres, egredere, et abi post vestigia gregum, et pasce hædos tuos juxta tabernacula pastorum.

<sup>8</sup> Equitatu meo in curribus Pharaonis assimilavi te, amica mea.

<sup>9</sup> Pulchræ sunt genæ tuæ sicut turturibus; collum tuum sicut monilia.

<sup>10</sup> Murenulas aureas faciemus tibi, vermiculatas argento.

<sup>11</sup> Sponsa. Dum esset rex in accubitu suo, nardus mea dedit odorem suum.

<sup>12</sup> Fasciculus myrrhæ dilectus meus

### CHAPTER 1

*The spouse aspires to a union with Christ; their mutual love for one another.*

**L**et him kiss me with the kiss of his mouth: for thy breasts are better than wine,

<sup>2</sup> Smelling sweet of the best ointments. Thy name is as oil poured out: therefore young maidens have loved thee.

<sup>3</sup> Draw me: we will run after thee to the odor of thy ointments. The king hath brought me into his storerooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.

<sup>4</sup> I am black but beautiful, O ye daughters of Jerusalem, as the tents of Cedar, as the curtains of Solomon.

<sup>5</sup> Do not consider me that I am brown, because the sun hath altered my color: the sons of my mother have fought against me, they have made me the keeper in the vineyards: my vineyard I have not kept.

<sup>6</sup> Show me, O thou whom my soul loveth, where thou feedest, where thou liest in the midday, lest I begin to wander after the flocks of thy companions.

<sup>7</sup> If thou know not thyself, O fairest among women, go forth, and follow after the steps of the flocks, and feed thy kids beside the tents of the shepherds.

<sup>8</sup> To my company of horsemen, in Pharaoh's chariots, have I likened thee, O my love.

<sup>9</sup> Thy cheeks are beautiful as the turtledove's, thy neck as jewels.

<sup>10</sup> We will make thee chains of gold, inlaid with silver.

<sup>11</sup> While the king was at his repose, my spikenard sent forth the odor thereof.

<sup>12</sup> A bundle of myrrh is my beloved to

me, he shall abide between my breasts.

<sup>13</sup> A cluster of cypress my love is to me, in the vineyards of Engaddi.

<sup>14</sup> Behold thou art fair, O my love, behold thou art fair, thy eyes are as those of doves.

<sup>15</sup> Behold thou art fair, my beloved, and comely. Our bed is flourishing.

<sup>16</sup> The beams of our houses are of cedar, our rafters of cypress trees.

## CHAPTER 2

*Christ caresses his spouse; he invites her to him.*

**I** am the flower of the field, and the lily of the valleys.

<sup>2</sup> As the lily among thorns, so is my love among the daughters.

<sup>3</sup> As the apple tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow, whom I desired: and his fruit was sweet to my palate.

<sup>4</sup> He brought me into the cellar of wine, he set in order charity in me.

<sup>5</sup> Stay me up with flowers, compass me about with apples: because I languish with love.

<sup>6</sup> His left hand is under my head, and his right hand shall embrace me.

<sup>7</sup> I adjure you, O ye daughters of Jerusalem, by the roes, and the harts of the field, that you stir not up, nor make the beloved to awake, till she please.

<sup>8</sup> The voice of my beloved, behold he cometh leaping upon the mountains, skipping over the hills.

<sup>9</sup> My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices.

<sup>10</sup> Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come.

<sup>11</sup> For winter is now past, the rain is over and gone.

<sup>12</sup> The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land:

<sup>13</sup> The fig tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come:

<sup>14</sup> My dove in the clefts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my

mihi; inter ubera mea commorabitur.

<sup>13</sup> Botrus cypri dilectus meus mihi in vineis Engaddi.

<sup>14</sup> Sponsus. Ecce tu pulchra es, amica mea! ecce tu pulchra es! Oculi tui columbarum.

<sup>15</sup> Sponsa. Ecce tu pulcher es, dilecte mi, et decorus! Lectulus noster floridus.

<sup>16</sup> Tigna domorum nostrarum cedrina, laquearia nostra cypressina.

## CAPUT II

*Contractat Christus sponsam suam; invitata eam ad se.*

**E**go flos campi, et lilium convallium.  
<sup>2</sup> Sponsus. Sicut lilium inter spinas, sic amica mea inter filias.

<sup>3</sup> Sponsa. Sicut malus inter ligna silvarum, sic dilectus meus inter filios. Sub umbra illius quem desideraveram sedi, et fructus ejus dulcis gutturi meo.

<sup>4</sup> Introduxit me in cellam vinariam; ordinavit in me caritatem.

<sup>5</sup> Fulcite me floribus, stipate me malis, quia amore langueo.

<sup>6</sup> Læva ejus sub capite meo, et dextera illius amplexabitur me.

<sup>7</sup> Sponsus. Adjuro vos, filiæ Jerusalem, per capreas cervosque camporum, ne suscitatis, neque evigilare faciatis dilectam, quoadusque ipsa velit.

<sup>8</sup> Sponsa. Vox dilecti mei; ecce iste venit, saliens in montibus, transiliens colles.

<sup>9</sup> Similis est dilectus meus capræ, hinnuloque cervorum. En ipse stat post parietem nostrum, respiciens per fenestras, prospiciens per cancellos.

<sup>10</sup> En dilectus meus loquitur mihi. Sponsus. Surge, propera, amica mea, columba mea, formosa mea, et veni.

<sup>11</sup> Jam enim hiems transiit; imber abiit, et recessit.

<sup>12</sup> Flores apparuerunt in terra nostra; tempus putationis advenit: vox turturis audita est in terra nostra;

<sup>13</sup> ficus fertur grossos suos; vineæ florentes dederunt odorem suum. Surge, amica mea, speciosa mea, et veni:

<sup>14</sup> columba mea, in foraminibus petrae, in caverna maceriae, ostende mihi faciem tuam, sonet vox tua in auribus



meis: vox enim tua dulcis, et facies tua decora.

<sup>15</sup> Sponsa. Capite nobis vulpes parvulas quæ demoliuntur vineas: nam vinea nostra floruit.

<sup>16</sup> Dilectus meus mihi, et ego illi, qui pascitur inter lilia,

<sup>17</sup> donec aspiret dies, et inclinentur umbræ. Revertere; similis esto, dilecte mi, capreæ, hinnuloque cervorum super montes Bether.

### CAPUT III

*Quærit sponsa Christum. Gloria humanitatis ejus.*

**I**n lectulo meo, per noctes, quæsiui quem diligit anima mea: quæsiui illum, et non inveni.

<sup>2</sup> Surgam, et circuibo civitatem: per vias et plateas quæram quem diligit anima mea: quæsiui illum, et non inveni.

<sup>3</sup> Invenerunt me vigiles qui custodiunt civitatem: Num quem diligit anima mea vidistis?

<sup>4</sup> Paululum cum pertransissem eos, inveni quem diligit anima mea: tenui eum, nec dimittam, donec introducam illum in domum matris meæ, et in cubiculum genetricis meæ.

<sup>5</sup> Sponsus. Adjuro vos, filiæ Jerusalem, per capreas cervosque camporum, ne suscitetis, neque evigilare faciatis dilectam, donec ipsa velit.

<sup>6</sup> Chorus. Quæ est ista quæ ascendit per desertum sicut virgula fumi ex aromatibus myrrhæ, et thuris, et universi pulveris pigmentarii?

<sup>7</sup> En lectulum Salomonis sexaginta fortes ambiunt ex fortissimis Israël,

<sup>8</sup> omnes tenentes gladios, et ad bella doctissimi: uniuscujusque ensis super femur suum propter timores nocturnos.

<sup>9</sup> Ferculum fecit sibi rex Salomon de lignis Libani;

<sup>10</sup> columnas ejus fecit argenteas, reclinatorium aureum, ascensum purpureum; media caritate constravit, propter filias Jerusalem.

<sup>11</sup> Egredimini et videte, filiæ Sion, regem Salomonem in diademate quo coronavit illum mater sua in die desponsationis illius, et in die lætitiæ cordis ejus.

ears: for thy voice is sweet, and thy face comely.

<sup>15</sup> Catch us the little foxes that destroy the vines: for our vineyard hath flourished.

<sup>16</sup> My beloved to me, and I to him who feedeth among the lilies,

<sup>17</sup> Till the day break, and the shadows retire. Return: be like, my beloved, to a roe, or to a young hart upon the mountains of Bether.

### CHAPTER 3

*The spouse seeks Christ. The glory of his humanity.*

**I**n my bed by night I sought him whom my soul loveth: I sought him, and found him not.

<sup>2</sup> I will rise, and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not.

<sup>3</sup> The watchmen who keep the city, found me: Have you seen him, whom my soul loveth?

<sup>4</sup> When I had a little passed by them, I found him whom my soul loveth: I held him: and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bore me.

<sup>5</sup> I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you stir not up, nor awake my beloved, till she please.

<sup>6</sup> Who is she that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?

<sup>7</sup> Behold threescore valiant ones of the most valiant of Israel, surrounded the bed of Solomon?

<sup>8</sup> All holding swords, and most expert in war: every man's sword upon his thigh, because of fears in the night.

<sup>9</sup> King Solomon hath made him a litter of the wood of Libanus:

<sup>10</sup> The pillars thereof he made of silver, the seat of gold, the going up of purple: the midst he covered with charity for the daughters of Jerusalem.

<sup>11</sup> Go forth, ye daughters of Sion, and see king Solomon in the diadem, where-with his mother crowned him in the day of his espousals and in the day of the joy of his heart.

## CHAPTER 4

*Christ sets forth the graces of his spouse: and declares his love for her.*

**H**ow beautiful art thou, my love, how beautiful art thou! Thy eyes are doves' eyes, besides what is hid within. Thy hair is as flocks of goats, which come up from mount Galaad.

<sup>2</sup> Thy teeth as flocks of sheep, that are shorn, which come up from the washing, all with twins, and there is none barren among them.

<sup>3</sup> Thy lips are as a scarlet lace: and thy speech sweet. Thy cheeks are as a piece of a pomegranate, besides that which lieth hid within.

<sup>4</sup> Thy neck, is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armor of valiant men.

<sup>5</sup> Thy two breasts like two young roes that are twins, which feed among the lilies.

<sup>6</sup> Till the day break, and the shadows retire, I will go to the mountain of myrrh, and to the hill of frankincense.

<sup>7</sup> Thou art all fair, O my love, and there is not a spot in thee.

<sup>8</sup> Come from Libanus, my spouse, come from Libanus, come: thou shalt be crowned from the top of Amana, from the top of Sanir and Hermon, from the dens of the lions, from the mountains of the leopards.

<sup>9</sup> Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thy eyes, and with one hair of thy neck.

<sup>10</sup> How beautiful are thy breasts, my sister, my spouse! Thy breasts are more beautiful than wine, and the sweet smell of thy ointments above all aromatic spices.

<sup>11</sup> Thy lips, my spouse, are as a dropping honeycomb, honey and milk are under thy tongue; and the smell of thy garments, as the smell of frankincense.

<sup>12</sup> My sister, my spouse, is a garden enclosed, a garden enclosed, a fountain sealed up.

<sup>13</sup> Thy plants are a paradise of pomegranates with the fruits of the orchard. Cypress with spikenard.

<sup>14</sup> Spikenard and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes with all the chief perfumes.

## CAPUT IV

*Christus deponit gratias sponsae suae: edatque amorem ejus pro ea.*

**S**ponsus. Quam pulchra es, amica mea! Quam pulchra es! Oculi tui columbarum, absque eo quod intrinsecus latet. Capilli tui sicut greges caprarum quæ ascenderunt de monte Galaad.

<sup>2</sup> Dentis tui sicut greges tonsarum quæ ascenderunt de lavacro; omnes gemellis fetibus, et sterilis non est inter eas.

<sup>3</sup> Sicut vitta coccinea labia tua, et eloquium tuum dulce. Sicut fragmen mali punici, ita genæ tuæ, absque eo quod intrinsecus latet.

<sup>4</sup> Sicut turris David collum tuum, quæ ædificata est cum propugnaculis; mille clypeï pendent ex ea, omnis armatura fortium.

<sup>5</sup> Duo ubera tua sicut duo hinnuli, capræ gemelli, qui pascuntur in liliis.

<sup>6</sup> Donec aspiret dies, et inclinentur umbrae, vadam ad montem myrrhæ, et ad collem thuris.

<sup>7</sup> Tota pulchra es, amica mea, et macula non est in te.

<sup>8</sup> Veni de Libano, sponsa mea: veni de Libano, veni, coronaberis: de capite Amana, de vertice Sanir et Hermon, de cubilibus leonum, de montibus pardorum.

<sup>9</sup> Vulnerasti cor meum, soror mea, sponsa; vulnerasti cor meum in uno oculorum tuorum, et in uno crine colli tui.

<sup>10</sup> Quam pulchræ sunt mammæ tuæ, soror mea sponsa! Pulchriora sunt ubera tua vino, et odor unguentorum tuorum super omnia aromata.

<sup>11</sup> Favus distillans labia tua, sponsa; mel et lac sub lingua tua: et odor vestimentorum tuorum sicut odor thuris.

<sup>12</sup> Hortus conclusus soror mea, sponsa, hortus conclusus, fons signatus.

<sup>13</sup> Emissiones tuæ paradisi malorum punicatorum, cum pomorum fructibus, cypri cum nardo.

<sup>14</sup> Nardus et crocus, fistula et cinnamomum, cum universis lignis Libani; myrrha et aloë, cum omnibus primis unguentis.

<sup>15</sup> Fons hortorum, puteus aquarum ventium, quæ fluunt impetu de Libano.

<sup>16</sup> Sponsa. Surge, aquilo, et veni, auster: perfla hortum meum, et fluant aromata illius.

## CAPUT V

*Vocat Christus sponsam suam; moritur cum amore: et describit eum a gratis ejus.*

Veniat dilectus meus in hortum suum, et comedat fructum pomorum suorum. Sponsus. Veni in hortum meum, soror mea, sponsa; messui myrrham meam cum aromatibus meis; comedi favum cum melle meo; bibi vinum meum cum lacte meo; comedite, amici, et bibite, et inebriamini, carissimi.

<sup>2</sup> Sponsa. Ego dormio, et cor meum vigilat. Vox dilecti mei pulsantis: Sponsus. Aperi mihi, soror mea, amica mea, columba mea, immaculata mea, quia caput meum plenum est rore, et cincinni mei guttis noctium.

<sup>3</sup> Sponsa. Expoliavi me tunica mea: quomodo induar illa? Lavi pedes meos: quomodo inquinabo illos?

<sup>4</sup> Dilectus meus misit manum suam per foramen, et venter meus intremuit ad tactum ejus.

<sup>5</sup> Surrexi ut aperirem dilecto meo; manus meæ stillaverunt myrrham, et digiti mei pleni myrrha probatissima.

<sup>6</sup> Pessulum ostii mei aperui dilecto meo, at ille declinaverat, atque transierat. Anima mea liquefacta est, ut locutus est; quæsi, et non inveni illum; vocavi, et non respondit mihi.

<sup>7</sup> Invenere me custodes qui circummeant civitatem; percusserunt me, et vulneraverunt me. Tulerunt pallium meum mihi custodes murorum.

<sup>8</sup> Adjuro vos, filiæ Jerusalem, si inveniris dilectum meum, ut nuntietis ei quia amore langueo.

<sup>9</sup> Chorus. Qualis est dilectus tuus ex dilecto, o pulcherrima mulierum? Qualis est dilectus tuus ex dilecto, quia sic adjurasti nos?

<sup>10</sup> Sponsa. Dilectus meus candidus et rubicundus; electus ex millibus.

<sup>11</sup> Caput ejus aurum optimum; comæ

<sup>15</sup> The fountain of gardens: the well of living waters, which run with a strong stream from Libanus.

<sup>16</sup> Arise, O north wind, and come, O south wind, blow through my garden, and let the aromatical spices thereof flow.

## CHAPTER 5

*Christ calls his spouse; she languishes with love: and describes him by his graces.*

Let my beloved come into his garden, and eat the fruit of his apple trees. I am come into my garden, O my sister, my spouse, I have gathered my myrrh, with my aromatical spices: I have eaten the honeycomb with my honey, I have drunk my wine with my milk: eat, O friends, and drink, and be inebriated, my dearly beloved.

<sup>2</sup> I sleep, and my heart watcheth: the voice of my beloved knocking: Open to me, my sister, my love, my dove, my undefiled: for my head is full of dew, and my locks of the drops of the nights.

<sup>3</sup> I have put off my garment, how shall I put it on? I have washed my feet, how shall I defile them?

<sup>4</sup> My beloved put his hand through the key hole, and my bowels were moved at his touch.

<sup>5</sup> I arose up to open to my beloved: my hands dropped with myrrh, and my fingers were full of the choicest myrrh.

<sup>6</sup> I opened the bolt of my door to my beloved: but he had turned aside, and was gone. My soul melted when he spoke: I sought him, and found him not: I called, and he did not answer me.

<sup>7</sup> The keepers that go about the city found me: they struck me: and wounded me: the keepers of the walls took away my veil from me.

<sup>8</sup> I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love.

<sup>9</sup> What manner of one is thy beloved of the beloved, O thou most beautiful among women? What manner of one is thy beloved of the beloved, that thou hast so adjured us?

<sup>10</sup> My beloved is white and ruddy, chosen out of thousands.

<sup>11</sup> His head is as the finest gold: his

locks as branches of palm trees, black as a raven.

<sup>12</sup> His eyes as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams.

<sup>13</sup> His cheeks are as beds of aromatical spices set by the perfumers. His lips are as lilies dropping choice myrrh.

<sup>14</sup> His hands are turned and as of gold, full of hyacinths. His belly as of ivory, set with sapphires.

<sup>15</sup> His legs as pillars of marble, that are set upon bases of gold. His form as of Libanus, excellent as the cedars.

<sup>16</sup> His throat most sweet, and he is all lovely: such is my beloved, and he is my friend, O ye daughters of Jerusalem.

<sup>17</sup> Whither is thy beloved gone, O thou most beautiful among women? Whither is thy beloved turned aside, and we will seek him with thee?

#### CHAPTER 6

*The spouse of Christ is but one: she is fair and terrible.*

**M**y beloved is gone down into his garden, to the bed of aromatical spices, to feed in the gardens, and to gather lilies.

<sup>2</sup> I to my beloved, and my beloved to me, who feedeth among the lilies.

<sup>3</sup> Thou art beautiful, O my love, sweet and comely as Jerusalem: terrible as an army set in array.

<sup>4</sup> Turn away thy eyes from me, for they have made me flee away. Thy hair is as a flock of goats, that appear from Galaad.

<sup>5</sup> Thy teeth as a flock of sheep, which come up from the washing, all with twins, and there is none barren among them.

<sup>6</sup> Thy cheeks are as the bark of a pomegranate, beside what is hidden within thee.

<sup>7</sup> There are threescore queens, and fourscore concubines, and young maidens without number.

<sup>8</sup> One is my dove, my perfect one is but one, she is the only one of her mother, the chosen of her that bore her. The daughters saw her, and declared her most blessed: the queens and concubines, and they praised her.

<sup>9</sup> Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?

<sup>10</sup> I went down into the garden of nuts,

ejus sicut elatæ palmarum, nigræ quasi corvus.

<sup>12</sup> Oculi ejus sicut columbæ super rivulos aquarum, quæ lacte sunt lotæ, et resident juxta fluentia plenissima.

<sup>13</sup> Genæ illius sicut areolæ aromatum, consitatæ a pigmentariis. Labia ejus lilia, distillantia myrrham primam.

<sup>14</sup> Manus illius tornatiles, aureæ, plenæ hyacinthis. Venter ejus eburneus, distinctus sapphiris.

<sup>15</sup> Crura illius columnæ marmoreæ quæ fundatæ sunt super bases aureas. Species ejus ut Libani, electus ut cedri.

<sup>16</sup> Guttur illius suavissimum, et totus desiderabilis. Talis est dilectus meus, et ipse est amicus meus, filiæ Jerusalem.

<sup>17</sup> Chorus. Quo abiit dilectus tuus, o pulcherrima mulierum? Quo declinavit dilectus tuus? et quæremus eum tecum.

#### CAPUT VI

*Sponsa Christi est unam solam: pulchra et terribilis est.*

**S**ponsa. Dilectus meus descendit in hortum suum ad areolam aromatum, ut pascatur in hortis, et lilia colligat.

<sup>2</sup> Ego dilecto meo, et dilectus meus mihi, qui pascitur inter lilia.

<sup>3</sup> Sponsus. Pulchra es, amica mea, suavis, et decora sicut Jerusalem; terribilis ut castrorum acies ordinata.

<sup>4</sup> Averte oculos tuos a me, quia ipsi me avolare fecerunt. Capilli tui sicut grex caprarum quæ apparuerunt de Galaad.

<sup>5</sup> Dentis tui sicut grex ovium quæ ascenderunt de lavacro, omnes gemellis fœtibus, et sterilis non est in eis.

<sup>6</sup> Sicut cortex mali punici, sic genæ tuæ, absque occultis tuis.

<sup>7</sup> Sexaginta sunt reginæ, et octoginta concubinæ, et adolescentularum non est numerus.

<sup>8</sup> Una est columba mea, perfecta mea, una est matris suæ, electa genetrici suæ. Viderunt eam filiæ, et beatissimam prædicaverunt; reginæ et concubinæ, et laudaverunt eam.

<sup>9</sup> Quæ est ista quæ progreditur quasi aurora consurgens, pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?

<sup>10</sup> Sponsa. Descendi in hortum nucum,

ut viderem poma convallium, et inspicerem si floruisset vinea, et germinassent mala punica.

<sup>11</sup> Nescivi: anima mea conturbavit me, propter quadrigas Aminadab.

<sup>12</sup> Chorus. Revertere, revertere, Sulamitis! revertere, revertere ut intueamur te.

### CAPUT VII

*Amplius descriptio gratiarum ecclesiae, sponsam Christi.*

**S**ponsa. Quid videbis in Sulamite, nisi Schoros castrorum? Chorus. Quam pulchri sunt gressus tui in calceamentis, filia principis! Juncturæ femorum tuorum sicut monilia quæ fabricata sunt manu artificis.

<sup>2</sup> Umbilicus tuus crater tornatilis, numquam indigens poculis. Venter tuus sicut acervus tritici vallatus liliis.

<sup>3</sup> Duo ubera tua sicut duo hinnuli, gemelli capreae.

<sup>4</sup> Collum tuum sicut turris eburnea; oculi tui sicut piscinæ in Hesebon, quæ sunt in porta filiæ multitudinis. Nasus tuus sicut turris Libani, quæ respicit contra Damascum.

<sup>5</sup> Caput tuum ut Carmelus; et comæ capitis tui sicut purpura regis vincta canalibus.

<sup>6</sup> Sponsus. Quam pulchra es, et quam decora, carissima, in deliciis!

<sup>7</sup> Statura tua assimilata est palmæ, et ubera tua botris.

<sup>8</sup> Dixi: Ascendam in palmam, et apprehendam fructus ejus; et erunt ubera tua sicut botri vineæ, et odor oris tui sicut malorum.

<sup>9</sup> Guttur tuum sicut vinum optimum, dignum dilecto meo ad potandum, labisque et dentibus illius ad ruminandum.

<sup>10</sup> Sponsa. Ego dilecto meo, et ad me conversio ejus.

<sup>11</sup> Veni, dilecte mi, egrediamur in agrum, commoremur in villis.

<sup>12</sup> Mane surgamus ad vineas: videamus si floruit vinea, si flores fructus parturiunt, si floruerunt mala punica; ibi dabo tibi ubera mea.

<sup>13</sup> Mandragoræ dederunt odorem in portis nostris omnia poma: nova et vetera, dilecte mi, servavi tibi.

to see the fruits of the valleys, and to look if the vineyard had flourished, and the pomegranates budded.

<sup>11</sup> I knew not: my soul troubled me for the chariots of Aminadab.

<sup>12</sup> Return, return, O Sulamites: return, return that we may behold thee.

### CHAPTER 7

*A further description of the graces of the church, the spouse of Christ.*

**W**hat shalt thou see in the Sulamites but the companies of camps? How beautiful are thy steps in shoes, O prince's daughter! The joints of thy thighs are like jewels, that are made by the hand of a skilful workman.

<sup>2</sup> Thy navel is like a round bowl never wanting cups. Thy belly is like a heap of wheat, set about with lilies.

<sup>3</sup> Thy two breasts are like two young roes that are twins.

<sup>4</sup> Thy neck as a tower of ivory. Thy eyes like the fish pools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose is as the tower of Libanus, that looketh toward Damascus.

<sup>5</sup> Thy head is like Carmel: and the hairs of thy head as the purple of the king bound in the channels.

<sup>6</sup> How beautiful art thou, and how comely, my dearest, in delights!

<sup>7</sup> Thy stature is like to a palm tree, and thy breasts to clusters of grapes.

<sup>8</sup> I said: I will go up into the palm tree, and will take hold of the fruit thereof: and thy breasts shall be as the clusters of the vine: and the odor of thy mouth like apples.

<sup>9</sup> Thy throat like the best wine, worthy for my beloved to drink, and for his lips and his teeth to ruminat.

<sup>10</sup> I to my beloved, and his turning is towards me.

<sup>11</sup> Come, my beloved, let us go forth into the field, let us abide in the villages.

<sup>12</sup> Let us get up early to the vineyards, let us see if the vineyard flourish, if the flowers be ready to bring forth fruits, if the pomegranates flourish: there will I give thee my breasts.

<sup>13</sup> The mandrakes give a smell. In our gates are all fruits: the new and the old, my beloved, I have kept for thee.

## CHAPTER 8

*The love of the church to Christ: his love to her:*

**W**ho shall give thee to me for my brother, sucking the breasts of my mother, that I may find thee without, and kiss thee, and now no man may despise me?

<sup>2</sup> I will take hold of thee, and bring thee into my mother's house: there thou shalt teach me, and I will give thee a cup of spiced wine and new wine of my pomegranates.

<sup>3</sup> His left hand under my head, and his right hand shall embrace me.

<sup>4</sup> I adjure you, O daughters of Jerusalem, that you stir not up, nor awake my love till she please.

<sup>5</sup> Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple tree I raised thee up: there thy mother was corrupted, there she was deflowered that bore thee.

<sup>6</sup> Put me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death, jealousy as hard as hell, the lamps thereof are fire and flames.

<sup>7</sup> Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

<sup>8</sup> Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to?

<sup>9</sup> If she be a wall: let us build upon it bulwarks of silver: if she be a door, let us join it together with boards of cedar.

<sup>10</sup> I am a wall: and my breasts are as a tower since I am become in his presence as one finding peace.

<sup>11</sup> The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every man bringeth for the fruit thereof a thousand pieces of silver.

<sup>12</sup> My vineyard is before me. A thousand are for thee, the peaceable, and two hundred for them that keep the fruit thereof.

<sup>13</sup> Thou that dwellest in the gardens, the friends hearken: make me hear thy voice.

<sup>14</sup> Flee away, O my beloved, and be like to the roe, and to the young hart upon the mountains of aromatical spices.

## CAPUT VIII

*Amor ecclesiae Christo: amore ejus ad eam.*

**Q**uis mihi det te fratrem meum, sugentem ubera matris meae, ut inveniam te foris, et deosculer te, et jam me nemo despiciat?

<sup>2</sup> Apprehendam te, et ducam in domum matris meae: ibi me docebis, et dabo tibi poculum ex vino condito, et mustum malorum granatorum meorum.

<sup>3</sup> Laeva ejus sub capite meo, et dextera illius amplexabitur me.

<sup>4</sup> Sponsus. Adjuro vos, filiae Jerusalem, ne suscitatis, neque evigilare faciatis dilectam, donec ipsa velit.

<sup>5</sup> Chorus. Quae est ista quae ascendit de deserto, deliciis affluens, innixa super dilectum suum? Sponsus. Sub arbore malo suscitavi te; ibi corrupta est mater tua, ibi violata est genitrix tua.

<sup>6</sup> Sponsa. Pone me ut signaculum super cor tuum, ut signaculum super brachium tuum, quia fortis est ut mors dilectio, dura sicut infernus aemulatio: lampades ejus lampades ignis atque flammaram.

<sup>7</sup> Aquae multae non potuerunt extinguere caritatem, nec flumina obruent illam. Si dederit homo omnem substantiam domus suae pro dilectione, quasi nihil despiciet eam.

<sup>8</sup> Chorus Fratrum. Soror nostra parva, et ubera non habet; quid faciemus sorori nostrae in die quando alloquenda est?

<sup>9</sup> Si murus est, aedificemus super eum propugnacula argentea; si ostium est, compingamus illud tabulis cedrinis.

<sup>10</sup> Sponsa. Ego murus, et ubera mea sicut turris, ex quo facta sum coram eo, quasi pacem reperiens.

<sup>11</sup> Chorus Fratrum. Vineam fuit pacifico in ea quae habet populos: tradidit eam custodibus; vir affert pro fructu ejus mille argenteos.

<sup>12</sup> Sponsa. Vineam meam coram me est. Mille tui pacifici, et ducenti his qui custodiunt fructus ejus.

<sup>13</sup> Sponsus. Quae habitas in hortis, amici auscultant; fac me audire vocem tuam.

<sup>14</sup> Sponsa. Fuge, dilecte mi, et assimilare capreae, hinnuloque cervorum super montes aromatum.

## THE BOOK OF WISDOM

*This Book is so called, because it treats of the excellence of Wisdom, the means to obtain it, and the happy fruits it produces. It is written in the person of Solomon and contains his sentiments. But it is uncertain who was the writer. It abounds with instructions and exhortations to king and all magistrates to minister justice in the commonwealth, teaching all kinds of virtues under the general names of justice and wisdom. It contains also many prophecies of Christ's coming, passion, resurrection, and other Christian mysteries. The whole may be divided into three parts. In the first six chapters, the author admonishes all superiors to love and exercise justice and wisdom. In the next three, he teacheth that wisdom proceedeth only from God, and is procured by prayers and a good life. In the other ten chapters, he showeth the excellent effects and utility of wisdom and justice.*

### CAPUT I

*Exhortatio Deum candidule quaerere, qui non potest decipi, et cupit non mortem nostrum.*

**D**iligite justitiam, qui iudicatis terram. Sentite de Domino in bonitate, et in simplicitate cordis quaerite illum:

<sup>2</sup> quoniam invenitur ab his qui non tentant illum, apparet autem eis qui fidem habent in illum.

<sup>3</sup> Perversæ enim cogitationes separant a Deo; probata autem virtus corripit insipientes.

<sup>4</sup> Quoniam in malevolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis.

<sup>5</sup> Spiritus enim sanctus disciplinæ effugiet fictum, et auferet se a cogitationibus quæ sunt sine intellectu, et corripitur a superveniente iniquitate.

<sup>6</sup> Benignus est enim spiritus sapientiæ, et non liberabit maledicum a labiis suis: quoniam renum illius testis est Deus, et cordis illius scrutator est verus, et linguæ ejus auditor.

<sup>7</sup> Quoniam spiritus Domini replevit orbem terrarum, et hoc quod continet omnia, scientiam habet vocis.

<sup>8</sup> Propter hoc qui loquitur iniqua non potest latere, nec præteriet illum corripiens iudicium.

<sup>9</sup> In cogitationibus enim impii interrogatio erit; sermonum autem illius auditio ad Deum veniet, ad correptionem iniquitatum illius.

<sup>10</sup> Quoniam auris zeli audit omnia, et tumultus murmurationum non abscon-

### CHAPTER 1

*An exhortation to seek God sincerely, who cannot be deceived, and desireth not our death.*

**L**ove justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart:

<sup>2</sup> For he is found by them that tempt him not: and he showeth himself to them that have faith in him.

<sup>3</sup> For perverse thoughts separate from God: and his power, when it is tried, reproveheth the unwise:

<sup>4</sup> For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.

<sup>5</sup> For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.

<sup>6</sup> For the spirit of wisdom is benevolent, and will not acquit the evil speaker from his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue.

<sup>7</sup> For the spirit of the Lord hath filled the whole world: and that which containeth all things, hath knowledge of the voice.

<sup>8</sup> Therefore he that speaketh unjust things, cannot be hid, neither shall the chastising judgment pass him by.

<sup>9</sup> For inquisition shall be made into the thoughts of the ungodly, and the hearing of his words shall come to God, to the chastising of his iniquities.

<sup>10</sup> For the ear of jealousy heareth all things, and the tumult of murmuring

shall not be hid.

<sup>11</sup> Keep yourselves, therefore, from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that believeth, killeth the soul.

<sup>12</sup> Seek not death in the error of your life, neither procure ye destruction by the works of your hands.

<sup>13</sup> For God made not death, neither hath he pleasure in the destruction of the living.

<sup>14</sup> For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.

<sup>15</sup> For justice is perpetual and immortal.

<sup>16</sup> But the wicked with works and words have called it to them: and esteeming it a friend, have fallen away and have made a covenant with it: because they are worthy to be of the part thereof.

## CHAPTER 2

*The vain reasonings of the wicked; their persecuting the just, especially the Son of God.*

**F**or they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man hath been known to have returned from hell:

<sup>2</sup> For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart,

<sup>3</sup> Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:

<sup>4</sup> And our name in time shall be forgotten, and no man shall have any remembrance of our works.

<sup>5</sup> For our time is as the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth:

<sup>6</sup> Come, therefore, and let us enjoy the

detur.

<sup>11</sup> Custodite ergo vos a murmuratione quæ nihil prodest, et a detractioe parcite linguæ: quoniam sermo obscurus in vacuum non ibit, os autem quod mentitur occidit animam.

<sup>12</sup> Nolite zelare mortem in errore vitæ vestræ, neque acquiratis perditionem in operibus manuumstrarum.

<sup>13</sup> Quoniam Deus mortem non fecit, nec lætatur in perditione vivorum.

<sup>14</sup> Creavit enim ut essent omnia, et sanabiles fecit nationes orbis terrarum: et non est in illis medicamentum exterminii, nec inferorum regnum in terra.

<sup>15</sup> Justitia enim perpetua est, et immortalis.

<sup>16</sup> Impii autem manibus et verbis accersierunt illam, et æstimantes illam amicam, defluerunt; et sponsiones posuerunt ad illam, quoniam digni sunt qui sint ex parte illius.

## CAPUT II

*Vanae rationes sceleratorum; consecratorum justos, imprimis Filium Dei.*

**D**ixerunt enim cogitantes apud se non recte: Exiguum et cum tædio est tempus vitæ nostræ, et non est refrigerium in fine hominis, et non est qui agnitus sit reversus ab inferis.

<sup>2</sup> Quia ex nihilo nati sumus, et post hoc erimus tamquam non fuerimus. Quoniam fumus flatus est in naribus nostris, et sermo scintilla ad commovendum cor nostrum:

<sup>3</sup> qua extincta, cinis erit corpus nostrum, et spiritus diffundetur tamquam mollis aër; et transibit vita nostra tamquam vestigium nubis, et sicut nebula dissolvetur quæ fugata est a radiis solis, et a calore illius aggravata.

<sup>4</sup> Et nomen nostrum oblivionem accipiet per tempus, et nemo memoriam habebit operum nostrorum.

<sup>5</sup> Umbræ enim transitus est tempus nostrum, et non est reversio finis nostri: quoniam consignata est, et nemo revertitur.

<sup>6</sup> Venite ergo, et fruamur bonis quæ



sunt, et utamur creatura tamquam in iuventute celeriter.

<sup>7</sup> Vino pretioso et unguentis nos impleamus, et non prætereant nos flos temporis.

<sup>8</sup> Coronemus nos rosis antequam marcescant; nullum pratum sit quod non pertranseat luxuria nostra:

<sup>9</sup> nemo nostrum exsors sit luxuriæ nostræ. Ubique relinquamus signa lætitiæ, quoniam hæc est pars nostra, et hæc est sors.

<sup>10</sup> Opprimamus pauperem justum, et non parcamus viduæ, nec veterani revereamur canos multi temporis:

<sup>11</sup> sit autem fortitudo nostra lex justitiæ; quod enim infirmum est, inutile invenitur.

<sup>12</sup> Circumveniamus ergo justum, quoniam inutilis est nobis, et contrarius est operibus nostris, et improperat nobis peccata legis, et diffamat in nos peccata disciplinæ nostræ.

<sup>13</sup> Promittit se scientiam Dei habere, et filium Dei se nominat.

<sup>14</sup> Factus est nobis in traductionem cogitationum nostrarum.

<sup>15</sup> Gravis est nobis etiam ad videndum, quoniam dissimilis est aliis vita illius, et immutatæ sunt viæ ejus.

<sup>16</sup> Tamquam nugaces æstimati sumus ab illo, et abstinet se a viis nostris tamquam ab immunditiis, et præfert novissima iustorum, et gloriatur patrem se habere Deum.

<sup>17</sup> Videamus ergo si sermones illius veri sint, et tentemus quæ ventura sunt illi, et sciemus quæ erunt novissima illius.

<sup>18</sup> Si enim est verus filius Dei, suscipiet illum, et liberabit eum de manibus contrariorum.

<sup>19</sup> Contumelia et tormento interrogeamus eum, ut sciamus reverentiam ejus, et probemus patientiam illius.

<sup>20</sup> Morte turpissima condemnemus eum; erit enim ei respectus ex sermonibus illius.

<sup>21</sup> Hæc cogitaverunt, et erraverunt: excæcavit enim illos malitia eorum.

<sup>22</sup> Et nescierunt sacramenta Dei: neque mercedem speraverunt justitiæ, nec judicaverunt honorem animarum sanctarum.

<sup>23</sup> Quoniam Deus creavit hominem in-

good things that are present, and let us speedily use the creatures as in youth.

<sup>7</sup> Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.

<sup>8</sup> Let us crown ourselves with roses, before they be withered: let no meadow escape our riot.

<sup>9</sup> Let none of us go without his part in luxury: let us everywhere leave tokens of joy: for this is our portion, and this our lot.

<sup>10</sup> Let us oppress the poor just man, and not spare the widow, nor honor the ancient grey hairs of the aged.

<sup>11</sup> But let our strength be the law of justice: for that which is feeble is found to be nothing worth.

<sup>12</sup> Let us, therefore, lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraided us with transgressions of the law, and divulgeth against us the sins of our way of life.

<sup>13</sup> He boasteth that he hath the knowledge of God, and calleth himself the son of God.

<sup>14</sup> He is become a censurer of our thoughts.

<sup>15</sup> He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different.

<sup>16</sup> We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father.

<sup>17</sup> Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.

<sup>18</sup> For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies.

<sup>19</sup> Let us examine him by outrages and tortures, that we may know his meekness, and try his patience.

<sup>20</sup> Let us condemn him to a most shameful death: for there shall be respect had unto him by his words.

<sup>21</sup> These things they thought, and were deceived: for their own malice blinded them.

<sup>22</sup> And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honor of holy souls.

<sup>23</sup> For God created man incorruptible,

and to the image of his own likeness he made him.

<sup>24</sup> But by the envy of the devil, death came into the world:

<sup>25</sup> And they follow him that are of his side.

### CHAPTER 3

*The happiness of the just: and the unhappiness of the wicked.*

**B**ut the souls of the just are in the hand of God, and the torment of death shall not touch them.

<sup>2</sup> In the sight of the unwise they seemed to die: and their departure was taken for misery:

<sup>3</sup> And their going away from us, for utter destruction: but they are in peace.

<sup>4</sup> And though in the sight of men they suffered torments, their hope is full of immortality.

<sup>5</sup> Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself.

<sup>6</sup> As gold in the furnace, he hath proved them, and as a victim of a holocaust, he hath received them, and in time there shall be respect had to them.

<sup>7</sup> The just shall shine, and shall run to and fro like sparks among the reeds.

<sup>8</sup> They shall judge nations, and rule over people, and their Lord shall reign forever.

<sup>9</sup> They that trust in him shall understand the truth: and they that are faithful in love, shall rest in him: for grace and peace are to his elect.

<sup>10</sup> But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord.

<sup>11</sup> For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labors without fruit, and their works unprofitable.

<sup>12</sup> Their wives are foolish, and their children wicked.

<sup>13</sup> Their offspring is cursed, for happy is the barren: and the undefiled, that hath not known bed in sin: she shall have fruit in the visitation of holy souls.

<sup>14</sup> And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God: for

exterminabilem, et ad imaginem similitudinis suæ fecit illum.

<sup>24</sup> Invidia autem diaboli mors introivit in orbem terrarum:

<sup>25</sup> imitantur autem illum qui sunt ex parte illius.

### CAPUT III

*Felicitas justorum: et miseria sceleratorum.*

**J**ustorum autem animæ in manu Dei sunt, et non tanget illos tormentum mortis.

<sup>2</sup> Visi sunt oculis insipientium mori, et æstimata est afflictio exitus illorum,

<sup>3</sup> et quod a nobis est iter exterminium; illi autem sunt in pace:

<sup>4</sup> et si coram hominibus tormenta passi sunt, spes illorum immortalitate plena est.

<sup>5</sup> In paucis vexati, in multis bene disponentur, quoniam Deus tentavit eos, et invenit illos dignos se.

<sup>6</sup> Tamquam aurum in fornace probavit illos, et quasi holocausti hostiam accepit illos, et in tempore erit respectus illorum.

<sup>7</sup> Fulgebunt justi et tamquam scintillæ in arundineto discurrent.

<sup>8</sup> Judicabunt nationes, et dominabuntur populis, et regnabit Dominus illorum in perpetuum.

<sup>9</sup> Qui confidunt in illo intelligent veritatem, et fideles in dilectione acquiescent illi, quoniam donum et pax est electis ejus.

<sup>10</sup> Impii autem secundum quæ cogitaverunt correptionem habebunt: qui neglexerunt justum, et a Domino recesserunt.

<sup>11</sup> Sapientiam enim et disciplinam qui abjicit infelix est: et vacua est spes illorum, et labores sine fructu, et inutilia opera eorum.

<sup>12</sup> Mulieres eorum insensatæ sunt, et nequissimi filii eorum.

<sup>13</sup> Maledicta creatura eorum, quoniam felix est sterilis; et incoinquinata, quæ nescivit thorum in delicto, habebit fructum in respectione animarum sanctarum;

<sup>14</sup> et spado qui non operatus est per manus suas iniquitatem, nec cogitavit adversus Deum nequissima: dabitur

enim illi fidei donum electum, et sors in templo Dei acceptissima.

<sup>15</sup> Bonorum enim laborum gloriosus est fructus, et quæ non concidat radix sapientiæ.

<sup>16</sup> Filii autem adulterorum in incommutatione erunt, et ab iniquo thoro semen exterminabitur.

<sup>17</sup> Et si quidem longæ vitæ erunt, in nihilum computabuntur, et sine honore erit novissima senectus illorum:

<sup>18</sup> et si celerius defuncti fuerint, non habebunt spem, nec in die agnitionis allocutionem.

<sup>19</sup> Nationis enim iniquæ diræ sunt con summationes.

#### CAPUT IV

*Discrimen inter pudicæ et adulteræ generationes: et inter mortem justi et scelerati.*

**O** quam pulchra est casta generatio, cum claritate! immortalis est enim memoria illius, quoniam et apud Deum nota est, et apud homines.

<sup>2</sup> Cum præsens est, imitantur illam, et desiderant eam cum se eduxerit; et in perpetuum coronata triumphat, incoinquinatorum certaminum præmium vincens.

<sup>3</sup> Multigena autem impiorum multitudine non erit utilis, et spuria vitulamina non dabunt radices altas, nec stabile firmamentum collocabunt.

<sup>4</sup> Etsi in ramis in tempore germinaverint, infirmiter posita, a vento commovebuntur, et a nimietate ventorum eradicabuntur.

<sup>5</sup> Confringentur enim rami inconsummati; et fructus illorum inutiles et acerbi ad manducandum, et ad nihilum apti.

<sup>6</sup> Ex iniquis enim somnis filii qui nascuntur, testes sunt nequitæ adversus parentes in interrogatione sua.

<sup>7</sup> Justus autem si morte præoccupatus fuerit, in refrigerio erit;

<sup>8</sup> senectus enim venerabilis est non diuturna, neque annorum numero computata: cani autem sunt sensus hominis,

<sup>9</sup> et ætas senectutis vita immaculata.

<sup>10</sup> Placens Deo factus est dilectus, et vivens inter peccatores translatus est.

<sup>11</sup> Raptus est, ne malitia mutaret intel-

the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.

<sup>15</sup> For the fruit of good labors is glorious, and the root of wisdom never faileth.

<sup>16</sup> But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.

<sup>17</sup> And if they live long, they shall be nothing regarded, and their last old age shall be without honor.

<sup>18</sup> And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

<sup>19</sup> For dreadful are the ends of a wicked race.

#### CHAPTER 4

*The difference between the chaste and the adulterous generations: and between the death of the just and the wicked.*

**O** how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men.

<sup>2</sup> When it is present, they imitate it: and they desire it, when it hath withdrawn itself, and it triumpheth crowned forever, winning the reward of undefiled conflicts.

<sup>3</sup> But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.

<sup>4</sup> And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

<sup>5</sup> For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

<sup>6</sup> For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

<sup>7</sup> But the just man, if he be prevented with death, shall be in rest.

<sup>8</sup> For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs.

<sup>9</sup> And a spotless life is old age.

<sup>10</sup> He pleased God, and was beloved, and living among sinners, he was translated.

<sup>11</sup> He was taken away, lest wickedness

should altar his understanding, or deceit beguile his soul.

<sup>12</sup> For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind.

<sup>13</sup> Being made perfect in a short space, he fulfilled a long time.

<sup>14</sup> For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts:

<sup>15</sup> That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen.

<sup>16</sup> But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust.

<sup>17</sup> For they shall see the end of the wise man, and shall not understand what God hath designed for him, and why the Lord hath set him in safety.

<sup>18</sup> They shall see him, and shall despise him: but the Lord shall laugh them to scorn.

<sup>19</sup> And they shall fall after this without honor, and be a reproach among the dead forever: for he shall burst them puffed up and speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish.

<sup>20</sup> They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.

## CHAPTER 5

*The fruitless repentance of the wicked in another world: the reward of the just.*

**T**hen shall the just stand with great constancy against those that have afflicted them, and taken away their labors.

<sup>2</sup> These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation,

<sup>3</sup> Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had sometime in derision, and for a parable of reproach.

<sup>4</sup> We fools esteemed their life madness, and their end without honor.

lectum ejus, aut ne fictio deciperet animam illius.

<sup>12</sup> Fascinatio enim nugacitatis obscurat bona, et inconstantia concupiscentiæ transvertit sensum sine malitia.

<sup>13</sup> Consummatus in brevi, explevit tempora multa;

<sup>14</sup> placita enim erat Deo anima illius: propter hoc properavit educere illum de medio iniquitatum. Populi autem videntes, et non intelligentes, nec ponentes in præcordiis talia,

<sup>15</sup> quoniam gratia Dei et misericordia est in sanctos ejus, et respectus in electos illius.

<sup>16</sup> Condemnat autem justus mortuus vivos impios, et juvenus celerius consummata longam vitam injusti.

<sup>17</sup> Videbunt enim finem sapientis, et non intelligent quid cogitaverit de illo Deus, et quare munierit illum Dominus.

<sup>18</sup> Videbunt, et contemnent eum; illos autem Dominus irridebit.

<sup>19</sup> Et erunt post hæc decedentes sine honore, et in contumelia inter mortuos in perpetuum: quoniam dirumpet illos inflatos sine voce, et commovebit illos a fundamentis, et usque ad supremum desolabuntur, et erunt gementes, et memoria illorum peribit.

<sup>20</sup> Venient in cogitatione peccatorum suorum timidi, et traducent illos ex adverso iniquitates ipsorum.

## CAPUT V

*Sterilis paenitentia sceleratorum in mundo alio: præmium just.*

**T**unc stabunt just in magna constantia adversus eos qui se angustiaverunt, et qui abstulerunt labores eorum.

<sup>2</sup> Videntes turbabuntur timore horribili, et mirabuntur in subitatione insperatæ salutis;

<sup>3</sup> dicentes intra se, pœnitentiam agentes, et præ angustia spiritus gementes: Hi sunt quos habuimus aliquando in derisum, et in similitudinem impropertii.

<sup>4</sup> Nos insensati, vitam illorum aestimabamus insaniam, et finem illorum sine honore;

<sup>5</sup> ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est.

<sup>6</sup> Ergo erravimus a via veritatis, et justitiæ lumen non luxit nobis, et sol intelligentiæ non est ortus nobis.

<sup>7</sup> Lassati sumus in via iniquitatis et perditionis, et ambulavimus vias difficiles: viam autem Domini ignoravimus.

<sup>8</sup> Quid nobis profuit superbia? Aut divitiarum jactantia quid contulit nobis?

<sup>9</sup> Transierunt omnia illa tamquam umbra, et tamquam nuntius percurrrens,

<sup>10</sup> et tamquam navis quæ pertransit fluctuantem aquam, cujus cum præterierit non est vestigium invenire, neque semitam carinæ illius in fluctibus;

<sup>11</sup> aut tamquam avis quæ transvolat in aëre, cujus nullum invenitur argumentum itineris, sed tantum sonitus alarum verberans levem ventum, et scindens per vim itineris aërem: commotis alis transvolavit, et post hoc nullum signum invenitur itineris illius;

<sup>12</sup> aut tamquam sagitta emissa in locum destinatum, divisus aër continuo in se reclusus est, ut ignoretur transitus illius:

<sup>13</sup> sic et nos nati continuo desivimus esse; et virtutis quidem nullum signum valuimus ostendere, in malignitate autem nostra consumpti sumus.

<sup>14</sup> Talia dixerunt in inferno hi qui peccaverunt:

<sup>15</sup> quoniam spes impii tamquam lanugo est quæ a vento tollitur, et tamquam spuma gracilis quæ a procella dispergitur, et tamquam fumus qui a vento diffusus est, et tamquam memoria hospitis unius diei prætereuntis.

<sup>16</sup> Justi autem in perpetuum vivent, et apud Dominum est merces eorum, et cogitatio illorum apud Altissimum.

<sup>17</sup> Ideo accipient regnum decoris, et diadema speciei de manu Domini: quoniam dextera sua teget eos, et brachio sancto suo defendet illos.

<sup>18</sup> Accipiet armaturam zelus illius, et armabit creaturam ad ultionem inimicorum.

<sup>19</sup> Induet pro thorace justitiam, et accipiet pro galea iudicium certum;

<sup>5</sup> Behold, how they are numbered among the children of God, and their lot is among the saints.

<sup>6</sup> Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us.

<sup>7</sup> We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known.

<sup>8</sup> What hath pride profited us? Or what advantage hath the boasting of riches brought us?

<sup>9</sup> All those things are passed away like a shadow, and like a post that runneth on,

<sup>10</sup> And as a ship, that passeth through the waves: whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters:

<sup>11</sup> Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight: she moved her wings, and hath flown through, and there is no mark found afterwards of her way:

<sup>12</sup> Or as when an arrow is shot at a mark, the divided air quickly cometh together again, so that the passage thereof is not known:

<sup>13</sup> So we also being born, forthwith ceased to be: and have been able to show no mark of virtue: but are consumed in our wickedness.

<sup>14</sup> Such things as these the sinners said in hell:

<sup>15</sup> For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by.

<sup>16</sup> But the just shall live for evermore: and their reward is with the Lord, and the care of them with the most High.

<sup>17</sup> Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them.

<sup>18</sup> And his zeal will take armor, and he will arm the creature for the revenge of his enemies.

<sup>19</sup> He will put on justice as a breastplate, and will take true judgment in-

stead of a helmet:

<sup>20</sup> He will take equity for an invincible shield:

<sup>21</sup> And he will sharpen his severe wrath for a spear, and the whole world shall fight with him against the unwise.

<sup>22</sup> Then shafts of lightning shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark.

<sup>23</sup> And thick hail shall be cast upon them from the stone casting wrath: the water of the sea shall rage against them, and the rivers shall run together in a terrible manner.

<sup>24</sup> A mighty wind shall stand up against them, and as a whirlwind shall divide them: and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.

#### CHAPTER 6

*An address to the princes to seek after wisdom: she is easily found by those that seek her.*

**W**isdom is better than strength: and a wise man is better than a strong man.

<sup>2</sup> Hear, therefore, ye kings, and understand, learn ye that are judges of the ends of the earth.

<sup>3</sup> Give ear, you that rule the people, and that please yourselves in multitudes of nations:

<sup>4</sup> For power is given you by the Lord, and strength by the most High, who will examine your works: and search out your thoughts:

<sup>5</sup> Because being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God.

<sup>6</sup> Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule.

<sup>7</sup> For to him that is little, mercy is granted: but the mighty shall be mightily tormented.

<sup>8</sup> For God will not except any man's person, neither will he stand in awe of any man's greatness: for he made the little and the great, and he hath equally care of all.

<sup>9</sup> But a greater punishment is ready for the more mighty.

<sup>20</sup> *sumet scutum inexpugnabile æquitate.*

<sup>21</sup> *Acuet autem duram iram in lanceam, et pugnabit cum illo orbis terrarum contra insensatos.*

<sup>22</sup> *Ibunt directe emissiones fulgurum, et tamquam a bene curvato arcu nubium exterminabuntur, et ad certum locum insilient.*

<sup>23</sup> *Et a petrosa ira plenæ mittentur grandines; exandescet in illos aqua maris, et flumina concurrent duriter.*

<sup>24</sup> *Contra illos stabit spiritus virtutis, et tamquam turbo venti dividet illos; et ad eremum perducet omnem terram iniquitas illorum, et malignitas evertet sedes potentium.*

#### CAPUT VI

*Exhortatio ad principes ad sapientiam quaerendam: facile invenitur a quibus, qui eam quaerunt.*

**M**elior est sapientia quam vires, et vir prudens quam fortis.

<sup>2</sup> Audite ergo, reges, et intelligite; discite, iudices finium terræ.

<sup>3</sup> Præbete aures, vos qui continetis multitudes, et placetis vobis in turbis nationum.

<sup>4</sup> Quoniam data est a Domino potestas vobis, et virtus ab Altissimo: qui interrogabit opera vestra, et cogitationes scrutabitur.

<sup>5</sup> Quoniam cum essetis ministri regni illius, non recte iudicastis, nec custodistis legem justitiæ, neque secundum voluntatem Dei ambulastis.

<sup>6</sup> Horrende et cito apparebit vobis, quoniam iudicium durissimum his qui præsumunt fiet.

<sup>7</sup> Exiguo enim conceditur misericordia; potentes autem potenter tormenta patientur.

<sup>8</sup> Non enim subtrahet personam cuiusquam Deus, nec verebitur magnitudinem ejus cuiusquam, quoniam pusillum et magnum ipse fecit, et æqualiter cura est illi de omnibus.

<sup>9</sup> Fortioribus autem fortior instat cruciatio.

<sup>10</sup> Ad vos ergo, reges, sunt hi sermones mei: ut discatis sapientiam, et non excidatis.

<sup>11</sup> Qui enim custodierint justa juste, justificabuntur; et qui didicerint ista, invenient quid respondeant.

<sup>12</sup> Concupiscite ergo sermones meos; diligite illos, et habebitis disciplinam.

<sup>13</sup> Clara est, et quæ numquam marcescit, sapientia: et facile videtur ab his qui diligunt eam, et invenitur ab his qui quærunt illam.

<sup>14</sup> Præoccupat qui se concupiscunt, ut illis se prior ostendat.

<sup>15</sup> Qui de luce vigilaverit ad illam non laborabit; assidentem enim illam foribus suis inveniet.

<sup>16</sup> Cogitare ergo de illa sensus est consummatus, et qui vigilaverit propter illam cito securus erit.

<sup>17</sup> Quoniam dignos se ipsa circuit quærens, et in viis ostendit se hilariter, et in omni providentia occurrit illis.

<sup>18</sup> Initium enim illius verissima est disciplinæ concupiscentia.

<sup>19</sup> Cura ergo disciplinæ dilectio est, et dilectio custodia legum illius est; custoditio autem legum consummatio incorruptionis est;

<sup>20</sup> incorruptio autem facit esse proximum Deo.

<sup>21</sup> Concupiscentia itaque sapientiæ ducit ad regnum perpetuum.

<sup>22</sup> Si ergo delectamini sedibus et sceptris, o reges populi, diligite sapientiam, ut in perpetuum regnetis.

<sup>23</sup> Diligite lumen sapientiæ, omnes qui præestis populis.

<sup>24</sup> Quid est autem sapientia, et quemadmodum facta sit, referam, et non abscondam a vobis sacramenta Dei, sed ab initio nativitatis investigabo, et ponam in lucem scientiam illius, et non præteribo veritatem.

<sup>25</sup> Neque cum invidia tabescente iter habebis, quoniam talis homo non erit particeps sapientiæ.

<sup>26</sup> Multitudo autem sapientium sanitas est orbis terrarum, et rex sapiens stabilimentum populi est.

<sup>27</sup> Ergo accipite disciplinam per sermones meos, et proderit vobis.

<sup>10</sup> To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.

<sup>11</sup> For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what to answer.

<sup>12</sup> Covet ye, therefore, my words, and love them, and you shall have instruction.

<sup>13</sup> Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her.

<sup>14</sup> She preventeth them that covet her, so that she first showeth herself unto them.

<sup>15</sup> He that awaketh early to seek her, shall not labor: for he shall find her sitting at his door.

<sup>16</sup> To think, therefore, upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure.

<sup>17</sup> For she goeth about seeking such as are worthy of her, and she showeth herself to them cheerfully in the ways, and meeteth them with all providence.

<sup>18</sup> For the beginning of her is the most true desire of discipline.

<sup>19</sup> And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:

<sup>20</sup> And incorruption bringeth near to God.

<sup>21</sup> Therefore the desire of wisdom bringeth to the everlasting kingdom.

<sup>22</sup> If then your delight be in thrones, and scepters, O ye kings of the people, love wisdom, that you may reign forever.

<sup>23</sup> Love the light of wisdom, all ye that bear rule over peoples.

<sup>24</sup> Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:

<sup>25</sup> Neither will I go with consuming envy: for such a man shall not be partaker of wisdom.

<sup>26</sup> Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.

<sup>27</sup> Receive, therefore, instruction by my words, and it shall be profitable to you.

## CHAPTER 7

*The excellence of wisdom: how she is to be found.*

**I**myself am a mortal man, like all others, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh.

<sup>2</sup> In the time of ten months I was compacted in blood, of the seed of man, and the pleasure of sleep concurring.

<sup>3</sup> And being born, I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all others do.

<sup>4</sup> I was nursed in swaddling clothes, and with great cares.

<sup>5</sup> For none of the kings had any other beginning of birth.

<sup>6</sup> For all men have one entrance into life, and the like going out.

<sup>7</sup> Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me:

<sup>8</sup> And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

<sup>9</sup> Neither did I compare unto her any precious stone: for all gold, in comparison of her, is as a little sand; and silver, in respect to her, shall be counted as clay.

<sup>10</sup> I loved her above health and beauty, and chose to have her instead of light: for her light cannot be put out.

<sup>11</sup> Now all good things came to me together with her, and innumerable riches through her hands,

<sup>12</sup> And I rejoiced in all these: for this wisdom went before me, and I knew not that she was the mother of them all.

<sup>13</sup> Which I have learned without guile, and communicate without envy, and her riches I hide not.

<sup>14</sup> For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gift of discipline.

<sup>15</sup> And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise:

<sup>16</sup> For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.

<sup>17</sup> For he hath given me the true knowl-

## CAPUT VII

*Sapientiae excellentia: quomodo invenitur.*

**S**um quidem et ego mortalis homo, similis omnibus, et ex genere terreni illius qui prior factus est: et in ventre matris figuratus sum caro;

<sup>2</sup> decem mensium tempore coagulatus sum in sanguine: ex semine hominis, et delectamento somni conveniente.

<sup>3</sup> Et ego natus accipi communem aërem, et in similiter factam decidi terram, et primam vocem similem omnibus emisi plorans.

<sup>4</sup> In involutentis nutritus sum, et curis magnis:

<sup>5</sup> nemo enim ex regibus aliud habuit nativitatis initium.

<sup>6</sup> Unus ergo introitus est omnibus ad vitam, et similis exitus.

<sup>7</sup> Propter hoc optavi, et datus est mihi sensus; et invocavi, et venit in me spiritus sapientiae:

<sup>8</sup> et præposui illam regnis et sedibus, et divitiis nihil esse duxi in comparatione illius.

<sup>9</sup> Nec comparavi illi lapidem pretiosum, quoniam omne aurum in comparatione illius arena est exigua, et tamquam lutum aestimabitur argentum in conspectu illius.

<sup>10</sup> Super salutem et speciem dilexi illam, et proposui pro luce habere illam, quoniam inextinguibile est lumen illius.

<sup>11</sup> Venerunt autem mihi omnia bona pariter cum illa, et innumerabilis honestas per manus illius;

<sup>12</sup> et lætatus sum in omnibus, quoniam antecedebat me ista sapientia, et ignorabam quoniam horum omnium mater est.

<sup>13</sup> Quam sine fictione didici, et sine invidia communico, et honestatem illius non abscondo.

<sup>14</sup> Infinitus enim thesaurus est hominibus; quo qui usi sunt, participes facti sunt amicitiae Dei, propter disciplinae dona commendati.

<sup>15</sup> Mihi autem dedit Deus dicere ex sententia, et præsumere digna horum quæ mihi dantur: quoniam ipse sapientiae dux est, et sapientium emendator.

<sup>16</sup> In manu enim illius et nos et sermones nostri, et omnis sapientia, et operum scientia, et disciplina.

<sup>17</sup> Ipse enim dedit mihi horum quæ



sunt scientiam veram, ut sciam dispositionem orbis terrarum, et virtutes elementorum,

<sup>18</sup> initium, et consummationem, et medietatem temporum, vicissitudinum permutationes, et commutationes temporum,

<sup>19</sup> anni cursus, et stellarum dispositiones,

<sup>20</sup> naturas animalium, et iras bestiarum, vim ventorum, et cogitationes hominum, differentias virgultorum, et virtutes radicum.

<sup>21</sup> Et quæcumque sunt absconsa et improvisa didici: omnium enim artifex docuit me sapientia.

<sup>22</sup> Est enim in illa spiritus intelligentiæ, sanctus, unicus, multiplex, subtilis, disertus, mobilis, incoinquinatus, certus, suavis, amans bonum, acutus, quem nihil vetat, beneficiens,

<sup>23</sup> humanus, benignus, stabilis, certus, securus, omnem habens virtutem, omnia prospiciens, et qui capiat omnes spiritus, intelligibilis, mundus, subtilis.

<sup>24</sup> Omnibus enim mobilibus mobilior est sapientia: attingit autem ubique propter suam munditiam.

<sup>25</sup> Vapor est enim virtutis Dei, et emanatio quædam est claritatis omnipotentis Dei sincera, et ideo nihil inquinatum in eam incurrit:

<sup>26</sup> candor est enim lucis æternæ, et speculum sine macula Dei majestatis, et imago bonitatis illius.

<sup>27</sup> Et cum sit una, omnia potest; et in se permanens omnia innovat: et per nationes in animas sanctas se transfert; amicos Dei et prophetas constituit.

<sup>28</sup> Neminem enim diligit Deus, nisi eum qui cum sapientia inhabitat.

<sup>29</sup> Est enim hæc speciosior sole, et super omnem dispositionem stellarum: luci comparata, invenitur prior.

<sup>30</sup> Illi enim succedit nox; sapientiam autem non vincit malitia.

## CAPUT VIII

*Amplius laudes sapientiæ: et fructus ejus.*

**A**ttingit ergo a fine usque ad finem fortiter, et disponit omnia suaviter.

edge of the things that are: to know the disposition of the whole world, and the virtues of the elements,

<sup>18</sup> The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,

<sup>19</sup> The revolutions of the year, and the dispositions of the stars,

<sup>20</sup> The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots,

<sup>21</sup> And all such things as are hid, and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

<sup>22</sup> For in her is the spirit of understanding; holy, one, manifold, subtle, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,

<sup>23</sup> Gentle, kind, steadfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtle:

<sup>24</sup> For wisdom is more active than all active things; and reacheth everywhere, by reason of her purity.

<sup>25</sup> For she is a vapor of the power of God, and a certain pure emanation of the glory of the Almighty God: and therefore no defiled thing cometh into her.

<sup>26</sup> For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness.

<sup>27</sup> And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, she maketh the friends of God and prophets.

<sup>28</sup> For God loveth none but him that dwelleth with wisdom.

<sup>29</sup> For she is more beautiful than the sun, and above all the order of the stars: being compared with the light, she is found before it.

<sup>30</sup> For after this cometh night, but no evil can overcome wisdom.

## CHAPTER 8

*Further praises of wisdom: and her fruits.*

**S**he reacheth, therefore, from end to end mightily, and ordereth all things sweetly.

<sup>2</sup> Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty.

<sup>3</sup> She glorifieth her nobility by being conversant with God: yea, and the Lord of all things hath loved her.

<sup>4</sup> For it is she that teacheth the knowledge of God and is the chooser of his works.

<sup>5</sup> And if riches be desired in life, what is richer than wisdom, which maketh all things?

<sup>6</sup> And if sense do work: who is a more artful worker than she of those things that are?

<sup>7</sup> And if a man love justice: her labors have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life.

<sup>8</sup> And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth the subtilties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

<sup>9</sup> I purposed, therefore, to take her to me to live with me: knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief.

<sup>10</sup> For her sake I shall have glory among the multitude, and honor with the ancients, though I be young:

<sup>11</sup> And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.

<sup>12</sup> They shall wait for me when I hold my peace, and they shall look upon me when I speak; and if I talk much, they shall lay their hands on their mouth.

<sup>13</sup> Moreover, by the means of her I shall have immortality: and shall leave behind me an everlasting memory to them that come after me.

<sup>14</sup> I shall set the people in order: and nations shall be subject to me.

<sup>15</sup> Terrible kings hearing, shall be afraid of me: among the multitude I shall be found good, and valiant in war.

<sup>16</sup> When I go into my house, I shall repose myself with her: for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness.

<sup>2</sup> Hanc amavi, et exquisivi a juventute mea, et quæsivi sponsam mihi eam assumere, et amator factus sum formæ illius.

<sup>3</sup> Generositatem illius glorificat, contubernium habens Dei; sed et omnium Dominum dilexit illam.

<sup>4</sup> Doctrix enim est disciplinæ Dei, et electrix operum illius.

<sup>5</sup> Et si divitiæ appetuntur in vita, quid sapientia locupletius quæ operatur omnia?

<sup>6</sup> Si autem sensus operatur, quis horum quæ sunt magis quam illa est artifex?

<sup>7</sup> Et si justitiam quis diligit, labores hujus magnas habent virtutes: sobrietatem enim et prudentiam docet, et justitiam, et virtutem, quibus utilius nihil est in vita hominibus.

<sup>8</sup> Et si multitudinem scientiæ desiderat quis, scit præterita, et de futuris æstimat; scit versutias sermonum, et dissolutiones argumentorum; signa et monstra scit antequam fiant, et eventus temporum et sæculorum.

<sup>9</sup> Proposui ergo hanc adducere mihi ad convivendum, sciens quoniam mecum communicabit de bonis, et erit allocutio cogitationis et tædii mei.

<sup>10</sup> Habebo propter hanc claritatem ad turbas, et honorem apud seniores juvenis;

<sup>11</sup> et acutus inveniar in iudicio, et in conspectu potentium admirabilis ero, et facies principum mirabuntur me.

<sup>12</sup> Tacentem me sustinebunt, et loquentem me respicient, et sermocinante me plura, manus ori suo imponent.

<sup>13</sup> Præterea habebō per hanc immortalitatem, et memoriam æternam his qui post me futuri sunt relinquam.

<sup>14</sup> Disponam populos, et nationes mihi erunt subditæ:

<sup>15</sup> timebunt me audientes reges horrendi. In multitudine videbor bonus, et in bello fortis.

<sup>16</sup> Intrans in domum meam, conquiescam cum illa: non enim habet amaritudinem conversatio illius, nec tædium convictus illius, sed lætitiā et gaudium.

<sup>17</sup> Hæc cogitans apud me et commemorans in corde meo, quoniam immortalitas est in cognitione sapientiæ,

<sup>18</sup> et in amicitia illius delectatio bona, et in operibus manuum illius honestas sine defectione, et in certamine loquelæ illius sapientiæ, et præclaritas in communicatione sermonum ipsius: circuibam quærens, ut mihi illam assumere.

<sup>19</sup> Puer autem eram ingeniosus, et sortitus sum animam bonam.

<sup>20</sup> Et cum essem magis bonus, veni ad corpus incoinquinatum.

<sup>21</sup> Et ut scivi quoniam aliter non possem esse continens, nisi Deus det; et hoc ipsum erat sapientiæ, scire cujus esset hoc donum: adii Dominum, et deprecatus sum illum, et dixi ex totis præcordiis meis:

## CAPUT IX

*Oratio Salomonis pro sapientia.*

**D**eus patrum meorum, et Domine misericordiæ, qui fecisti omnia verbo tuo,

<sup>2</sup> et sapientia tua constituisti hominem, ut dominaretur creaturæ quæ a te facta est,

<sup>3</sup> ut disponat orbem terrarum in æquitate et justitia, et in directione cordis iudicium iudicet:

<sup>4</sup> da mihi sedium tuarum assistricem sapientiam, et noli me reprobare a pueris tuis:

<sup>5</sup> quoniam servus tuus sum ego, et filius ancillæ tuæ; homo infirmus, et exigui temporis, et minor ad intellectum iudicii et legum.

<sup>6</sup> Nam etsi quis erit consummatus inter filios hominum, si ab illo abfuerit sapientia tua, in nihilum computabitur.

<sup>7</sup> Tu elegisti me regem populo tuo, et iudicem filiorum tuorum et filiarum:

<sup>8</sup> et dixisti me ædificare templum in monte sancto tuo, et in civitate habitationis tuæ altare: similitudinem tabernaculi sancti tui quod præparasti ab initio.

<sup>9</sup> Et tecum sapientia tua, quæ novit opera tua, quæ et affuit tunc cum orbem terrarum faceres, et sciebat quid esset placitum oculis tuis, et quid directum in præceptis tuis.

<sup>17</sup> Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is immortality,

<sup>18</sup> And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom, and glory in the communication of her words: I went about seeking, that I might take her to myself.

<sup>19</sup> And I was a witty child, and had received a good soul.

<sup>20</sup> And whereas I was more good, I came to a body undefiled.

<sup>21</sup> And as I knew that I could not otherwise be continent, except God gave it, and this also was a point of wisdom, to know whose gift it was, I went to the Lord, and besought him, and said with my whole heart:

## CHAPTER 9

*Solomon's prayer for wisdom.*

**G**od of my fathers, and Lord of mercy, who hast made all things with thy word,

<sup>2</sup> And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee,

<sup>3</sup> That he should order the world according to equity and justice, and execute justice with an upright heart:

<sup>4</sup> Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children:

<sup>5</sup> For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.

<sup>6</sup> For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

<sup>7</sup> Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters:

<sup>8</sup> And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning:

<sup>9</sup> And thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the world, and knew what was agreeable to thy eyes, and what was right in thy commandments.

<sup>10</sup> Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labor with me, that I may know what is acceptable with thee:

<sup>11</sup> For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power.

<sup>12</sup> So shall my works be acceptable, and I shall govern thy people justly, and shall be worthy of the throne of my father.

<sup>13</sup> For who among men is he that can know the counsel of God? Or who can think what the will of God is?

<sup>14</sup> For the thoughts of mortal men are fearful, and our counsels uncertain.

<sup>15</sup> For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that mureth upon many things.

<sup>16</sup> And hardly do we guess aright at things that are upon earth: and with labor do we find the things that are before us. But the things that are in heaven, who shall search out?

<sup>17</sup> And who shall know thy thought, except thou give wisdom, and send thy Holy Spirit from above:

<sup>18</sup> And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee?

<sup>19</sup> For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning.

#### CHAPTER 10

*What wisdom did for Adam, Noe, Abraham, Lot, Jacob, Joseph, and the people of Israel.*

**S**he preserved him, that was first formed by God, the father of the world, when he was created alone,

<sup>2</sup> And she brought him out of his sin, and gave him power to govern all things.

<sup>3</sup> But when the unjust went away from her in his anger, he perished by the fury wherewith he murdered his brother.

<sup>4</sup> For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood.

<sup>5</sup> Moreover, when the nations had conspired together to consent to wickedness, she knew the just, and preserved

<sup>10</sup> Mitte illam de cælis sanctis tuis, et a sede magnitudinis tuæ, ut mecum sit et mecum laboret, ut sciam quid acceptum sit apud te:

<sup>11</sup> scit enim illa omnia, et intelligit, et deducet me in operibus meis sobrie, et custodiet me in sua potentia.

<sup>12</sup> Et erunt accepta opera mea, et disponam populum tuum juste, et ero dignus sedium patris mei.

<sup>13</sup> Quis enim hominum poterit scire consilium Dei? Aut quis poterit cogitare quid velit Deus?

<sup>14</sup> Cogitationes enim mortalium timidæ, et incertæ providentiæ nostræ;

<sup>15</sup> corpus enim quod corrumpitur aggravat animam, et terrena inhabitatio deprimit sensum multa cogitantem.

<sup>16</sup> Et difficile æstimamus quæ in terra sunt, et quæ in prospectu sunt invenimus cum labore: quæ autem in cælis sunt, quis investigabit?

<sup>17</sup> Sensum autem tuum, quis sciet, nisi tu dederis sapientiam, et miseris spiritum sanctum tuum de altissimis,

<sup>18</sup> et sic correctæ sint semitæ eorum qui sunt in terris, et quæ tibi placent didicerint homines?

<sup>19</sup> Nam per sapientiam sanati sunt quicumque placuerunt tibi, Domine, a principio.

#### CAPUT X

*Quod pro Adam fecit sapientia, Noe, Abraham, Lot, Jacob, Joseph, et populo Israel.*

**H**æc illum qui primus formatus est a Deo patre orbis terrarum, cum solus esset creatus, custodivit,

<sup>2</sup> et eduxit illum a delicto suo, et dedit illi virtutem continendi omnia.

<sup>3</sup> Ab hac ut recessit injustus in ira sua, per iram homicidii fraterni deperiit.

<sup>4</sup> Propter quem cum aqua deleret terram, sanavit iterum sapientia, per contemptibile lignum justum gubernans.

<sup>5</sup> Hæc et in consensu nequitiae, cum se nationes contulissent, scivit justum, et conservavit sine querela Deo, et in filii

*misericordia fortem custodivit.*

<sup>6</sup> *Hæc justum a pereuntibus impiis liberavit fugientem, descendente igne in Pentapolim:*

<sup>7</sup> *quibus in testimonium nequitiae fumigabunda constat deserta terra, et incerto tempore fructus habentes arbores, et incredibilis animæ memoria stans figmentum salis.*

<sup>8</sup> *Sapientiam enim prætereuntes, non tantum in hoc lapsi sunt ut ignorarent bona, sed et insipientiæ suæ reliquerunt hominibus memoriam, ut in his quæ peccaverunt nec latere potuissent.*

<sup>9</sup> *Sapientia autem hos qui se observant a doloribus liberavit.*

<sup>10</sup> *Hæc profugum iræ fratris justum deduxit per vias rectas, et ostendit illi regnum Dei, et dedit illi scientiam sanctorum, honestavit illum in laboribus, et complevit labores illius.*

<sup>11</sup> *In fraude circumvenientium illum affuit illi, et honestum fecit illum.*

<sup>12</sup> *Custodivit illum ab inimicis, et a seductoribus tutavit illum: et certamen forte dedit illi ut vinceret, et sciret quoniam omnium potentior est sapientia.*

<sup>13</sup> *Hæc venditum justum non dereliquit, sed a peccatoribus liberavit eum; descenditque cum illo in foveam,*

<sup>14</sup> *et in vinculis non dereliquit illum, donec afferret illi sceptrum regni, et potentiam adversus eos qui eum deprimebant: et mendaces ostendit qui macularunt illum, et dedit illi claritatem æternam.*

<sup>15</sup> *Hæc populum justum et semen sine querela liberavit a nationibus quæ illum deprimebant.*

<sup>16</sup> *Intravit in animam servi Dei, et stetit contra reges horrendos in portentis et signis.*

<sup>17</sup> *Et reddidit justis mercedem laborum suorum, et deduxit illos in via mirabili: et fuit illis in velamento diei, et in luce stellarum per noctem;*

<sup>18</sup> *transtulit illos per mare Rubrum, et transvexit illos per aquam nimiam.*

him without blame to God, and kept him strong against the compassion for his son.

<sup>6</sup> She delivered the just man, who fled from the wicked that were perishing, when the fire came down upon Pentapolis:

<sup>7</sup> Whose land, for a testimony of their wickedness, is desolate, and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul.

<sup>8</sup> For regarding not wisdom, they did not only slip in this, that they were ignorant of good things; but they left also unto men a memorial of their folly, so that in the things in which they sinned, they could not so much as lie hid.

<sup>9</sup> But wisdom hath delivered from sorrow them that attend upon her.

<sup>10</sup> She conducted the just, when he fled from his brother's wrath, through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things, made him honorable in his labors, and accomplished his labors.

<sup>11</sup> In the deceit of them that overreached him, she stood by him, and made him honorable.

<sup>12</sup> She kept him safe from his enemies, and she defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all.

<sup>13</sup> She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit.

<sup>14</sup> And in bands she left him not, till she brought him the scepter of the kingdom, and power against those that oppressed him: and showed them to be liars that had accused him, and gave him everlasting glory.

<sup>15</sup> She delivered the just people, and blameless seed, from the nations that oppressed them.

<sup>16</sup> She entered into the soul of the servant of God and stood against dreadful kings in wonders and signs.

<sup>17</sup> And she rendered to the just the wages of their labors, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:

<sup>18</sup> And she brought them through the Red Sea, and carried them over through

a great water.

<sup>19</sup> But their enemies she drowned in the sea, and from the depth of hell she brought them out. Therefore the just took the spoils of the wicked.

<sup>20</sup> And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand.

<sup>21</sup> For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

## CHAPTER 11

*Other benefits of wisdom to the people of God.*

**S**he prospered their works in the Shands of the holy prophet.

<sup>2</sup> They went through wildernesses that were not inhabited, and in desert places they pitched their tents.

<sup>3</sup> They stood against their enemies, and revenged themselves of their adversaries.

<sup>4</sup> They were thirsty, and they called upon thee, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.

<sup>5</sup> For by what things their enemies were punished, when their drink failed them, while the children of Israel abounded therewith, and rejoiced:

<sup>6</sup> By the same things they in their need were benefited.

<sup>7</sup> For instead of a fountain of an ever running river, thou gavest human blood to the unjust.

<sup>8</sup> And whilst they were diminished for a manifest reproof of their murdering the infants, thou gavest to thine abundant water un- looked for:

<sup>9</sup> Showing by the thirst that was then, how thou didst exalt thine, and didst kill their adversaries.

<sup>10</sup> For when they were tried, and chastised with mercy, they knew how the wicked were judged with wrath, and tormented.

<sup>11</sup> For thou didst admonish and try them as a father: but the others, as a severe king, thou didst examine and condemn.

<sup>12</sup> For whether absent or present, they were tormented alike.

<sup>13</sup> For a double affliction came upon them, and a groaning for the remembrance of things past.

<sup>19</sup> Inimicos autem illorum demersit in mare, et ab altitudine inferorum eduxit illos. Ideo iusti tulerunt spolia impiorum,

<sup>20</sup> et decantaverunt, Domine, nomen sanctum tuum, et victricem manum tuam laudaverunt pariter:

<sup>21</sup> quoniam sapientia aperuit os mutorum, et linguas infantium fecit disertas.

## CAPUT XI

*Beneficia alia sapientiae ad populum Dei.*

**D**irexit opera eorum in manibus prophetæ sancti.

<sup>2</sup> Iter fecerunt per deserta quæ non habitabantur, et in locis desertis fixerunt casas.

<sup>3</sup> Steterunt contra hostes, et de inimicis se vindicaverunt.

<sup>4</sup> Sitierunt, et invocaverunt te, et data est illis aqua de petra altissima, et requies sitis de lapide duro.

<sup>5</sup> Per quæ enim pœnas passi sunt inimici illorum a defectione potus sui, et in eis cum abundarent filii Israël lætati sunt:

<sup>6</sup> per hæc, cum illis deessent, bene cum illis actum est.

<sup>7</sup> Nam pro fonte quidem sempiterni fluminis, humanum sanguinem dedisti injustis.

<sup>8</sup> Qui cum minuerentur in traductione infantium occisorum, dedisti illis abundantem aquam insperate,

<sup>9</sup> ostendens per sitim quæ tunc fuit, quemadmodum tuos exaltares, et adversarios illorum necares.

<sup>10</sup> Cum enim tentati sunt, et quidem cum misericordia disciplinam accipientes, scierunt quemadmodum cum ira iudicati impii tormenta paterentur.

<sup>11</sup> Hos quidem tamquam pater monens probasti; illos autem tamquam durus rex interrogans condemnasti.

<sup>12</sup> Absentes enim, et præsentés, similiter torquebantur.

<sup>13</sup> Duplex enim illos acceperat tædium et gemitus, cum memoria præteritorum.

14 Cum enim audirent per sua tormenta bene secum agi, commemorati sunt Dominum, admirantes in finem exitus.

15 Quem enim in expositione prava projectum deriserunt, in finem eventus mirati sunt, non similiter iustis sitiētes.

16 Pro cogitationibus autem insensatis iniquitatis illorum, quod quidam errantes colebant mutos serpentes et bestias supervacuas, immisisti illis multitudinem mutorum animalium in vindictam;

17 ut scirent quia per quæ peccat quis, per hæc et torquetur.

18 Non enim impossibilis erat omnipotens manus tua, quæ creavit orbem terrarum ex materia invisâ, immittere illis multitudinem ursorum, aut audaces leones,

19 aut novi generis ira plenas ignotas bestias, aut vaporem ignium spirantes, aut fumi odorem proferentes, aut horrendas ab oculis scintillas emittentes;

20 quarum non solum læsura poterat illos exterminare, sed et aspectus per timorem occidere.

21 Sed et sine his uno spiritu poterant occidi, persecutionem passi ab ipsis factis suis, et dispersi per spiritum virtutis tuæ: sed omnia in mensura, et numero, et pondere disposuisti.

22 Multum enim valere, tibi soli supererat semper: et virtuti brachii tui quis resistet?

23 Quoniam tamquam momentum stateræ, sic est ante te orbis terrarum, et tamquam gutta roris antelucani quæ descendit in terram.

24 Sed misereris omnium, quia omnia potes; et dissimulas peccata hominum, propter pœnitentiam.

25 Diligis enim omnia quæ sunt, et nihil odisti eorum quæ fecisti; nec enim odiens aliquid constituisti aut fecisti.

26 Quomodo autem posset aliquid permanere, nisi tu voluisses? Aut quod a te vocatum non esset conservaretur?

27 Parcis autem omnibus, quoniam tua sunt, Domine, qui amas animas.

14 For when they heard that by their punishments the others were benefited, they remembered the Lord, wondering at the end of what was come to pass.

15 For whom they scorned before, when he was thrown out at the time of his being wickedly exposed to perish, him they admired in the end, when they saw the event: their thirsting being unlike to that of the just.

16 But for the foolish devices of their iniquity, because some being deceived worshipped dumb serpents and worthless beasts, thou didst send upon them a multitude of dumb beasts for vengeance:

17 That they might know that by what things a man sinneth, by the same also he is tormented.

18 For thy almighty hand, which made the world of matter without form, was not unable to send upon them a multitude of bears, or fierce lions,

19 Or unknown beasts of a new kind, full of rage; either breathing out a fiery vapor, or sending forth a stinking smoke, or shooting horrible sparks out of their eyes:

20 Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

21 Yea, and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power: but thou hast ordered all things in measure, and number, and weight.

22 For great power always belonged to thee alone: and who shall resist the strength of thy arm?

23 For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth.

24 But thou hast mercy upon all, because thou canst do all things, and overlookest the sins of men for the sake of repentance.

25 For thou lovest all things that are, and hatest none of the things which thou hast made: for thou didst not appoint, or make anything hating it.

26 And how could anything endure, if thou wouldst not? Or be preserved, if not called by thee?

27 But thou sparest all: because they are thine, O Lord, who lovest souls.

## CHAPTER 12

*God's wisdom and mercy in his proceedings with the Chanaanites.*

**O** how good and sweet is thy spirit, O Lord, in all things!

<sup>2</sup> And therefore thou chastisest them that err, by little and little: and admonishest them, and speakest to them, concerning the things wherein they offend: that leaving their wickedness, they may believe in thee, O Lord.

<sup>3</sup> For those ancient inhabitants of thy holy land, whom thou didst abhor,

<sup>4</sup> Because they did works hateful to thee by their sorceries, and wicked sacrifices,

<sup>5</sup> And those merciless murderers of their own children, and eaters of men's bowels, and devourers of blood from the midst of thy consecration,

<sup>6</sup> And those parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents,

<sup>7</sup> That the land which of all is most dear to thee, might receive a worthy colony of the children of God.

<sup>8</sup> Yet even those thou sparedst as men, and didst send wasps, forerunners of thy host, to destroy them by little and little.

<sup>9</sup> Not that thou wast unable to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once:

<sup>10</sup> But executing thy judgments by degrees, thou gavest them place of repentance, not being ignorant that they were a wicked generation, and their malice natural, and that their thought could never be changed.

<sup>11</sup> For it was a cursed seed from the beginning: neither didst thou for fear of anyone give pardon to their sins.

<sup>12</sup> For who shall say to thee: What hast thou done? Or who shall withstand thy judgment? Or who shall come before thee to be a revenger of wicked men? Or who shall accuse thee, if the nations perish, which thou hast made?

<sup>13</sup> For there is no other God but thou, who hast care of all, that thou shouldst show that thou dost not give judgment unjustly.

<sup>14</sup> Neither shall king, nor tyrant, in thy sight inquire about them whom thou

## CAPUT XII

*Sapientia Dei et misericordia in tractatu suo cum Chananaeis.*

**O** quam bonus et suavis est, Domine, spiritus tuus in omnibus!

<sup>2</sup> Ideoque eos qui exerrant partibus corripis, et de quibus peccant admones et alloqueris, ut relicta malitia credant in te, Domine.

<sup>3</sup> Illos enim antiquos inhabitatores terræ sanctæ tuæ, quos exhorruisti,

<sup>4</sup> quoniam odibilia opera tibi faciebant per medicamina et sacrificia injusta,

<sup>5</sup> et filiorum suorum necatores sine misericordia, et comestores viscerum hominum, et devoratores sanguinis a medio sacramento tuo,

<sup>6</sup> et auctores parentes animarum in-auxiliarum, perdere voluisti per manus parentum nostrorum:

<sup>7</sup> ut dignam perciperent peregrinationem puerorum Dei, quæ tibi omnium carior est terra.

<sup>8</sup> Sed et his tamquam hominibus pepercisti, et misisti antecessores exercitus tui vespas, ut illos paulatim exterminarent.

<sup>9</sup> Non quia impotens eras in bello subijcere impios justis, aut bestiis sævis, aut verbo duro simul exterminare:

<sup>10</sup> sed partibus judicans, dabas locum penitentiae, non ignorans quoniam nequam est natio eorum, et naturalis malitia ipsorum, et quoniam non poterat mutari cogitatio illorum in perpetuum.

<sup>11</sup> Semen enim erat maledictum ab initio; nec timens aliquem, veniam dabas peccatis illorum.

<sup>12</sup> Quis enim dicet tibi: Quid fecisti? Aut quis stabit contra iudicium tuum? Aut quis in conspectu tuo veniet vindex iniquorum hominum? Aut quis tibi imputabit, si perierint nationes quas tu fecisti?

<sup>13</sup> Non enim est alius deus quam tu, cui cura est de omnibus, ut ostendas quoniam non injuste iudicas iudicium.

<sup>14</sup> Neque rex, neque tyrannus in conspectu tuo inquirent de his quos perdi-



disti.

<sup>15</sup> Cum ergo sis justus, juste omnia disponis; ipsum quoque qui non debet puniri condemnare, exterum æstimas a tua virtute.

<sup>16</sup> Virtus enim tua justitiæ initium est, et ob hoc quod Dominus es, omnibus te parcere facis.

<sup>17</sup> Virtutem enim ostendis tu, qui non crederis esse in virtute consummatus, et horum qui te nesciunt audaciam traducis.

<sup>18</sup> Tu autem dominator virtutis, cum tranquillitate iudicas, et cum magna reverentia disponis nos: subest enim tibi, cum volueris posse.

<sup>19</sup> Docuisti autem populum tuum per talia opera, quoniam oportet justum esse et humanum; et bonæ spei fecisti filios tuos, quoniam iudicans das locum in peccatis pœnitentiæ.

<sup>20</sup> Si enim inimicos servorum tuorum, et debitis morti, cum tanta cruciasti attentione, dans tempus et locum per quæ possent mutari a malitia:

<sup>21</sup> cum quanta diligentia iudicasti filios tuos, quorum parentibus iuramenta et conventiones dedisti bonarum promissionum!

<sup>22</sup> Cum ergo das nobis disciplinam, inimicos nostros multipliciter flagellas, ut bonitatem tuam cogitemus iudicantes, et cum de nobis iudicatur, speremus misericordiam tuam.

<sup>23</sup> Unde et illis qui in vita sua insensate et injuste vixerunt, per hæc quæ coluerunt dedisti summa tormenta.

<sup>24</sup> Etenim in erroris via diutius erraverunt, deos æstimantes hæc quæ in animalibus sunt supervacua, infantium insensatorum more viventes.

<sup>25</sup> Propter hoc tamquam pueris insensatis iudicium in derisum dedisti.

<sup>26</sup> Qui autem ludibriis et increpationibus non sunt correcti, dignum Dei iudicium experti sunt.

<sup>27</sup> In quibus enim patientes indignabantur per hæc quos putabant deos, in ipsis cum exterminarentur videntes, illum quem olim negabant se nosse, verum Deum agnoverunt; propter quod et

hast destroyed.

<sup>15</sup> For so much then, as thou art just, thou orderest all things justly: thinking it not agreeable to thy power, to condemn him who deserveth not to be punished.

<sup>16</sup> For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all.

<sup>17</sup> For thou showest thy power, when men will not believe thee to be absolute in power, and thou vincest the boldness of them that know thee not.

<sup>18</sup> But thou being master of power, judgest with tranquillity, and with great favor disposest of us: for thy power is at hand when thou wilt.

<sup>19</sup> But thou hast taught thy people by such works, that they must be just and humane, and hast made thy children to be of a good hope: because in judging, thou givest place for repentance for sins.

<sup>20</sup> For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place whereby they might be changed from their wickedness:

<sup>21</sup> With what circumspection hast thou judged thy own children, to whose parents thou hast sworn, and made covenants of good promises?

<sup>22</sup> Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy.

<sup>23</sup> Wherefore thou hast also greatly tormented them, who, in their life, have lived foolishly and unjustly, by the same things which they worshipped.

<sup>24</sup> For they went astray for a long time in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding.

<sup>25</sup> Therefore thou hast sent a judgment upon them, as senseless children, to mock them.

<sup>26</sup> But they that were not amended by mockeries and reprehensions, experienced the worthy judgment of God.

<sup>27</sup> For seeing, with indignation, that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged him the true God, whom in

time past they denied that they knew: for which cause the end also of their condemnation came upon them.

## CHAPTER 13

*Idolaters are inexcusable: and those most of all that worship for gods the works of the hands of men.*

**B**ut all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen, could not understand him that is, neither by attending to the works have acknowledged who was the workman:

<sup>2</sup> But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.

<sup>3</sup> With whose beauty, if they, being delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they: for the first author of beauty made all those things.

<sup>4</sup> Or if they admired their power and their effects, let them understand by them, that he that made them, is mightier than they:

<sup>5</sup> For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.

<sup>6</sup> But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him.

<sup>7</sup> For being conversant among his works, they search: and they are persuaded that the things are good which are seen.

<sup>8</sup> But then again they are not to be pardoned.

<sup>9</sup> For if they were able to know so much as to make a judgment of the world: how did they not more easily find out the Lord thereof?

<sup>10</sup> But unhappy are they, and their hope is among the dead, who have called gods the works of the hand of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand.

<sup>11</sup> Or if an artist, a carpenter, hath cut down a tree proper for his use in the wood, and skillfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life,

finis condemnationis eorum venit super illos.

## CAPUT XIII

*Idolatrae non excusabiles sunt: et qui super omnes colunt ut deos operes manuum hominum.*

**V**ani autem sunt omnes homines in quibus non subest scientia Dei; et de his quæ videntur bona, non potuerunt intelligere eum qui est, neque operibus attendentes agnoverunt quis esset artifex:

<sup>2</sup> sed aut ignem, aut spiritum, aut citatum aërem, aut gyrum stellarum, aut nimiam aquam, aut solem et lunam, rectores orbis terrarum deos putaverunt.

<sup>3</sup> Quorum si specie delectati, deos putaverunt, sciant quanto his dominator eorum speciosior est: speciei enim generator hæc omnia constituit.

<sup>4</sup> Aut si virtutem et opera eorum mirati sunt, intelligant ab illis quoniam qui hæc fecit fortior est illis:

<sup>5</sup> a magnitudine enim speciei et creaturæ cognoscibiliter poterit creator horum videri.

<sup>6</sup> Sed tamen adhuc in his minor est querela; et hi enim fortasse errant, Deum quærentes, et volentes invenire.

<sup>7</sup> Etenim cum in operibus illius conversentur, inquirunt, et persuasum habent quoniam bona sunt quæ videntur.

<sup>8</sup> Iterum autem nec his debet ignosci.

<sup>9</sup> Si enim tantum potuerunt scire ut possent aestimare sæculum, quomodo hujus Dominum non facilius invenerunt?

<sup>10</sup> Infelices autem sunt, et inter mortuos spes illorum est, qui appellaverunt deos opera manuum hominum: aurum et argentum, artis inventionem, et similitudines animalium, aut lapidem inutilem, opus manus antiquæ.

<sup>11</sup> Aut si quis artifex faber de silva lignum rectum secuierit, et hujus docte eradat omnem corticem, et arte sua usus, diligenter fabricet vas utile in conversationem vitæ;

<sup>12</sup> reliquiis autem ejus operis ad præparationem escæ abutatur,

<sup>13</sup> et reliquum horum quod ad nullos usus facit, lignum curvum et vorticibus plenum, sculpat diligenter per vacuitatem suam, et per scientiam suæ artis figuret illud, et assimilet illud imagini hominis,

<sup>14</sup> aut alicui ex animalibus illud comparet: perliniens rubrica, et rubicundum faciens fuco colorem illius, et omnem maculam quæ in illo est perliniens;

<sup>15</sup> et faciat ei dignam habitationem, et in pariete ponens illud, et confirmans ferro

<sup>16</sup> ne forte cadat, prospiciens illi, sciens quoniam non potest adjuvare se: imago enim est, et opus est illi adjutorium.

<sup>17</sup> Et de substantia sua, et de filiis suis, et de nuptiis votum faciens inquirat. Non erubescit loqui cum illo qui sine anima est.

<sup>18</sup> Et pro sanitate quidem infirmum deprecatur, et pro vita rogat mortuum, et in adjutorium inutilem invocat.

<sup>19</sup> Et pro itinere petit ab eo qui ambulare non potest; et de acquirendo, et de operando, et de omnium rerum eventu, petit ab eo qui in omnibus est inutilis.

#### CAPUT XIV

*Incipio colentis idola: et illius effectus.*

**I**terum alius navigare cogitans, et per feros fluctus iter facere incipiens, ligno portante se, fragilius lignum invocat.

<sup>2</sup> Illud enim cupiditas acquirendi excogitavit, et artifex sapientia fabricavit sua.

<sup>3</sup> Tua autem, Pater, providentia gubernat: quoniam dedisti et in mari viam, et inter fluctus semitam firmissimam,

<sup>4</sup> ostendens quoniam potens es ex omnibus salvare, etiam si sine arte aliquis adeat mare.

<sup>5</sup> Sed ut non essent vacua sapientiæ tuæ opera, propter hoc etiam et exiguo ligno credunt homines animas suas, et tran-

<sup>12</sup> And useth the chips of his work to dress his meat:

<sup>13</sup> And taking what was left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it, and maketh it like the image of a man:

<sup>14</sup> Or the resemblance of some beast, laying it over with vermillion, and painting it red, and covering every spot that is in it:

<sup>15</sup> And maketh a convenient dwelling place for it, and setting it in a wall, and fastening it with iron,

<sup>16</sup> Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and hath need of help.

<sup>17</sup> And then maketh prayer to it, inquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life:

<sup>18</sup> And for health he maketh supplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable:

<sup>19</sup> And for a good journey he petitioneth him that cannot walk: and for getting, and for working, and for the event of all things he asketh him that is unable to do anything.

#### CHAPTER 14

*The beginning of worshipping idols: and the effects thereof.*

**A**gain, another designing to sail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him.

<sup>2</sup> For this the desire of gain devised, and the workman built it by his skill.

<sup>3</sup> But thy providence, O Father, governeth it: for thou hast made a way even in the sea, and a most sure path among the waves,

<sup>4</sup> Showing that thou art able to save out of all things, yea, though a man went to sea without art.

<sup>5</sup> But that the works of thy wisdom might not be idle: therefore men also trust their lives even to a little wood, and

passing over the sea by ship, are saved.

<sup>6</sup> And from the beginning also, when the proud giants perished, the hope of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of generation.

<sup>7</sup> For blessed is the wood, by which justice cometh.

<sup>8</sup> But the idol that is made by hands, is cursed, as well it, as he that made it: he because he made it; and it because being frail it is called a god.

<sup>9</sup> But to God the wicked and his wickedness are hateful alike.

<sup>10</sup> For that which is made, together with him that made it, shall suffer torments.

<sup>11</sup> Therefore there shall be no respect had even to the idols of the Gentiles: because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise.

<sup>12</sup> For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life.

<sup>13</sup> For neither were they from the beginning, neither shall they be forever.

<sup>14</sup> For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end.

<sup>15</sup> For a father being afflicted with bitter grief, made to himself the image of his son, who was quickly taken away: and him who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.

<sup>16</sup> Then, in process of time, wicked custom prevailing, this error was kept as a law, and statues were worshipped by the commandment of tyrants.

<sup>17</sup> And those whom men could not honor in presence, because they dwelt far off, they brought their resemblance from afar, and made an express image of the king, whom they had a mind to honor: that by this their diligence, they might honor as present, him that was absent.

<sup>18</sup> And to the worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant.

<sup>19</sup> For he being willing to please him that employed him, labored with all his art to make the resemblance in the best manner.

seuntes mare per ratem liberati sunt.

<sup>6</sup> Sed et ab initio cum perirent superbi gigantes, spes orbis terrarum ad ratem confugiens, remisit sæculo semen nativitatibus quæ manu tua erat gubernata.

<sup>7</sup> Benedictum est enim lignum per quod fit justitia;

<sup>8</sup> per manus autem quod fit idolum, maledictum est et ipsum, et qui fecit illud: quia ille quidem operatus est, illud autem cum esset fragile, deus cognominatus est.

<sup>9</sup> Similiter autem odio sunt Deo impius et impietas ejus;

<sup>10</sup> etenim quod factum est, cum illo qui fecit tormenta patietur.

<sup>11</sup> Propter hoc et in idolis nationum non erit respectus, quoniam creaturæ Dei in odium factæ sunt, et in tentationem animabus hominum, et in muscipulam pedibus insipientium.

<sup>12</sup> Initium enim fornicationis est exquisitio idolorum, et adinventio illorum corruptio vitæ est:

<sup>13</sup> neque enim erant ab initio, neque erunt in perpetuum.

<sup>14</sup> Supervacuitas enim hominum hæc advenit in orbem terrarum, et ideo brevis illorum finis est inventus.

<sup>15</sup> Acerbo enim luctu dolens pater, cito sibi rapti filii fecit imaginem; et illum qui tunc quasi homo mortuus fuerat, nunc tamquam deum colere cœpit, et constituit inter servos suos sacra et sacrificia.

<sup>16</sup> Deinde interveniente tempore, convalescente iniqua consuetudine, hic error tamquam lex custoditus est, et tyrannorum imperio colebantur figmenta.

<sup>17</sup> Et hos quos in palam homines honorare non poterant propter hoc quod longe essent, e longinquo figura eorum allata, evidentem imaginem regis quem honorare volebant fecerunt, ut illum qui aberat, tamquam præsentem colerent sua sollicitudine.

<sup>18</sup> Provenit autem ad horum culturam et hos qui ignorabant artificis eximia diligentia.

<sup>19</sup> Ille enim, volens placere illi qui se assumpsit, elaboravit arte sua ut similitudinem in melius figuraret.

<sup>20</sup> Multitudo autem hominum, abducta per speciem operis, eum qui ante tempus tamquam homo honoratus fuerat, nunc deum æstimaverunt.

<sup>21</sup> Et hæc fuit vitæ humanæ deceptio, quoniam aut affectui aut regibus deservientes homines, incommunicabile nomen lapidibus et lignis imposuerunt.

<sup>22</sup> Et non suffecerat errasse eos circa Dei scientiam, sed et in magno viventes inscientiæ bello, tot et tam magna mala pacem appellant.

<sup>23</sup> Aut enim filios suos sacrificantes, aut obscura sacrificia facientes, aut insanæ plenas vigiliis habentes,

<sup>24</sup> neque vitam, neque nuptias mundas jam custodiunt: sed alius alium per invidiam occidit, aut adulterans contristat,

<sup>25</sup> et omnia commista sunt: sanguis, homicidium, furtum et fictio, corruptio et infidelitas, turbatio et perjurium, tumultus bonorum,

<sup>26</sup> Dei immemoratio, animarum inquinatio, nativitatis immutatio, nuptiarum inconstantia, inordinatio mœchiæ et impudiciæ.

<sup>27</sup> Infandorum enim idolorum cultura omnis mali causa est, et initium et finis.

<sup>28</sup> Aut enim dum lætantur insaniunt, aut certe vaticinantur falsa, aut vivunt injuste, aut pejerant cito.

<sup>29</sup> Dum enim confidunt in idolis quæ sine anima sunt, male jurantes noceri se non sperant.

<sup>30</sup> Utraque ergo illis evenient digne, quoniam male senserunt de Deo, attendentes idolis, et juraverunt injuste, in dolo contemnentes justitiam.

<sup>31</sup> Non enim juratorum virtus, sed peccantium pœna, perambulat semper injustorum prævaricationem.

#### CAPUT XV

*Mancipia Dei laudant eum qui eripit eos ab idolatria: damnans utriusque factores et cultores idolorum.*

**T**u autem, Deus noster, suavis et verus es, patiens, et in misericordia dis-

<sup>20</sup> And the multitude of men, carried away by the beauty of the work, took him now for a god, that a little before was but honored as a man.

<sup>21</sup> And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

<sup>22</sup> And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace.

<sup>23</sup> For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness,

<sup>24</sup> So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery:

<sup>25</sup> And all things are mingled together, blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good,

<sup>26</sup> Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness.

<sup>27</sup> For the worship of abominable idols is the cause, and the beginning and end of all evil.

<sup>28</sup> For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.

<sup>29</sup> For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt.

<sup>30</sup> But for both these things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

<sup>31</sup> For it is not the power of them, by whom they swear, but the just vengeance of sinners always punisheth the transgression of the unjust.

#### CHAPTER 15

*The servants of God praise him who hath delivered them from idolatry: condemning both the makers and the worshippers of idols.*

**B**ut thou, our God, art gracious and true, patient, and ordering all things

in mercy.

<sup>2</sup> For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee.

<sup>3</sup> For to know thee is perfect justice: and to know thy justice, and thy power, is the root of immortality.

<sup>4</sup> For the invention of mischievous men hath not deceived us, nor the shadow of a picture, a fruitless labor, a graven figure with divers colors,

<sup>5</sup> The sight whereof enticeth the fool to lust after it, and he loveth the lifeless figure of a dead image.

<sup>6</sup> The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them.

<sup>7</sup> The potter also tempering soft earth, with labor fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.

<sup>8</sup> And of the same clay by a vain labor he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life, which was lent him, shall be called for again.

<sup>9</sup> But his care is, not that he shall labor, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoreth to do like the workers in brass, and counteth it a glory to make vain things.

<sup>10</sup> For his heart is ashes, and his hope vain earth and his life more base than clay:

<sup>11</sup> Forasmuch as he knew not his maker, and him that inspired into him the soul that worketh, and that breathed into him a living spirit.

<sup>12</sup> Yea, and they have counted our life a pastime and the business of life to be gain, and that we must be getting every way, even out of evil.

<sup>13</sup> For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven gods.

<sup>14</sup> But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud beyond measure:

<sup>15</sup> For they have esteemed all the idols

ponens omnia.

<sup>2</sup> Etenim si peccaverimus, tui sumus, scientes magnitudinem tuam; et si non peccaverimus, scimus quoniam apud te sumus computati.

<sup>3</sup> Nosse enim te, consummata justitia est; et scire justitiam et virtutem tuam, radix est immortalitatis.

<sup>4</sup> Non enim in errorem induxit nos hominum malæ artis excogitatio, nec umbra picturæ labor sine fructu, effigies sculpta per varios colores:

<sup>5</sup> cujus aspectus insensato dat concupiscentiam, et diligit mortuæ imaginis effigiem sine anima.

<sup>6</sup> Malorum amatores digni sunt qui spem habeant in talibus, et qui faciunt illos, et qui diligunt, et qui colunt.

<sup>7</sup> Sed et figulus mollem terram pre-mens, laboriose fingit ad usus nostros unumquodque vas; et de eodem luto fingit quæ munda sunt in usum vasa, et similiter quæ his sunt contraria: horum autem vasorum quis sit usus, judex est figulus.

<sup>8</sup> Et cum labore vano deum fingit de eodem luto, ille qui paulo ante de terra factus fuerat, et post pusillum reducit se unde acceptus est, repetitus animæ debitum quam habebat.

<sup>9</sup> Sed cura est illi non quia laboraturus est, nec quoniam brevis illi vita est: sed concertatur aurificibus et argentariis; sed et ærarios imitatur, et gloriam præfert, quoniam res supervacuas fingit.

<sup>10</sup> Cinis est enim cor ejus, et terra supervacua spes illius, et luto vilior vita ejus:

<sup>11</sup> quoniam ignoravit qui se finxit, et qui inspiravit illi animam quæ operatur, et qui insufflavit ei spiritum vitalem.

<sup>12</sup> Sed et æstimaverunt ludum esse vitam nostram, et conversationem vitæ compositam ad lucrum, et oportere undecumque etiam ex malo acquirere.

<sup>13</sup> Hic enim scit se super omnes delinquere, qui ex terræ materia fragilia vasa et sculptilia fingit.

<sup>14</sup> Omnes enim insipientes, et infelices supra modum animæ superbi, sunt inimici populi tui, et imperantes illi:

<sup>15</sup> quoniam omnia idola nationum deos

æstimaverunt, quibus neque oculorum usus est ad videndum, neque nares ad percipiendum spiritum, neque aures ad audiendum, neque digiti manuum ad tractandum, sed et pedes eorum pigri ad ambulandum.

<sup>16</sup> Homo enim fecit illos; et qui spiritum mutuatus est, is finxit illos. Nemo enim sibi similem homo poterit deum fingere.

<sup>17</sup> Cum enim sit mortalis, mortuum fingit manibus iniquis. Melior enim est ipse his quos colit, quia ipse quidem vixit, cum esset mortalis, illi autem numquam.

<sup>18</sup> Sed et animalia miserrima colunt; insensata enim comparata his, illis sunt deteriora.

<sup>19</sup> Sed nec aspectu aliquis ex his animalibus bona potest conspiciere: effugerunt autem Dei laudem et benedictionem ejus.

#### CAPUT XVI

*Discrimen tractatus Dei cum Aegyptiis, et cum populo ipsius.*

**P**ropter hæc et per his similia passi sunt digne tormenta, et per multitudinem bestiarum exterminati sunt.

<sup>2</sup> Pro quibus tormentis bene disposuisti populum tuum, quibus dedisti concupiscentiam delectamenti sui novum saporem, escam parans eis ortygommetram:

<sup>3</sup> ut illi quidem, concupiscentes escam propter ea quæ illis ostensa et missa sunt, etiam a necessaria concupiscentia averterentur. Hi autem in brevi inopes facti, novam gustaverunt escam.

<sup>4</sup> Oportebat enim illis sine excusatione quidem supervenire interitum exercitibus tyrannidem; his autem tantum ostendere quemadmodum inimici eorum exterminabantur.

<sup>5</sup> Etenim cum illis supervenit sæva bestiarum ira, morsibus perversorum colubrorum exterminabantur.

<sup>6</sup> Sed non in perpetuum ira tua permansit, sed ad correptionem in brevi turbati sunt, signum habentes salutis ad commemorationem mandati legis tuæ.

<sup>7</sup> Qui enim conversus est, non per hoc quod videbat sanabatur, sed per te omni-

of the heathens for gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to walk.

<sup>16</sup> For man made them: and he that borroweth his own breath, fashioned them. For no man can make a god like to himself.

<sup>17</sup> For being mortal himself, he formeth a dead thing with his wicked hands. For he is better than they whom he worshippeth, because he indeed hath lived, though he were mortal, but they never.

<sup>18</sup> Moreover, they worship also the vilest creatures: but things without sense, compared to these, are worse than they.

<sup>19</sup> Yea, neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing.

#### CHAPTER 16

*God's different dealings with the Egyptians, and with his own people.*

**F**or these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.

<sup>2</sup> Instead of which punishment, dealing well with thy people, thou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat:

<sup>3</sup> To the end, that they indeed desiring food, by means of those things that were shown and sent among them, might loath even that which was necessary to satisfy their desire. But these, after suffering want for a short time, tasted a new meat.

<sup>4</sup> For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shown how their enemies were destroyed.

<sup>5</sup> For when the fierce rage of beasts came upon these, they were destroyed by the bitings of crooked serpents.

<sup>6</sup> But thy wrath endured not forever, but they were troubled for a short time for their correction, having a sign of salvation, to put them in remembrance of the commandment of thy law.

<sup>7</sup> For he that turned to it, was not healed by that which he saw, but by thee

the Savior of all.

<sup>8</sup> And in this thou didst show to our enemies, that thou art he who deliverest from all evil.

<sup>9</sup> For the bitings of locusts, and of flies killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.

<sup>10</sup> But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them.

<sup>11</sup> For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.

<sup>12</sup> For it was neither herb, nor molli-fying plaster, that healed them, but thy word, O Lord, which healeth all things.

<sup>13</sup> For it is thou, O Lord, that hast power of life and death, and ledest down to the gates of death, and bringest back again:

<sup>14</sup> A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received:

<sup>15</sup> But it is impossible to escape thy hand:

<sup>16</sup> For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.

<sup>17</sup> And which was wonderful, in water, which extinguisheth all things, the fire had more force: for the world fighteth for the just.

<sup>18</sup> For at one time the fire was mitigated, that the beasts which were sent against the wicked might not be burnt, but that they might see, and perceive that they were persecuted by the judgment of God.

<sup>19</sup> And at another time the fire, above its own power, burnt in the midst of water, to destroy the fruits of a wicked land.

<sup>20</sup> Instead of which things, thou didst feed thy people with the food of angels, and gavest them bread from heaven, prepared without labor; having in it all that is delicious, and the sweetness of every taste.

<sup>21</sup> For thy sustenance showed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked.

<sup>22</sup> But snow and ice endured the force of fire, and melted not: that they might

um salvatorem.

<sup>8</sup> In hoc autem ostendisti inimicis nostris, quia tu es qui liberas ab omni malo.

<sup>9</sup> Illos enim locustarum et muscarum occiderunt morsus, et non est inventa sanitas animæ illorum, quia digni erant ab hujuscemodi exterminari.

<sup>10</sup> Filios autem tuos nec draconum venenatorum vicerunt dentes: misericordia enim tua adveniens sanabat illos.

<sup>11</sup> In memoria enim sermonum tuorum examinabantur, et velociter salvabantur, ne in altam incidentes oblivionem non possent tuo uti adjutorio.

<sup>12</sup> Etenim neque herba, neque malagma sanavit eos: sed tuus, Domine, sermo, qui sanat omnia.

<sup>13</sup> Tu es enim, Domine, qui vitæ et mortis habes potestatem, et deducis ad portas mortis, et reducis.

<sup>14</sup> Homo autem occidit quidem per malitiam; et cum exierit spiritus, non revertetur, nec revocabit animam quæ recepta est.

<sup>15</sup> Sed tuam manum effugere impossibile est.

<sup>16</sup> Negantes enim te nosse impii, per fortitudinem brachii tui flagellati sunt: novis aquis, et grandinibus, et pluviis persecutionem passi, et per ignem consumpti.

<sup>17</sup> Quod enim mirabile erat, in aqua, quæ omnia extinguit, plus ignis valebat: vindex est enim orbis justorum.

<sup>18</sup> Quodam enim tempore mansuetabatur ignis, ne comburerentur quæ ad impios missa erant animalia, sed ut ipsi videntes scirent quoniam Dei judicio patiuntur persecutionem.

<sup>19</sup> Et quodam tempore in aqua supra virtutem ignis exardescebat undique, ut iniquæ terræ nationem exterminaret.

<sup>20</sup> Pro quibus angelorum esca nutritivi populum tuum, et paratum panem de cælo præstitisti illis sine labore, omne delectamentum in se habentem, et omnis saporis suavitatem.

<sup>21</sup> Substantia enim tua dulcedinem tuam, quam in filios habes, ostendebat; et deserviens uniuscujusque voluntati, ad quod quisque volebat convertebatur.

<sup>22</sup> Nix autem et glacies sustinebant vim ignis, et non tabescebant: ut scirent



quoniam fructus inimicorum exterminabat ignis ardens in grandine et pluvia coruscans;

<sup>23</sup> hic autem iterum ut nutrentur iusti, etiam suæ virtutis oblitus est.

<sup>24</sup> Creatura enim tibi Factori deserviens, exardescit in tormentum adversus injustos, et lenior fit ad benefaciendum pro his qui in te confidunt.

<sup>25</sup> Propter hoc et tunc in omnia transfigurata, omnium nutrici gratiæ tuæ deserviebat, ad voluntatem eorum qui a te desiderabant:

<sup>26</sup> ut scirent filii tui quos dilexisti, Domine, quoniam non nativitatis fructus pascunt homines, sed sermo tuus hos qui in te crediderint conservat.

<sup>27</sup> Quod enim ab igne non poterat terminari, statim ab exiguo radio solis calefactum tabescebat:

<sup>28</sup> ut notum omnibus esset, quoniam oportet prævenire solem ad benedictionem tuam, et ad ortum lucis te adorare.

<sup>29</sup> Ingrati enim spes tamquam hibernalis glacies tabescet, et disperiet tamquam aqua supervacua.

## CAPUT XVII

### *Tenebrae Aegyptii.*

**M**agna sunt enim iudicia tua, Domine, et inenarrabilia verba tua: propter hoc indisciplinatæ animæ erraverunt.

<sup>2</sup> Dum enim persuasum habent iniqui posse dominari nationi sanctæ, vinculis tenebrarum et longæ noctis compediti, inclusi sub tectis, fugitivi perpetuæ providentiæ jacuerunt.

<sup>3</sup> Et dum putant se latere in obscuris peccatis, tenebroso oblivionis velamento dispersi sunt, paventes horrende, et cum admiratione nimia perturbati.

<sup>4</sup> Neque enim quæ continebat illos spelunca sine timore custodiebat, quoniam sonitus descendens perturbabat illos, et personæ tristes illis apparentes pavorem illis præstabant.

<sup>5</sup> Et ignis quidem nulla vis poterat illis lumen præbere, nec siderum lim-

know that the fire, burning in the hail, and flashing in the rain, destroyed the fruits of the enemies.

<sup>23</sup> But this same again, that the just might be nourished, did even forget its own strength.

<sup>24</sup> For the creature serving thee, the Creator, is made fierce against the unjust for their punishment: and abateth its strength for the benefit of them that trust in thee.

<sup>25</sup> Therefore even then it was transformed into all things, and was obedient to thy grace, that nourisheth all, according to the will of them that desired it of thee:

<sup>26</sup> That thy children, O Lord, whom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee.

<sup>27</sup> For that which could not be destroyed by fire, being warmed with a little sunbeam, presently melted away:

<sup>28</sup> That it might be known to all, that we ought to prevent the sun to bless thee, and adore thee at the dawning of the light.

<sup>29</sup> For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

## CHAPTER 17

### *The Egyptian darkness.*

**F**or thy judgments, O Lord, are great, and thy words cannot be expressed: therefore undisciplined souls have erred.

<sup>2</sup> For while the wicked thought to be able to have dominion over the holy nation, they themselves being fettered with the bonds of darkness, and a long night, shut up in their houses, lay there exiled from the eternal providence.

<sup>3</sup> And while they thought to lie hid in their obscure sins, they were scattered under a dark veil of forgetfulness, being horribly afraid, and troubled with exceeding great astonishment.

<sup>4</sup> For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, affrighted them.

<sup>5</sup> And no power of fire could give them light, neither could the bright flames of

the stars enlighten that horrible night.

<sup>6</sup> But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse:

<sup>7</sup> And the delusions of their magic art were put down, and their boasting of wisdom was reproachfully rebuked.

<sup>8</sup> For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

<sup>9</sup> For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear and denying that they saw the air, which could by no means be avoided.

<sup>10</sup> For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always forecasteth grievous things.

<sup>11</sup> For fear is nothing else but a yielding up of the succors from thought.

<sup>12</sup> And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment.

<sup>13</sup> But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep,

<sup>14</sup> Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked for fear was come upon them.

<sup>15</sup> Moreover, if any of them had fallen down, he was kept shut up in prison without irons.

<sup>16</sup> For if anyone were a husbandman, or a shepherd, or a laborer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly.

<sup>17</sup> For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melodious voice of birds, among the spreading branches of trees, or a fall of water running down with violence,

<sup>18</sup> Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest moun-

pidæ flammæ illuminare poterant illam noctem horrendam.

<sup>6</sup> Apparebat autem illis subitaneus ignis, timore plenus; et timore percussus illius quæ non videbatur faciei, æstimabant deteriora esse quæ videbantur.

<sup>7</sup> Et magicæ artis appositi erant derisus, et sapientiæ gloriæ correptio cum contumelia.

<sup>8</sup> Illi enim qui promittebant timores et perturbationes expellere se ab anima languente, hi cum derisu pleni timore languebant.

<sup>9</sup> Nam etsi nihil illos ex monstris perturbabat, transitu animalium et serpentium sibilatione commoti, tremebundi peribant, et aërem quem nulla ratione quis effugere posset, negantes se videre.

<sup>10</sup> Cum sit enim timida nequitia, dat testimonium condemnationis: semper enim præsumit sæva, perturbata conscientia.

<sup>11</sup> Nihil enim est timor nisi proditio cogitationis auxiliorum.

<sup>12</sup> Et dum ab intus minor est expectatio, majorem computat inscientiam ejus causæ, de qua tormentum præstat.

<sup>13</sup> Illi autem qui impotentem vere noctem, et ab infimis et ab altissimis inferis supervenientem, eundem somnum dormientes,

<sup>14</sup> aliquando monstrorum exagitabantur timore, aliquando animæ deficiebant traductione: subitaneus enim illis et insperatus timor supervenerat.

<sup>15</sup> Deinde si quisquam ex illis decidisset, custodiebatur in carcere sine ferro reclusus.

<sup>16</sup> Si enim rusticus quis erat, aut pastor, aut agri laborum operarius præoccupatus esset, ineffugibilem sustinebat necessitatem;

<sup>17</sup> una enim catena tenebrarum omnes erant colligati. Sive spiritus sibilans, aut inter spissos arborum ramos avium sonus suavis, aut vis aquæ decurrentis nimium,

<sup>18</sup> aut sonus validus præcipitarum petrarum, aut ludentium animalium cursus invisus, aut mugientium valida bestiarum vox, aut resonans de altissimis montibus echo: deficientes faciebant

illos præ timore.

<sup>19</sup> Omnis enim orbis terrarum limpido illuminabatur lumine, et non impeditis operibus continebatur.

<sup>20</sup> Solis autem illis superposita erat gravis nox, imago tenebrarum quæ superventura illis erat: ipsi ergo sibi erant graviores tenebris.

### CAPUT XVIII

*Caedes primogenitorum in Aegypto: efficacia intercessionis Aaron, in seditione occasionem Core.*

**S**anctis autem tuis maxima erat lux, et horum quidem vocem audiebant, sed figuram non videbant. Et quia non et ipsi eadem passi erant, magnificabant te;

<sup>2</sup> et qui ante læsi erant, quia non lædebantur, gratias agebant, et ut esset differentia, donum petebant.

<sup>3</sup> Propter quod ignis ardentem columnam ducem habuerunt ignotæ viæ, et solem sine læsura boni hospitii præstitisti.

<sup>4</sup> Digni quidem illi carere luce, et pati carcerem tenebrarum, qui inclusos custodiebant filios tuos, per quos incipiebat incorruptum legis lumen sæculo dari.

<sup>5</sup> Cum cogitarent justorum occidere infantes, et uno exposito filio et liberato, in traductionem illorum, multitudinem filiorum abstulisti, et pariter illos perdidisti in aqua valida.

<sup>6</sup> Illa enim nox ante cognita est a patribus nostris, ut vere scientes quibus juramentis crediderunt, animæquiores essent.

<sup>7</sup> Suscepta est autem a populo tuo sanitas quidem justorum, injustorum autem exterminatio.

<sup>8</sup> Sicut enim læsisti adversarios, sic et nos provocans magnificasti.

<sup>9</sup> Absconse enim sacrificabant justii pueri bonorum, et justitiæ legem in concordia disposuerunt; similiter et bona et mala recepturos justos, patrum jam decantantes laudes.

<sup>10</sup> Resonabat autem inconveniens in-

tains: these things made them to swoon for fear.

<sup>19</sup> For the whole world was enlightened, with a clear light, and none were hindered in their labors.

<sup>20</sup> But over them only was spread a heavy night, an image of that darkness which was to come upon them. But they were to themselves more grievous than the darkness.

### CHAPTER 18

*The slaughter of the first born in Egypt: the efficacy of Aaron's intercession, in the sedition on occasion of Core.*

**B**ut thy saints had a very great light, and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they glorified thee:

<sup>2</sup> And they that before had been wronged, gave thanks, because they were not hurt now: and asked this gift, that there might be a difference.

<sup>3</sup> Therefore they received a burning pillar of fire for a guide of the way which they knew not, and thou gavest them a harmless sun of a good entertainment.

<sup>4</sup> The others indeed were worthy to be deprived of light, and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world.

<sup>5</sup> And whereas they thought to kill the babes of the just: one child being cast forth, and saved to reprove them, thou tookest away a multitude of their children, and destroyedst them altogether in a mighty water.

<sup>6</sup> For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage.

<sup>7</sup> So thy people received the salvation of the just, and destruction of the unjust.

<sup>8</sup> For as thou didst punish the adversaries so thou didst also encourage and glorify us.

<sup>9</sup> For the just children of good men were offering sacrifice secretly, and they unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.

<sup>10</sup> But on the other side there sounded

an ill according cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.

<sup>11</sup> And the servant suffered the same punishment as the master, and a common man suffered in like manner as the king.

<sup>12</sup> So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

<sup>13</sup> For whereas they would not believe anything before by reason of the enchantments, then first upon the destruction of the firstborn, they acknowledged the people to be of God.

<sup>14</sup> For while all things were in quiet silence, and the night was in the midst of her course,

<sup>15</sup> Thy Almighty word leaped down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction,

<sup>16</sup> With a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth, reached even to heaven.

<sup>17</sup> Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.

<sup>18</sup> And one thrown here, another there, half dead, showed the cause of his death.

<sup>19</sup> For the visions that troubled them foreshowed these things, lest they should perish, and not know why they suffered these evils.

<sup>20</sup> But the just also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the wilderness: but thy wrath did not long continue;

<sup>21</sup> For a blameless man made haste to pray for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, showing that he was thy servant.

<sup>22</sup> And he overcame the disturbance, not by strength of body nor with force of arms, but with a word he subdued him that punished them, alleging the oath and covenant made with the fathers.

<sup>23</sup> For when they were now fallen

imicorum vox, et flebilis audiebatur planctus ploratorum infantium.

<sup>11</sup> Simili autem pœna servus cum domino afflictus est, et popularis homo regi similia passus.

<sup>12</sup> Similiter ergo omnes, uno nomine mortis, mortuos habebant innumerabiles: nec enim ad sepeliendum vivi sufficiebant, quoniam uno momento quæ erat præclarior natio illorum exterminata est.

<sup>13</sup> De omnibus enim non credentes, propter veneficia; tunc vero primum cum fuit exterminium primogenitorum, sponponderunt populum Dei esse.

<sup>14</sup> Cum enim quietum silentium contineret omnia, et nox in suo cursu medium iter haberet,

<sup>15</sup> omnipotens sermo tuus de cælo, a regalibus sedibus, durus debellator in mediam exterminii terram prosilivit,

<sup>16</sup> gladius acutus insimulatum imperium tuum portans et stans, replevit omnia morte, et usque ad cælum attingebat stans in terra.

<sup>17</sup> Tunc continuo visus somniorum malorum turbaverunt illos, et timores supervenerunt insperati.

<sup>18</sup> Et alius alibi projectus semivivus, propter quam moriebatur causam demonstrabat mortis.

<sup>19</sup> Visiones enim quæ illos turbaverunt hæc præmonebant, ne inscii quare mala patiebantur perirent.

<sup>20</sup> Tetigit autem tunc et justos tentatio mortis, et commotio in eremo facta est multitudinis: sed non diu permansit ira tua.

<sup>21</sup> Prosperans enim homo sine querela deprecari pro populis, proferens servitutis suæ scutum, orationem et per incensum deprecationem allegans, restitit iræ, et finem imposuit necessitati, ostendens quoniam tuus est famulus.

<sup>22</sup> Vicit autem turbas non in virtute corporis, nec armaturæ potentia: sed verbo illum qui se vexabat subjecti, juramenta parentum et testamentum commemorans.

<sup>23</sup> Cum enim jam acervatim cecidis-

sent super alterutrum mortui, interstitit, et amputavit impetum, et divisit illam quæ ad vivos ducebat viam.

<sup>24</sup> In veste enim poderis quam habebat, totus erat orbis terrarum; et parentum magnalia in quatuor ordinibus lapidum erant sculpta, et magnificentia tua in diademate capitis illius sculpta erat.

<sup>25</sup> His autem cessit qui exterminabat, et hæc extimuit: erat enim sola tentatio iræ sufficiens.

### CAPUT XIX

*Cur ostendit Deus non misericordiam ad Aegyptios. Gratia ejus Israelitis. Creaturae omnes parent praeceptis Dei ad bonum serviendum, et poenas sceleratorum.*

**I**mpiiis autem usque in novissimum sine misericordia ira supervenit. Præsciebat enim et futura illorum:

<sup>2</sup> quoniam cum ipsi permisissent ut se educerent, et cum magna sollicitudine præmississent illos, consequebantur illos, poenitentia acti.

<sup>3</sup> Adhuc enim inter manus habentes luctum, et deplorantes ad monumenta mortuorum, aliam sibi assumpserunt cogitationem inscientiæ, et quos rogantes projecerant, hos tamquam fugitivos persequebantur.

<sup>4</sup> Ducebat enim illos ad hunc finem digna necessitas; et horum quæ acciderant commemoracionem amittebant, ut quæ deerant tormentis repleret punitio:

<sup>5</sup> et populus quidem tuus mirabiliter transiret, illi autem novam mortem invenirent.

<sup>6</sup> Omnis enim creatura ad suum genus ab initio refigurabatur, deserviens tuis præceptis, ut pueri tui custodirentur illæsi.

<sup>7</sup> Nam nubes castra eorum obumbrabat, et ex aqua quæ ante erat, terra arida apparuit, et in mari Rubro via sine impedimento, et campus germinans de profundo nimio:

<sup>8</sup> per quem omnis natio transivit quæ tegebatur tua manu, videntes tua mirabilia et monstra.

<sup>9</sup> Tamquam enim equi depaverunt escam, et tamquam agni exsultaverunt,

down dead by heaps one upon another, he stood between and stayed the assault, and cut off the way to the living.

<sup>24</sup> For in the priestly robe which he wore, was the whole world: and in the four rows of the stones, the glory of the fathers was graven, and thy majesty was written upon the diadem of his head.

<sup>25</sup> And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

### CHAPTER 19

*Why God showed no mercy to the Egyptians. His favor to the Israelites. All creatures obey God's orders for the service of the good, and the punishment of the wicked.*

**B**ut as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do:

<sup>2</sup> For when they had given them leave to depart and had sent them away with great care, they repented and pursued after them.

<sup>3</sup> For whilst they were yet mourning, and lamenting at the graves of the dead, they took up another foolish device: and pursued them as fugitives whom they had pressed to be gone:

<sup>4</sup> For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

<sup>5</sup> And that thy people might wonderfully pass through, but they might find a new death.

<sup>6</sup> For every creature, according to its kind was fashioned again as from the beginning, obeying thy commandments, that thy children might be kept without hurt.

<sup>7</sup> For a cloud overshadowed their camp and where water was before, dry land appeared, and in the Red Sea a way without hinderance, and out of the great deep a springing field:

<sup>8</sup> Through which all the nation passed which was protected with thy hand, seeing thy miracles and wonders.

<sup>9</sup> For they fed on their food like horses, and they skipped like lambs, praising

thee, O Lord, who hadst delivered them.

<sup>10</sup> For they were yet mindful of those things which had been done in the time of their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

<sup>11</sup> And at length they saw a new generation of birds, when being led by their appetite, they asked for delicate meats.

<sup>12</sup> For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness.

<sup>13</sup> For they exercised a more detestable inhospitality than any: others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

<sup>14</sup> And not only so, but in another respect also they were worse: for the others against their will received the strangers.

<sup>15</sup> But these grievously afflicted them whom they had received with joy, and who lived under the same laws.

<sup>16</sup> But they were struck with blindness: as those others were at the doors of the just man, when they were covered with sudden darkness, and everyone sought the passage of his own door.

<sup>17</sup> For while the elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight.

<sup>18</sup> For the things of the land were turned into things of the water: and the things that before swam in the water passed upon the land.

<sup>19</sup> The fire had power in water above its own virtue, and the water forgot its quenching nature.

<sup>20</sup> On the other side, the flames wasted not the flesh of corruptible animals walking therein, neither did they melt that good food, which was apt to melt as ice. For in all things thou didst magnify thy people, O Lord, and didst honor them, and didst not despise them, but didst assist them at all times, and in every place.

magnificantes te, Domine, qui liberasti illos.

<sup>10</sup> Memores enim erant adhuc eorum quæ in incolatu illorum facta fuerant, quemadmodum pro natione animalium eduxit terra muscas, et pro piscibus eructavit fluvius multitudinem ranarum.

<sup>11</sup> Novissime autem viderunt novam creaturam avium, cum, adducti concupiscentia, postulaverunt escas epulationis.

<sup>12</sup> In allocutione enim desiderii ascendit illis de mari ortygometra: et vexationes peccatoribus supervenerunt, non sine illis quæ ante facta erant argumentis per vim fulminum: juste enim patiebantur secundum suas nequitas.

<sup>13</sup> Etenim detestabiliorem inhospitalitatem instituerunt: alii quidem ignotos non recipiebant advenas; alii autem bonos hospites in servitutem redigebant.

<sup>14</sup> Et non solum hæc, sed et alius quidam respectus illorum erat, quoniam inviti recipiebant extraneos.

<sup>15</sup> Qui autem cum lætitia receperunt hos qui eisdem usi erant justitiis, sævissimis affligerunt doloribus.

<sup>16</sup> Percussi sunt autem cæcitate: sicut illi in foribus justii, cum subitaneis cooperiti essent tenebris, unusquisque transitum ostii sui quærebat.

<sup>17</sup> In se enim elementa dum convertuntur, sicut in organo qualitatis sonus immutatur, et omnia suum sonum custodiunt: unde æstimari ex ipso visu certum potest.

<sup>18</sup> Agrestia enim in aquatica convertebantur, et quæcumque erant natantia, in terram transibant.

<sup>19</sup> Ignis in aqua valebat supra suam virtutem, et aqua extinguentis naturæ obliviscebatur.

<sup>20</sup> Flammæ e contrario corruptibilium animalium non vexaverunt carnes coambulantium, nec dissolvebant illam, quæ facile dissolvebatur sicut glacies, bonam escam. In omnibus enim magnificasti populum tuum, Domine, et honorasti, et non despexisti, in omni tempore et in omni loco assistens eis.

## ECCLESIASTICUS

*This Book is so called from a Greek word that signifies THE PREACHER: because, like an excellent preacher, it gives admirable lessons of all virtues. The author was Jesus the son of Sirach of Jerusalem, who flourished about two hundred years before Christ. As it was written after the times of Esdras, it is not in the Jewish canon; but it is received as canonical and divine by the Catholic Church, instructed by apostolical tradition, and directed by the spirit of God. It was first written in the Hebrew, but afterwards translated into Greek by another Jesus, the grandson of the author.*

### PROLOGUS

Multorum nobis et magnorum per legem, et prophetas, aliosque qui secuti sunt illos, sapientia demonstrata est, in quibus oportet laudare Israël doctrinæ et sapientiæ causa, quia non solum ipsos loquentes necesse est esse peritos, sed etiam extraneos posse et dicentes et scribentes doctissimos fieri. Avus meus Jesus, postquam se amplius dedit ad diligentiam lectionis legis, et prophetarum, et aliorum librorum qui nobis a parentibus nostris traditi sunt, voluit et ipse scribere aliquid horum quæ ad doctrinam et sapientiam pertinent, ut desiderantes discere, et illorum periti facti, magis magisque attendant animo, et confirmentur ad legitimam vitam. Hortor itaque venire vos cum benevolentia, et attentiori studio lectionem facere, et veniam habere in illis, in quibus videtur, sequentes imaginem sapientiæ, deficere in verborum compositione. Nam deficient verba hebraica, quando fuerint translata ad alteram linguam: non autem solum hæc, sed et ipsa lex, et prophetæ, ceteraque aliorum librorum non parvam habent differentiam quando inter se dicuntur. Nam in octavo et trigesimo anno temporibus Ptolemæi Evergetis regis, postquam perveni in Ægyptum, et cum multum temporis ibi fuisset, inveni ibi libros relictos, non parvæ neque contemnendæ doctrinæ. Itaque bonum et necessarium putavi et ipse aliquam addere diligentiam et laborem interpretandi librum istum: et multa vigilia attuli doctrinam in spatio temporis, ad illa quæ ad finem ducunt, librum istum dare, et illis qui volunt

### PROLOGUE

The knowledge of many and great things hath been shewn us by the law, and the prophets, and others that have followed them: for which things Israel is to be commended for doctrine and wisdom, because not only they that speak must needs be skilful, but strangers also, both speaking and writing, may by their means become most learned. My grandfather Jesus, after he had much given himself to a diligent reading of the law, and the prophets, and other books, that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom: that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you therefore to come with benevolence, and to read with attention, and to pardon us for those things wherein we may seem, while we follow the image of wisdom, to come short in the composition of words; for the Hebrew words have not the same force in them when translated into another tongue. And not only these, but the law also itself, and the prophets, 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 Ptolemy Evergetes was king, and continuing there a long time, I found there books left, of no small nor contemptible learning. Therefore I thought it good, and necessary for me to bestow some diligence and labour to interpret this book; and with much watch-

ing and study in some space of time, I brought the book to an end, and set it forth for the service of them that are willing to apply their mind, and to learn how they ought to conduct themselves, who purpose to lead their life according to the law of the Lord.

## CHAPTER 1

*All wisdom is from God, and is given to them that fear and love God.*

**A**ll wisdom is from the Lord God, and hath been always with him, and is before all time.

<sup>2</sup> Who hath numbered the sand of the sea, and the drops of rain, and the days of the world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?

<sup>3</sup> Who hath searched out the wisdom of God that goeth before all things?

<sup>4</sup> Wisdom hath been created before all things, and the understanding of prudence from everlasting.

<sup>5</sup> The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.

<sup>6</sup> To whom hath the root of wisdom been revealed, and who hath known her wise counsels?

<sup>7</sup> To whom hath the discipline of wisdom been revealed and made manifest? And who hath understood the multiplicity of her steps?

<sup>8</sup> There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne, and is the God of dominion.

<sup>9</sup> He created her in the Holy Ghost, and saw her, and numbered her, and measured her.

<sup>10</sup> And he poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that love him.

<sup>11</sup> The fear of the Lord is honor, and glory, and gladness, and a crown of joy.

<sup>12</sup> The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days.

<sup>13</sup> With him that feareth the Lord, it shall go well in the latter end, and in the day of his death he shall be blessed.

<sup>14</sup> The love of God is honorable wisdom.

<sup>15</sup> And they to whom she shall show herself love her by the sight, and by the

animum intendere, et discere quemadmodum oporteat instituere mores, qui secundum legem Domini proposuerint vitam agere.

## CAPUT I

*Omnis sapientia a Deo est, et datur eis qui timent et amant Deum.*

**O**mnis sapientia a Domino Deo est: et cum illo fuit semper, et est ante ævum.

<sup>2</sup> Arenam maris, et pluvie guttas, et dies sæculi, quis dinumeravit? Altitudinem cæli, et latitudinem terræ, et profundum abyssi, quis dimensus est?

<sup>3</sup> Sapientiam Dei præcedentem omnia, quis investigavit?

<sup>4</sup> Prior omnium creata est sapientia, et intellectus prudentiæ ab ævo.

<sup>5</sup> Fons sapientiæ verbum Dei in excelsis, et ingressus illius mandata æterna.

<sup>6</sup> Radix sapientiæ cui revelata est? et astutias illius quis agnovit?

<sup>7</sup> Disciplina sapientiæ cui revelata est et manifestata? Et multiplicationem ingressus illius quis intellexit?

<sup>8</sup> Unus est altissimus, Creator omnipotens, et rex potens et metuendus nimis, sedens super thronum illius, et dominans Deus.

<sup>9</sup> Ipse creavit illam in Spiritu Sancto, et vidit, et dinumeravit, et mensus est:

<sup>10</sup> et effudit illam super omnia opera sua, et super omnem carnem, secundum datum suum, et præbuit illam diligentiibus se.

<sup>11</sup> Timor Domini gloria, et gloriatio, et lætitia, et corona exultationis.

<sup>12</sup> Timor Domini delectabit cor, et dabit lætitiā, et gaudium, et longitudinem dierum.

<sup>13</sup> Timent Dominum bene erit in extremis, et in die defunctionis suæ benedicetur.

<sup>14</sup> Dilectio Dei honorabilis sapientia:

<sup>15</sup> quibus autem apparuerit in visu diligunt eam in visione, et in agnitione



magnalium suorum.

<sup>16</sup> Initium sapientiæ timor Domini: et cum fidelibus in vulva concreatus est: cum electis feminis graditur, et cum iustis et fidelibus agnoscitur.

<sup>17</sup> Timor Domini scientiæ religiositas:

<sup>18</sup> religiositas custodiet et justificabit cor; jucunditatem atque gaudium dabit.

<sup>19</sup> Timenti Dominum bene erit, et in diebus consummationis illius benedicetur.

<sup>20</sup> Plenitudo sapientiæ est timere Deum, et plenitudo a fructibus illius.

<sup>21</sup> Omnem domum illius implebit a generationibus, et receptacula a thesauris illius.

<sup>22</sup> Corona sapientiæ timor Domini, replens pacem et salutis fructum:

<sup>23</sup> et vidit, et dinumeravit eam: utraque autem sunt dona Dei.

<sup>24</sup> Scientiam et intellectum prudentiæ sapientia compartietur, et gloriam tenentium se exaltat.

<sup>25</sup> Radix sapientiæ est timere Dominum, et rami illius longævi.

<sup>26</sup> In thesauris sapientiæ intellectus et scientiæ religiositas: execratio autem peccatoribus sapientia.

<sup>27</sup> Timor Domini expellit peccatum:

<sup>28</sup> nam qui sine timore est non poterit justificari: iracundia enim animositatis illius subversio illius est.

<sup>29</sup> Usque in tempus sustinebit patiens, et postea reddito jucunditatis.

<sup>30</sup> Bonus sensus usque in tempus abscondet verba illius, et labia multorum enarrabunt sensum illius.

<sup>31</sup> In thesauris sapientiæ significatio disciplinæ:

<sup>32</sup> execratio autem peccatori cultura Dei.

<sup>33</sup> Fili, concupiscens sapientiam, conserva justitiam, et Deus præbebit illam tibi.

<sup>34</sup> Sapientia enim et disciplina timor Domini: et quod beneplacitum est illi,

<sup>35</sup> fides et mansuetudo, et adimplebit thesauros illius.

<sup>36</sup> Ne sis incredibilis timori Domini, et ne accesseris ad illum duplici corde.

<sup>37</sup> Ne fueris hypocrita in conspectu hominum, et non scandalizeris in labiis tuis.

knowledge of her great works.

<sup>16</sup> The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb: it walketh with chosen women, and is known with the just and faithful.

<sup>17</sup> The fear of the Lord is the religiousness of knowledge.

<sup>18</sup> Religiousness shall keep and justify the heart: it shall give joy and gladness.

<sup>19</sup> It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.

<sup>20</sup> To fear God is the fullness of wisdom, and fullness is from the fruits thereof.

<sup>21</sup> She shall fill all her house with her increase, and the storehouses with her treasures.

<sup>22</sup> The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation:

<sup>23</sup> And it hath seen, and numbered her: but both are the gifts of God.

<sup>24</sup> Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold her.

<sup>25</sup> The root of wisdom is to fear the Lord: and the branches thereof are long-lived.

<sup>26</sup> In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination.

<sup>27</sup> The fear of the Lord driveth out sin:

<sup>28</sup> For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.

<sup>29</sup> A patient man shall bear for a time, and afterwards joy shall be restored to him.

<sup>30</sup> A good understanding will hide his words for a time, and the lips of many shall declare his wisdom.

<sup>31</sup> In the treasures of wisdom is the signification of discipline:

<sup>32</sup> But the worship of God is an abomination to a sinner.

<sup>33</sup> Son, if thou desire wisdom, keep justice, and God will give her to thee.

<sup>34</sup> For the fear of the Lord is wisdom and discipline: and that which is agreeable to him,

<sup>35</sup> Is faith, and meekness: and he will fill up his treasures.

<sup>36</sup> Be not incredulous to the fear of the Lord: and come not to him with a double heart.

<sup>37</sup> Be not a hypocrite in the sight of men, and let not thy lips be a stumbling block to thee.

<sup>38</sup> Watch over them, lest thou fall, and bring dishonor upon thy soul,

<sup>39</sup> And God discover thy secrets, and cast thee down in the midst of the congregation.

<sup>40</sup> Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit.

## CHAPTER 2

*God's servants must look for temptations: and must arm themselves with patience and confidence in God.*

**S**on, when thou comest to the service of God, stand in justice and in fear, and prepare thy soul for temptation.

<sup>2</sup> Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

<sup>3</sup> Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end.

<sup>4</sup> Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience.

<sup>5</sup> For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation.

<sup>6</sup> Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein.

<sup>7</sup> Ye that fear the Lord, wait for his mercy: and go not aside from him lest ye fall.

<sup>8</sup> Ye that fear the Lord, believe him: and your reward shall not be made void.

<sup>9</sup> Ye that fear the Lord hope in him: and mercy shall come to you for your delight.

<sup>10</sup> Ye that fear the Lord, love him, and your hearts shall be enlightened.

<sup>11</sup> My children behold the generations of men: and know ye that no one hath hoped in the Lord, and hath been confounded.

<sup>12</sup> For who hath continued in his commandment, and hath been forsaken? Or who hath called upon him, and he despised him?

<sup>13</sup> For God is compassionate and merciful, and will forgive sins in the day of tribulation: and he is a protector to all that seek him in truth.

<sup>14</sup> Woe to them that are of a double heart and to wicked lips, and to the

<sup>38</sup> Attende in illis, ne forte cadas, et adducas animæ tuæ inhonorationem:

<sup>39</sup> et revelet Deus absconsa tua, et in medio synagogæ elidat te:

<sup>40</sup> quoniam accessisti maligne ad Dominum, et cor tuum plenum est dolo et fallacia.

## CAPUT II

*Mancipiis Dei oportet temptationes quaerere: et ipsis oportet armari cum patientia et confidentia in Deo.*

**F**ili, accedens ad servitum Dei, sta in iustitia et timore, et præpara animam tuam ad tentationem.

<sup>2</sup> Deprime cor tuum, et sustine: inclina aurem tuam, et suscipe verba intellectus: et ne festines in tempore obductionis.

<sup>3</sup> Sustine sustentationes Dei: conjungere Deo, et sustine, ut crescat in novissimo vita tua.

<sup>4</sup> Omne quod tibi applicitum fuerit accipe: et in dolore sustine, et in humilitate tua patientiam habe:

<sup>5</sup> quoniam in igne probatur aurum et argentum, homines vero receptibiles in camino humiliationis.

<sup>6</sup> Crede Deo, et recuperabit te: et dirige viam tuam, et spera in illum: serva timorem illius, et in illo veterasce.

<sup>7</sup> Metuentes Dominum, sustinete misericordiam ejus: et non deflectatis ab illo, ne cadatis.

<sup>8</sup> Qui timetis Dominum, credite illi, et non evacuabitur merces vestra.

<sup>9</sup> Qui timetis Dominum, sperate in illum, et in oblectationem veniet vobis misericordia.

<sup>10</sup> Qui timetis Dominum, diligite illum, et illuminabuntur corda vestra.

<sup>11</sup> Respicite, filii, nationes hominum: et scitote quia nullus speravit in Domino et confusus est.

<sup>12</sup> Quis enim permansit in mandatis ejus, et derelictus est? Aut quis invocavit eum, et despexit illum?

<sup>13</sup> Quoniam pius et misericors est Deus, et remittet in die tribulationis peccata, et protector est omnibus exquirentibus se in veritate.

<sup>14</sup> Væ duplici corde, et labiis scelestis, et manibus malefacientibus, et peccatori

terram ingredienti duabus viis!

<sup>15</sup> Væ dissolutis corde, qui non credunt Deo, et ideo non protegentur ab eo!

<sup>16</sup> Væ his qui perdiderunt sustinentiam, et qui dereliquerunt vias rectas, et diverterunt in vias pravas!

<sup>17</sup> Et quid facient cum inspicere cœperit Dominus?

<sup>18</sup> Qui timent Dominum non erunt incredibiles verbo illius: et qui diligunt illum conservabunt viam illius.

<sup>19</sup> Qui timent Dominum inquirent quæ beneplacita sunt ei, et qui diligunt eum replebuntur lege ipsius.

<sup>20</sup> Qui timent Dominum præparabunt corda sua, et in conspectu illius sanctificabunt animas suas.

<sup>21</sup> Qui timent Dominum custodiunt mandata illius, et patientiam habebunt usque ad inspectionem illius,

<sup>22</sup> dicentes: Si pœnitentiam non egerimus, incidemus in manus Domini, et non in manus hominum.

<sup>23</sup> Secundum enim magnitudinem ipsius, sic et misericordia illius cum ipso est.

### CAPUT III

*Lectioes in honore parentum, et humilitate, et abstimente curiositas.*

**F**ilii sapientiæ ecclesia justorum, et natio illorum obedientia et dilectio.

<sup>2</sup> Judicium patris audite, filii, et sic facite, ut salvi sitis.

<sup>3</sup> Deus enim honoravit patrem in filiis: et iudicium matris exquirens, firmavit in filios.

<sup>4</sup> Qui diligit Deum exorabit pro peccatis, et continebit se ab illis, et in oratione dierum exaudietur.

<sup>5</sup> Et sicut qui thesaurizat, ita et qui honorificat matrem suam.

<sup>6</sup> Qui honorat patrem suum jucundabitur in filiis, et in die orationis suæ exaudietur.

<sup>7</sup> Qui honorat patrem suum vita vivet longiore, et qui obedit patri refrigerabit matrem.

<sup>8</sup> Qui timet Dominum honorat parentes, et quasi dominis serviet his qui se genuerunt.

hands that do evil, and to the sinner that goeth on the earth two ways.

<sup>15</sup> Woe to them that are fainthearted, who believe not God: and therefore they shall not be protected by him.

<sup>16</sup> Woe to them that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.

<sup>17</sup> And what will they do, when the Lord shall begin to examine?

<sup>18</sup> They that fear the Lord, will not be incredulous to his word: and they that love him, will keep his way.

<sup>19</sup> They that fear the Lord, will seek after the things that are well pleasing to him: and they that love him, shall be filled with his law.

<sup>20</sup> They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls.

<sup>21</sup> They that fear the Lord, keep his commandments, and will have patience even until his visitation,

<sup>22</sup> Saying: If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men.

<sup>23</sup> For according to his greatness, so also is his mercy with him.

### CHAPTER 3

*Lessons concerning the honor of parents, and humility, and avoiding curiosity.*

**T**he sons of wisdom are the church of the just: and their generation, obedience and love.

<sup>2</sup> Children, hear the judgment of your father, and so do that you may be saved.

<sup>3</sup> For God hath made the father honorable to the children: and seeking the judgment of the mothers, hath confirmed it upon the children.

<sup>4</sup> 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 days.

<sup>5</sup> And he that honoreth his mother is as one that layeth up a treasure.

<sup>6</sup> He that honoreth his father shall have joy in his own children, and in the day of his prayer he shall be heard.

<sup>7</sup> He that honoreth his father shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother.

<sup>8</sup> He that feareth the Lord, honoreth his parents, and will serve them as his masters that brought him into the world.

<sup>9</sup> Honor thy father, in work and word, and all patience,

<sup>10</sup> That a blessing may come upon thee from him, and his blessing may remain in the latter end.

<sup>11</sup> The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation.

<sup>12</sup> Glory not in the dishonor of thy father: for his shame is no glory to thee.

<sup>13</sup> For the glory of a man is from the honor of his father, and a father without honor is the disgrace of the son.

<sup>14</sup> Son, support the old age of thy father, and grieve him not in his life;

<sup>15</sup> And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten.

<sup>16</sup> For good shall be repaid to thee for the sin of thy mother.

<sup>17</sup> And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather.

<sup>18</sup> Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother.

<sup>19</sup> My son, do thy works in meekness, and thou shalt be beloved above the glory of men.

<sup>20</sup> The greater thou art, the more humble thyself in all things, and thou shalt find grace before God:

<sup>21</sup> For great is the power of God alone, and he is honored by the humble.

<sup>22</sup> Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious.

<sup>23</sup> For it is not necessary for thee to see with thy eyes those things that are hid.

<sup>24</sup> In unnecessary matters be not over curious, and in many of his works thou shalt not be inquisitive.

<sup>25</sup> For many things are shown to thee above the understanding of men.

<sup>26</sup> And the suspicion of them hath deceived many, and hath detained their minds in vanity.

<sup>27</sup> A hard heart shall fear evil at the last: and he that loveth danger shall perish in it.

<sup>28</sup> A heart that goeth two ways shall not have success, and the perverse of

<sup>9</sup> In opere, et sermone, et omni patientia, honora patrem tuum,

<sup>10</sup> ut superveniat tibi benedictio ab eo, et benedictio illius in novissimo maneat.

<sup>11</sup> Benedictio patris firmat domos filiorum: maledictio autem matris eradicat fundamenta.

<sup>12</sup> Ne glorieris in contumelia patris tui: non enim est tibi gloria ejus confusio.

<sup>13</sup> Gloria enim hominis ex honore patris sui, et dedecus filii pater sine honore.

<sup>14</sup> Fili, suscipe senectam patris tui, et non contristes eum in vita illius:

<sup>15</sup> et si defecerit sensu, veniam da, et ne spernas eum in virtute tua: eleemossyna enim patris non erit in oblivione.

<sup>16</sup> Nam pro peccato matris restituetur tibi bonum:

<sup>17</sup> et in justitia ædificabitur tibi, et in die tribulationis commemorabitur tui, et sicut in sereno glacies, solventur peccata tua.

<sup>18</sup> Quam malæ famæ est qui derelinquit patrem, et est maledictus a Deo qui exasperat matrem!

<sup>19</sup> Fili, in mansuetudine opera tua perfice, et super hominum gloriam diligeris.

<sup>20</sup> Quanto magnus es, humilia te in omnibus, et coram Deo invenies gratiam:

<sup>21</sup> quoniam magna potentia Dei solius, et ab humilibus honoratur.

<sup>22</sup> Altiora te ne quæsieris, et fortiora te ne scrutatus fueris: sed quæ præcepit tibi Deus, illa cogita semper, et in pluribus operibus ejus ne fueris curiosus.

<sup>23</sup> Non est enim tibi necessarium ea quæ abscondita sunt videre oculis tuis.

<sup>24</sup> In supervacuis rebus noli scrutari multipliciter, et in pluribus operibus ejus non eris curiosus.

<sup>25</sup> Plurima enim super sensum hominum ostensa sunt tibi:

<sup>26</sup> multos quoque supplantavit suspicio illorum, et in vanitate detinuit sensus illorum.

<sup>27</sup> Cor durum habebit male in novissimo, et qui amat periculum in illo peribit.

<sup>28</sup> Cor ingrediens duas vias non habebit successus, et pravus corde in il-

lis scandalizabitur.

<sup>29</sup> Cor nequam gravabitur in doloribus, et peccator adjiciet ad peccandum.

<sup>30</sup> Synagogæ superbiorum non erit sanitas, frutex enim peccati radicabitur in illis, et non intelligetur.

<sup>31</sup> Cor sapientis intelligitur in sapientia, et auris bona audiet cum omni concupiscentia sapientiam.

<sup>32</sup> Sapiens cor et intelligibile abstinebit se a peccatis, et in operibus justitiæ successus habebit.

<sup>33</sup> Ignem ardentem exstinguit aqua, et eleemosyna resistit peccatis:

<sup>34</sup> et Deus prospector est ejus qui reddit gratiam: meminit ejus in posterum, et in tempore casus sui inveniet firmitermentum.

#### CAPUT IV

*Exhortatio ad opera misericordiae, et amorem sapientiae.*

**F**ili, eleemosynam pauperis ne defraudes, et oculos tuos ne transvertas a paupere.

<sup>2</sup> Animum esurientem ne despexeris, et non exasperes pauperem in inopia sua.

<sup>3</sup> Cor inopis ne afflixeris, et non protrahas datum angustianti.

<sup>4</sup> Rogationem contribulati ne abjicias, et non avertas faciem tuam ab egeno.

<sup>5</sup> Ab inope ne avertas oculos tuos propter iram: et non relinquo quærentibus tibi retro maledicere.

<sup>6</sup> Maledicentis enim tibi in amaritudine animæ, exaudietur deprecatio illius: exaudiet autem eum qui fecit illum.

<sup>7</sup> Congregationi pauperum affabilem te facito: et presbytero humilia animam tuam, et magnato humilia caput tuum.

<sup>8</sup> Declina pauperi sine tristitia aurem tuam, et redde debitum tuum, et responde illi pacifica in mansuetudine.

<sup>9</sup> Libera eum qui injuriam patitur de manu superbi, et non acide feras in anima tua.

<sup>10</sup> In judicando esto pupillis misericors ut pater, et pro viro matri illorum:

<sup>11</sup> et eris tu velut filius Altissimi obediens, et miserebitur tui magis quam mater.

<sup>12</sup> Sapientia filiis suis vitam inspirat: et suscipit inquirentes se, et præbit in via

heart shall be scandalized therein.

<sup>29</sup> A wicked heart shall be laden with sorrows, and the sinner will add sin to sin.

<sup>30</sup> The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived.

<sup>31</sup> The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire.

<sup>32</sup> A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success.

<sup>33</sup> Water quengeth a flaming fire, and alms resisteth sins:

<sup>34</sup> And God provideth for him that showeth favor: he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

#### CHAPTER 4

*An exhortation to works of mercy, and to the love of wisdom.*

**S**on, defraud not the poor of alms, and sturn not away thy eyes from the poor.

<sup>2</sup> Despise not the hungry soul: and provoke not the poor in his want.

<sup>3</sup> Afflict not the heart of the needy, and defer not to give to him that is in distress.

<sup>4</sup> Reject not the petition of the afflicted: and turn not away thy face from the needy.

<sup>5</sup> Turn not away thy eyes from the poor for fear of anger: and leave not to them that ask of thee to curse thee behind thy back.

<sup>6</sup> For the prayer of him that curseth thee in the bitterness of his soul, shall be heard, for he that made him will hear him.

<sup>7</sup> Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man.

<sup>8</sup> Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness.

<sup>9</sup> Deliver him that suffereth wrong out of the hand of the proud: and be not fainthearted in thy soul.

<sup>10</sup> In judging be merciful to the fatherless as a father, and as a husband to their mother.

<sup>11</sup> And thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother.

<sup>12</sup> Wisdom inspireth life into her children, and protecteth them that seek af-

ter her, and will go before them in the way of justice.

<sup>13</sup> And he that loveth her, loveth life: and they that watch for her, shall embrace her sweetness.

<sup>14</sup> They that hold her fast, shall inherit life: and whithersoever she entereth, God will give a blessing.

<sup>15</sup> They that serve her, shall be servants to the holy one: and God loveth them that love her.

<sup>16</sup> He that hearkeneth to her, shall judge nations: and he that looketh upon her, shall remain secure.

<sup>17</sup> If he trust to her, he shall inherit her, and his generation shall be in assurance.

<sup>18</sup> For she walketh with him in temptation, and at the first she chooseth him.

<sup>19</sup> She will bring upon him fear and dread and trial: and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul.

<sup>20</sup> Then she will strengthen him, and make a straight way to him, and give him joy,

<sup>21</sup> And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice.

<sup>22</sup> But if he go astray, she will forsake him, and deliver him into the hands of his enemy.

<sup>23</sup> Son, observe the time, and fly from evil.

<sup>24</sup> For thy soul be not ashamed to say the truth.

<sup>25</sup> For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace.

<sup>26</sup> Accept no person against thy own person, nor against thy soul a lie.

<sup>27</sup> Reverence not thy neighbor in his fall:

<sup>28</sup> And refrain not to speak in the time of salvation. Hide not thy wisdom in her beauty.

<sup>29</sup> For by the tongue wisdom is discerned: and understanding, and knowledge, and learning by the word of the wise, and steadfastness in the works of justice.

<sup>30</sup> In nowise speak against the truth, but be ashamed of the lie of thy ignorance.

<sup>31</sup> Be not ashamed to confess thy sins,

justitiæ.

<sup>13</sup> Et qui illum diligit, diligit vitam, et qui vigilaverint ad illam complectentur placorem ejus.

<sup>14</sup> Qui tenuerint illam, vitam hæredit-abunt: et quo introibit benedicet Deus.

<sup>15</sup> Qui serviunt ei obsequentes erunt sancto: et eos qui diligunt illam, diligit Deus.

<sup>16</sup> Qui audit illam judicabit gentes: et qui intuetur illam permanebit confidens.

<sup>17</sup> Si crediderit ei, hæreditabit illam, et erunt in confirmatione creaturæ illius:

<sup>18</sup> quoniam in tentatione ambulat cum eo, et in primis eligit eum.

<sup>19</sup> Timorem, et metum, et probationem inducet super illum: et cruciabit illum in tribulatione doctrinæ suæ, donec tentet eum in cogitationibus suis, et credat animæ illius.

<sup>20</sup> Et firmabit illum, et iter adducet directum ad illum, et lætificabit illum:

<sup>21</sup> et denudabit absconsa sua illi, et thesaurizabit super illum scientiam et intellectum justitiæ.

<sup>22</sup> Si autem oberraverit, derelinquet eum, et tradet eum in manus inimici sui.

<sup>23</sup> Fili, conserva tempus, et evita a malo.

<sup>24</sup> Pro anima tua ne confundaris dicere verum:

<sup>25</sup> est enim confusio adducens peccatum, et est confusio adducens gloriam et gratiam.

<sup>26</sup> Ne accipias faciem adversus faciem tuam, nec adversus animam tuam mendacium.

<sup>27</sup> Ne reverearis proximum tuum in casu suo,

<sup>28</sup> nec retineas verbum in tempore salutis. Non abscondas sapientiam tuam in decore suo:

<sup>29</sup> in lingua enim sapientia dignoscitur: et sensus, et scientia, et doctrina in verbo sensati, et firmamentum in operibus justitiæ.

<sup>30</sup> Non contradicas verbo veritatis ullo modo, et de mendacio ineruditionis tuæ confundere.

<sup>31</sup> Non confundaris confiteri peccata

tua, et ne subicias te omni homini pro peccato.

<sup>32</sup> Noli resistere contra faciem potentis, nec coneris contra ictum fluvii.

<sup>33</sup> Pro justitia agonizare pro anima tua, et usque ad mortem certa pro justitia: et Deus expugnabit pro te inimicos tuos.

<sup>34</sup> Noli citatus esse in lingua tua, et inutilis, et remissus in operibus tuis.

<sup>35</sup> Noli esse sicut leo in domo tua, evergens domesticos tuos, et opprimens subiectos tibi.

<sup>36</sup> Non sit porrecta manus tua ad accipiendum, et ad dandum collecta.

### CAPUT V

*Oportet nobis non praesumere bonorum nostrorum vel fortium: nec misericordiae Dei, procedere in peccato: oportet nobis esse fortes in virtute et vere.*

**N**oli attendere ad possessiones ini-  
quas, et ne dixeris: Est mihi suffi-  
ciens vita: nihil enim proderit in tempo-  
re vindictæ et obductionis.

<sup>2</sup> Ne sequaris in fortitudine tua concu-  
piscientiam cordis tui,

<sup>3</sup> et ne dixeris: Quomodo potui? Aut  
Quis me subiciet propter facta mea?  
Deus enim vindicans vindicabit.

<sup>4</sup> Ne dixeris: Peccavi: et quid mihi ac-  
cidit triste? Altissimus enim est patiens  
redditor.

<sup>5</sup> Be propitiatio peccato noli esse sine  
metu, neque adjicias peccatum super  
peccatum.

<sup>6</sup> Et ne dicas: Miseratio Domini magna  
est, multitudinis peccatorum meorum  
miserebitur:

<sup>7</sup> misericordia enim et ira ab illo cito  
proximant, et in peccatores respicit ira  
illius.

<sup>8</sup> Non tardes converti ad Dominum, et  
ne differas de die in diem:

<sup>9</sup> subito enim veniet ira illius, et in  
tempore vindictæ disperdet te.

<sup>10</sup> Noli anxius esse in divitiis injustis:  
non enim proderunt tibi in die obductio-  
nis et vindictæ.

<sup>11</sup> Non ventiles te in omnem ventum,  
et non eas in omnem viam: sic enim om-  
nis peccator probatur in duplici lingua.

<sup>12</sup> Esto firmus in via Domini, et in veri-  
tate sensus tui et scientia: et prosequatur

but submit not thyself to every man for  
sin.

<sup>32</sup> Resist not against the face of the  
mighty, and do not strive against the  
stream of the river.

<sup>33</sup> Strive for justice for thy soul, and  
even unto death fight for justice, and  
God will overthrow thy enemies for  
thee.

<sup>34</sup> Be not hasty in thy tongue: and slack  
and remiss in thy works.

<sup>35</sup> Be not as a lion in thy house, terrify-  
ing them of thy household, and oppress-  
ing them that are under thee.

<sup>36</sup> Let not thy hand be stretched out to re-  
ceive, and shut when thou shouldst give.

### CHAPTER 5

*We must not presume of our wealth or strength: nor of the mercy of God, to go on in sin: we must be steadfast in virtue and in truth.*

**S**et not thy heart upon unjust posses-  
sions, and say not: I have enough to  
live on: for it shall be of no service in the  
time of vengeance and darkness.

<sup>2</sup> Follow not in thy strength the desires  
of thy heart:

<sup>3</sup> And say not: How mighty am I? And  
who shall bring me under for my deeds?  
For God will surely take revenge.

<sup>4</sup> Say not: I have sinned, and what  
harm hath befallen me? For the most  
High is a patient rewarder.

<sup>5</sup> Be not without fear about sin forgiv-  
en, and add not sin upon sin:

<sup>6</sup> And say not: The mercy of the Lord is  
great, he will have mercy on the multi-  
tude of my sins.

<sup>7</sup> For mercy and wrath quickly come  
from him, and his wrath looketh upon  
sinners.

<sup>8</sup> Delay not to be converted to the Lord,  
and defer it not from day today.

<sup>9</sup> For his wrath shall come on a sud-  
den, and in the time of vengeance he will  
destroy thee.

<sup>10</sup> Be not anxious for goods unjustly  
gotten: for they shall not profit thee in  
the day of calamity and revenge.

<sup>11</sup> Winnow not with every wind, and  
go not into every way: for so is every sin-  
ner proved by a double tongue.

<sup>12</sup> Be steadfast in the way of the Lord,  
and in the truth of thy judgment, and

in knowledge, and let the word of peace and justice keep with thee.

<sup>13</sup> Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom.

<sup>14</sup> If thou have understanding, answer thy neighbor: but if not, let thy hand be upon thy mouth, lest thou be surprised in an unskillful word, and be confounded.

<sup>15</sup> Honor and glory is in the word of the wise, but the tongue of the fool is his ruin.

<sup>16</sup> Be not called a whisperer, and be not taken in thy tongue, and confounded.

<sup>17</sup> For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach.

<sup>18</sup> Justify alike the small and the great.

#### CHAPTER 6

*Of true and false friends: and of the fruits of wisdom.*

**I**nstead of a friend become not an enemy to thy neighbor: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double tongued.

<sup>2</sup> Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly,

<sup>3</sup> And it eat up thy leaves, and destroy thy fruit, and thou be left as a dry tree in the wilderness.

<sup>4</sup> For a wicked soul shall destroy him that hath it, and maketh him to be a joy to his enemies, and shall lead him into the lot of the wicked.

<sup>5</sup> A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth.

<sup>6</sup> Be in peace with many, but let one of a thousand be thy counselor.

<sup>7</sup> If thou wouldst get a friend, try him before thou takest him, and do not credit him easily.

<sup>8</sup> For there is a friend for his own occasion, and he will not abide in the day of thy trouble.

<sup>9</sup> And there is a friend that turneth to enmity; and there is a friend that will disclose hatred and strife and reproaches.

<sup>10</sup> And there is a friend a companion at the table, and he will not abide in the

te verbum pacis et justitiæ.

<sup>13</sup> Esto mansuetus ad audiendum verbum, ut intelligas, et cum sapientia proferas responsum verum.

<sup>14</sup> Si est tibi intellectus, responde proximo: sin autem, sit manus tua super os tuum, ne capiaris in verbo indisciplina-to, et confundaris.

<sup>15</sup> Honor et gloria in sermone sensati: lingua vero imprudentis subversio est ipsius.

<sup>16</sup> Non appelleris susurro, et lingua tua ne capiaris et confundaris:

<sup>17</sup> super furem enim est confusio et pœnitentia, et denotatio pessima super bilinguem: susurratori autem odium, et inimicitia, et contumelia.

<sup>18</sup> Iustifica pusillum et magnum similiter.

#### CAPUT VI

*Amicorum verorum et falsorum: et fructus sapientiæ.*

**N**oli fieri pro amico inimicus proximo: improprium enim et contumeliam malus hæreditabit: et omnis peccator invidus et bilinguis.

<sup>2</sup> Non te extollas in cogitatione animæ tuæ velut taurus, ne forte elidatur virtus tua per stultitiam:

<sup>3</sup> et folia tua comedat, et fructus tuos perdat, et relinquareis velut lignum aridum in eremo.

<sup>4</sup> Anima enim nequam disperdet qui se habet, et in gaudium inimicis dat illum, et deducet in sortem impiorum.

<sup>5</sup> Verbum dulce multiplicat amicos et mitigat inimicos, et lingua eucharis in bono homine abundat.

<sup>6</sup> Multi pacifici sint tibi: et consiliarius sit tibi unus de mille.

<sup>7</sup> Si possides amicum, in tentatione posside eum, et ne facile credas ei.

<sup>8</sup> Est enim amicus secundum tempus suum, et non permanebit in die tribulationis.

<sup>9</sup> Et est amicus qui convertitur ad inimicitiam, et est amicus qui odium et rixam et convitia denudabit.

<sup>10</sup> Est autem amicus socius mensæ, et non permanebit in die necessitatis.



<sup>11</sup> Amicus si permanserit fixus, erit tibi quasi coæqualis, et in domesticis tuis fiducialiter aget.

<sup>12</sup> Si humiliaverit se contra te, et a facie tua absconderit se, unanimem habebis amicitiam bonam.

<sup>13</sup> Ab inimicis tuis separare, et ab amicis tuis attende.

<sup>14</sup> Amicus fidelis protectio fortis: qui autem invenit illum, invenit thesaurum.

<sup>15</sup> Amico fideli nulla est comparatio, et non est digna ponderatio auri et argenti contra bonitatem fidei illius.

<sup>16</sup> Amicus fidelis medicamentum vitæ et immortalitatis: et qui metuunt Dominum, invenient illum.

<sup>17</sup> Qui timet Deum æque habebit amicitiam bonam, quoniam secundum illum erit amicus illius.

<sup>18</sup> Fili, a juventute tua excipe doctrinam, et usque ad canos invenies sapientiam.

<sup>19</sup> Quasi is qui arat et seminat accede ad eam, et sustine bonos fructus illius.

<sup>20</sup> In opere enim ipsius exiguum laborabis, et cito edes de generationibus illius.

<sup>21</sup> Quam aspera est nimium sapientia indoctis hominibus! et non permanebit in illa excors.

<sup>22</sup> Quasi lapidis virtus probatio erit in illis: et non demorabuntur projicere illam.

<sup>23</sup> Sapientia enim doctrinæ secundum nomen est ejus, et non est multis manifestata: quibus autem cognita est, permanet usque ad conspectum Dei.

<sup>24</sup> Audi, fili, et accipe consilium intellectus, et ne abjicias consilium meum.

<sup>25</sup> Injice pedem tuum in compedes illius, et in torques illius collum tuum.

<sup>26</sup> Subjice humerum tuum, et porta illum, et ne acedieris vinculis ejus.

<sup>27</sup> In omni animo tuo accede ad illam, et in omni virtute tua conserva vias ejus.

<sup>28</sup> Investiga illam, et manifestabitur tibi: et continens factus, ne derelinquas eam:

<sup>29</sup> in novissimis enim invenies requiem in ea, et convertetur tibi in oblectationem.

<sup>30</sup> Et erunt tibi compedes ejus in pro-

day of distress.

<sup>11</sup> A friend if he continue steadfast, shall be to thee as thyself, and shall act with confidence among them of thy household.

<sup>12</sup> If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good.

<sup>13</sup> Separate thyself from thy enemies, and take heed of thy friends.

<sup>14</sup> A faithful friend is a strong defence: and he that hath found him, hath found a treasure.

<sup>15</sup> Nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity.

<sup>16</sup> A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him.

<sup>17</sup> He that feareth God, shall likewise have good friendship: because according to him shall his friend be.

<sup>18</sup> My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom.

<sup>19</sup> Come to her as one that plougheth, and soweth, and wait for her good fruits:

<sup>20</sup> For in working about her thou shalt labor a little, and shalt quickly eat of her fruits.

<sup>21</sup> How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her.

<sup>22</sup> She shall be to them as a mighty stone of trial, and they will cast her from them before it be long.

<sup>23</sup> For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God.

<sup>24</sup> Give ear, my son, and take wise counsel, and cast not away my advice.

<sup>25</sup> Put thy feet into her fetters, and thy neck into her chains:

<sup>26</sup> Bow down thy shoulder, and bear her, and be not grieved with her bands.

<sup>27</sup> Come to her with all thy mind, and keep her ways with all thy power.

<sup>28</sup> Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go:

<sup>29</sup> For in the latter end thou shalt find rest in her, and she shall be turned to thy joy.

<sup>30</sup> Then shall her fetters be a strong

defence for thee, and a firm foundation, and her chain a robe of glory:

<sup>31</sup> For in her is the beauty of life, and her bands are a healthful binding.

<sup>32</sup> Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy.

<sup>33</sup> My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise.

<sup>34</sup> If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise.

<sup>35</sup> Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee.

<sup>36</sup> And if thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors.

<sup>37</sup> Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee.

## CHAPTER 7

### *Religious and moral duties.*

**D**O no evils, and no evils shall lay hold of thee.

<sup>2</sup> Depart from the unjust, and evils shall depart from thee.

<sup>3</sup> My son, sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold.

<sup>4</sup> Seek not of the Lord a preeminence, nor of the king the seat of honor.

<sup>5</sup> Justify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king.

<sup>6</sup> Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumbling block for thy integrity.

<sup>7</sup> Fight not against the multitude of a city, neither cast thyself in upon the people,

<sup>8</sup> Nor bind sin to sin: for even in one thou shalt not be unpunished.

<sup>9</sup> Be not fainthearted in thy mind:

<sup>10</sup> Neglect not to pray, and to give alms.

<sup>11</sup> Say not: God will have respect to the multitude of my gifts, and when I offer

tectionem fortitudinis et bases virtutis, et torques illius in stolam gloriæ:

<sup>31</sup> decor enim vitæ est in illa, et vincula illius alligatura salutaris.

<sup>32</sup> Stolam gloriæ indues eam, et coronam gratulationis superpones tibi.

<sup>33</sup> Fili, si attenderis mihi, disces: et si accommodaveris animum tuum, sapiens eris.

<sup>34</sup> Si inclinaveris aurem tuam, excipies doctrinam: et si dilexeris audire, sapiens eris.

<sup>35</sup> In multitudine presbyterorum prudentium sta, et sapientiæ illorum ex corde conjungere, ut omnem narrationem Dei possis audire, et proverbia laudis non effugiant a te.

<sup>36</sup> Et si videris sensatum, evigila ad eum, et gradus ostiorum illius exterat pes tuus.

<sup>37</sup> Cogitatum tuum habe in præceptis Dei, et in mandatis illius maxime assiduus esto: et ipse dabit tibi cor, et concupiscentia sapientiæ dabitur tibi.

## CAPUT VII

### *Religiosa et moralia officia.*

**N**OLI facere mala, et non te apprehendent:

<sup>2</sup> discede ab iniquo, et deficient mala abs te.

<sup>3</sup> Fili, non semines mala in sulcis injustitiæ, et non metes ea in septuplum.

<sup>4</sup> Noli quærere a Domino ducatum, neque a rege cathedram honoris.

<sup>5</sup> Non te justifices ante Deum, quoniam agnitor cordis ipse est: et penes regem noli velle videri sapiens.

<sup>6</sup> Noli quærere fieri iudex, nisi valeas virtute irrumpere iniquitates: ne forte extimescas faciem potentis, et ponas scandalum in æquitate tua.

<sup>7</sup> Non pecces in multitudinem civitatis, nec te immittas in populum:

<sup>8</sup> neque alliges duplicia peccata, nec enim in uno eris immunis.

<sup>9</sup> Noli esse pusillanimis in animo tuo:

<sup>10</sup> exorare et facere eleemosynam ne despicias.

<sup>11</sup> Ne dicas: In multitudine munerum meorum respiciet Deus, et offerente me

Deo altissimo, munera mea suscipiet.

<sup>12</sup> Non irrideas hominem in amaritudine animæ: est enim qui humiliat et exaltat circumspector Deus.

<sup>13</sup> Noli amare mendacium adversus fratrem tuum, neque in amicum similiter facias.

<sup>14</sup> Noli velle mentiri omne mendacium: assiduitas enim illius non est bona.

<sup>15</sup> Noli verbosus esse in multitudine presbyterorum, et non iteres verbum in oratione tua.

<sup>16</sup> Non oderis laboriosa opera, et rusticationem creatam ab Altissimo.

<sup>17</sup> Non te reputes in multitudine indisciplinatorum.

<sup>18</sup> Memento iræ, quoniam non tardabit.

<sup>19</sup> Humilia valde spiritum tuum, quoniam vindicta carnis impii ignis et vermis.

<sup>20</sup> Noli prævaricari in amicum pecuniam differentem, neque fratrem carissimum auro spreveris.

<sup>21</sup> Noli discedere a muliere sensata et bona, quam sortitus es in timore Domini: gratia enim verecundiæ illius super aurum.

<sup>22</sup> Non lædas servum in veritate operantem, neque mercenarium dantem animam suam.

<sup>23</sup> Servus sensatus sit tibi dilectus quasi anima tua: non defraudes illum libertate, neque inopem derelinquas illum.

<sup>24</sup> Pecora tibi sunt, attende illis: et si sunt utilia, perseverent apud te.

<sup>25</sup> Filii tibi sunt? Erudi illos, et curva illos a pueritia illorum.

<sup>26</sup> Filiæ tibi sunt? Serva corpus illarum, et non ostendas hilarem faciem tuam ad illas.

<sup>27</sup> Trade filiam, et grande opus feceris: et homini sensato da illam.

<sup>28</sup> Mulier si est tibi secundum animam tuam, non projicias illam: et odibili non credas te. In toto corde tuo

<sup>29</sup> honora patrem tuum, et gemitus matris tuæ ne obliviscaris:

<sup>30</sup> memento quoniam nisi per illos natus non fuisses: et retribue illis, quomodo et illi tibi.

to the most high God, he will accept my offerings.

<sup>12</sup> Laugh no man to scorn in the bitterness of his soul: for there is one that humbleth and exalteth, God who seeth all.

<sup>13</sup> Devise not a lie against thy brother: neither do the like against thy friend.

<sup>14</sup> Be not willing to make any manner of lie: for the custom thereof is not good.

<sup>15</sup> Be not full of words in a multitude of ancients, and repeat not the word in thy prayer.

<sup>16</sup> Hate not laborious works, nor husbandry ordained by the most High.

<sup>17</sup> Number not thyself among the multitude of the disorderly.

<sup>18</sup> Remember wrath, for it will not tarry long.

<sup>19</sup> Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.

<sup>20</sup> Do not transgress against thy friend deferring money, nor despise thy dear brother for the sake of gold.

<sup>21</sup> Depart not from a wise and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold.

<sup>22</sup> Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life.

<sup>23</sup> Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy.

<sup>24</sup> Hast thou cattle? Have an eye to them: and if they be for thy profit, keep them with thee.

<sup>25</sup> Hast thou children? Instruct them, and bow down their neck from their childhood.

<sup>26</sup> Hast thou daughters? Have a care of their body, and show not thy countenance gay towards them.

<sup>27</sup> Marry thy daughter well, and thou shalt do a great work, and give her to a wise man.

<sup>28</sup> If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart,

<sup>29</sup> Honor thy father, and forget not the groanings of thy mother:

<sup>30</sup> Remember that thou hadst not been born but through them: and make a return to them as they have done for thee.

<sup>31</sup> With all thy soul fear the Lord, and reverence his priests.

<sup>32</sup> With all thy strength love him that made thee: and forsake not his ministers.

<sup>33</sup> Honor God with all thy soul and give honor to the priests, and purify thyself with thy arms.

<sup>34</sup> Give them their portion, as it is commanded thee, of the firstfruits and of purifications: and for thy negligences purify thyself with a few.

<sup>35</sup> Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things:

<sup>36</sup> And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected.

<sup>37</sup> A gift hath grace in the sight of all the living, and restrain not grace from the dead.

<sup>38</sup> Be not wanting in comforting them that weep, and walk with them that mourn.

<sup>39</sup> Be not slow to visit the sick: for by these things thou shalt be confirmed in love.

<sup>40</sup> In all thy works remember thy last end, and thou shalt never sin.

## CHAPTER 8

*Other lessons of wisdom and virtue.*

**S**trive not with a powerful man, lest thou fall into his hands.

<sup>2</sup> Contend not with a rich man, lest he bring an action against thee.

<sup>3</sup> For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them.

<sup>4</sup> Strive not with a man that is full of tongue, and heap not wood upon his fire.

<sup>5</sup> Communicate not with an ignorant man, lest he speak ill of thy family.

<sup>6</sup> Despise not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof.

<sup>7</sup> Despise not a man in his old age; for we also shall become old.

<sup>8</sup> Rejoice not at the death of thy enemy; knowing that we all die, and are not willing that others should rejoice at our death.

<sup>9</sup> Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.

<sup>31</sup> In tota anima tua time Dominum, et sacerdotes illius sanctifica.

<sup>32</sup> In omni virtute tua dilige eum qui te fecit, et ministros ejus ne derelinquas.

<sup>33</sup> Honora Deum ex tota anima tua, et honorifica sacerdotes, et propurga te cum brachiis.

<sup>34</sup> Da illis partem, sicut mandatum est tibi, primitiarum et purgationis, et de negligentia tua purga te cum paucis.

<sup>35</sup> Datum brachiorum tuorum, et sacrificium sanctificationis offeres Domino, et initia sanctorum.

<sup>36</sup> Et pauperi porrige manum tuam, ut perficiatur propitiatio et benedictio tua.

<sup>37</sup> Gratia dati in conspectu omnis viventis, et mortuo non prohibeas gratiam.

<sup>38</sup> Non desis plorantibus in consolatione, et cum lugentibus ambula.

<sup>39</sup> Non te pigeat visitare infirmum: ex his enim in dilectione firmaberis.

<sup>40</sup> In omnibus operibus tuis memorare novissima tua, et in æternum non peccabis.

## CAPUT VIII

*Lectiones aliae sapientiae et virtus.*

**N**on litiges cum homine potente, ne forte incidas in manus illius.

<sup>2</sup> Non contendas cum viro locuplete, ne forte contra te constituat litem tibi:

<sup>3</sup> multos enim perdidit aurum et argentum, et usque ad cor regum extendit et convertit.

<sup>4</sup> Non litiges cum homine linguato, et non strues in ignem illius ligna.

<sup>5</sup> Non communices homini indocto, ne male de progenie tua loquatur.

<sup>6</sup> Ne despicias hominem avertentem se a peccato, neque improperes ei: memento quoniam omnes in correptione sumus.

<sup>7</sup> Ne spernas hominem in sua senectute, etenim ex nobis senescunt.

<sup>8</sup> Noli de mortuo inimico tuo gaudere: sciens quoniam omnes morimur, et in gaudium nolumus venire.

<sup>9</sup> Ne despicias narrationem presbyterorum sapientium, et in proverbii eorum conversare:

<sup>10</sup> ab ipsis enim disces sapientiam et doctrinam intellectus, et servire magnatis sine querela.

<sup>11</sup> Non te prætereant narratio seniorum, ipsi enim didicerunt a patribus suis:

<sup>12</sup> quoniam ab ipsis disces intellectum, et in tempore necessitatis dare responsum.

<sup>13</sup> Non incendas carbones peccatorum arguens eos, et ne incendaris flamma ignis peccatorum illorum.

<sup>14</sup> Ne contra faciem stes contumeliosi, ne sedeat quasi insidiator ori tuo.

<sup>15</sup> Noli fœnerari homini fortiori te: quod si fœneraveris, quasi perditum habe.

<sup>16</sup> Non spondeas super virtutem tuam: quod si sponderis, quasi restituens cogita.

<sup>17</sup> Non iudices contra iudicem, quoniam secundum quod justum est iudicat.

<sup>18</sup> Cum audace non eas in via, ne forte gravet mala sua in te: ipse enim secundum voluntatem suam vadit, et simul cum stultitia illius peries.

<sup>19</sup> Cum iracundo non facias rixam, et cum audace non eas in desertum: quoniam quasi nihil est ante illum sanguis, et ubi non est adiutorium, elidet te.

<sup>20</sup> Cum fatuis consilium non habeas: non enim poterunt diligere nisi quæ eis placent.

<sup>21</sup> Coram extraneo ne facias consilium: nescis enim quid pariet.

<sup>22</sup> Non omni homini cor tuum manifestes, ne forte inferat tibi gratiam falsam, et convicietur tibi.

### CAPUT IX

*Cautiones super mulieres, et colloquia periculosa.*

**N**on zeles mulierem sinus tui, ne ostendat super te malitiam doctrinæ nequam.

<sup>2</sup> Non des mulieri potestatem animæ tuæ, ne ingrediat in virtutem tuam, et confundaris.

<sup>3</sup> Ne respicias mulierem multivolam, ne forte incidas in laqueos illius.

<sup>4</sup> Cum saltatrice ne assiduus sis, nec audias illam, ne forte pereas in efficacia

<sup>10</sup> For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame.

<sup>11</sup> Let not the discourse of the ancients escape thee, for they have learned of their fathers:

<sup>12</sup> For of them thou shalt learn understanding, and to give an answer in time of need.

<sup>13</sup> Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins.

<sup>14</sup> Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words.

<sup>15</sup> Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost.

<sup>16</sup> Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.

<sup>17</sup> Judge not against a judge: for he judgeth according to that which is just.

<sup>18</sup> Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly.

<sup>19</sup> Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee.

<sup>20</sup> Advise not with fools, for they cannot love but such things as please them.

<sup>21</sup> Before a stranger do no matter of counsel: for thou knowest not what he will bring forth.

<sup>22</sup> Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

### CHAPTER 9

*Cautions with regard to women, and dangerous conversations.*

**B**e not jealous over the wife of thy bosom, lest she show in thy regard the malice of a wicked lesson.

<sup>2</sup> Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded.

<sup>3</sup> Look not upon a woman that hath a mind for many: lest thou fall into her snares.

<sup>4</sup> Use not much the company of her that is a dancer, and hearken not to her, lest

thou perish by the force of her charms.

<sup>5</sup> Gaze not upon a maiden, lest her beauty be a stumbling block to thee.

<sup>6</sup> Give not thy soul to harlots in any point: lest thou destroy thyself and thy inheritance.

<sup>7</sup> Look not round about thee in the ways of the city, nor wander up and down in the streets thereof.

<sup>8</sup> Turn away thy face from a woman dressed up, and gaze not about upon another's beauty.

<sup>9</sup> For many have perished by the beauty of a woman, and hereby lust is enkindled as a fire.

<sup>10</sup> Every woman that is a harlot, shall be trodden upon as dung in the way.

<sup>11</sup> Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire.

<sup>12</sup> Sit not at all with another man's wife, nor repose upon the bed with her:

<sup>13</sup> And strive not with her over wine, lest thy heart decline towards her and by thy blood thou fall into destruction.

<sup>14</sup> Forsake not an old friend, for the new will not be like to him.

<sup>15</sup> A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure.

<sup>16</sup> Envy not the glory and riches of a sinner: for thou knowest not what his ruin shall be.

<sup>17</sup> Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please.

<sup>18</sup> Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death.

<sup>19</sup> And if thou come to him, commit no fault, lest he take away thy life.

<sup>20</sup> Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved.

<sup>21</sup> According to thy power beware of thy neighbor, and treat with the wise and prudent.

<sup>22</sup> Let just men be thy guests, and let thy glory be in the fear of God.

<sup>23</sup> And let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest.

<sup>24</sup> Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but

illius.

<sup>5</sup> *Virginem ne conspicias, ne forte scandalizeris in decore illius.*

<sup>6</sup> *Ne des fornicariis animam tuam in ullo, ne perdas te et hæreditatem tuam.*

<sup>7</sup> *Noli circumspicere in vicis civitatis, nec oberraveris in plateis illius.*

<sup>8</sup> *Averte faciem tuam a muliere compta, et ne circumspicias speciem alienam.*

<sup>9</sup> *Propter speciem mulieris multi perierunt: et ex hoc concupiscentia quasi ignis exardescit.*

<sup>10</sup> *Omnis mulier quæ est fornicaria, quasi stercus in via conculcabitur.*

<sup>11</sup> *Speciem mulieris alienæ multi admirati, reprobi facti sunt: colloquium enim illius quæsi ignis exardescit.*

<sup>12</sup> *Cum aliena muliere ne sedeas omnino, nec accumbas cum ea super cubitum:*

<sup>13</sup> *et non alterceris cum illa in vino, ne forte declinet cor tuum in illam, et sanguine tuo labaris in perditionem.*

<sup>14</sup> *Ne derelinquas amicum antiquum: novus enim non erit similis illi.*

<sup>15</sup> *Vinum novum amicus novus: veterascet, et cum suavitate bibes illud.*

<sup>16</sup> *Non zeles gloriam et opes peccatoris: non enim scis quæ futura sit illius subversio.*

<sup>17</sup> *Non placeat tibi injuria injustorum, sciens quoniam usque ad inferos non placebit impius.*

<sup>18</sup> *Longe abesto ab homine potestatem habente occidendi, et non suspicaberis timorem mortis.*

<sup>19</sup> *Et si accesseris ad illum, noli aliquid committere, ne forte auferat vitam tuam.*

<sup>20</sup> *Communionem mortis scito, quoniam in medio laqueorum ingredieris, et super dolentium arma ambulabis.*

<sup>21</sup> *Secundum virtutem tuam cave te a proximo tuo, et cum sapientibus et prudentibus tracta.*

<sup>22</sup> *Viri justi sint tibi convivæ, et in timore Dei sit tibi gloriatio:*

<sup>23</sup> *et in sensu sit tibi cogitatus Dei, et omnis enarratio tua in præceptis Altissimi.*

<sup>24</sup> *In manu artificum opera laudabuntur, et princeps populi in sapientia sermonis sui, in sensu vero*

seniorum verbum.

<sup>25</sup> Terribilis est in civitate sua homo linguosus: et temerarius in verbo suo odibilis erit.

### CAPUT X

*Virtus et sceleres hominum in tenentium potestatem: malum magnum superbiae.*

**J**udex sapiens judicabit populum suum, et principatus sensati stabilis erit.

<sup>2</sup> Secundum judicem populi, sic et ministri ejus: et qualis rector est civitatis, tales et inhabitantes in ea.

<sup>3</sup> Rex insipiens perdet populum suum: et civitates inhabitabuntur per sensum potentium.

<sup>4</sup> In manu Dei potestas terræ: et utilem rectorem suscitabit in tempus super illum.

<sup>5</sup> In manu Dei prosperitas hominis, et super faciem scribæ imponet honorem suum.

<sup>6</sup> Omnis injuriæ proximi ne memineris, et nihil agas in operibus injuriæ.

<sup>7</sup> Odibilis coram Deo est et hominibus superbia, et execrabilis omnis iniquitas gentium.

<sup>8</sup> Regnum a gente in gentem transfertur propter injustitias, et injurias, et contumelias, et diversos dolos.

<sup>9</sup> Avaro autem nihil est scelestius. Quid superbit terra et cinis?

<sup>10</sup> Nihil est iniquius quam amare pecuniam: hic enim et animam suam venalem habet, quoniam in vita sua projecit intima sua.

<sup>11</sup> Omnis potentatus brevis vita. Languor prolixior gravat medicum.

<sup>12</sup> Brevem languorem præcidit medicus: sic et rex hodie est, et cras morietur.

<sup>13</sup> Cum enim morietur homo, hæreditabit serpentes, et bestias, et vermes.

<sup>14</sup> Initium superbiæ hominis apostatare a Deo:

<sup>15</sup> quoniam ab eo qui fecit illum recessit cor ejus, quoniam initium omnis peccati est superbia. Qui tenuerit illam adimplebitur maledictis, et subvertet eum in finem.

<sup>16</sup> Propterea exhonoravit Dominus

the word of the ancients for the sense.

<sup>25</sup> A man full of tongue is terrible in his city, and he that is rash in his word shall be hateful.

### CHAPTER 10

*The virtues and vices of men in power: the great evil of pride.*

**A** wise judge shall judge his people, and the government of a prudent man shall be steady.

<sup>2</sup> As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein.

<sup>3</sup> An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers.

<sup>4</sup> The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it.

<sup>5</sup> The prosperity of man is in the hand of God, and upon the person of the scribe he shall lay his honor.

<sup>6</sup> Remember not any injury done thee by thy neighbor, and do thou nothing by deeds of injury.

<sup>7</sup> Pride is hateful before God and men: and all iniquity of nations is execrable.

<sup>8</sup> A kingdom is translated from one people to another, because of injustices, and wrongs, and injuries, and divers deceits.

<sup>9</sup> But nothing is more wicked than the covetous man. Why is earth, and ashes proud?

<sup>10</sup> There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels.

<sup>11</sup> All power is of short life. A long sickness is troublesome to the physician.

<sup>12</sup> The physician cutteth off a short sickness: so also a king is today, and tomorrow he shall die.

<sup>13</sup> For when a man shall die, he shall inherit serpents, and beasts, and worms.

<sup>14</sup> The beginning of the pride of man, is to fall off from God:

<sup>15</sup> Because his heart is departed from him that made him: for pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.

<sup>16</sup> Therefore hath the Lord disgraced

the assemblies of the wicked, and hath utterly destroyed them.

<sup>17</sup> God hath overturned the thrones of proud princes, and hath set up the meek in their stead.

<sup>18</sup> God hath made the roots of proud nations to wither, and hath planted the humble of these nations.

<sup>19</sup> The Lord hath overthrown the lands of the Gentiles, and hath destroyed them even to the foundation.

<sup>20</sup> He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth.

<sup>21</sup> God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.

<sup>22</sup> Pride was not made for men: nor wrath for the race of women.

<sup>23</sup> That seed of men shall be honored, which feareth God: but that seed shall be dishonored, which transgresseth the commandments of the Lord.

<sup>24</sup> In the midst of brethren their chief is honorable: so shall they that fear the Lord, be in his eyes.

<sup>25</sup> The fear of God is the glory of the rich, and of the honorable, and of the poor.

<sup>26</sup> Despise not a just man that is poor, and do not magnify a sinful man that is rich.

<sup>27</sup> The great man, and the judge, and the mighty is in honor: and there is none greater than he that feareth God.

<sup>28</sup> They that are free shall serve a servant that is wise: and a man that is prudent and well instructed will not murmur when he is reproved; and he that is ignorant, shall not be honored.

<sup>29</sup> Extol not thyself in doing thy work, and linger not in the time of distress;

<sup>30</sup> Better is he that laboreth, and aboundeth in all things, than he that boasteth himself and wanteth bread.

<sup>31</sup> My son, keep thy soul in meekness, and give it honor according to its desert.

<sup>32</sup> Who will justify him that sinneth against his own soul? And who will honor him that dishonoreth his own soul?

<sup>33</sup> The poor man is glorified by his discipline and fear, and there is a man that is honored for his wealth.

<sup>34</sup> But he that is glorified in poverty, how much more in wealth? And he that

conventus malorum, et destruxit eos usque in finem.

<sup>17</sup> Sedes ducum superborum destruxit Deus, et sedere fecit mites pro eis.

<sup>18</sup> Radices gentium superbarum arefecit Deus, et plantavit humiles ex ipsis gentibus.

<sup>19</sup> Terras gentium evertit Dominus, et perdidit eas usque ad fundamentum.

<sup>20</sup> Arefecit ex ipsis, et disperdidit eos, et cessare fecit memoriam eorum a terra.

<sup>21</sup> Memoria superborum perdidit Deus, et reliquit memoriam humilium sensu.

<sup>22</sup> Non est creata hominibus superbia, neque iracundia nationi mulierum.

<sup>23</sup> Semen hominum honorabitur hoc, quod timet Deum: semen autem hoc exhonorabitur, quod præterit mandata Domini.

<sup>24</sup> In medio fratrum rector illorum in honore: et qui timent Dominum erunt in oculis illius.

<sup>25</sup> Gloria divitum, honoratorum, et pauperum, timor Dei est.

<sup>26</sup> Noli despiciere hominem justum pauperem, et noli magnificare virum peccatorem divitem.

<sup>27</sup> Magnus, et iudex, et potens est in honore: et non est major illo qui timet Deum.

<sup>28</sup> Servo sensato liberi servant: et vir prudens et disciplinatus non murmura-bit correptus, et inscius non honorabitur.

<sup>29</sup> Noli extollere te in faciendo opere tuo, et noli cunctari in tempore angustiae.

<sup>30</sup> Melior est qui operatur et abundat in omnibus, quam qui gloriatur et eget pane.

<sup>31</sup> Fili, in mansuetudine serva animam tuam, et da illi honorem secundum meritum suum.

<sup>32</sup> Peccantem in animam suam quis justificabit? Et quis honorificabit exhonorantem animam suam?

<sup>33</sup> Pauper gloriatur per disciplinam et timorem suum: et est homo qui honorificatur propter substantiam suam.

<sup>34</sup> Qui autem gloriatur in paupertate, quanto magis in substantia! et qui glo-



riatur in substantia, paupertatem veretur.

## CAPUT XI

*Lectiones humilitatis et moderationis in rebus omnibus.*

**S**apientia humiliati exaltabit caput illius, et in medio magnatorum consedere illum faciet.

<sup>2</sup> Non laudes virum in specie sua, neque spernas hominem in visu suo.

<sup>3</sup> Brevis in volatilibus est apis, et initium dulcoris habet fructus illius.

<sup>4</sup> In vestitu ne glorieris umquam, nec in die honoris tui extollaris: quoniam mirabilia opera Altissimi solius, et gloriosa, et absconsa, et inuisa opera illius.

<sup>5</sup> Multi tyranni sederunt in throno: et insuspicabilis portavit diadema.

<sup>6</sup> Multi potentes oppressi sunt valide, et gloriosi traditi sunt in manus alterorum.

<sup>7</sup> Priusquam interroges, ne vituperes quemquam: et cum interrogaveris, corripe iuste.

<sup>8</sup> Priusquam audias, ne respondeas verbum: et in medio sermonum ne adicias loqui.

<sup>9</sup> De ea re quæ te non molestat, ne ceteris: et in iudicio peccantium ne consistas.

<sup>10</sup> Fili, ne in multis sint actus tui: et si dives fueris, non eris immunis a delicto. Si enim secutus fueris, non apprehendes: et non effugies, si præcucurreris.

<sup>11</sup> Est homo laborans et festinans, et dolens: impius, et tanto magis non abundabit.

<sup>12</sup> Est homo marcidus egens recuperatione, plus deficiens virtute, et abundans paupertate:

<sup>13</sup> et oculus Dei respexit illum in bono, et erexit eum ab humilitate ipsius, et exaltavit caput ejus: et mirati sunt in illo multi, et honoraverunt Deum.

<sup>14</sup> Bona et mala, vita et mors, paupertas et honestas, a Deo sunt.

<sup>15</sup> Sapientia, et disciplina, et scientia legis, apud Deum. Dilectio, et viæ bonorum apud ipsum.

<sup>16</sup> Error et tenebræ peccatoribus con-

is glorified in wealth, let him fear poverty.

## CHAPTER 11

*Lessons of humility and moderation in all things.*

**T**he wisdom of the humble shall exalt his head, and shall make him sit in the midst of great men.

<sup>2</sup> Praise not a man for his beauty, neither despise a man for his look.

<sup>3</sup> The bee is small among flying things but her fruit hath the chiefest sweetness.

<sup>4</sup> Glory not in apparel at any time, and be not exalted in the day of thy honor: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.

<sup>5</sup> Many tyrants have sat on the throne, and he whom no man would think on, hath worn the crown.

<sup>6</sup> Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of others.

<sup>7</sup> Before thou inquire, blame no man: and when thou hast inquired, reprove justly.

<sup>8</sup> Before thou hear, answer not a word: and interrupt not others in the midst of their discourse.

<sup>9</sup> Strive not in a matter which doth not concern thee, and sit not in judgment with sinners.

<sup>10</sup> My son, meddle not with many matters: and if thou be rich, thou shalt not be free from sin: for if thou pursue after thou shalt not overtake; and if thou run before thou shalt not escape.

<sup>11</sup> There is an ungodly man that laboreth, and maketh haste, and is in sorrow, and is so much the more in want.

<sup>12</sup> Again, there is an inactive man that wanteth help, is very weak in ability, and full of poverty:

<sup>13</sup> Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God.

<sup>14</sup> Good things and evil, life and death, poverty and riches, are from God.

<sup>15</sup> Wisdom and discipline, and the knowledge of the law are with God. Love and the ways of good things are with him.

<sup>16</sup> Error and darkness are created

with sinners: and they that glory in evil things, grow old in evil.

<sup>17</sup> The gift of God abideth with the just, and his advancement shall have success forever.

<sup>18</sup> There is one that is enriched by living sparingly, and this is the portion of his reward.

<sup>19</sup> In that he saith: I have found me rest, and now I will eat of my goods alone:

<sup>20</sup> And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die.

<sup>21</sup> Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments.

<sup>22</sup> Abide not in the works of sinners. But trust in God, and stay in thy place,

<sup>23</sup> For it is easy in the eyes of God on a sudden to make the poor man rich.

<sup>24</sup> The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.

<sup>25</sup> Say not: What need I, and what good shall I have by this?

<sup>26</sup> Say not: I am sufficient for myself: and what shall I be made worse by this?

<sup>27</sup> <sup>1</sup>In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

<sup>28</sup> For it is easy before God in the day of death to reward everyone according to his ways.

<sup>29</sup> The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works.

<sup>30</sup> Praise not any man before death, for a man is known by his children.

<sup>31</sup> Bring not every man into thy house: for many are the snares of the deceitful.

<sup>32</sup> For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbor.

<sup>33</sup> For he lieth in wait and turneth good into evil, and on the elect he will lay a blot.

<sup>34</sup> Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood.

<sup>35</sup> Take heed to thyself of a mischievous man, for he worketh evils: lest he

creata sunt: qui autem exsultant in malis consenescent in malo.

<sup>17</sup> Datio Dei permanet justis, et profectus illius successus habebit in æternum.

<sup>18</sup> Est qui locupletatur parce agendo, et hæc est pars mercedis illius.

<sup>19</sup> In eo quod dicit: Inveni requiem mihi, et nunc manducabo de bonis meis solus:

<sup>20</sup> et nescit quod tempus præteriet, et mors appropinquet, et relinquat omnia alii, et morietur.

<sup>21</sup> Sta in testamento tuo, et in illo colloquere, et in opere mandatorum tuorum veterasce.

<sup>22</sup> Ne manseris in operibus peccatorum: confide autem in Deo, et mane in loco tuo.

<sup>23</sup> Facile est enim in oculis Dei subito honestare pauperem.

<sup>24</sup> Benedictio Dei in mercedem justifestinat, et in hora veloci processus illius fructificat.

<sup>25</sup> Ne dicas: Quid est mihi opus? Et quæ erunt mihi ex hoc bona?

<sup>26</sup> Ne dicas: Sufficiens mihi sum: et quid ex hoc pessimabor?

<sup>27</sup> In die bonorum ne immemor sis malorum, et in die malorum ne immemor sis bonorum:

<sup>28</sup> quoniam facile est coram Deo in die obitus retribuere unicuique secundum vias suas.

<sup>29</sup> Malitia horæ oblivionem facit luxuriæ magnæ, et in fine hominis denudatio operum illius.

<sup>30</sup> Ante mortem ne laudes hominem quemquam: quoniam in filiis suis agnoscitur vir.

<sup>31</sup> Non omnem hominem inducas in domum tuam: multæ enim sunt insidiæ dolosi.

<sup>32</sup> Sicut enim eructant præcordia fetentium, et sicut perdix inducitur in caveam, et ut caprea in laqueum: sic et cor superborum, et sicut prospector videns casum proximi sui.

<sup>33</sup> Bona enim in mala convertens insidiatur, et in electis imponet maculam.

<sup>34</sup> A scintilla una augetur ignis, et ab uno doloso augetur sanguis: homo vero peccator sanguini insidiatur.

<sup>35</sup> Attende tibi a pestifero, fabricat enim mala, ne inducat super te subsan-

nationem in perpetuum.

<sup>36</sup> Admitte ad te alienigenam: et subvertet te in turbine, et abalienabit te a tuis propriis.

CAPUT XII

*Oportet nobis iusto munifici esse: et non sceleratos credere.*

**S**i benefeceris, scito cui feceris, et erit gratia in bonis tuis multa.

<sup>2</sup> Benefac justo, et invenies retributionem magnam: et si non ab ipso, certe a Domino.

<sup>3</sup> Non est enim ei bene qui assiduus est in malis, et eleemosynas non danti: quoniam et Altissimus odio habet peccatores, et miserus est pœnitentibus.

<sup>4</sup> Da misericordi, et ne suscipias peccatorem: et impiis et peccatoribus reddet vindictam, custodiens eos in diem vindictæ.

<sup>5</sup> Da bono, et non receperis peccatorem.

<sup>6</sup> Benefac humili, et non dederis impio: prohibe panes illi dari, ne in ipsis potentior te sit:

<sup>7</sup> nam duplicia mala invenies in omnibus bonis quæcumque feceris illi, quoniam et Altissimus odio habet peccatores, et impiis reddet vindictam.

<sup>8</sup> Non agnoscetur in bonis amicus, et non abscondetur in malis inimicus.

<sup>9</sup> In bonis viri, inimici illius in tristitia: et in malitia illius, amicus agnitus est.

<sup>10</sup> Non credas inimico tuo in æternum: sicut enim ærumentum æruginat nequitia illius:

<sup>11</sup> et si humiliatus vadat curvus, adiace animum tuum, et custodi te ab illo.

<sup>12</sup> Non statuas illum penes te, nec se-deat ad dexteram tuam, ne forte conversus in locum tuum, inquiret cathedram tuam, et in novissimo agnosces verba mea, et in sermonibus meis stimuleris.

<sup>13</sup> Quis miserebitur incantatori a serpente percusso, et omnibus qui appropi-ant bestiis? Et sic qui comitatur cum viro iniquo, et obvolutus est in peccatis ejus.

<sup>14</sup> Una hora tecum permanebit: si

bring upon thee reproach forever.

<sup>36</sup> Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

CHAPTER 12

*We are to be liberal to the just: and not to trust the wicked.*

**I**f thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds.

<sup>2</sup> Do good to the just, and thou shalt find great recompense: and if not of him, assuredly of the Lord.

<sup>3</sup> For there is no good for him that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent.

<sup>4</sup> Give to the merciful and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.

<sup>5</sup> Give to the good, and receive not a sinner.

<sup>6</sup> Do good to the humble, and give not to the ungodly: hold back thy bread, and give it not to him, lest thereby he overmaster thee.

<sup>7</sup> For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly.

<sup>8</sup> A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity.

<sup>9</sup> In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity.

<sup>10</sup> Never trust thy enemy for as a brass pot his wickedness rusteth:

<sup>11</sup> Though he humble himself and go crouching, yet take good heed and beware of him.

<sup>12</sup> Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat: and at the last thou acknowledge my words, and be pricked with my sayings.

<sup>13</sup> Who will pity an enchanter struck by a serpent, or any that come near wild beasts? So is it with him that keepeth company with a wicked man, and is involved in his sins.

<sup>14</sup> For an hour he will abide with thee:

but if thou begin to decline, he will not endure it.

<sup>15</sup> An enemy speaketh sweetly with his lips, but in his heart he lieth in wait, to throw thee into a pit.

<sup>16</sup> An enemy weepeth with his eyes: but if he find an opportunity he will not be satisfied with blood:

<sup>17</sup> And if evils come upon thee, thou shalt find him there first.

<sup>18</sup> An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet.

<sup>19</sup> He will shake his head, and clap his hands, and whisper much, and change his countenance.

### CHAPTER 13

*Cautions in the choice of company.*

**H**e that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride.

<sup>2</sup> He shall take a burden upon him that hath fellowship with one more honorable than himself. And have no fellowship with one that is richer than thyself.

<sup>3</sup> What agreement shall the earthen pot have with the kettle? For if they knock one against the other, it shall be broken.

<sup>4</sup> The rich man hath done wrong, and yet he will fume: but the poor is wronged and must hold his peace.

<sup>5</sup> If thou give, he will make use of thee: and if thou have nothing, he will forsake thee.

<sup>6</sup> If thou have anything, he will live with thee, and will make thee bare, and he will not be sorry for thee.

<sup>7</sup> If he have need of thee he will deceive thee, and smiling upon thee will put thee in hope; he will speak thee fair, and will say: What wastest thou?

<sup>8</sup> And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee.

<sup>9</sup> Humble thyself to God, and wait for his hands.

<sup>10</sup> Beware that thou be not deceived into folly, and be humbled.

<sup>11</sup> Be not lowly in thy wisdom, lest being humbled thou be deceived into folly.

<sup>12</sup> If thou be invited by one that is mightier, withdraw thyself: for so he

autem declinaveris, non supportabit.

<sup>15</sup> In labiis suis indulcat inimicus, et in corde suo insidiatur ut subvertat te in foveam.

<sup>16</sup> In oculis suis lacrimatur inimicus, et si invenerit tempus, non satiabitur sanguine.

<sup>17</sup> Et si incurrerint tibi mala, invenies eum illic priorem.

<sup>18</sup> In oculis suis lacrimatur inimicus, et quasi adjuvans suffodiet plantas tuas.

<sup>19</sup> Caput suum movebit, et plaudet manu, et multa susurrans commutabit vultum suum.

### CAPUT XIII

*Cautiones in socii arbitratione.*

**Q**ui tetigerit picem inquinabitur ab ea: et qui communicaverit superbo induet superbiam.

<sup>2</sup> Ponderis super se tollat qui honestiori se communicat, et ditiori te ne socius fueris.

<sup>3</sup> Quid communicabit cacabus ad olam? Quando enim se colliserint, confringetur.

<sup>4</sup> Dives injuste egit, et fremet: pauper autem læsus tacebit.

<sup>5</sup> Si largitus fueris, assumet te: et si non habueris, derelinquet te.

<sup>6</sup> Si habes, convivet tecum, et evacua-bit te: et ipse non dolebit super te.

<sup>7</sup> Si necessarius illi fueris, supplantabit te, et subridens spem dabit, narrans tibi bona, et dicet: Quid opus est tibi?

<sup>8</sup> Et confundet te in cibis suis, donec te exinaniat bis et ter: et in novissimo deridebit te, et postea videns derelinquet te, et caput suum movebit ad te.

<sup>9</sup> Humiliare Deo, et exspecta manus ejus.

<sup>10</sup> Attende ne seductus in stultitiam humilieris.

<sup>11</sup> Noli esse humilis in sapientia tua, ne humiliatus in stultitiam seducaris.

<sup>12</sup> Advocatus a potentiore, discede: ex hoc enim magis te advocabit.

<sup>13</sup> Ne improbus sis, ne impingaris: et ne longe sis ab eo, ne eas in oblivionem.

<sup>14</sup> Ne retineas ex æquo loqui cum illo, nec credas multis verbis illius: ex multa enim loquela tentabit te, et subridens interrogabit te de absconditis tuis.

<sup>15</sup> Immitis animus illius conservabit verba tua: et non parcat de malitia, et de vinculis.

<sup>16</sup> Cave tibi, et attende diligenter auditui tuo, quoniam cum subversione tua ambulas:

<sup>17</sup> audiens vero illa, quasi in somnis vide, et vigilabis.

<sup>18</sup> Omni vita tua dilige Deum, et invoca illum in salute tua.

<sup>19</sup> Omne animal diligit simile sibi, sic et omnis homo proximum sibi.

<sup>20</sup> Omnis caro ad similem sibi conjungitur, et omnis homo simili sui sociabitur.

<sup>21</sup> Si communicabit lupus agno aliquando, sic peccator justo.

<sup>22</sup> Quæ communicatio sancto homini ad canem? aut quæ pars diviti ad pauperem?

<sup>23</sup> Venatio leonis onager in eremo: sic et pascua divitum sunt pauperes.

<sup>24</sup> Et sicut abominatio est superbo humilitas, sic et execratio divitis pauper.

<sup>25</sup> Dives commotus confirmatur ab amicis suis: humilis autem cum ceciderit, expelletur et a notis.

<sup>26</sup> Diviti decepto multi recuperatores: locutus est superbia, et justificaverunt illum.

<sup>27</sup> Humilis deceptus est, insuper et arguitur: locutus est sensate, et non est datus ei locus.

<sup>28</sup> Dives locutus est, et omnes tacuerunt, et verbum illius usque ad nubes perducent.

<sup>29</sup> Pauper locutus est, et dicunt: Quis est hic? et si offenderit, subvertent illum.

<sup>30</sup> Bona est substantia cui non est peccatum in conscientia: et nequissima paupertas in ore impii.

<sup>31</sup> Cor hominis immutat faciem illius,

will invite thee the more.

<sup>13</sup> Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten.

<sup>14</sup> Affect not to speak with him as an equal, and believe not his many words: for by much talk he will sift thee, and smiling will examine thee concerning thy secrets.

<sup>15</sup> His cruel mind will lay up thy words: and he will not spare to do thee hurt, and to cast thee into prison.

<sup>16</sup> Take heed to thyself, and zattend diligently to what thou hearest: for thou walkest in danger of thy ruin.

<sup>17</sup> When thou hearest those things, see as it were in sleep, and thou shalt awake.

<sup>18</sup> Love God all thy life, and call upon him for thy salvation.

<sup>19</sup> Every beast loveth its like: so also every man him that is nearest to himself.

<sup>20</sup> All flesh shall consort with the like to itself, and every man shall associate himself to his like.

<sup>21</sup> If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.

<sup>22</sup> What fellowship hath a holy man with a dog, or what part hath the rich with the poor?

<sup>23</sup> The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich.

<sup>24</sup> And as humility is an abomination to the proud: so also the rich man abhorreth the poor.

<sup>25</sup> When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance.

<sup>26</sup> When a rich man hath been deceived, he hath many helpers: he hath spoken proud things, and they have justified him.

<sup>27</sup> The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place.

<sup>28</sup> The rich man spoke, and all held their peace, and what he said they extol even to the clouds.

<sup>29</sup> The poor man spoke, and they say: Who is this? And if he stumble, they will overthrow him.

<sup>30</sup> Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.

<sup>31</sup> The heart of a man changeth his

countenance, either for good, or for evil.

<sup>32</sup> The token of a good heart, and a good countenance thou shalt hardly find, and with labor.

#### CHAPTER 14

*The evil of avarice: works of mercy are recommended, and the love of wisdom.*

**B**lessed is the man that hath not slipped by a word out of his mouth, and is not pricked with the remorse of sin.

<sup>2</sup> Happy is he that hath had no sadness of his mind, and who is not fallen from his hope.

<sup>3</sup> Riches are not comely for a covetous man and a niggard, and what should an envious man do with gold?

<sup>4</sup> He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting.

<sup>5</sup> He that is evil to himself, to whom will he be good? And he shall not take pleasure in his goods.

<sup>6</sup> There is none worse than he that envieth himself, and this is the reward of his wickedness:

<sup>7</sup> And if he do good, he doth it ignorantly, and unwillingly: and at the last he discovereth his wickedness.

<sup>8</sup> The eye of the envious is wicked: and he turneth away his face, and despiseth his own soul.

<sup>9</sup> The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.

<sup>10</sup> An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.

<sup>11</sup> My son, if thou have anything, do good to thyself, and offer to God worthy offerings.

<sup>12</sup> Remember that death is not slow, and that the covenant of hell hath been shown to thee: for the covenant of this world shall surely die.

<sup>13</sup> Do good to thy friend before thou die, and according to thy ability, stretching out thy hand give to the poor.

<sup>14</sup> Defraud not thyself of the good day, and let not the part of a good gift overpass thee.

<sup>15</sup> Shalt thou not leave to others to divide by lot thy sorrows and labors?

sive in bona, sive in mala.

<sup>32</sup> Vestigium cordis boni et faciem bonam difficile invenies, et cum labore.

#### CAPUT XIV

*Avaritiae malum: opera misericordiae probantur, et amorem sapientiae.*

**B**eatus vir qui non est lapsus verbo ex ore suo, et non est stimulatus in tristitia delicti.

<sup>2</sup> Felix qui non habuit animi sui tristitiam, et non excidit a spe sua.

<sup>3</sup> Viro cupido et tenaci sine ratione est substantia: et homini livido ad quid aurum?

<sup>4</sup> Qui acervat ex animo suo injuste, aliis congregat, et in bonis illius alius luxuriabitur.

<sup>5</sup> Qui sibi nequam est, cui alii bonus erit? Et non jucundabitur in bonis suis.

<sup>6</sup> Qui sibi invidet, nihil est illo nequius: et hæc redditio est malitiæ illius.

<sup>7</sup> Et si bene fecerit, ignoranter et non volens facit: et in novissimo manifestat malitiam suam.

<sup>8</sup> Nequam est oculus lividi: et avertens faciem suam, et despiciens animam suam.

<sup>9</sup> Insatiabilis oculus cupidi in parte iniquitatis: non satiabitur donec consumat arefaciens animam suam.

<sup>10</sup> Oculus malus ad mala, et non saturabitur pane, sed indigens et in tristitia erit super mensam suam.

<sup>11</sup> Fili, si habes, benefac tecum, et Deo dignas oblationes offer.

<sup>12</sup> Memor esto quoniam mors non tardat, et testamentum inferorum, quia demonstratum est tibi: testamentum enim hujus mundi morte morietur.

<sup>13</sup> Ante mortem benefac amico tuo, et secundum vires tuas exporrigenz da pauperi.

<sup>14</sup> Non defrauderis a die bono, et particula boni doni non te prætereat.

<sup>15</sup> Nonne aliis relinques dolores et labores tuos in divisione sortis?

<sup>16</sup> Da et accipe, et justifica animam tuam.

<sup>17</sup> Ante obitum tuum operare justitiam, quoniam non est apud inferos invenire cibum.

<sup>18</sup> Omnis caro sicut fœnum veterascet, et sicut folium fructificans in arbore viridi.

<sup>19</sup> Alia generantur, et alia dejiciuntur: sic generatio carnis et sanguinis, alia finitur, et alia nascitur.

<sup>20</sup> Omne opus corruptibile in fine deficiet, et qui illud operatur ibit cum illo.

<sup>21</sup> Et omne opus electum justificabitur, et qui operatur illud honorabitur in illo.

<sup>22</sup> Beatus vir qui in sapientia morabitur, et qui in justitia sua meditabitur, et in sensu cogitabit circumspectionem Dei:

<sup>23</sup> qui excogitat vias illius in corde suo, et in absconditis suis intelligens, vadens post illam quasi investigator, et in viis illius consistens:

<sup>24</sup> qui respicit per fenestras illius, et in januis illius audiens:

<sup>25</sup> qui requiescit juxta domum illius, et in parietibus illius figens palum, statuet casulam suam ad manus illius, et requiescent in casula illius bona per ævum.

<sup>26</sup> Statuet filios suos sub tegmine illius, et sub ramis ejus morabitur.

<sup>27</sup> Protegetur sub tegmine illius a ferore, et in gloria ejus requiescet.

CAPUT XV

*Sapientia adprehendit illos Deum timere. Deus non est auctorem peccati.*

**Q**ui timet Deum faciet bona, et qui continens est justitiæ apprehendet illam:

<sup>2</sup> et obviabit illi quasi mater honorificata, et quasi mulier a virginitate suscipiet illum.

<sup>3</sup> Cibabit illum pane vitæ et intellectus, et aqua sapientiæ salutaris potabit illum: et firmabitur in illo, et non flectetur:

<sup>4</sup> et continebit illum, et non confundetur: et exaltabit illum apud proximos suos,

<sup>5</sup> et in medio ecclesiæ aperiet os ejus, et adimplebit illum spiritu sapientiæ et

<sup>16</sup> Give and take, and justify thy soul.

<sup>17</sup> Before thy death work justice: for in hell there is no finding food.

<sup>18</sup> All flesh shall fade as grass, and as the leaf that springeth out on a green tree.

<sup>19</sup> Some grow, and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born.

<sup>20</sup> Every work that is corruptible shall fail in the end: and the worker thereof shall go with it.

<sup>21</sup> And every excellent work shall be justified: and the worker thereof shall be honored therein.

<sup>22</sup> Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all seeing eye of God.

<sup>23</sup> He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways:

<sup>24</sup> He who looketh in at her windows, and hearkeneth at her door.

<sup>25</sup> He that lodgeth near her house, and fastening a pin in her walls shall set up his tent nigh unto her, where good things shall rest in his lodging forever.

<sup>26</sup> He shall set his children under her shelter, and shall lodge under her branches:

<sup>27</sup> He shall be protected under her covering from the heat, and shall rest in her glory.

CHAPTER 15

*Wisdom embraceth them that fear God. God is not the author of sin.*

**H**e that feareth God, will do good: and He that possesseth justice, shall lay hold on her,

<sup>2</sup> And she will meet him as an honorable mother, and will receive him as a wife married of a virgin.

<sup>3</sup> With the bread of life and understanding, she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved.

<sup>4</sup> And she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbors.

<sup>5</sup> And in the midst of the church she shall open his mouth, and shall fill him

with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.

<sup>6</sup> She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

<sup>7</sup> But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her: for she is far from pride and deceit.

<sup>8</sup> Lying men shall not be mindful of her: but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.

<sup>9</sup> Praise is not seemly in the mouth of a sinner:

<sup>10</sup> For wisdom came forth from God: for praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it.

<sup>11</sup> Say not: It is through God, that she is not with me: for do not thou the things that he hateth.

<sup>12</sup> Say not: He hath caused me to err: for he hath no need of wicked men.

<sup>13</sup> The Lord hateth all abomination of error, and they that fear him shall not love it.

<sup>14</sup> God made man from the beginning, and left him in the hand of his own counsel.

<sup>15</sup> He added his commandments and precepts.

<sup>16</sup> If thou wilt keep the commandments and perform acceptable fidelity forever, they shall preserve thee.

<sup>17</sup> He hath set water and fire before thee: stretch forth thy hand to which thou wilt.

<sup>18</sup> Before man is life and death, good and evil, that which he shall choose shall be given him:

<sup>19</sup> For the wisdom of God is great, and he is strong in power, seeing all men without ceasing.

<sup>20</sup> The eyes of the Lord are towards them that fear him, and he knoweth all the work of man.

<sup>21</sup> He hath commanded no man to do wickedly, and he hath given no man license to sin;

<sup>22</sup> For he desireth not a multitude of faithless and unprofitable children.

intellectus, et stola gloriæ vestiet illum.

<sup>6</sup> Jucunditatem et exultationem thesaurizabit super illum, et nomine æterno hæreditabit illum.

<sup>7</sup> Homines stulti non apprehendent illam, et homines sensati obviabunt illi. Homines stulti non videbunt eam: longe enim abest a superbia et dolo.

<sup>8</sup> Viri mendaces non erunt illius memores: et viri veraces invenientur in illa, et successum habebunt usque ad inspectionem Dei.

<sup>9</sup> Non est speciosa laus in ore peccatoris,

<sup>10</sup> quoniam a Deo profecta est sapientia. Sapientiæ enim Dei astabit laus, et in ore fidei abundabit, et Dominator dabit eam illi.

<sup>11</sup> Non dixeris: Per Deum abest: quæ enim odit ne feceris.

<sup>12</sup> Non dicas: Ille me implanavit: non enim necessarii sunt ei homines impii.

<sup>13</sup> Omne execrumentum erroris odit Dominus, et non erit amabile timentibus eum.

<sup>14</sup> Deus ab initio constituit hominem, et reliquit illum in manu consilii sui:

<sup>15</sup> adjecit mandata et præcepta sua.

<sup>16</sup> Si volueris mandata servare, conservabunt te, et in perpetuum fidem placitam facere.

<sup>17</sup> Apposuit tibi aquam et ignem, ad quod volueris porrigere manum tuam.

<sup>18</sup> Ante hominem vita et mors, bonum et malum: quod placuerit ei dabitur illi:

<sup>19</sup> quoniam multa sapientia Dei, et fortis in potentia, videns omnes sine intermissione.

<sup>20</sup> Oculi Domini ad timentes eum, et ipse agnoscit omnem operam hominis.

<sup>21</sup> Nemini mandavit impie agere, et nemini dedit spatium peccandi:

<sup>22</sup> non enim concupiscit multitudinem filiorum infidelium et inutilium.

## CHAPTER 16

*It is better to have none than many*

## CAPUT XVI

*Melior est nihilum habere contra*



*multos sceleratos liberos. Justitiae et misericordiae Dei. Viae ejus investigabiles.*

**N**e jucunderis in filiis impiis, si multiplicentur: nec oblecteris super ipsos, si non est timor Dei in illis.

<sup>2</sup> Non credas vitæ illorum, et ne respexeris in labores eorum.

<sup>3</sup> Melior est enim unus timens Deum, quam mille filii impij:

<sup>4</sup> et utile est mori sine filiis, quam relinquere filios impios.

<sup>5</sup> Ab uno sensato inhabitabitur patria: tribus impiorum deseretur.

<sup>6</sup> Multa talia vidit oculis meus, et fortiora horum audivit auris mea.

<sup>7</sup> In synagoga peccantium exardebit ignis, et in gente incredibili exardescet ira.

<sup>8</sup> Non exoraverunt pro peccatis suis antiqui gigantes, qui destructi sunt confidentes suæ virtuti.

<sup>9</sup> Et non pepercit peregrinationi Lot, et execratus est eos præ superbia verbi illorum.

<sup>10</sup> Non misertus est illis, gentem totam perdens, et extolentem se in peccatis suis.

<sup>11</sup> Et sicut sexcenta millia peditum, qui congregati sunt in duritia cordis sui: et si unus fuisset cervicatus, mirum si fuisset immunis.

<sup>12</sup> Misericordia enim et ira est cum illo: potens exoratio, et effundens iram.

<sup>13</sup> Secundum misericordiam suam, sic correptio illius homines secundum opera sua judicat.

<sup>14</sup> Non effugiet in rapina peccator, et non retardabit sufferentia misericordiam facientis.

<sup>15</sup> Omnis misericordia faciet locum unicuique, secundum meritum operum suorum, et secundum intellectum peregrinationis ipsius.

<sup>16</sup> Non dicas: A Deo abscondar: et ex summo, quis mei memorabitur?

<sup>17</sup> In populo magno non agnoscar: quæ est enim anima mea in tam immensa creatura?

<sup>18</sup> Ecce cælum et cæli cælorum, abissus, et universa terra, et quæ in eis sunt, in conspectu illius commovebuntur.

*wicked children. Of the justice and mercy of God. His ways are unsearchable.*

**R**ejoice not in ungodly children, if they be multiplied: neither be delighted in them, if the fear of God be not with them.

<sup>2</sup> Trust not to their life, and respect not their labors.

<sup>3</sup> For better is one that feareth God, than a thousand ungodly children.

<sup>4</sup> And it is better to die without children, than to leave ungodly children.

<sup>5</sup> By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate.

<sup>6</sup> Many such things hath my eyes seen, and greater things than these my ear hath heard.

<sup>7</sup> In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out.

<sup>8</sup> The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength:

<sup>9</sup> And he spared not the place where Lot sojourned, but abhorred them for the pride of their word.

<sup>10</sup> He had not pity on them, destroying the whole nation that extolled themselves in their sins.

<sup>11</sup> So did he with the six hundred thousand footmen, who were gathered together in the hardness of their heart: and if one had been stiff necked, it is a wonder if he had escaped unpunished:

<sup>12</sup> For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation:

<sup>13</sup> According as his mercy is, so his correction judgeth a man according to his works.

<sup>14</sup> The sinner shall not escape in his rapines, and the patience of him that showeth mercy shall not be put off.

<sup>15</sup> All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.

<sup>16</sup> Say not: I shall be hidden from God, and who shall remember me from on high?

<sup>17</sup> In such a multitude I shall not be known: for what is my soul in such an immense creation?

<sup>18</sup> Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight,

<sup>19</sup> The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.

<sup>20</sup> And in all these things the heart is senseless: and every heart is understood by him.

<sup>21</sup> And his ways who shall understand, and the storm, which no eye of man shall see?

<sup>22</sup> For many of his works are hidden, but the works of his justice who shall declare? Or who shall endure? For the testament is far from some, and the examination of all is in the end.

<sup>23</sup> He that wanteth understanding thinketh vain things: and the foolish, and erring man, thinketh foolish things.

<sup>24</sup> Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.

<sup>25</sup> And I will show forth good doctrine in equity, and will seek to declare wisdom: 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 show forth in truth his knowledge.

<sup>26</sup> The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations.

<sup>27</sup> He beautified their works forever, they have neither hungered, nor labored, and they have not ceased from their works.

<sup>28</sup> Nor shall any of them straiten his neighbor at any time.

<sup>29</sup> Be not thou incredulous to his word.

<sup>30</sup> After this God looked upon the earth, and filled it with his goods.

<sup>31</sup> The soul of every living thing hath shown forth before the face thereof, and into it they return again.

## CHAPTER 17

*The creation and favor of God to man. An exhortation to turn to God.*

**G**od created man of the earth, and made him after his own image.

<sup>2</sup> And he turned him into it again, and clothed him with strength according to himself.

<sup>3</sup> He gave him the number of his days and time, and gave him power over all

<sup>19</sup> Montes simul, et colles, et fundamenta terræ, cum conspexerit illa Deus, tremore concutientur.

<sup>20</sup> Et in omnibus his insensatum est cor, et omne cor intelligitur ab illo.

<sup>21</sup> Et vias illius quis intelligit, et procellam quam nec oculus videbit hominis?

<sup>22</sup> Nam plurima illius opera sunt in absconsis: sed opera justitiæ ejus quis enuntiabit, aut quis sustinebit? Longe enim est testamentum a quibusdam, et interrogatio omnium in consummatione est.

<sup>23</sup> Qui minoratur corde cogitat inania, et vir imprudens et errans cogitat stulta.

<sup>24</sup> Audi me, fili, et disce disciplinam sensus, et in verbis meis attende in corde tuo:

<sup>25</sup> et dicam in æquitate disciplinam, et scrutabor enarrare sapientiam: et in verbis meis attende in corde tuo, et dico in æquitate spiritus virtutes quas posuit Deus in opera sua ab initio, et in veritate enuntio scientiam ejus.

<sup>26</sup> In judicio Dei opera ejus ab initio, et ab institutione ipsorum distinxit partes illorum, et initia eorum in gentibus suis.

<sup>27</sup> Ornavit in æternum opera illorum: nec esurierunt, nec laboraverunt, et non destiterunt ab operibus suis.

<sup>28</sup> Unusquisque proximum sibi non angustabit in æternum:

<sup>29</sup> non sis incredibilis verbo illius.

<sup>30</sup> Post hæc Deus in terram respexit, et implevit illum bonis suis:

<sup>31</sup> anima omnis vitalis denunciavit ante faciem ipsius, et in ipsam iterum reversio illorum.

## CAPUT XVII

*Creatio et gratia Dei homini. Exhortatio ad Deum vertere.*

**D**eus creavit de terra hominem, et secundum imaginem suam fecit illum.

<sup>2</sup> Et iterum convertit illum in ipsam, et secundum se vestivit illum virtute.

<sup>3</sup> Numerum dierum et tempus dedit illi, et dedit illi potestatem eorum quæ

sunt super terram.

<sup>4</sup> Posuit timorem illius super omnem carnem, et dominatus est bestiarum et volatiliū.

<sup>5</sup> Creavit ex ipso adiutorium simile sibi: consilium, et linguam, et oculos, et aures, et cor dedit illis excogitandi, et disciplina intellectus replevit illos.

<sup>6</sup> Creavit illis scientiam spiritus, sensu implevit cor illorum, et mala et bona ostendit illis.

<sup>7</sup> Posuit oculum suum super corda illorum, ostendere illis magnalia operum suorum:

<sup>8</sup> ut nomen sanctificationis collaudent, et gloriari in mirabilibus illius; ut magnalia enarrent operum ejus.

<sup>9</sup> Addidit illis disciplinam, et legem vitæ hæreditavit illos.

<sup>10</sup> Testamentum æternum constituit cum illis, et justitiam et judicia sua ostendit illis.

<sup>11</sup> Et magnalia honoris ejus vidit oculus illorum, et honorem vocis audierunt aures illorum. Et dixit illis: Attendite ab omni iniquo.

<sup>12</sup> Et mandavit illis unicuique de proximo suo.

<sup>13</sup> Viæ illorum coram ipso sunt semper: non sunt absconsæ ab oculis ipsius.

<sup>14</sup> In unamquamque gentem præposuit rectorem:

<sup>15</sup> et pars Dei Israël facta est manifesta.

<sup>16</sup> Et omnia opera illorum velut sol in conspectu Dei: et oculi ejus sine intermissione inspicientes in viis eorum.

<sup>17</sup> Non sunt absconsa testamenta per iniquitatem illorum, et omnes iniquitates eorum in conspectu Dei.

<sup>18</sup> Eleemosyna viri quasi signaculum cum ipso, et gratiam hominis quasi pupillam conservabit.

<sup>19</sup> Et postea resurget, et retribuet illis retributionem, unicuique in caput ipsorum, et convertet in interiores partes terræ.

<sup>20</sup> Pœnitentibus autem dedit viam justitiæ, et confirmavit deficientes sustinere, et destinavit illis sortem veritatis.

<sup>21</sup> Convertere ad Dominum, et relinque peccata tua:

things that are upon the earth.

<sup>4</sup> He put the fear of him upon all flesh, and he had dominion over beasts and fowls.

<sup>5</sup> He created of him a helpmate like to himself, he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding.

<sup>6</sup> He created in them the science of the spirit, he filled their heart with wisdom, and showed them both good and evil.

<sup>7</sup> He set his eye upon their hearts to show them the greatness of his works:

<sup>8</sup> That they might praise the name which he hath sanctified: and glory in his wondrous acts that they might declare the glorious things of his works.

<sup>9</sup> Moreover he gave them instructions, and the law of life for an inheritance.

<sup>10</sup> He made an everlasting covenant with them, and he showed them his justice and judgments.

<sup>11</sup> And their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity.

<sup>12</sup> And he gave to everyone of them commandment concerning his neighbor.

<sup>13</sup> Their ways are always before him, they are not hidden from his eyes.

<sup>14</sup> Over every nation he set a ruler.

<sup>15</sup> And Israel was made the manifest portion of God.

<sup>16</sup> And all their works are as the sun in the sight of God: and his eyes are continually upon their ways.

<sup>17</sup> Their covenants were not hid by their iniquity, and all their iniquities are in the sight of God.

<sup>18</sup> The alms of a man is as a signet with him, and shall preserve the grace of a man as the apple of the eye:

<sup>19</sup> And afterward he shall rise up, and shall render them their reward, to everyone upon their own head, and shall turn them down into the bowels of the earth.

<sup>20</sup> But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth.

<sup>21</sup> Turn to the Lord, and forsake thy sins:

<sup>22</sup> Make thy prayer before the face of the Lord, and offend less.

<sup>23</sup> Return to the Lord, and turn away from thy injustice, and greatly hate abomination.

<sup>24</sup> And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God.

<sup>25</sup> Go to the side of the holy age, with them that live and give praise to God.

<sup>26</sup> Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing.

<sup>27</sup> 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 mercies.

<sup>28</sup> How great is the mercy of the Lord, and his forgiveness to them that turn to him!

<sup>29</sup> For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil.

<sup>30</sup> What is brighter than the sun; yet it shall be eclipsed. Or what is more wicked than that which flesh and blood hath invented? And this shall be reprov'd.

<sup>31</sup> He beholdeth the power of the height of heaven: and all men are earth and ashes.

#### CHAPTER 18

*God's works are wonderful: we must serve him, and not our lusts.*

**H**e that liveth forever created all things together. God only shall be justified, and he remaineth an invincible king forever.

<sup>2</sup> Who is able to declare his works?

<sup>3</sup> For who shall search out his glorious acts?

<sup>4</sup> And who shall show forth the power of his majesty? Or who shall be able to declare his mercy?

<sup>5</sup> Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God.

<sup>6</sup> When a man hath done, then shall he begin: and when he leaveth off, he shall be at a loss.

<sup>7</sup> What is man, and what is his grace? And what is his good, or what is his evil?

<sup>8</sup> The number of the days of men at the

<sup>22</sup> precare ante faciem Domini, et minue offendicula.

<sup>23</sup> Revertere ad Dominum, et avertere ab injustitiis tuis, et nimis odito execrationem:

<sup>24</sup> et cognosce justitias et judicia Dei, et sta in sorte propositionis, et orationis altissimi Dei.

<sup>25</sup> In partes vade sæculi sancti, cum vivis et dantibus confessionem Deo.

<sup>26</sup> Non demoreris in errore impiorum: ante mortem confitere: a mortuo, quasi nihil, perit confessio.

<sup>27</sup> Confiteberis vivens, vivus et sanus filiteberis: et laudabis Deum, et gloriaberis in miserationibus illius.

<sup>28</sup> Quam magna misericordia Domini, et propitiatio illius convertentibus ad se!

<sup>29</sup> Nec enim omnia possunt esse in hominibus, quoniam non est immortalis filius hominis, et in vanitate malitiæ placuerunt.

<sup>30</sup> Quid lucidius sole? Et hic deficiet; aut quid nequius quam quod excogitavit caro et sanguis? Et hoc arguetur.

<sup>31</sup> Virtutem altitudinis cæli ipse conspicit: et omnes homines terra et cinis.

#### CAPUT XVIII

*Opera Dei mira: Is nobis serviandus est, et non cupiditati nostri.*

**Q**ui vivet in æternum creavit omnia simul. Deus solus justificabitur, et manet invictus rex in æternum.

<sup>2</sup> Quis sufficit enarrare opera illius?

<sup>3</sup> Quis enim investigabit magnalia ejus?

<sup>4</sup> Virtutem autem magnitudinis ejus quis enuntiabit? Aut quis adjiciet enarrare misericordiam ejus?

<sup>5</sup> Non est minuere neque adjicere, nec est invenire magnalia Dei.

<sup>6</sup> Cum consummaverit homo, tunc incipiet: et cum quieverit, aporiabitur.

<sup>7</sup> Quid est homo? Et quæ est gratia illius? Et quid bonum aut quid nequam illius?

<sup>8</sup> Numerus dierum hominum, ut mul-

tum centum anni, quasi gutta aquæ maris deputati sunt: et sicut calculus arenæ, sic exigui anni in die ævi.

<sup>9</sup> Propter hoc patiens est Deus in illis, et effundit super eos misericordiam suam.

<sup>10</sup> Vidit præsumptionem cordis eorum, quoniam mala est: et cognovit subversionem illorum, quoniam nequam est.

<sup>11</sup> Ideo adimplevit propitiationem suam in illis, et ostendit eis viam æquitatis.

<sup>12</sup> Miseratio hominis circa proximum suum: misericordia autem Dei super omnem carnem.

<sup>13</sup> Qui misericordiam habet, docet et erudit, quasi pastor gregem suum.

<sup>14</sup> Miseretur excipientis doctrinam miserationis, et qui festinat in iudicis ejus.

<sup>15</sup> Fili, in bonis non des querelam, et in omni dato non des tristitiam verbi mali.

<sup>16</sup> Nonne ardorem refrigerabit ros? sic et verbum melius quam datum.

<sup>17</sup> Nonne ecce verbum super datum bonum? Sed utraque cum homine justificato.

<sup>18</sup> Stultus acriter improperebit: et datus indisciplinati tabescere facit oculos.

<sup>19</sup> Ante iudicium para justitiam tibi, et antequam loquaris, disce.

<sup>20</sup> Ante languorem adhibe medicinam: et ante iudicium interroga teipsum, et in conspectu Dei invenies propitiationem.

<sup>21</sup> Ante languorem humilia te, et in tempore infirmitatis ostende conversationem tuam.

<sup>22</sup> Non impediaris orare semper, et ne verearis usque ad mortem justificari, quoniam merces Dei manet in æternum.

<sup>23</sup> Ante orationem præpara animam tuam, et noli esse quasi homo qui tentat Deum.

<sup>24</sup> Memento iræ in die consummationis, et tempus retributionis in conversatione faciei.

<sup>25</sup> Memento paupertatis in tempore abundantiae, et necessitatum paupertatis in die divitiarum.

<sup>26</sup> A mane usque ad vesperam immutabitur tempus, et hæc omnia citata in oculis Dei.

<sup>27</sup> Homo sapiens in omnibus metuet, et in diebus delictorum attendet ab inertia.

<sup>28</sup> Omnis astutus agnoscit sapientiam, et invenienti eam dabit confessionem.

most are a hundred years, as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity.

<sup>9</sup> Therefore God is patient in them, and poureth forth his mercy upon them.

<sup>10</sup> He hath seen the presumption of their heart that it is wicked, and hath known their end that it is evil.

<sup>11</sup> Therefore hath he filled up his mercy in their favor, and hath shown them the way of justice.

<sup>12</sup> The compassion of man is toward his neighbor: but the mercy of God is upon all flesh.

<sup>13</sup> He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.

<sup>14</sup> He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments.

<sup>15</sup> My son, in thy good deeds, make no complaint, and when thou givest anything, add not grief by an evil word.

<sup>16</sup> Shall not the dew assuage the heat? So also the good word is better than the gift.

<sup>17</sup> Lo, is not a word better than a gift? But both are with a justified man.

<sup>18</sup> A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes.

<sup>19</sup> Before judgment prepare thee justice, and learn before thou speak.

<sup>20</sup> Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God.

<sup>21</sup> Humble thyself before thou art sick, and in the time of sickness show thy conversation.

<sup>22</sup> Let nothing hinder thee from praying always, and be not afraid to be justified even to death: for the reward of God continueth forever.

<sup>23</sup> Before prayer prepare thy soul: and be not as a man that tempteth God.

<sup>24</sup> Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face.

<sup>25</sup> Remember poverty in the time of abundance, and the necessities of poverty in the day of riches.

<sup>26</sup> From the morning until the evening the time shall be changed, and all these are swift in the eyes of God.

<sup>27</sup> A wise man will fear in everything, and in the days of sins will beware of sloth.

<sup>28</sup> Every man of understanding knoweth wisdom, and will give praise

to him that findeth her.

<sup>29</sup> They that were of good understanding in words, have also done wisely themselves: and have understood truth and justice, and have poured forth proverbs and judgments.

<sup>30</sup> Go not after thy lusts, but turn away from thy own will.

<sup>31</sup> If thou give to thy soul her desires, she will make thee a joy to thy enemies.

<sup>32</sup> Take no pleasure in riotous assemblies, be they ever so small: for their concertation is continual.

<sup>33</sup> Make not thyself poor by borrowing to contribute to feasts when thou hast nothing in thy purse: for thou shalt be an enemy to thy own life.

## CHAPTER 19

*Admonitions against sundry vices.*

**A**workman that is a drunkard shall not be rich: and he that contemneth small things, shall fall by little and little.

<sup>2</sup> Wine and women make wise men fall off, and shall rebuke the prudent:

<sup>3</sup> And he that joineth himself to harlots, will be wicked. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.

<sup>4</sup> He that is hasty to give credit, is light of heart, and shall be lessened: and he that sinneth against his own soul, shall be despised.

<sup>5</sup> He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall have less life: and he that hateth babbling, extinguisheth evil.

<sup>6</sup> He that sinneth against his own soul, shall repent: and he that is delighted with wickedness, shall be condemned.

<sup>7</sup> Rehearse not again a wicked and harsh word, and thou shalt not fare the worse.

<sup>8</sup> Tell not thy mind to friend or foe: and if there be a sin with thee, disclose it not.

<sup>9</sup> For he will hearken to thee, and will watch thee, and as it were defending thy sin he will hate thee, and so will he be with thee always.

<sup>10</sup> Hast thou heard a word against thy neighbor? Let it die within thee, trusting that it will not burst thee.

<sup>11</sup> At the hearing of a word the fool is in travail, as a woman groaning in the

<sup>29</sup> Sensati in verbis et ipsi sapienter egerunt, et intellexerunt veritatem et justitiam, et impluerunt proverbia et iudicia.

<sup>30</sup> Post concupiscentias tuas non eas, et a voluntate tua avertere.

<sup>31</sup> Si præstes animæ tuæ concupiscentias ejus, faciat te in gaudium inimicis tuis.

<sup>32</sup> Ne oblecteris in turbis nec in modicis: assidua enim est commissio illorum.

<sup>33</sup> Ne fueris mediocris in contentione ex fœnore, et est tibi nihil in sacco: eris enim invidus vitæ tuæ.

## CAPUT XIX

*Admonitiones contra plures sceleres.*

**O**perarius ebriosus non locupletabitur: et qui spernit modica paulatim decidet.

<sup>2</sup> Vinum et mulieres apostatare faciunt sapientes, et arguent sensatos.

<sup>3</sup> Et qui se jungit fornicariis erit nequam: putredo et vermes hæreditabunt illum: et extolletur in exemplum majus, et tolletur de numero anima ejus.

<sup>4</sup> Qui credit cito levis corde est, et minorabitur: et qui delinquit in animam suam, insuper habebitur.

<sup>5</sup> Qui gaudet iniquitate, denotabitur: et qui odit correptionem, minuetur vita: et qui odit loquacitatem, extinguit malitiam.

<sup>6</sup> Qui peccat in animam suam, pœnitebit: et qui jucundatur in malitia, denotabitur.

<sup>7</sup> Ne iteres verbum nequam et durum, et non minoraberis.

<sup>8</sup> Amico et inimico noli narrare sensum tuum: et si est tibi delictum, noli denudare:

<sup>9</sup> audiet enim te, et custodiet te, et quasi defendens peccatum, odiet te, et sic aderit tibi semper.

<sup>10</sup> Audisti verbum adversus proximum tuum? Commoriatur in te, fidens quoniam non te dirumpet.

<sup>11</sup> A facie verbi parturit fatuus, tamquam gemitus partus infantis.

<sup>12</sup> Sagitta infixā femori carnis, sic verbum in corde stulti.

<sup>13</sup> Corripe amicum, ne forte non intellexerit, et dicat: Non feci: aut, si fecerit, ne iterum addat facere.

<sup>14</sup> Corripe proximum, ne forte non dixerit: et si dixerit, ne forte iteret.

<sup>15</sup> Corripe amicum, sæpe enim fit commissio:

<sup>16</sup> et non omni verbo credas. Est qui labitur lingua, sed non ex animo:

<sup>17</sup> quis est enim qui non deliquerit in lingua sua? Corripe proximum antequam commineris,

<sup>18</sup> et da locum timori Altissimi: quia omnis sapientia timor Dei, et in illa timere Deum, et in omni sapientia dispositio legis.

<sup>19</sup> Et non est sapientia nequitiae disciplina, et non est cogitatus peccatorum prudentia.

<sup>20</sup> Est nequitia, et in ipsa execratio, et est insipiens qui minuitur sapientia.

<sup>21</sup> Melior est homo qui minuitur sapientia, et deficiens sensu, in timore, quam qui abundat sensu, et transgreditur legem Altissimi.

<sup>22</sup> Est solertia certa, et ipsa iniqua:

<sup>23</sup> et est qui emittit verbum certum enarrans veritatem. Est qui nequitur humiliat se, et interiora ejus plena sunt dolo:

<sup>24</sup> et est qui se nimium submittit a multa humilitate: et est qui inclinat faciem suam, et fingit se non videre quod ignotum est:

<sup>25</sup> et si ab imbecillitate virium veterur peccare, si invenerit tempus malefaciendi, malefaciet.

<sup>26</sup> Ex visu cognoscitur vir, et ab occursum faciei cognoscitur sensatus.

<sup>27</sup> Amictus corporis, et risus dentium, et ingressus hominis, enuntiant de illo.

<sup>28</sup> Est correptio mendax in ira contumeliosi, et est iudicium quod non probatur esse bonum: et est tacens, et ipse est prudens.

bringing forth a child.

<sup>12</sup> As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool.

<sup>13</sup> Reprove a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more.

<sup>14</sup> Reprove thy neighbor, for it may be he hath not said it: and if he hath said it, that he may not say it again.

<sup>15</sup> Admonish thy friend: for there is often a fault committed.

<sup>16</sup> And believe not every word. There is one, that slippeth with the tongue, but not from his heart.

<sup>17</sup> For who is there that hath not offended with his tongue? Admonish thy neighbor before thou threaten him.

<sup>18</sup> And give place to the fear of the most High: for the fear of God is all wisdom, and therein is to fear God, and the disposition of the law is in all wisdom.

<sup>19</sup> But the learning of wickedness is not wisdom: and the device of sinners is not prudence.

<sup>20</sup> There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.

<sup>21</sup> Better is a man that hath less wisdom, and wanteth understanding, with the fear of God, than he that aboundeth in understanding, and transgresseth the law of the most High.

<sup>22</sup> There is an exquisite subtilty, and the same is unjust.

<sup>23</sup> And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interior is full of deceit:

<sup>24</sup> And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:

<sup>25</sup> And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.

<sup>26</sup> A man is known by his look, and a wise man, when thou meetest him, is known by his countenance.

<sup>27</sup> The attire of the body, and the laughter of the teeth, and the gait of the man, show what he is.

<sup>28</sup> There is a lying rebuke in the anger of an injurious man: and there is a judgment that is not allowed to be good: and there is one that holdeth his peace, he is wise.

## CHAPTER 20

*Rules with regard to correction,  
discretion, and avoiding lies.*

**H**ow much better is it to reprove, than to be angry, and not to hinder him that confesseth in prayer.

<sup>2</sup> The lust of a eunuch shall deflower a young maiden:

<sup>3</sup> So is he that by violence executeth unjust judgment.

<sup>4</sup> How good is it, when thou art reprov'd, to show repentance! For so thou shalt escape willful sin.

<sup>5</sup> There is one that holdeth his peace, that is found wise: and there is another that is hateful, that is bold in speech.

<sup>6</sup> There is one that holdeth his peace, because he knoweth not what to say: and there is another that holdeth his peace, knowing the proper time.

<sup>7</sup> A wise man will hold his peace till he see opportunity: but a babbler, and a fool, will regard no time.

<sup>8</sup> He that useth many words shall hurt his own soul: and he that taketh authority to himself unjustly shall be hated.

<sup>9</sup> There is success in evil things to a man without discipline, and there is a finding that turneth to loss.

<sup>10</sup> There is a gift that is not profitable: and there is a gift, the recompense of which is double.

<sup>11</sup> There is an abasement because of glory: and there is one that shall lift up his head from a low estate.

<sup>12</sup> There is that buyeth much for a small price, and restoreth the same sevenfold.

<sup>13</sup> A man wise in words shall make himself beloved: but the graces of fools shall be poured out.

<sup>14</sup> The gift of the fool shall do thee no good: for his eyes are sevenfold.

<sup>15</sup> He will give a few things, and upbraid much: and the opening of his mouth is the kindling of a fire.

<sup>16</sup> Today a man lendeth, and tomorrow he asketh it again: such a man as this is hateful.

<sup>17</sup> A fool shall have no friend, and there shall be no thanks for his good deeds.

<sup>18</sup> For they that eat his bread, are of a false tongue. How often, and how many will laugh him to scorn!

<sup>19</sup> For he doth not distribute with right understanding that which was to be

## CAPUT XX

*Praecepta super correctiones,  
discretionem, et abstinentem mendacia.*

**Q**uam bonum est arguere, quam irasci, et confitentem in oratione non prohibere!

<sup>2</sup> Concupiscentia spadonis devirginabit juvenulam:

<sup>3</sup> sic qui facit per vim iudicium iniquum.

<sup>4</sup> Quam bonum est correptum manifestare poenitentiam! Sic enim effugies voluntarium peccatum.

<sup>5</sup> Est tacens qui invenitur sapiens: et est odibilis qui procax est ad loquendum.

<sup>6</sup> Est tacens non habens sensum loquelæ: et est tacens sciens tempus aptum.

<sup>7</sup> Homo sapiens tacebit usque ad tempus: lascivus autem et imprudens non servabunt tempus.

<sup>8</sup> Qui multis utitur verbis lædet animam suam: et qui potestatem sibi sumit injuste, odietur.

<sup>9</sup> Est processio in malis viro indisciplinato, et est inventio in detrimentum.

<sup>10</sup> Est datum quod non est utile, et est datum cuius retributio duplex.

<sup>11</sup> Est propter gloriam minoratio, et est qui ab humilitate levabit caput.

<sup>12</sup> Est qui multa redimat modico pretio, et restituens ea in septuplum.

<sup>13</sup> Sapiens in verbis seipsum amabilem facit: gratiæ autem fatuorum effundentur.

<sup>14</sup> Datus insipientis non erit utilis tibi: oculi enim illius septemplexes sunt.

<sup>15</sup> Exigua dabit, et multa improperabit: et apertio oris illius inflammatio est.

<sup>16</sup> Hodie foeneratur quis, et cras expetit: odibilis est homo huiusmodi.

<sup>17</sup> Fatuo non erit amicus, et non erit gratia bonis illius:

<sup>18</sup> qui enim edunt panem illius, falsæ linguæ sunt. Quoties et quanti irridebunt eum!

<sup>19</sup> Neque enim quod habendum erat directo sensu distribuit; similiter et quod



non erat habendum.

<sup>20</sup> Lapsus falsæ linguæ quasi qui in pavimento cadens: sic casus malorum festinanter veniet.

<sup>21</sup> Homo acharis quasi fabula vana, in ore indisciplinatorum assidua erit.

<sup>22</sup> Ex ore fatui reprobabitur parabola: non enim dicit illam in tempore suo.

<sup>23</sup> Est qui vetatur peccare præ inopia, et in requie sua stimulabitur.

<sup>24</sup> Est qui perdet animam suam præ confusione, et ab imprudenti persona perdet eam: personæ autem acceptione perdet se.

<sup>25</sup> Est qui præ confusione promittit amico, et lucratus est eum inimicum gratis.

<sup>26</sup> Opprobrium nequam in homine mendacium: et in ore indisciplinatorum assidue erit.

<sup>27</sup> Potior fur quam assiduitas viri mendacis: perditionem autem ambo hæreditabunt.

<sup>28</sup> Mores hominum mendacium sine honore, et confusio illorum cum ipsis sine intermissione.

<sup>29</sup> Sapiens in verbis producet seipsum, et homo prudens placebit magnatis.

<sup>30</sup> Qui operatur terram suam inaltabit acervum frugum, et qui operatur iustitiam, ipse exaltabitur: qui vero placet magnatis effugiet iniquitatem.

<sup>31</sup> Xenia et dona excæcant oculos iudicum, et quasi mutus, in ore avertit correptiones eorum.

<sup>32</sup> Sapientia absconsa, et thesaurus invisus, quæ utilitas in utrisque?

<sup>33</sup> Melior est qui celat insipientiam suam, quam homo qui abscondit sapientiam suam.

#### CAPUT XXI

*Cautiones contra peccata generaliter, et alia peccata propria.*

**F**ili, peccasti, non adjicias iterum: sed et de pristinis deprecare, ut tibi dimittantur.

<sup>2</sup> Flee from a facie colubri fuge peccata: et si accesseris ad illa, suscipient te.

had: in like manner also that which was not to be had.

<sup>20</sup> The slipping of a false tongue is as one that falleth on the pavement: so the fall of the wicked shall come speedily.

<sup>21</sup> A man without grace is as a vain fable, it shall be continually in the mouth of the unwise.

<sup>22</sup> A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season.

<sup>23</sup> There is that is hindered from sinning through want, and in his rest he shall be pricked.

<sup>24</sup> There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.

<sup>25</sup> There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

<sup>26</sup> A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline.

<sup>27</sup> A thief is better than a man that is always lying: but both of them shall inherit destruction.

<sup>28</sup> The manners of lying men are without honor: and their confusion is with them without ceasing.

<sup>29</sup> A wise man shall advance himself with his words, and a prudent man shall please the great ones.

<sup>30</sup> He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity.

<sup>31</sup> Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct.

<sup>32</sup> Wisdom that is hid, and treasure that is not seen: what profit is there in them both?

<sup>33</sup> Better is he that hideth his folly, than the man that hideth his wisdom.

#### CHAPTER 21

*Cautions against sin in general, and some sins in particular.*

**M**y son, hast thou sinned? Do so no more: but for thy former sins also pray that they may be forgiven thee.

<sup>2</sup> Flee from sins as from the face of a serpent: for if thou comest near them,

they will take hold of thee.

<sup>3</sup> The teeth thereof are the teeth of a lion, killing the souls of men.

<sup>4</sup> All iniquity is like a two-edged sword, there is no remedy for the wound thereof.

<sup>5</sup> Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride: so the substance of the proud shall be rooted out.

<sup>6</sup> The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily.

<sup>7</sup> He that hateth to be reprovèd walketh in the trace of a sinner: and he that feareth God will turn to his own heart.

<sup>8</sup> He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him.

<sup>9</sup> He that buildeth his house at other men's charges, is as he that gathereth himself stones to build in the winter.

<sup>10</sup> The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.

<sup>11</sup> The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.

<sup>12</sup> He that keepeth justice shall get the understanding thereof.

<sup>13</sup> The perfection of the fear of God is wisdom and understanding.

<sup>14</sup> He that is not wise in good, will not be taught.

<sup>15</sup> But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness.

<sup>16</sup> The knowledge of a wise man shall abound like a flood, and his counsel continueth like a fountain of life.

<sup>17</sup> The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

<sup>18</sup> A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back.

<sup>19</sup> The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found.

<sup>20</sup> The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts.

<sup>21</sup> As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.

<sup>22</sup> Doctrine to a fool is as fetters on the feet, and like manacles on the right

<sup>3</sup> Dentes leonis dentes ejus, interficientes animas hominum.

<sup>4</sup> Quasi rhomphæa bis acuta omnis iniquitas: plagæ illius non est sanitas.

<sup>5</sup> Objurgatio et injuriæ annullabunt substantiam, et domus quæ nimis locuples est annullabitur superbia: sic substantia superbi eradicabitur.

<sup>6</sup> Deprecatio pauperis ex ore usque ad aures ejus perveniet, et judicium festinato adveniet illi.

<sup>7</sup> Qui odit correptionem vestigium est peccatoris, et qui timet Deum converterte ad cor suum.

<sup>8</sup> Notus a longe potens lingua audaci, et sensatus scit labi se ab ipso.

<sup>9</sup> Qui ædificat domum suam impendiis alienis, quasi qui colligit lapides suos in hieme.

<sup>10</sup> Stupa collecta synagoga peccantium, et consummatio illorum flamma ignis.

<sup>11</sup> Via peccatorum complanata lapidibus: et in fine illorum inferi, et tenebræ, et pœnæ.

<sup>12</sup> Qui custodit justitiam, continebit sensum ejus.

<sup>13</sup> Consummatio timoris Dei, sapientia et sensus.

<sup>14</sup> Non erudietur qui non est sapiens in bono.

<sup>15</sup> Est autem sapientia quæ abundat in malo, et non est sensus ubi est amaritudo.

<sup>16</sup> Scientia sapientis tamquam inundatio abundabit, et consilium illius sicut fons vitæ permanet.

<sup>17</sup> Cor fatui quasi vas confractum, et omnem sapientiam non tenebit.

<sup>18</sup> Verbum sapiens quodcumque audierit sciens, laudabit, et ad se adjiciet: audivit luxuriosus, et displicebit illi, et projiciet illud post dorsum suum.

<sup>19</sup> Narratio fatui quasi sarcina in via: nam in labiis sensati invenietur gratia.

<sup>20</sup> Os prudentis quæritur in ecclesia, et verba illius cogitabunt in cordibus suis.

<sup>21</sup> Tamquam domus exterminata, sic fatuo sapientia: et scientia insensati inenarrabilia verba.

<sup>22</sup> Compedes in pedibus, stulto doctrina: et quasi vincula manuum super ma-

num dextram.

<sup>23</sup> Fatuus in risu exaltat vocem suam: vir autem sapiens vix tacite ridebit.

<sup>24</sup> Ornamentum aureum prudenti doctrina, et quasi brachiale in brachio dextro.

<sup>25</sup> Pes fatui facilis in domum proximi: et homo peritus confundetur a persona potentis.

<sup>26</sup> Stultus a fenestra respiciet in domum: vir autem eruditus foris stabit.

<sup>27</sup> Stultitia hominis auscultare per os: et prudens gravabitur contumelia.

<sup>28</sup> Labia imprudentium stulta narrabunt; verba autem prudentium statera ponderabuntur.

<sup>29</sup> In ore fatuorum cor illorum, et in corde sapientium os illorum.

<sup>30</sup> Dum maledicit impius diabolum, maledicit ipse animam suam.

<sup>31</sup> Susurro coinquinabit animam suam, et in omnibus odietur, et qui cum eo manserit odiosus erit: tacitus et sensatus honorabitur.

## CAPUT XXII

*Proverbia sapientes in multis res.*

**I**n lapide luteo lapidatus est piger: et omnes loquentur super aspernationem illius.

<sup>2</sup> De stercore boum lapidatus est piger: et omnis qui tetigerit eum excutiet manus.

<sup>3</sup> Confusio patris est de filio indisciplinato: filia autem in deminoratione fiet.

<sup>4</sup> Filia prudens hæreditas viro suo: nam quæ confundit, in contumeliam fit genitoris.

<sup>5</sup> Patrem et virum confundit audax, et ab impiis non minorabitur: ab utrisque autem inhonorabitur.

<sup>6</sup> Musica in luctu importuna narratio: flagella et doctrina in omni tempore sapientia.

<sup>7</sup> Qui docet fatuum, quasi qui conglutinat testam.

<sup>8</sup> Qui narrat verbum non audienti, quasi qui excitat dormientem de gravi somno.

hand.

<sup>23</sup> A fool lifteth up his voice in laughter: but a wise man will scarce laugh low to himself.

<sup>24</sup> Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.

<sup>25</sup> The foot of a fool is soon in his neighbor's house: but a man of experience will be abashed at the person of the mighty.

<sup>26</sup> A fool will peep through the window into the house: but he that is well taught will stand without.

<sup>27</sup> It is the folly of a man to hearken at the door: and a wise man will be grieved with the disgrace.

<sup>28</sup> The lips of the unwise will be telling foolish things: but the words of the wise shall be weighed in a balance.

<sup>29</sup> The heart of fools is in their mouth: and the mouth of wise men is in their heart.

<sup>30</sup> While the ungodly curseth the devil, he curseth his own soul.

<sup>31</sup> The talebearer shall defile his own soul, and shall be hated by all: and he that shall abide with him shall be hateful: the silent and wise man shall be honored.

## CHAPTER 22

*Wise sayings on divers subjects.*

**T**he sluggard is pelted with a dirty stone, and all men will speak of his disgrace.

<sup>2</sup> The sluggard is pelted with the dung of oxen: and everyone that toucheth him will shake his hands.

<sup>3</sup> A son ill taught is the confusion of the father: and a foolish daughter shall be to his loss.

<sup>4</sup> A wise daughter shall bring an inheritance to her husband: but she that confoundeth, becometh a disgrace to her father.

<sup>5</sup> She that is bold shameth both her father and husband, and will not be inferior to the ungodly: and shall be disgraced by them both.

<sup>6</sup> A tale out of time is like music in mourning: but the stripes and instruction of wisdom are never out of time.

<sup>7</sup> He that teacheth a fool, is like one that glueth a potsherd together.

<sup>8</sup> He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep.

<sup>9</sup> He speaketh with one that is asleep, who uttereth wisdom to a fool: and in the end of the discourse he saith: Who is this?

<sup>10</sup> Weep for the dead, for his light hath failed: and weep for the fool, for his understanding faileth.

<sup>11</sup> Weep but a little for the dead, for he is at rest.

<sup>12</sup> For the wicked life of a wicked fool is worse than death.

<sup>13</sup> The mourning for the dead is seven days: but for a fool and an ungodly man all the days of their life.

<sup>14</sup> Talk not much with a fool and go not with him that hath no sense.

<sup>15</sup> Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his sin.

<sup>16</sup> Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.

<sup>17</sup> What is heavier than lead? And what other name hath he but fool?

<sup>18</sup> Sand and salt, and a mass of iron is easier to bear, than a man without sense, that is both foolish and wicked.

<sup>19</sup> A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.

<sup>20</sup> The thought of him that is wise at all times, shall not be depraved by fear.

<sup>21</sup> As pales set in high places, and plasterings made without cost, will not stand against the face of the wind:

<sup>22</sup> So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.

<sup>23</sup> 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 commandments of God.

<sup>24</sup> He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.

<sup>25</sup> He that flingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

<sup>26</sup> Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend,

<sup>27</sup> If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases

<sup>9</sup> Cum dormiente loquitur qui enarrat stulto sapientiam: et in fine narrationis dicit: Quis est hic?

<sup>10</sup> Supra mortuum plora, defecit enim lux ejus: et supra fatuum plora, defecit enim sensus.

<sup>11</sup> Modicum plora super mortuum, quoniam requievit:

<sup>12</sup> Nequissimi enim nequissima vita super mortem fatui.

<sup>13</sup> Luctus mortui septem dies: fatui autem et impii omnes dies vitæ illorum.

<sup>14</sup> Cum stulto ne multum loquaris, et cum insensato ne abieris.

<sup>15</sup> Serva te ab illo, ut non molestiam habeas, et non coinquinaberis peccato illius.

<sup>16</sup> Deflecte ab illo, et invenies requiem, et non acediaberis in stultitia illius.

<sup>17</sup> Super plumbum quid gravabitur? Et quod illi aliud nomen quam fatuus?

<sup>18</sup> Arenam, et salem, et massam ferri facilius est ferre, quam hominem imprudentem, et fatuum, et impium.

<sup>19</sup> Loramentum ligneum colligatum in fundamento ædificii non dissolvetur, sic et cor confirmatum in cogitatione consilii.

<sup>20</sup> Cogitatus sensati in omni tempore metu non depravabitur.

<sup>21</sup> Sicut pali in excelsis, et cæmenta sine impensa posita, contra faciem venti non permanebunt:

<sup>22</sup> sic et cor timidum in cogitatione stulti contra impetum timoris non resistet.

<sup>23</sup> Sicut cor trepidum in cogitatione fatui omni tempore non metuet, sic et qui in præceptis Dei permanet semper.

<sup>24</sup> Pungens oculum deducit lacrimas, et qui pungit cor profert sensum.

<sup>25</sup> Mittens lapidem in volatilia, dejiciet illa: sic et qui conviciatur amico, dissolvit amicitiam.

<sup>26</sup> Ad amicum etsi produxeris gladium, non desperes: est enim regressus. Ad amicum

<sup>27</sup> si aperueris os triste, non timeas: est enim concordatio: excepto convitio, et improprio, et superbia, et mysterii revelatione, et plaga dolosa: in his omnibus effugiet amicus.

<sup>28</sup> Fidem posside cum amico in paupertate illius, ut et in bonis illius læteris.

<sup>29</sup> In tempore tribulationis illius permane illi fidelis, ut et in hæreditate illius cohæres sis.

<sup>30</sup> Ante ignem camini vapor et fumus ignis inaltatur: sic et ante sanguinem maledicta, et contumeliæ, et minæ.

<sup>31</sup> Amicum salutare non confundar, a facie illius non me abscondam: et si mala mihi evenerint per illum, sustinebo.

<sup>32</sup> Omnis qui audiet cavebit se ab eo.

<sup>33</sup> Quis dabit ori meo custodiam, et super labia mea signaculum certum, ut non cadam ab ipsis, et lingua mea perdat me?

### CAPUT XXIII

*Oratio petens gratiam fugere peccatum: cautiones contra profanam adjurationem et sceleres alia.*

**D**omine, pater et dominator vitæ meæ, ne derelinquas me in consilio eorum, nec sinas me cadere in illis.

<sup>2</sup> Quis superponet in cogitatu meo flagella, et in corde meo doctrinam sapientiæ, ut ignorationibus eorum non parcant mihi, et non appareant delicta eorum,

<sup>3</sup> et ne adincrescant ignorantia meæ, et multiplicentur delicta mea, et peccata mea abundant, et incidam in conspectu adversariorum meorum, et gaudeat super me inimicus meus?

<sup>4</sup> Domine, pater et Deus vitæ meæ, ne derelinquas me in cogitatu illorum.

<sup>5</sup> Extollentiam oculorum meorum ne dederis mihi, et omne desiderium averte a me.

<sup>6</sup> Aufer a me ventris concupiscentias, et concubitus concupiscentiæ ne apprehendant me, et animæ irreverenti et infrunitæ ne tradas me.

<sup>7</sup> Doctrinam oris audite, filii: et qui custodierit illam non periet labiis, nec scandalizabitur in operibus nequissimis.

<sup>8</sup> In vanitate sua apprehenditur peccator: et superbus et maledicus scandalizabitur in illis.

<sup>9</sup> Jurationi non assuescat os tuum:

a friend will flee away.

<sup>28</sup> Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice.

<sup>29</sup> In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance.

<sup>30</sup> As the vapor of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood.

<sup>31</sup> I will not be ashamed to salute a friend, neither will I hide myself from his face: and if any evil happen to me by him, I will bear it.

<sup>32</sup> But everyone that shall hear it, will beware of him.

<sup>33</sup> Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

### CHAPTER 23

*A prayer for grace to flee sin: cautions against profane swearing and other vices.*

**O** Lord, father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall by them.

<sup>2</sup> Who will set scourges over my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear:

<sup>3</sup> Lest my ignorances increase, and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemy rejoice over me?

<sup>4</sup> O Lord, father, and God of my life, leave me not to their devices.

<sup>5</sup> Give me not haughtiness of my eyes, and turn away from me all coveting.

<sup>6</sup> Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.

<sup>7</sup> Hear, O ye children, the discipline of the mouth, and he that will keep it shall not perish by his lips, nor be brought to fall into most wicked works.

<sup>8</sup> A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby.

<sup>9</sup> Let not thy mouth be accustomed to

swearing: for in it there are many falls.

<sup>10</sup> And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them.

<sup>11</sup> For as a slave daily put to the question, is never without a blue mark: so everyone that sweareth, and nameth, shall not be wholly pure from sin.

<sup>12</sup> A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house.

<sup>13</sup> And if he make it void, his sin shall be upon him, and if he dissemble it, he offendeth double:

<sup>14</sup> And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment.

<sup>15</sup> There is also another speech opposite to death, let it not be found in the inheritance of Jacob.

<sup>16</sup> For from the merciful all these things shall be taken away, and they shall not wallow in sins.

<sup>17</sup> Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin.

<sup>18</sup> Remember thy father and thy mother, for thou sittest in the midst of great men:

<sup>19</sup> Lest God forget thee in their sight, and thou, by thy daily custom be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity.

<sup>20</sup> The man that is accustomed to opprobrious words, will never be corrected all the days of his life.

<sup>21</sup> Two sorts of men multiply sins, and the third bringeth wrath and destruction.

<sup>22</sup> A hot soul is a burning fire, it will never be quenched, till it devour something.

<sup>23</sup> And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire.

<sup>24</sup> To a man that is a fornicator all bread is sweet, he will not be weary of sinning unto the end.

<sup>25</sup> Every man that passeth beyond his own bed, despising his own soul, and saying: Who seeth me?

<sup>26</sup> Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? The most High will not remember my sins.

<sup>27</sup> And he understandeth not that his eye seeth all things, for such a man's

multi enim casus in illa.

<sup>10</sup> Nominatio vero Dei non sit assidua in ore tuo, et nominibus sanctorum non admiscearis, quoniam non erit immunis ab eis.

<sup>11</sup> Sicut enim servus interrogatus assidue a livore non minuitur, sic omnis jurans et nominans in toto a peccato non purgabitur.

<sup>12</sup> Vir multum jurans implebitur iniquitate, et non discedet a domo illius plaga.

<sup>13</sup> Et si frustraverit, delictum illius super ipsum erit: et si dissimulaverit, delinquit dupliciter:

<sup>14</sup> et si in vacuum juraverit, non justificabitur: replebitur enim retributione domus illius.

<sup>15</sup> Est et alia loquela contraria morti: non inveniatur in hæreditate Jacob.

<sup>16</sup> Etenim a misericordibus omnia hæc auferentur, et in delictis non volutabuntur.

<sup>17</sup> Indisciplinatæ loquelæ non assuecat os tuum: est enim in illa verbum peccati.

<sup>18</sup> Memento patris et matris tuæ, in medio enim magnatorum consistis:

<sup>19</sup> ne forte obliviscatur te Deus in conspectu illorum, et assiduitate tua infatuatus, improprium patiaris, et malisses non nasci, et diem nativitatis tuæ maledicas.

<sup>20</sup> Homo assuetus in verbis improprie in omnibus diebus suis non erudietur.

<sup>21</sup> Duo genera abundant in peccatis, et tertium adducit iram et perditionem.

<sup>22</sup> Anima calida quasi ignis ardens, non extinguetur donec aliquid glutiat:

<sup>23</sup> et homo nequam in ore carnis suæ non desinet donec incendat ignem.

<sup>24</sup> Homini fornicario omnis panis dulcis: non fatigabitur transgrediens usque ad finem.

<sup>25</sup> Omnis homo qui transgreditur lectum suum, contemnens in animam suam, et dicens: Quis me videt?

<sup>26</sup> Tenebræ circumdant me, et parietes cooperiunt me, et nemo circumspicit me: quem vereor? Delictorum meorum non memorabitur Altissimus.

<sup>27</sup> Et non intelligit quoniam omnia videt oculus illius, quoniam expellit a se

timorem Dei hujusmodi hominis timor, et oculi hominum timentes illum:

<sup>28</sup> et non cognovit quoniam oculi Domini multo plus lucidiores sunt super solem, circumspicientes omnes vias hominum, et profundum abyssi, et hominum corda, intuentes in absconditas partes.

<sup>29</sup> Domino enim Deo antequam crearentur omnia sunt agnita: sic et post perfectum respicit omnia.

<sup>30</sup> Hic in plateis civitatis vindicabitur, et quasi pullus equinus fugabitur, et ubi non speravit apprehendetur.

<sup>31</sup> Et erit dedecus omnibus, eo quod non intellexerit timorem Domini.

<sup>32</sup> Sic et mulier omnis relinquens virum suum, et statuens hæreditatem ex alieno matrimonio:

<sup>33</sup> primo enim in lege Altissimi incredibilis fuit: secundo in virum suum deliquit: tertio in adulterio fornicata est, et ex alio viro filios statuit sibi.

<sup>34</sup> Hæc in ecclesiam adducetur, et in filios ejus respicietur:

<sup>35</sup> non tradent filii ejus radices, et rami ejus non dabunt fructum:

<sup>36</sup> derelinquet in maledictum memoriam ejus, et dedecus illius non delebitur.

<sup>37</sup> Et agnoscent qui derelicti sunt, quoniam nihil melius est quam timor Dei, et nihil dulcius quam respicere in mandatis Domini.

<sup>38</sup> Gloria magna est sequi Dominum: longitudo enim dierum assumetur ab eo.

#### CAPUT XXIV

*sapientia laudat se: origo ejus, habitatio, dignitas, et fructus.*

**S**apientia laudabit animam suam, et in Deo honorabitur, et in medio populi sui gloriabitur,

<sup>2</sup> et in ecclesiis Altissimi aperiet os suum, et in conspectu virtutis illius gloriabitur,

<sup>3</sup> et in medio populi sui exaltabitur, et in plenitudine sancta admirabitur,

fear driveth from him the fear of God, and the eyes of men fearing him:

<sup>28</sup> And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.

<sup>29</sup> For all things were known to the Lord God, before they were created: so also after they were perfected he beholdeth all things.

<sup>30</sup> This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken.

<sup>31</sup> And he shall be in disgrace with all men, because he understood not the fear of the Lord.

<sup>32</sup> So every woman also that leaveth her husband, and bringeth in an heir by another:

<sup>33</sup> For first she hath been unfaithful to the law of the most High: and secondly, she hath offended against her husband: thirdly, she hath fornicated in adultery, and hath gotten her children of another man.

<sup>34</sup> This woman shall be brought into the assembly, and inquisition shall be made of her children.

<sup>35</sup> Her children shall not take root, and her branches shall bring forth no fruit.

<sup>36</sup> She shall leave her memory to be cursed, and her infamy shall not be blot- ted out.

<sup>37</sup> And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter than to have regard to the commandments of the Lord.

<sup>38</sup> It is great glory to follow the Lord: for length of days shall be received from him.

#### CHAPTER 24

*Wisdom praiseth herself: her origin, her dwelling, her dignity, and her fruits.*

**W**isdom shall praise her own self, and shall be honored in God, and shall glory in the midst of her people,

<sup>2</sup> And shall open her mouth in the churches of the most High, and shall glorify herself in the sight of his power,

<sup>3</sup> And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly.

<sup>4</sup> And in the multitude of the elect she shall have praise, and among the blessed she shall be blessed, saying:

<sup>5</sup> I came out of the mouth of the most High, the firstborn before all creatures:

<sup>6</sup> I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth:

<sup>7</sup> I dwelt in the highest places, and my throne is in a pillar of a cloud.

<sup>8</sup> I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea,

<sup>9</sup> And have stood in all the earth: and in every people,

<sup>10</sup> And in every nation I have had the chief rule:

<sup>11</sup> And by my power I have trodden under my feet the hearts of all the high and low: and in all these I sought rest, and I shall abide in the inheritance of the Lord.

<sup>12</sup> Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle,

<sup>13</sup> And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

<sup>14</sup> From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him.

<sup>15</sup> And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem.

<sup>16</sup> And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

<sup>17</sup> I was exalted like a cedar in Libanus, and as a cypress tree on mount Sion.

<sup>18</sup> I was exalted like a palm tree in Cades, and as a rose plant in Jericho:

<sup>19</sup> As a fair olive tree in the plains, and as a plane tree by the water in the streets, was I exalted.

<sup>20</sup> I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odor like the best myrrh:

<sup>21</sup> And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odor is as the purest balm.

<sup>22</sup> I have stretched out my branches as the turpentine tree, and my branches

<sup>4</sup> et in multitudine electorum habebit laudem, et inter benedictos benedicetur, dicens:

<sup>5</sup> Ego ex ore Altissimi prodivi, primo-genita ante omnem creaturam.

<sup>6</sup> Ego feci in cælis ut oriretur lumen indeficiens, et sicut nebula texi omnem terram.

<sup>7</sup> Ego in altissimis habitavi, et thronus meus in columna nubis.

<sup>8</sup> Gyrum cæli circuivi sola, et profundum abyssi penetravi: in fluctibus maris ambulavi.

<sup>9</sup> Et in omni terra steti: et in omni populo,

<sup>10</sup> et in omni gente primatum habui:

<sup>11</sup> et omnium excellentium et humilium corda virtute calcavi. Et in his omnibus requiem quæsi, et in hæreditate Domini morabor.

<sup>12</sup> Tunc præcepit, et dixit mihi Creator omnium: et qui creavit me, requievit in tabernaculo meo.

<sup>13</sup> Et dixit mihi: In Jacob inhabita, et in Israël hæreditare, et in electis meis mitte radices.

<sup>14</sup> Ab initio et ante sæcula creata sum, et usque ad futurum sæculum non desinam: et in habitatione sancta coram ipso ministravi.

<sup>15</sup> Et sic in Sion firmata sum, et in civitate sanctificata similiter requievi, et in Jerusalem potestas mea.

<sup>16</sup> Et radicavi in populo honorificato, et in parte Dei mei hæreditas illius, et in plenitudine sanctorum detentio mea.

<sup>17</sup> Quasi cedrus exaltata sum in Libano, et quasi cypressus in monte Sion:

<sup>18</sup> quasi palma exaltata sum in Cades, et quasi plantatio rosæ in Jericho:

<sup>19</sup> quasi oliva speciosa in campis, et quasi platanus exaltata sum juxta aquam in plateis.

<sup>20</sup> Sicut cinnamomum et balsamum aromatizans odorem dedi; quasi myrrha electa dedi suavitatem odoris:

<sup>21</sup> et quasi storax, et galbanus, et ungula, et gutta, et quasi Libanus non incisus vaporavi habitationem meam, et quasi balsamum non mistum odor meus.

<sup>22</sup> Ego quasi terebinthus extendi ramos meos, et rami mei honoris et gratiæ.



<sup>23</sup> Ego quasi vitis fructificavi suavitatem odoris: et flores mei fructus honoris et honestatis.

<sup>24</sup> Ego mater pulchræ dilectionis, et timoris, et agnitionis, et sanctæ spei.

<sup>25</sup> In me gratia omnis viæ et veritatis: in me omnis spes vitæ et virtutis.

<sup>26</sup> Transite ad me, omnes qui concupiscitis me, et a generationibus meis implemini:

<sup>27</sup> spiritus enim meus super mel dulcis, et hæreditas mea super mel et favum.

<sup>28</sup> Memoria mea in generationes sæculorum.

<sup>29</sup> Qui edunt me, adhuc esurient, et qui bibunt me, adhuc sitient.

<sup>30</sup> Qui audit me non confundetur, et qui operantur in me non peccabunt:

<sup>31</sup> qui elucidant me, vitam æternam habebunt.

<sup>32</sup> Hæc omnia liber vitæ, et testamentum Altissimi, et agnitio veritatis.

<sup>33</sup> Legem mandavit Moyses in præceptis justitiarum, et hæreditatem domui Jacob, et Israël promissiones.

<sup>34</sup> Posuit David, puero suo, excitare regem ex ipso fortissimum, et in throno honoris sedentem in sempiternum.

<sup>35</sup> Qui implet quasi Phison sapientiam, et sicut Tigris in diebus novorum:

<sup>36</sup> qui adimplet quasi Euphrates sensum, qui multiplicat quasi Jordanis in tempore messis:

<sup>37</sup> qui mittit disciplinam sicut lucem, et assistens quasi Gehon in die vindemiæ.

<sup>38</sup> Qui perficit primus scire ipsam, et infirmior non investigabit eam.

<sup>39</sup> A mari enim abundavit cogitatio ejus, et consilium illius ab abyssu magna.

<sup>40</sup> Ego sapientia effudi flumina:

<sup>41</sup> ego quasi trames aquæ immensæ de fluvio: ego quasi fluvii dioryx, et sicut aquæductus exivi de paradiso.

<sup>42</sup> Dixi: Rigabo hortum meum plantationum, et inebriabo prati mei fructum.

are of honor and grace.

<sup>23</sup> As the vine I have brought forth a pleasant odor: and my flowers are the fruit of honor and riches.

<sup>24</sup> I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

<sup>25</sup> In me is all grace of the way and of the truth, in me is all hope of life and of virtue.

<sup>26</sup> Come over to me, all ye that desire me, and be filled with my fruits.

<sup>27</sup> For my spirit is sweet above honey, and my inheritance above honey and the honeycomb.

<sup>28</sup> My memory is unto everlasting generations.

<sup>29</sup> They that eat me, shall yet hunger: and they that drink me, shall yet thirst.

<sup>30</sup> He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.

<sup>31</sup> They that explain me shall have life everlasting.

<sup>32</sup> All these things are the book of life, and the covenant of the most High, and the knowledge of truth.

<sup>33</sup> Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel.

<sup>34</sup> He appointed to David his servant to raise up of him a most mighty king, and sitting on the throne of glory forever.

<sup>35</sup> Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits.

<sup>36</sup> Who maketh understanding to abound as the Euphrates, who multiplieth it as the Jordan in the time of harvest.

<sup>37</sup> Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage.

<sup>38</sup> Who first hath perfect knowledge of her, and a weaker shall not search her out.

<sup>39</sup> For her thoughts are more vast than the sea, and her counsels more deep than the great ocean.

<sup>40</sup> I, wisdom, have poured out rivers.

<sup>41</sup> I, like a brook out of a river of a mighty water; I, like a channel of a river, and like an aqueduct, came out of paradise.

<sup>42</sup> I said: I will water my garden of plants, and I will water abundantly the fruits of my meadow.

<sup>43</sup> And behold my brook became a great river, and my river came near to a sea:

<sup>44</sup> For I make doctrine to shine forth to all as the morning light, and I will declare it afar off.

<sup>45</sup> I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.

<sup>46</sup> I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.

<sup>47</sup> See ye that I have not labored for myself only, but for all that seek out the truth.

## CHAPTER 25

*Documents of wisdom on several subjects.*

**W**ith three things my spirit is pleased, which are approved before God and men:

<sup>2</sup> The concord of brethren, and the love of neighbors, and man and wife that agree well together.

<sup>3</sup> Three sorts my soul hateth, and I am greatly grieved at their life:

<sup>4</sup> A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting.

<sup>5</sup> The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?

<sup>6</sup> O how comely is judgment for a grey head, and for ancients to know counsel!

<sup>7</sup> O how comely is wisdom for the aged, and understanding and counsel to men of honor!

<sup>8</sup> Much experience is the crown of old men, and the fear of God is their glory.

<sup>9</sup> Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue.

<sup>10</sup> A man that hath joy of his children: and he that liveth and seeth the fall of his enemies.

<sup>11</sup> Blessed is he that dwelleth with a wise woman, and that hath not slipped with his tongue, and that hath not served such as are unworthy of him.

<sup>12</sup> Blessed is he that findeth a true friend, and that declareth justice to an ear that heareth.

<sup>43</sup> Et ecce factus est mihi trames abundans, et fluvius meus appropinquavit ad mare:

<sup>44</sup> quoniam doctrinam quasi antelucanum illumino omnibus, et enarrabo illam usque ad longinquum.

<sup>45</sup> Penetrabo omnes inferiores partes terræ, et inspiciam omnes dormientes, et illuminabo omnes sperantes in Domino.

<sup>46</sup> Adhuc doctrinam quasi prophetiam effundam, et relinquam illam quærentibus sapientiam, et non desinam in progenies illorum usque in ævum sanctum.

<sup>47</sup> Videte quoniam non soli mihi laboravi, sed omnibus exquirentibus veritatem.

## CAPUT XXV

*Documenta sapientiae in res plures.*

**I**n tribus placitum est spiritui meo, quæ sunt probata coram Deo et hominibus:

<sup>2</sup> concordia fratrum, et amor proximorum, et vir et mulier bene sibi consentientes.

<sup>3</sup> Tres species odivit anima mea, et aggravor valde animæ illorum:

<sup>4</sup> pauperem superbum, divitem mendacem, senem fatuum et insensatum.

<sup>5</sup> Quæ in juventute tua non congregasti, quomodo in senectute tua invenies?

<sup>6</sup> Quam speciosum canitie judicium, et presbyteris cognoscere consilium!

<sup>7</sup> Quam speciosa veteranis sapientia, et gloriosus intellectus et consilium!

<sup>8</sup> Corona senum multa peritia, et gloria illorum timor Dei.

<sup>9</sup> Novem insuspicabilia cordis magnificavi, et decimum dicam in lingua hominibus:

<sup>10</sup> homo qui jucundatur in filiis, vivens et videns subversionem inimicorum suorum.

<sup>11</sup> Beatus qui habitat cum muliere sensata, et qui lingua sua non est lapsus, et qui non servivit indignis se.

<sup>12</sup> Beatus qui invenit amicum verum, et qui enarrat justitiam auri audienti.

<sup>13</sup> Quam magnus qui invenit sapien-

tiam et scientiam! Sed non est super timentem Dominum.

<sup>14</sup> Timor Dei super omnia se superposuit.

<sup>15</sup> Beatus homo cui donatum est habere timorem Dei: qui tenet illum, cui assimilabitur?

<sup>16</sup> Timor Dei initium dilectionis ejus: fidei autem initium agglutinandum est ei.

<sup>17</sup> Omnis plaga tristitia cordis est, et omnis malitia nequitia mulieris.

<sup>18</sup> Et omnem plagam, et non plagam videbit cordis:

<sup>19</sup> et omnem nequitiam, et non nequitiam mulieris:

<sup>20</sup> et omnem obductum, et non obductum odientium:

<sup>21</sup> et omnem vindictam, et non vindictam inimicorum.

<sup>22</sup> Non est caput nequius super caput colubri,

<sup>23</sup> et non est ira super iram mulieris. Commorari leoni et draconi placebit, quam habitare cum muliere nequam.

<sup>24</sup> Nequitia mulieris immutat faciem ejus: et obcæcat vultum suum tamquam ursus, et quasi saccum ostendit. In medio proximorum ejus

<sup>25</sup> ingemuit vir ejus, et audiens suspiravit modicum.

<sup>26</sup> Brevis omnis malitia super malitiam mulieris: sors peccatorum cadat super illam.

<sup>27</sup> Sicut ascensus arenosus in pedibus veterani, sic mulier linguata homini quieto.

<sup>28</sup> Ne respicias in mulieris speciem, et non concupiscas mulierem in specie.

<sup>29</sup> Mulieris ira, et irreverentia, et confusio magna.

<sup>30</sup> Mulier si primatum habeat, contraria est viro suo.

<sup>31</sup> Cor humile, et facies tristis, et plaga cordis, mulier nequam.

<sup>32</sup> Manus debiles et genua dissoluta, mulier quæ non beatificat virum suum.

<sup>33</sup> A muliere initium factum est peccati, per illam omnes morimur.

<sup>34</sup> Non des aquæ tuæ exitum, nec modicum: nec mulieri nequam veniam pro-

<sup>13</sup> How great is he that findeth wisdom and knowledge! But there is none above him that feareth the Lord.

<sup>14</sup> The fear of God hath set itself above all things:

<sup>15</sup> Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened?

<sup>16</sup> The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.

<sup>17</sup> The sadness of the heart is every plague: and the wickedness of a woman is all evil.

<sup>18</sup> And a man will choose any plague, but the plague of the heart:

<sup>19</sup> And any wickedness, but the wickedness of a woman:

<sup>20</sup> And any affliction, but the affliction from them that hate him:

<sup>21</sup> And any revenge, but the revenge of enemies.

<sup>22</sup> There is no head worse than the head of a serpent:

<sup>23</sup> And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and a dragon, than to dwell with a wicked woman.

<sup>24</sup> The wickedness of a woman changeth her face: and she darkeneth her countenance as a bear: and showeth it like sackcloth. In the midst of her neighbors,

<sup>25</sup> Her husband groaned, and hearing he sighed a little.

<sup>26</sup> All malice is short to the malice of a woman, let the lot of sinners fall upon her.

<sup>27</sup> As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man.

<sup>28</sup> Look not upon a woman's beauty, and desire not a woman for beauty.

<sup>29</sup> A woman's anger, and impudence, and confusion is great.

<sup>30</sup> A woman, if she have superiority, is contrary to her husband.

<sup>31</sup> A wicked woman abateth the courage, and maketh a heavy countenance, and a wounded heart.

<sup>32</sup> Feeble hands, and disjointed knees, a woman that doth not make her husband happy.

<sup>33</sup> From the woman came the beginning of sin, and by her we all die.

<sup>34</sup> Give no issue to thy water, no, not a little: nor to a wicked woman liberty to

gad abroad.

<sup>35</sup> If she walk not at thy hand, she will confound thee in the sight of thy enemies.

<sup>36</sup> Cut her off from thy flesh, lest she always abuse thee.

## CHAPTER 26

*Of good and bad women.*

**H**appy is the husband of a good wife: for the number of his years is double.

<sup>2</sup> A virtuous woman rejoiceth her husband, and shall fulfill the years of his life in peace.

<sup>3</sup> A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds.

<sup>4</sup> Rich or poor, if his heart is good, his countenance shall be cheerful at all times.

<sup>5</sup> Of three things my heart hath been afraid, and at the fourth my face hath trembled:

<sup>6</sup> The accusation of a city, and the gathering together of the people:

<sup>7</sup> And a false calumny, all are more grievous than death.

<sup>8</sup> A jealous woman is the grief and mourning of the heart.

<sup>9</sup> With a jealous woman is a scourge of the tongue which communicateth with all.

<sup>10</sup> As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion.

<sup>11</sup> A drunken woman is a great wrath: and her reproach and shame shall not be hid.

<sup>12</sup> The fornication of a woman shall be known by the haughtiness of her eyes and by her eyelids.

<sup>13</sup> On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself.

<sup>14</sup> Take heed of the impudence of her eyes, and wonder not if she slight thee.

<sup>15</sup> She will open her mouth as a thirsty traveler to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail.

<sup>16</sup> The grace of a diligent woman shall delight her husband, and shall fat his bones.

<sup>17</sup> Her discipline is the gift of God.

<sup>18</sup> Such is a wise and silent woman,

deundi.

<sup>35</sup> Si non ambulaverit ad manum tuam, confundet te in conspectu inimicorum.

<sup>36</sup> A carnibus tuis abscinde illam, ne semper te abutatur.

## CAPUT XXVI

*Bonae et malae mulierum.*

**M**ulieris bonæ beatus vir: numerus enim annorum illius duplex.

<sup>2</sup> Mulier fortis oblectat virum suum, et annos vitæ illius in pace implebit.

<sup>3</sup> Pars bona mulier bona, in parte timentium Deum dabitur viro pro factis bonis:

<sup>4</sup> divitis autem et pauperis cor bonum, in omni tempore vultus illorum hilaris.

<sup>5</sup> A tribus timuit cor meum, et in quarto facies mea metuit:

<sup>6</sup> delaturam civitatis, et collectionem populi:

<sup>7</sup> calumniam mendacem super mortem omnia gravia:

<sup>8</sup> dolor cordis et luctus, mulier zelotypa.

<sup>9</sup> In muliere zelotypa flagellum linguæ, omnibus communicans.

<sup>10</sup> Sicut boum jugum quod movetur, ita et mulier nequam: qui tenet illam quasi qui apprehendit scorpionem.

<sup>11</sup> Mulier ebriosa ira magna, et contumelia: et turpitudinis illius non tegetur.

<sup>12</sup> Fornicatio mulieris in extollentia oculorum, et in palpebris illius agnoscetur.

<sup>13</sup> In filia non avertente se, firma custodiam, ne inventa occasione utatur se.

<sup>14</sup> Ab omni irreverentia oculorum ejus cave, et ne mireris si te neglexerit.

<sup>15</sup> Sicut viator sitiens ad fontem os aperiet, et ab omni aqua proxima bibet, et contra omnem palum sedebit, et contra omnem sagittam aperiet pharetram donec deficiat.

<sup>16</sup> Gratia mulieris sedulæ delectabit virum suum, et ossa illius impinguabit.

<sup>17</sup> Disciplina illius datum Dei est.

<sup>18</sup> Mulier sensata et tacita, non est im-

mutatio eruditæ animæ.

<sup>19</sup> Gratia super gratiam mulier sancta et pudorata.

<sup>20</sup> Omnis autem ponderatio non est digna continentis animæ.

<sup>21</sup> Sicut sol oriens mundo in altissimis Dei, sic mulieris bonæ species in ornamentum domus ejus.

<sup>22</sup> Lucerna splendens super candelabrum sanctum, et species faciei super ætatem stabilem.

<sup>23</sup> Columnæ aureæ super bases argenteas, et pedes firmi super plantas stabilis mulieris.

<sup>24</sup> Fundamenta æterna supra petram solidam, et mandata Dei in corde mulieris sanctæ.

<sup>25</sup> In duobus contristatum est cor meum, et in tertio iracundia mihi advenit:

<sup>26</sup> vir bellator deficiens per inopiam; et vir sensatus contemptus;

<sup>27</sup> et qui transgreditur a justitia ad peccatum: Deus paravit eum ad rhomphæam.

<sup>28</sup> Duæ species difficiles et periculosæ mihi apparuerunt: difficile exiit negotians a negligentia, et non justificabitur caupo a peccatis laborum.

## CAPUT XXVII

*Pericula peccati a capitibus pluribus: timor Die est præservativum optimum. Qui lacum convertit, in illum cedit.*

**P**ropter inopiam multi deliquerunt: et qui quærit locupletari avertit oculum suum.

<sup>2</sup> Sicut in medio compaginis lapidum palus figitur, sic et inter medium venditionis et emptionis angustabitur peccatum:

<sup>3</sup> conteretur cum delinquente delictum.

<sup>4</sup> Si non in timore Domini tenueris te instanter, cito subvertetur domus tua.

<sup>5</sup> Sicut in percussura cribri remanebit pulvis, sic aporia hominis in cogitatu illius.

<sup>6</sup> Vasa figuli probat fornax, et homines justos tentatio tribulationis.

<sup>7</sup> Sicut rusticatio de ligno ostendit fructum illius, sic verbum ex cogitatu cordis

and there is nothing so much worth as a well instructed soul.

<sup>19</sup> A holy and shamefaced woman is grace upon grace.

<sup>20</sup> And no price is worthy of a continent soul.

<sup>21</sup> As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.

<sup>22</sup> As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age,

<sup>23</sup> As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman.

<sup>24</sup> As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.

<sup>25</sup> At two things my heart is grieved, and the third bringeth anger upon me.

<sup>26</sup> A man of war fainting through poverty, and a man of sense despised:

<sup>27</sup> And he that passeth over from justice to sin, God hath prepared such an one for the sword.

<sup>28</sup> Two sorts of callings have appeared to me hard and dangerous: a merchant is hardly free from negligence: and a huckster shall not be justified from the sins of the lips.

## CHAPTER 27

*Dangers of sin from several heads: the fear of God is the best preservative. He that diggeth a pit, shall fall into it.*

**T**hrough poverty many have sinned: and he that seeketh to be enriched, turneth away his eye.

<sup>2</sup> As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast.

<sup>3</sup> Sin shall be destroyed with the sinner.

<sup>4</sup> Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown.

<sup>5</sup> As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts.

<sup>6</sup> The furnace trieth the potter's vessels, and the trial of affliction just men.

<sup>7</sup> As the dressing of a tree showeth the fruit thereof, so a word out of the

thought of the heart of man.

<sup>8</sup> Praise not a man before he speaketh, for this is the trial of men.

<sup>9</sup> If thou followest justice, thou shalt obtain her: and shalt put her on as a long robe of honor, and thou shalt dwell with her: and she shall protect thee forever, and in the day of acknowledgment thou shalt find a strong foundation.

<sup>10</sup> Birds resort unto their like: so truth will return to them that practice her.

<sup>11</sup> The lion always lieth in wait for prey: so do sins for them that work iniquities.

<sup>12</sup> A holy man continueth in wisdom as the sun: but a fool is changed as the moon.

<sup>13</sup> In the midst of the unwise keep in the word till its time: but be continually among men that think.

<sup>14</sup> The discourse of sinners is hateful, and their laughter is at the pleasures of sin.

<sup>15</sup> The speech that sweareth much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears.

<sup>16</sup> In the quarrels of the proud is the shedding of blood: and their cursing is a grievous hearing.

<sup>17</sup> He that discloseth the secret of a friend loseth his credit, and shall never find a friend to his mind.

<sup>18</sup> Love thy neighbor, and be joined to him with fidelity.

<sup>19</sup> But if thou discover his secrets, follow no more after him.

<sup>20</sup> For as a man that destroyeth his friend, so also is he that destroyeth the friendship of his neighbor.

<sup>21</sup> And as one that letteth a bird go out of his hand, so hast thou let thy neighbor go, and thou shalt not get him again.

<sup>22</sup> Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare because his soul is wounded.

<sup>23</sup> Thou canst no more bind him up. And of a curse there is reconciliation:

<sup>24</sup> But to disclose the secrets of a friend, leaveth no hope to an unhappy soul.

<sup>25</sup> He that winketh with the eye forgeth wicked things, and no man will cast him off:

<sup>26</sup> In the sight of thy eyes he will sweeten his mouth, and will admire thy

hominis.

<sup>8</sup> Ante sermonem non laudes virum: hæc enim tentatio est hominum.

<sup>9</sup> Si sequareis justitiam, apprehendes illam, et indues quasi poderem honoris: et inhabitabis cum ea, et proteget te in sempiternum, et in die agnitionis invenies firmamentum.

<sup>10</sup> Volatilia ad sibi similia conveniunt: et veritas ad eos qui operantur illam revertetur.

<sup>11</sup> Leo venationi insidiatur semper: sic peccata operantibus iniquitates.

<sup>12</sup> Homo sanctus in sapientia manet sicut sol: nam stultus sicut luna mutatur.

<sup>13</sup> In medio insensatorum conserva verbum tempori: in medio autem cogitantium assiduus esto.

<sup>14</sup> Narratio peccantium odiosa, et risus illorum in deliciis peccati.

<sup>15</sup> Loquela multum jurans horripilationem capiti statuet, et irreverentia ipsius obturatio aurium.

<sup>16</sup> Effusio sanguinis in rixa superborum, et maledictio illorum auditus gravis.

<sup>17</sup> Qui denudat arcana amici fidem perdit, et non inveniet amicum ad animum suum.

<sup>18</sup> Dilige proximum, et conjungere fide cum illo.

<sup>19</sup> Quod si denudaveris absconsa illius, non persequeris post eum.

<sup>20</sup> Sicut enim homo qui perdit amicum suum, sic et qui perdit amicitiam proximi sui.

<sup>21</sup> Et sicut qui dimittit avem de manu sua, sic dereliquisti proximum tuum, et non eum capies.

<sup>22</sup> Non illum sequare, quoniam longe abest: effugit enim quasi caprea de laqueo, quoniam vulnerata est anima ejus:

<sup>23</sup> ultra eum non poteris colligare. Et maledicti est concordatio:

<sup>24</sup> denudare autem amici mysteria, desperatio est animæ infelicitis.

<sup>25</sup> Annuens oculo fabricat iniqua, et nemo eum abjiciet.

<sup>26</sup> In conspectu oculorum tuorum dulcabit os suum, et super sermones

tuos admirabitur: novissime autem pervertet os suum, et in verbis tuis dabit scandalum.

<sup>27</sup> Multa odivi, et non cœquavi ei, et Dominus odiet illum.

<sup>28</sup> Qui in altum mittit lapidem, super caput ejus cadet: et plaga dolosa dolosi dividet vulnera.

<sup>29</sup> Et qui foveam fodit incidet in eam: et qui statuit lapidem proximo offendet in eo: et qui laqueum alii ponit, peribit in illo.

<sup>30</sup> Facienti nequissimum consilium super ipsum devolvetur, et non agnoscet unde adveniat illi.

<sup>31</sup> Illusio et improprius superborum, et vindicta sicut leo insidiabitur illi.

<sup>32</sup> Laqueo peribunt qui oblectantur casu justorum, dolor autem consumet illos antequam moriantur.

<sup>33</sup> Ira et furor utraque execrabilia sunt, et vir peccator continens erit illorum.

### CAPUT XXVIII

*Lectiones contra ultionem et quaerellas.  
Linguae mala.*

**Q**ui vindicari vult, a Domino inveniet vindictam, et peccata illius servans servabit.

<sup>2</sup> Relinque proximo tuo nocenti te, et tunc deprecanti tibi peccata solventur.

<sup>3</sup> Homo homini reservat iram, et a Deo quærit medelam:

<sup>4</sup> In hominem similem sibi non habet misericordiam, et de peccatis suis deprecatur.

<sup>5</sup> Ipse cum caro sit reservat iram, et propitiationem petit a Deo: quis exorabit pro delictis illius?

<sup>6</sup> Memento novissimorum, et desine inimicari:

<sup>7</sup> Tabitudo enim et mors imminent in mandatis ejus.

<sup>8</sup> Memorare timorem Dei, et non irascaris proximo.

<sup>9</sup> Memorare testamentum Altissimi, et despice ignorantiam proximi.

<sup>10</sup> Abstine te a lite, et minues peccata.

words: but at the last he will writhe his mouth, and on thy words he will lay a stumbling block.

<sup>27</sup> I have hated many things but not like him, and the Lord will hate him.

<sup>28</sup> If one cast a stone on high, it will fall upon his own head: and the deceitful stroke will wound the deceitful.

<sup>29</sup> He that diggeth a pit, shall fall into it: and he that setteth a stone for his neighbor, shall stumble upon it: and he that layeth a snare for another, shall perish in it.

<sup>30</sup> A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him.

<sup>31</sup> Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him.

<sup>32</sup> They shall perish in a snare that are delighted with the fall of the just: and sorrow shall consume them before they die.

<sup>33</sup> Anger and fury are both of them abominable, and the sinful man shall be subject to them.

### CHAPTER 28

*Lessons against revenge and quarrels.  
The evils of the tongue.*

**H**e that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

<sup>2</sup> Forgive thy neighbor if he hath hurt thee: and then shall thy sins be forgiven to thee when thou prayest.

<sup>3</sup> Man to man reserveth anger, and doth he seek remedy of God?

<sup>4</sup> He hath no mercy on a man like himself, and doth he entreat for his own sins?

<sup>5</sup> He that is but flesh, nourisheth anger, and doth he ask forgiveness of God? Who shall obtain pardon for his sins?

<sup>6</sup> Remember thy last things, and let enmity cease:

<sup>7</sup> For corruption and death hang over in his commandments.

<sup>8</sup> Remember the fear of God, and be not angry with thy neighbor.

<sup>9</sup> Remember the covenant of the most High, and overlook the ignorance of thy neighbor.

<sup>10</sup> Refrain from strife, and thou shalt

diminish thy sins.

<sup>11</sup> For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace.

<sup>12</sup> For as the wood of the forest is, so the fire burneth, and as a man's strength is, so shall his anger be, and according to his riches he shall increase his anger.

<sup>13</sup> A hasty contention kindleth a fire and a hasty quarrel sheddeth blood and a tongue that beareth witness bringeth death.

<sup>14</sup> If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth.

<sup>15</sup> The whisperer and the double tongued is accursed: for he hath troubled many that were at peace.

<sup>16</sup> The tongue of a third person hath disquieted many, and scattered them from nation to nation.

<sup>17</sup> It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men.

<sup>18</sup> It hath cut in pieces the forces of people, and undone strong nations.

<sup>19</sup> The tongue of a third person hath cast out valiant women, and deprived them of their labors.

<sup>20</sup> He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose.

<sup>21</sup> The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones.

<sup>22</sup> Many have fallen by the edge of the sword, but not so many as have perished by their own tongue.

<sup>23</sup> Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath not drawn the yoke thereof, and hath not been bound in its bands.

<sup>24</sup> For its yoke is a yoke of iron: and its bands are bands of brass.

<sup>25</sup> The death thereof is a most evil death: and hell is preferable to it.

<sup>26</sup> Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the just shall not be burnt with its flame.

<sup>27</sup> They that forsake God shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it

<sup>11</sup> Homo enim iracundus incendit litem, et vir peccator turbabit amicos, et in medio pacem habentium immittet inimicitiam.

<sup>12</sup> Secundum enim ligna silvæ sic ignis exardescit: et secundum virtutem hominis sic iracundia illius erit, et secundum substantiam suam exaltabit iram suam.

<sup>13</sup> Certamen festinatum incendit ignem, et lis festinans effundit sanguinem: et lingua testificans adducit mortem.

<sup>14</sup> Si sufflaveris in scintillam, quasi ignis exardebit: et si exspueris super illam, extinguetur: utraque ex ore proficiscuntur.

<sup>15</sup> Susurro et bilinguis maledictus, multos enim turbabit pacem habentes.

<sup>16</sup> Lingua tertia multos commovit, et dispersit illos de gente in gentem.

<sup>17</sup> Civitates muratas divitum destruxit, et domus magnatorum effodit.

<sup>18</sup> Virtutes populorum concidit, et gentes fortes dissolvit.

<sup>19</sup> Lingua tertia mulieres viratas ejecit, et privavit illas laboribus suis.

<sup>20</sup> Qui respicit illam non habebit requiem, nec habebit amicum in quo requiescat.

<sup>21</sup> Flagelli plaga livorem facit: plaga autem linguæ comminuet ossa.

<sup>22</sup> Multi ceciderunt in ore gladii: sed non sic quasi qui interierunt per linguam suam.

<sup>23</sup> Beatus qui tectus est a lingua nequam, qui in iracundiam illius non transivit, et qui non attraxit jugum illius, et in vinculis ejus non est ligatus:

<sup>24</sup> jugum enim illius jugum ferreum est, et vinculum illius vinculum æreum est;

<sup>25</sup> mors illius mors nequissima: et utilis potius infernus quam illa.

<sup>26</sup> Perseverantia illius non permanebit, sed obtinebit vias injustorum, et in flamma sua non comburet justos.

<sup>27</sup> Qui relinquunt Deum incident in illam, et exardebit in illis, et non extinguetur, et immittetur in illos quasi leo, et quasi pardus lædet illos.



<sup>28</sup> Sepi aures tuas spinis, linguam nequam noli audire: et ori tuo facito ostia et seras.

<sup>29</sup> Aurum tuum et argentum tuum confla, et verbis tuis facito stateram, et frenos ori tuo rectos:

<sup>30</sup> et attende ne forte labaris in lingua, et cadas in conspectu inimicorum insidiantium tibi, et sit casus tuus insanabilis in mortem.

## CAPUT XXIX

*Caritatis in pecunie credente, et iustitia in redimente. Almae, et habentis certe.*

**Q**ui facit misericordiam fœneratur proximo suo: et qui prævalet manu mandata servat.

<sup>2</sup> Fœnerare proximo tuo in tempore necessitatis illius: et iterum redde proximo in tempore suo.

<sup>3</sup> Confirma verbum, et fideliter age cum illo: et in omni tempore invenies quod tibi necessarium est.

<sup>4</sup> Multi quasi inventionem æstimaverunt fœnus, et præstiterunt molestiam his qui se adjuverunt.

<sup>5</sup> Donec accipiant, osculantur manus dantis, et in promissionibus humiliant vocem suam:

<sup>6</sup> et in tempore redditionis postulabit tempus, et loquetur verba tædii et murmurationum, et tempus causabitur.

<sup>7</sup> Si autem potuerit reddere, adversabitur: solidi vix reddet dimidium, et computabit illud quasi inventionem:

<sup>8</sup> sin autem, fraudabit illum pecunia sua, et possidebit illum inimicum gratis:

<sup>9</sup> et convitia et maledicta reddet illi, et pro honore et beneficio reddet illi contumeliam.

<sup>10</sup> Multi non causa nequitiae non fœnerati sunt, sed fraudari gratis timuerunt.

<sup>11</sup> Verumtamen super humilem animo fortior esto, et pro eleemosyna non trahas illum.

<sup>12</sup> Propter mandatum assume pauperem, et propter inopiam ejus ne dimittas eum vacuum.

<sup>13</sup> Perde pecuniam propter fratrem et amicum tuum, et non abscondas illum sub lapide in perditionem.

<sup>14</sup> Pone thesaurum tuum in præceptis

shall tear them.

<sup>28</sup> Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth.

<sup>29</sup> Melt down thy gold and silver, and make a balance for thy words, and a just bridle for thy mouth:

<sup>30</sup> And take heed lest thou slip with thy tongue, and fall in the sight of thy enemies who lie in wait for thee, and thy fall be incurable unto death.

## CHAPTER 29

*Of charity in lending money, and justice in repaying. Of alms, and of being surety.*

**H**e that showeth mercy, lendeth to his neighbor: and he that is stronger in hand, keepeth the commandments.

<sup>2</sup> Lend to thy neighbor in the time of his need, and pay thou thy neighbor again in due time.

<sup>3</sup> Keep thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee.

<sup>4</sup> Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them.

<sup>5</sup> Till they receive, they kiss the hands of the lender, and in promises they humble their voice:

<sup>6</sup> But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time:

<sup>7</sup> And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it:

<sup>8</sup> But if not, he will defraud him of his money, and he shall get him for an enemy without cause.

<sup>9</sup> And he will pay him with reproaches and curses, and instead of honor and good turn will repay him injuries.

<sup>10</sup> Many have refused to lend, not out of wickedness, but they were afraid to be defrauded without cause.

<sup>11</sup> But yet towards the poor be thou more hearty, and delay not to show him mercy.

<sup>12</sup> Help the poor because of the commandment: and send him not away empty handed because of his poverty.

<sup>13</sup> Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.

<sup>14</sup> Place thy treasure in the command-

ments of the most High, and it shall bring thee more profit than gold.

<sup>15</sup> Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.

<sup>16</sup> Better than the shield of the mighty, and better than the spear:

<sup>17</sup> It shall fight for thee against thy enemy.

<sup>18</sup> A good man is surety for his neighbor: and he that hath lost shame, will leave him to himself.

<sup>19</sup> Forget not the kindness of thy surety: for he hath given his life for thee.

<sup>20</sup> The sinner and the unclean fleeth from his surety.

<sup>21</sup> A sinner attributeth to himself the goods of his surety: and he that is of an unthankful mind will leave him that delivered him.

<sup>22</sup> A man is surety for his neighbor: and when he hath lost all shame, he shall forsake him.

<sup>23</sup> Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea.

<sup>24</sup> It hath made powerful men to go from place to place round about, and they have wandered in strange countries.

<sup>25</sup> A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things, shall fall into judgment.

<sup>26</sup> Recover thy neighbor according to thy power, and take heed to thyself that thou fall not.

<sup>27</sup> The chief thing for man's life is water and bread, and clothing, and a house to cover shame.

<sup>28</sup> Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house.

<sup>29</sup> Be contented with little instead of much, and thou shalt not hear the reproach of going abroad.

<sup>30</sup> It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth.

<sup>31</sup> He shall entertain and feed, and give drink to the unthankful, and moreover he shall hear bitter words.

<sup>32</sup> Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand.

Altissimi, et proderit tibi magis quam aurum.

<sup>15</sup> Conclude eleemosynam in corde pauperis, et hæc pro te exorabit ab omni malo.

<sup>16</sup> Super scutum potentis et super lanceam:

<sup>17</sup> adversus inimicum tuum pugnabit.

<sup>18</sup> Vir bonus fidem facit pro proximo suo: et qui perdidit confusionem derelinquet sibi.

<sup>19</sup> Gratiam fidejussoris ne obliviscaris: dedit enim pro te animam suam.

<sup>20</sup> Repromissorem fugit peccator et immundus.

<sup>21</sup> Bona repromissoris sibi ascribit peccator: et ingratus sensu derelinquet liberantem se.

<sup>22</sup> Vir repromittit de proximo suo: et cum perdidit reverentiam, derelinquetur ab eo.

<sup>23</sup> Repromissio nequissima multos perdidit dirigentes, et commovit illos quasi fluctus maris.

<sup>24</sup> Viros potentes gyrans migrare fecit, et vagati sunt in gentibus alienis.

<sup>25</sup> Peccator transgrediens mandatum Domini incidet in promissionem nequam: et qui conatur multa agere incidet in iudicium.

<sup>26</sup> Recupera proximum secundum virtutem tuam, et attende tibi ne incidas.

<sup>27</sup> Initium vitæ hominis, aqua et panis, et vestimentum, et domus protegens turpitudinem.

<sup>28</sup> Melior est victus pauperis sub tegmine asserum quam epulæ splendidæ in peregre sine domicilio.

<sup>29</sup> Minimum pro magno placeat tibi, et improprium peregrinationis non audies.

<sup>30</sup> Vita nequam hospitandi de domo in domum: et ubi hospitabitur non fiducialiter aget, nec aperiet os.

<sup>31</sup> Hospitabitur, et pascet, et potabit ingratos, et ad hæc amara audiet:

<sup>32</sup> transi, hospes, et orna mensam, et quæ in manu habes ciba ceteros.

<sup>33</sup> Exi a facie honoris amicorum meorum: necessitudine domus meae hospitio mihi factus est frater.

<sup>34</sup> Gravia hæc homini habenti sensum: correptio domus, et improprium fœneratoris.

CAPUT XXX

*Correctionis liberorum. Sanus melior bona. Captiosus est dolor multus.*

**Q**ui diligit filium suum assiduat illi flagella, ut lætetur in novissimo suo, et non palpet proximorum ostia.

<sup>2</sup> Qui docet filium suum laudabitur in illo, et in medio domesticorum in illo gloriabitur.

<sup>3</sup> Qui docet filium suum in zelum mittit inimicum, et in medio amicorum gloriabitur in illo.

<sup>4</sup> Mortuus est pater ejus, et quasi non est mortuus: similem enim reliquit sibi post se.

<sup>5</sup> In vita sua vidit, et lætatus est in illo: in obitu suo non est contristatus, nec confusus est coram inimicis:

<sup>6</sup> reliquit enim defensorem domus contra inimicos, et amicis reddentem gratiam.

<sup>7</sup> Pro animabus filiorum colligabit vulnera sua, et super omnem vocem turbabuntur viscera ejus.

<sup>8</sup> Equus indomitus evadit durus, et filius remissus evadet præceps.

<sup>9</sup> Lacta filium, et paventem te faciet: lude cum eo, et contristabit te.

<sup>10</sup> Non corrideas illi, ne doleas, et in novissimo obstupescant dentes tui.

<sup>11</sup> Non des illi potestatem in juventute, et ne despicias cogitatus illius.

<sup>12</sup> Curva cervicem ejus in juventute, et tunde latera ejus dum infans est, ne forte induret, et non credat tibi, et erit tibi dolor animæ.

<sup>13</sup> Doce filium tuum, et operare in illo, ne in turpitudinem illius offendas.

<sup>14</sup> Melior est pauper sanus, et fortis viribus, quam dives imbecillis et flagellatus malitia.

<sup>33</sup> Give place to the honorable presence of my friends: for I want my house, my brother being to be lodged with me.

<sup>34</sup> These things are grievous to a man of understanding: the upbraiding of household, and the reproaching of the lender.

CHAPTER 30

*Of correction of children. Health is better than wealth. Excessive grief is hurtful.*

**H**e that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbors.

<sup>2</sup> He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household.

<sup>3</sup> He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him.

<sup>4</sup> His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

<sup>5</sup> While he lived he saw and rejoiced in him: and when he died he was not sorrowful, neither was he confounded before his enemies.

<sup>6</sup> For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

<sup>7</sup> For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.

<sup>8</sup> A horse not broken cometh stubborn, and a child left to himself will become headstrong.

<sup>9</sup> Give thy son his play, and he shall make thee afraid: play with him, and he shall make thee sorrowful.

<sup>10</sup> Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.

<sup>11</sup> Give him not liberty in his youth, and wink not at his devices.

<sup>12</sup> Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.

<sup>13</sup> Instruct thy son, and labor about him, lest his lewd behavior be an offence to thee.

<sup>14</sup> Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils.

<sup>15</sup> Health of the soul in holiness of justice, is better than all gold and silver: and a sound body, than immense revenues.

<sup>16</sup> There are no riches above the riches of the health of the body: and there is no pleasure above the joy of the heart.

<sup>17</sup> Better is death than a bitter life, and everlasting rest, than continual sickness.

<sup>18</sup> Good things that are hidden in a mouth that is shut, are as messes of meat set about a grave.

<sup>19</sup> What good shall an offering do to an idol? For it can neither eat, nor smell:

<sup>20</sup> So is he that is persecuted by the Lord, bearing the reward of his iniquity:

<sup>21</sup> He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing.

<sup>22</sup> Give not up thy soul to sadness, and afflict not thyself in thy own counsel.

<sup>23</sup> The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness: and the joy of a man is length of life.

<sup>24</sup> Have pity on thy own soul, pleasing God, and contain thyself: gather up thy heart in his holiness: and drive away sadness far from thee.

<sup>25</sup> For sadness hath killed many, and there is no profit in it.

<sup>26</sup> Envy and anger shorten a man's days, and pensiveness will bring old age before the time.

<sup>27</sup> A cheerful and good heart is always feasting: for his banquets are prepared with diligence.

### CHAPTER 31

*Of the desire of riches, and of moderation in eating and drinking.*

**W**atching for riches consumeth the flesh, and the thought thereof driveth away sleep.

<sup>2</sup> The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober.

<sup>3</sup> The rich man hath labored in gathering riches together, and when he resteth he shall be filled with his goods.

<sup>4</sup> The poor man hath labored in his low way of life, and in the end he is still poor.

<sup>5</sup> He that loveth gold, shall not be justified: and he that followeth after corruption, shall be filled with it.

<sup>6</sup> Many have been brought to fall for

<sup>15</sup> *Salus animæ in sanctitate justitiæ melior est omni auro et argento: et corpus validum quam census immensus.*

<sup>16</sup> *Non est census super censum salutis corporis, et non est oblectamentum super cordis gaudium.*

<sup>17</sup> *Melior est mors quam vita amara, et requies æterna quam languor perseverans.*

<sup>18</sup> *Bona abscondita in ore clauso, quasi appositiones epularum circumpositæ sepulchro.*

<sup>19</sup> *Quid proderit libatio idolo? nec enim manducabit, nec odorabit.*

<sup>20</sup> *Sic qui effugatur a Domino, portans mercedes iniquitatis:*

<sup>21</sup> *videns oculis et ingemiscens, sicut spado complectens virginem, et suspirans.*

<sup>22</sup> *Tristitiam non des animæ tuæ, et non affligas temetipsum in consilio tuo.*

<sup>23</sup> *Jucunditas cordis, hæc est vita hominis, et thesaurus sine defectione sanctitatis: et exsultatio viri est longævitas.*

<sup>24</sup> *Miserere animæ tuæ placens Deo, et contine: congrega cor tuum in sanctitate ejus, et tristitiam longe repelle a te.*

<sup>25</sup> *Multos enim occidit tristitia, et non est utilis in illa.*

<sup>26</sup> *Zelus et iracundia minuunt dies, et ante tempus senectam adducet cogitatus.*

<sup>27</sup> *Splendidum cor et bonum in epulis est: epulæ enim illius diligenter fiunt.*

### CAPUT XXXI

*Cupiditatis divitiarum, et moderationis comedendi et bibendi.*

**V**igilia honestatis tabefaciet carnes, et cogitatus illius auferet somnum.

<sup>2</sup> *Cogitatus præscientiæ avertit sensum, et infirmitas gravis sobriam facit animam.*

<sup>3</sup> *Laboravit dives in congregatione substantiæ, et in requie sua replebitur bonis suis.*

<sup>4</sup> *Laboravit pauper in diminutione victus, et in fine inops fit.*

<sup>5</sup> *Qui aurum diligit non justificabitur, et qui insequitur consumptionem replebitur ex ea.*

<sup>6</sup> *Multi dati sunt in auri casus, et facta*

est in specie ipsius perditio illorum.

<sup>7</sup> Lignum offensionis est aurum sacrificantium: vae illis qui sectantur illud! et omnis imprudens deperiet in illo.

<sup>8</sup> Beatus dives qui inventus est sine macula, et qui post aurum non abiit, nec speravit in pecunia et thesauris.

<sup>9</sup> Quis est hic? et laudabimus eum: fecit enim mirabilia in vita sua.

<sup>10</sup> Qui probatus est in illo, et perfectus est, erit illi gloria æterna: qui potuit transgredi, et non est transgressus; facere mala, et non fecit.

<sup>11</sup> Ideo stabilita sunt bona illius in Domino, et eleemosynas illius enarrabit omnis ecclesia sanctorum.

<sup>12</sup> Supra mensam magnam sedisti? Non aperias super illam faucem tuam prior.

<sup>13</sup> Non dicas sic: Multa sunt, quæ super illam sunt.

<sup>14</sup> Memento quoniam malus est oculus nequam.

<sup>15</sup> Nequius oculo quid creatum est? ideo ab omni facie sua lacrimabitur, cum viderit.

<sup>16</sup> Ne extendas manum tuam prior, et invidia contaminatus erubescas.

<sup>17</sup> Ne comprimaris in convivio.

<sup>18</sup> Intellige quæ sunt proximi tui ex teipso.

<sup>19</sup> Utere quasi homo frugi his quæ tibi apponuntur: ne, cum manducas multum, odio habearis.

<sup>20</sup> Cessa prior causa disciplinæ: et noli nimius esse, ne forte offendas.

<sup>21</sup> Et si in medio multorum sedisti, prior illis ne extendas manum tuam, nec prior poscas bibere.

<sup>22</sup> Quam sufficiens est homini erudito vinum exiguum! et in dormiendo non laborabis ab illo, et non senties dolorem.

<sup>23</sup> Vigilia, cholera et tortura viro infrunito,

<sup>24</sup> somnus sanitatis in homine parco: dormiet usque mane, et anima illius cum ipso delectabitur.

<sup>25</sup> Et si coactus fueris in edendo multum, surge e medio, evome, et refrigerabit te, et non adduces corpori tuo infir-

gold, and the beauty thereof hath been their ruin.

<sup>7</sup> Gold is a stumbling block to them that sacrifice to it: woe to them that eagerly follow after it, and every fool shall perish by it.

<sup>8</sup> Blessed is the rich man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures.

<sup>9</sup> Who is he, and we will praise him? For he hath done wonderful things in his life.

<sup>10</sup> Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: and could do evil things, and hath not done them:

<sup>11</sup> Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

<sup>12</sup> Art thou set at a great table? Be not the first to open thy mouth upon it.

<sup>13</sup> Say not: There are many things which are upon it.

<sup>14</sup> Remember that a wicked eye is evil.

<sup>15</sup> What is created more wicked than an eye? Therefore shall it weep over all the face when it shall see.

<sup>16</sup> Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion.

<sup>17</sup> Be not hasty in a feast.

<sup>18</sup> Judge of the disposition of thy neighbor by thyself.

<sup>19</sup> Use as a frugal man the things that are set before thee: lest if thou eatest much, thou be hated.

<sup>20</sup> Leave off first, for manners' sake: and exceed not, lest thou offend.

<sup>21</sup> And if thou sittest among many, reach not thy hand out first of all, and be not the first to ask for drink.

<sup>22</sup> How sufficient is a little wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain.

<sup>23</sup> Watching, and cholera, and gripes, are with an intemperate man:

<sup>24</sup> Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.

<sup>25</sup> And if thou hast been forced to eat much, arise, go out, and vomit: and it shall refresh thee, and thou shalt not

bring sickness upon thy body.

<sup>26</sup> Hear me, my son, and despise me not: and in the end thou shalt find my words.

<sup>27</sup> In all thy works be quick, and no infirmity shall come to thee.

<sup>28</sup> The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful.

<sup>29</sup> Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardliness is true.

<sup>30</sup> Challenge not them that love wine: for wine hath destroyed very many.

<sup>31</sup> Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.

<sup>32</sup> Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober.

<sup>33</sup> What is his life, who is diminished with wine?

<sup>34</sup> What taketh away life? Death.

<sup>35</sup> Wine was created from the beginning to make men joyful, and not to make them drunk.

<sup>36</sup> Wine drunken with moderation is the joy of the soul and the heart.

<sup>37</sup> Sober drinking is health to soul and body.

<sup>38</sup> Wine drunken with excess raiseth quarrels, and wrath, and many ruins.

<sup>39</sup> Wine drunken with excess is bitterness of the soul.

<sup>40</sup> The heat of drunkenness is the stumbling block of the fool, lessening strength and causing wounds.

<sup>41</sup> Rebuke not thy neighbor in a banquet of wine: and despise him not in his mirth.

<sup>42</sup> Speak not to him words of reproach: and press him not in demanding again.

#### CHAPTER 32

*Lessons for superiors and inferiors.  
Advantages of fearing God, and doing  
nothing without counsel.*

**H**ave they made thee ruler? Be not lifted up: be among them as one of them.

<sup>2</sup> Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place:

<sup>3</sup> That thou mayst rejoice for them, and receive a crown as an ornament of grace, and get the honor of the contribution.

mitatem.

<sup>26</sup> Audi me, fili, et ne spernas me, et in novissimo invenies verba mea.

<sup>27</sup> In omnibus operibus tuis esto velox, et omnis infirmitas non occurret tibi.

<sup>28</sup> Splendidum in panibus benedicent labia multorum, et testimonium veritatis illius fidele.

<sup>29</sup> Nequissimo in pane murmurabit civitas, et testimonium nequitiae illius verum est.

<sup>30</sup> Diligentes in vino noli provocare: multos enim exterminavit vinum.

<sup>31</sup> Ignis probat ferrum durum: sic vinum corda superbiorum arguet in ebrietate potatum.

<sup>32</sup> Æqua vita hominibus vinum in sobrietate: si bibas illud moderate, eris sobrius.

<sup>33</sup> Quæ vita est ei qui minuitur vino?

<sup>34</sup> Quid defraudat vitam? Mors.

<sup>35</sup> Vinum in jucunditatem creatum est, et non in ebrietatem ab initio.

<sup>36</sup> Exsultatio animæ et cordis vinum moderate potatum.

<sup>37</sup> Sanitas est animæ et corpori sobrius potus.

<sup>38</sup> Vinum multum potatum irritationem, et iram, et ruinas multas facit.

<sup>39</sup> Amaritudo animæ vinum multum potatum.

<sup>40</sup> Ebrietatis animositas, imprudentis offensio, minorans virtutem, et faciens vulnera.

<sup>41</sup> In convivio vini non arguas proximum, et non despicias eum in jucunditate illius.

<sup>42</sup> Verba improprietatis non dicas illi, et non premas illum repetendo.

#### CAPUT XXXII

*Lectiones prioribus et minoribus.  
Utilitas timendi Deum, et agens sine  
consilio nihilum.*

**R**ectorem te posuerunt? noli extolli: Resto in illis quasi unus ex ipsis.

<sup>2</sup> Curam illorum habe, et sic conside, et omni cura tua explicita recumbe:

<sup>3</sup> ut læteris propter illos, et ornamentum gratiæ accipias coronam, et dignationem consequaris corrogationis.

4 Loquere major natu: decet enim te

5 primum verbum diligenti scientia, et non impediās musicam.

6 Ubi auditus non est, non effundas sermonem, et importune noli extolli in sapientia tua.

7 Gemmula carbunculi in ornamento auri, et comparatio musicorum in convivio vini.

8 Sicut in fabricatione auri signum est smaragdi, sic numerus musicorum in jucundo et moderato vino.

9 Audi tacens, et pro reverentia accedet tibi bona gratia.

10 Adolescens, loquere in tua causa vix.

11 Si bis interrogatus fueris, habeat caput responsum tuum.

12 In multis esto quasi inscius, et audi tacens simul et quærens.

13 In medio magnatorum non præsumas: et ubi sunt senes non multum loquaris.

14 Ante grandinem præbit coruscatio: et ante verecundiam præbit gratia, et pro reverentia accedet tibi bona gratia.

15 Et hora surgendi non te trices: præcurre autem prior in domum tuam, et illic advocare, et illic lude,

16 et age conceptiones tuas, et non in delictis et verbo superbo:

17 et super his omnibus benedicito Dominum, qui fecit, et inebriantem te ab omnibus bonis suis.

18 Qui timet Dominum excipiet doctrinam ejus: et qui vigilaverint ad illum invenient benedictionem.

19 Qui quærit legem replebitur ab ea, et qui insidiosè agit scandalizabitur in ea.

20 Qui timent Dominum invenient iudicium justum, et justitias quasi lumen accendent.

21 Peccator homo vitabit correptionem, et secundum voluntatem suam inveniet comparationem.

22 Vir consilii non disperdet intelligentiam: alienus et superbus non pertimescet timorem:

23 etiam postquam fecit cum eo sine consilio, et suis insectationibus arguetur.

4 Speak, thou that art elder: for it becometh thee,

5 To speak the first word with careful knowledge, and hinder not music.

6 Where there is no hearing, pour not out words, and be not lifted up out of season with thy wisdom.

7 A concert of music in a banquet of wine is as a carbuncle set in gold.

8 As a signet of an emerald in a work of gold: so is the melody of music with pleasant and moderate wine.

9 Hear in silence, and for thy reverence good grace shall come to thee.

10 Young man, scarcely speak in thy own cause.

11 If thou be asked twice, let thy answer be short.

12 In many things be as if thou wert ignorant, and hear in silence and withal seeking.

13 In the company of great men take not upon thee: and when the ancients are present, speak not much.

14 Before a storm goeth lightning: and before shamefacedness goeth favor: and for thy reverence good grace shall come to thee.

15 And at the time of rising be not slack: but be first to run home to thy house, and there withdraw thyself, and there take thy pastime.

16 And do what thou hast a mind, but not in sin or proud speech.

17 And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things.

18 He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing.

19 He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumbling block therein.

20 They that fear the Lord, shall find just judgment, and shall kindle justice as a light.

21 A sinful man will flee reproof, and will find an excuse according to his will.

22 A man of counsel will not neglect understanding, a strange and proud man will not dread fear:

23 Even after he hath done with fear without counsel, he shall be controlled by the things of his own seeking.

<sup>24</sup> My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.

<sup>25</sup> Go not in the way of ruin, and thou shalt not stumble against the stones: trust not thyself to a rugged way, lest thou set a stumbling block to thy soul.

<sup>26</sup> And beware of thy own children, and take heed of them of thy household.

<sup>27</sup> In every work of thine regard thy soul in faith: for this is the keeping of the commandments.

<sup>28</sup> He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

### CHAPTER 33

*The fear of God is the best security.  
Times and men are in the hands of  
God. Take care of thyself as long as thou  
livest, and look to thy servants.*

**N**o evils shall happen to him that feareth the Lord, but in temptation God will keep him and deliver him from evils.

<sup>2</sup> A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm.

<sup>3</sup> A man of understanding is faithful to the law of God, and the law is faithful to him.

<sup>4</sup> 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 answer.

<sup>5</sup> The heart of a fool is as a wheel of a cart: and his thoughts are like a rolling axletree.

<sup>6</sup> A friend that is a mocker, is like a stallion horse: he neigheth under everyone that sitteth upon him.

<sup>7</sup> Why doth one day excel another, and one light another, and one year another year, when all come of the sun?

<sup>8</sup> By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment.

<sup>9</sup> And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour.

<sup>10</sup> Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, and out of the earth, from whence Adam was created.

<sup>11</sup> With much knowledge the Lord hath

<sup>24</sup> Fili, sine consilio nihil facias, et post factum non pœnitebis.

<sup>25</sup> In via ruinæ non eas, et non offendes in lapides: nec credas te viæ laboriosæ, ne ponas animæ tuæ scandalum.

<sup>26</sup> Et a filiis tuis cave, et a domesticis tuis attende.

<sup>27</sup> In omni opere tuo crede ex fide animæ tuæ, hoc est enim conservatio mandatorum.

<sup>28</sup> Qui credit Deo attendit mandatis: et qui confidit in illo non minorabitur.

### CAPUT XXXIII

*Timor Dei optimam protectionem est.  
Tempores et homines in manibus Dei  
sunt. Care tui dum vivis, et vide ad  
servos tuos.*

**T**imenti Dominum non occurrunt mala: sed in tentatione Deus illum conservabit, et liberabit a malis.

<sup>2</sup> Sapiens non odit mandata et justitias, et non illidetur quasi in procella navis.

<sup>3</sup> Homo sensatus credit legi Dei, et lex illi fidelis.

<sup>4</sup> Qui interrogationem manifestat parabit verbum, et sic deprecatus exaudietur: et conservabit disciplinam, et tunc respondebit.

<sup>5</sup> Præcordia fatui quasi rota carri, et quasi axis versatilis cogitatus illius.

<sup>6</sup> Equus emissarius, sic et amicus subannator: sub omni supra sedente hinnit.

<sup>7</sup> Quare dies diem superat, et iterum lux lucem, et annus annum a sole?

<sup>8</sup> A Domini scientia separati sunt, facto sole, et præceptum custodiente.

<sup>9</sup> Et immutavit tempora, et dies festos ipsorum, et in illis dies festos celebraverunt ad horam.

<sup>10</sup> Ex ipsis exaltavit et magnificavit Deus, et ex ipsis posuit in numerum dierum: et omnes homines de solo et ex terra unde creatus est Adam.

<sup>11</sup> In multitudine disciplinæ Dominus



separavit eos, et immutavit vias eorum.

<sup>12</sup> Ex ipsis benedixit et exaltavit, et ex ipsis sanctificavit, et ad se applicavit, et ex ipsis maledixit, et humiliavit, et convertit illos a separatione ipsorum.

<sup>13</sup> Quasi lutum figuli in manu ipsius, plasmare illud et disponere.

<sup>14</sup> Omnes viæ ejus secundum dispositionem ejus: sic homo in manu illius qui se fecit, et reddet illi secundum judicium suum.

<sup>15</sup> Contra malum bonum est, et contra mortem vita: sic et contra virum justum peccator, et sic intueri in omnia opera Altissimi, duo et duo, et unum contra unum.

<sup>16</sup> Et ego novissimus evigilavi, et quasi qui colligit acinos post vindemiatores.

<sup>17</sup> In benedictione Dei et ipse speravi, et quasi qui vindemiat replevi torcular.

<sup>18</sup> Respicite quoniam non mihi soli laboravi, sed omnibus exquirentibus disciplinam.

<sup>19</sup> Audite me, magnates et omnes populi: et rectores ecclesiæ, auribus percipite.

<sup>20</sup> Filio et mulieri, fratri et amico, non des potestatem super te in vita tua: et non dederis alii possessionem tuam, ne forte pœniteat te, et depreceris pro illis.

<sup>21</sup> Dum adhuc superes et aspiras, non immutabit te omnis caro.

<sup>22</sup> Melius est enim ut filii tui te rogent, quam te respicere in manus filiorum tuorum.

<sup>23</sup> In omnibus operibus tuis præcelens esto.

<sup>24</sup> Ne dederis maculam in gloria tua. In die consummationis dierum vitæ tuæ, et in tempore exitus tui, distribue hæreditatem tuam.

<sup>25</sup> Cibaria, et virga, et onus asino: panis, et disciplina, et opus servo.

<sup>26</sup> Operatur in disciplina, et quærit requiescere: laxa manus illi, et quærit libertatem.

<sup>27</sup> Jugum et lorum curvant collum durum, et servum inclinant operationes assiduæ.

<sup>28</sup> Servo malevolo tortura et compedes: mitte illum in operationem, ne vacet:

<sup>29</sup> multam enim malitiam docuit otios-

divided them and diversified their ways.

<sup>12</sup> Some of them hath he blessed, and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed and brought low, and turned them from their station.

<sup>13</sup> As the potter's clay is in his hand, to fashion and order it:

<sup>14</sup> All his ways are according to his ordering: so man is in the hand of him that made him, and he will render to him according to his judgment.

<sup>15</sup> Good is set against evil, and life against death: so also is the sinner against a just man. And so look upon all the works of the most High. Two and two, and one against another.

<sup>16</sup> And I awaked last of all, and as one that gathereth after the grape gatherers.

<sup>17</sup> In the blessing of God I also have hoped: and as one that gathereth grapes, have I filled the winepress.

<sup>18</sup> See that I have not labored for myself only, but for all that seek discipline.

<sup>19</sup> Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church.

<sup>20</sup> Give not to son or wife, brother or friend, power over thee while thou livest; and give not thy estate to another, lest thou repent, and thou entreat for the same.

<sup>21</sup> As long as thou livest, and hast breath in thee, let no man change thee.

<sup>22</sup> For it is better that thy children should ask of thee, than that thou look toward the hands of thy children.

<sup>23</sup> In all thy works keep the pre-eminence.

<sup>24</sup> Let no stain sully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance.

<sup>25</sup> Fodder, and a wand, and a burden are for an ass: bread, and correction, and work for a slave.

<sup>26</sup> He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty.

<sup>27</sup> The yoke and the thong bend a stiff neck, and continual labors bow a slave.

<sup>28</sup> Torture and fetters are for a malicious slave: send him to work, that he be not idle:

<sup>29</sup> For idleness hath taught much evil.

<sup>30</sup> Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards anyone, and do no grievous thing without judgment.

<sup>31</sup> If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood of thy soul thou hast gotten him.

<sup>32</sup> If thou hurt him unjustly, he will run away:

<sup>33</sup> And if he rise up and depart, thou knowest not whom to ask, and in what way to seek him.

#### CHAPTER 34

*The vanity of dreams. The advantage of experience, and of the fear of God.*

**T**he hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools.

<sup>2</sup> The man that giveth heed to lying visions, is like to him that catcheth at a shadow, and followeth after the wind.

<sup>3</sup> The vision of dreams is the resemblance of one thing to another: as when a man's likeness is before the face of a man.

<sup>4</sup> What can be made clean by the unclean? And what truth can come from that which is false?

<sup>5</sup> Deceitful divinations and lying omens and the dreams of evildoers, are vanity:

<sup>6</sup> And the heart fancieth as that of a woman in travail: except it be a vision sent forth from the most High, set not thy heart upon them.

<sup>7</sup> For dreams have deceived many, and they have failed that put their trust in them.

<sup>8</sup> The word of the law shall be fulfilled without a lie, and wisdom shall be made plain in the mouth of the faithful.

<sup>9</sup> What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall show forth understanding.

<sup>10</sup> He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence.

<sup>11</sup> He that hath not been tried, what manner of things doth he know? He that hath been surprised, shall abound with subtilty.

itas.

<sup>30</sup> In opera constitue eum: sic enim concedet illum. Quod si non obaudierit, curva illum compedibus, et non amplifies super omnem carnem: verum sine iudicio nihil facias grave.

<sup>31</sup> Si est tibi servus fidelis, sit tibi quasi anima tua: quasi fratrem sic eum tracta, quoniam in sanguine animæ comparasti illum.

<sup>32</sup> Si læseris eum injuste, in fugam convertetur:

<sup>33</sup> et si extollens discesserit, quem quæras et in qua via quæras illum nescis.

#### CAPUT XXXIV

*Vacuitas somniorum. Utilitas experientiae, et timoris Deum.*

**V**ana spes et mendacium viro insensato: et somnia extollunt imprudentes.

<sup>2</sup> Quasi qui apprehendit umbram et persequitur ventum, sic et qui attendit ad visa mendacia.

<sup>3</sup> Hoc secundum hoc visio somniorum, ante faciem hominis similitudo hominis.

<sup>4</sup> Ab immundo, quid mundabitur? Et a mendace, quid verum dicetur?

<sup>5</sup> Divinatio erroris, et auguria mendacia, et somnia malefacientium, vanitas est:

<sup>6</sup> et sicut parturientis, cor tuum phantasias patitur. Nisi ab Altissimo fuerit emissa visitatio, ne dederis in illis cor tuum:

<sup>7</sup> multos enim errare fecerunt somnia, et exciderunt sperantes in illis.

<sup>8</sup> Sine mendacio consummabitur verbum legis, et sapientia in ore fidelis complanabitur.

<sup>9</sup> Qui non est tentatus quid scit? Vir in multis expertus cogitabit multa: et qui multa didicit enarrabit intellectum.

<sup>10</sup> Qui non est expertus pauca recognoscit: qui autem in multis factus est, multiplicat malitiam.

<sup>11</sup> Qui tentatus non est qualia scit? Qui implanatus est abundabit nequitia.

12 Multa vidi errando, et plurimas verborum consuetudines.

13 Aliquoties usque ad mortem periclitatus sum horum causa, et liberatus sum gratia Dei.

14 Spiritus timentium Deum quæritur, et in respectu illius benedicetur.

15 Spes enim illorum in salvantem illos, et oculi Dei in diligentes se.

16 Qui timet Dominum nihil trepidabit: et non pavebit, quoniam ipse est spes ejus.

17 Timentis Dominum, beata est anima ejus.

18 Ad quem respicit, et quis est fortitudo ejus?

19 Oculi Domini super timentes eum: protector potentiae, firmamentum virtutis, tegimen ardoris, et umbraculum meridiani:

20 deprecatio offensionis, et adiutorium casus: exaltans animam, et illuminans oculos, dans sanitatem, et vitam, et benedictionem.

21 Immolantis ex iniquo oblatio est maculata, et non sunt beneplacitae subannationes injustorum.

22 Dominus solus sustinentibus se in via veritatis et justitiae.

23 Dona iniquorum non probat Altissimus, nec respicit in oblationes iniquorum, nec in multitudine sacrificiorum eorum propitiabitur peccatis.

24 Qui offert sacrificium ex substantia pauperum, quasi qui victimat filium in conspectu patris sui.

25 Panis egentium vita pauperum est: qui defraudat illum homo sanguinis est.

26 Qui aufert in sudore panem, quasi qui occidit proximum suum.

27 Qui effundit sanguinem, et qui fraudem facit mercenario, fratres sunt.

28 Unus aedificans, et unus destruens: quid prodest illis, nisi labor?

29 Unus orans, et unus maledicens: cuius vocem exaudiet Deus?

30 Qui baptizatur a mortuo, et iterum tangit eum, quid proficit lavatio illius?

12 I have seen many things by traveling, and many customs of things.

13 Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God.

14 The spirit of those that fear God, is sought after, and by his regard shall be blessed.

15 For their hope is on him that saveth them, and the eyes of God are upon them that love him.

16 He that feareth the Lord shall tremble at nothing, and shall not be afraid: for he is his hope.

17 The soul of him that feareth the Lord is blessed.

18 To whom doth he look, and who is his strength?

19 The eyes of the Lord are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon,

20 A preservation from stumbling, and a help from falling: he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing.

21 The offering of him that sacrificeth of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable.

22 The Lord is only for them that wait upon him in the way of truth and justice.

23 The most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be pacified for sins by the multitude of their sacrifices.

24 He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.

25 The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood.

26 He that taketh away the bread gotten by sweat, is like him that killeth his neighbor.

27 He that sheddeth blood, and he that defraudeth the laborer of his hire, are brothers.

28 When one buildeth up, and another pulleth down: what profit have they but the labor?

29 When one prayeth, and another curseth: whose voice will God hear?

30 He that washeth himself after touching the dead, if he toucheth him again,

what doth his washing avail?

<sup>31</sup> So a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? Who will hear his prayer?

### CHAPTER 35

*What sacrifices are pleasing to God.*

**H**e that keepeth the law, multiplieth offerings.

<sup>2</sup> It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity.

<sup>3</sup> And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins.

<sup>4</sup> He shall return thanks, that offereth fine flour: and he that doth mercy, offereth sacrifice.

<sup>5</sup> To depart from iniquity is that which pleaseth the Lord, and to depart from injustice, is an entreaty for sins.

<sup>6</sup> Thou shalt not appear empty in the sight of the Lord.

<sup>7</sup> For all these things are to be done because of the commandment of God.

<sup>8</sup> The oblation of the just maketh the altar fat, and is an odor of sweetness in the sight of the most High.

<sup>9</sup> The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof.

<sup>10</sup> Give glory to God with a good heart: and diminish not the firstfruits of thy hands.

<sup>11</sup> In every gift show a cheerful countenance, and sanctify thy tithes with joy.

<sup>12</sup> Give to the most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands:

<sup>13</sup> For the Lord maketh recompense, and will give thee seven times as much.

<sup>14</sup> Do not offer wicked gifts, for such he will not receive.

<sup>15</sup> And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person.

<sup>16</sup> The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged.

<sup>17</sup> He will not despise the prayers of the fatherless: nor the widow, when she poureth out her complaint.

<sup>18</sup> Do not the widow's tears run down

<sup>31</sup> Sic homo qui jejunat in peccatis suis, et iterum eadem faciens: quid proficit humiliando se? Orationem illius quis exaudiet?

### CAPUT XXXV

*Hostiæ quæ Deo placet.*

**Q**ui conservat legem multiplicat oblationem.

<sup>2</sup> Sacrificium salutare est attendere mandatis, et discedere ab omni iniquitate.

<sup>3</sup> Et propitiationem litare sacrificii super injustitias: et deprecatio pro peccatis, recedere ab injustitia.

<sup>4</sup> Retribuet gratiam qui offert simillaginem: et qui facit misericordiam offert sacrificium.

<sup>5</sup> Beneplacitum est Domino recedere ab iniquitate: et deprecatio pro peccatis recedere ab injustitia.

<sup>6</sup> Non apparebis ante conspectum Domini vacuus:

<sup>7</sup> hæc enim omnia propter mandatum Dei fiunt.

<sup>8</sup> Oblatio justi impinguat altare, et odor suavitatis est in conspectu Altissimi.

<sup>9</sup> Sacrificium justi acceptum est, et memoriam ejus non obliviscetur Dominus.

<sup>10</sup> Bono animo gloriam redde Deo, et non minuas primitias manuum tuarum.

<sup>11</sup> In omni dato hilarem fac vultum tuum, et in exultatione sanctifica decimas tuas.

<sup>12</sup> Da Altissimo secundum datum ejus, et in bono oculo adinventionem facito manuum tuarum,

<sup>13</sup> quoniam Dominus retribuens est, et septies tantum reddet tibi.

<sup>14</sup> Noli offerre munera prava, non enim suscipiet illa.

<sup>15</sup> Et noli inspicere sacrificum injustum, quoniam Dominus judex est, et non est apud illum gloria personæ.

<sup>16</sup> Non accipiet Dominus personam in pauperem, et deprecationem læsi exaudiet.

<sup>17</sup> Non despiciet preces pupilli, nec viduam, si effundat loquelam gemitus.

<sup>18</sup> Nonne lacrimæ viduæ ad maxillam

descendunt, et exclamatio ejus super de-  
ducentem eas?

<sup>19</sup> A maxilla enim ascendunt usque ad  
cælum, et Dominus exauditor non delec-  
tabitur in illis.

<sup>20</sup> Qui adorat Deum in oblectatione  
suscipietur, et deprecatio illius usque ad  
nubes propinquabit.

<sup>21</sup> Oratio humiliantis se nubes pene-  
trabit, et donec propinquet non consola-  
bitur, et non discedet donec Altissimus  
aspiciat.

<sup>22</sup> Et Dominus non elongabit: sed judi-  
cabit justos, et faciet judicium: et Fortis-  
simus non habebit in illis patientiam, ut  
contribulet dorsum ipsorum:

<sup>23</sup> et gentibus reddet vindictam, do-  
nec tollat plenitudinem superborum, et  
sceptrata iniquorum contribulet:

<sup>24</sup> donec reddat hominibus secundum  
actus suos, et secundum opera Adæ, et  
secundum præsumptionem illius:

<sup>25</sup> donec judicet judicium plebis suæ,  
et oblectabit justos misericordia sua.

<sup>26</sup> Speciosa misericordia Dei in tempo-  
re tribulationis, quasi nubes pluviae in  
tempore siccitatis.

#### CAPUT XXXVI

*Oratio pro ecclesia Dei. Cordis boni, et  
bonae uxoris.*

**M**iserere nostri, Deus omnium, et re-  
spice nos, et ostende nobis lucem  
miserationum tuarum:

<sup>2</sup> et immitte timorem tuum super gen-  
tes quæ non exquisierunt te, ut cognos-  
cant quia non est deus nisi tu, et enar-  
rent magnalia tua.

<sup>3</sup> Alleva manum tuam super gentes  
alienas, ut videant potentiam tuam.

<sup>4</sup> Sicut enim in conspectu eorum sanc-  
tificatus es in nobis, sic in conspectu  
nostro magnificaberis in eis:

<sup>5</sup> ut cognoscant te, sicut et nos cogno-  
vimus quoniam non est Deus præter te,  
Domine.

<sup>6</sup> Innova signa, et immuta mirabilia.

<sup>7</sup> Glorifica manum et brachium dex-  
trum.

the cheek, and her cry against him that  
causeth them to fall?

<sup>19</sup> For from the cheek they go up even  
to heaven, and the Lord that heareth  
will not be delighted with them.

<sup>20</sup> He that adoreth God with joy, shall  
be accepted, and his prayer shall ap-  
proach even to the clouds.

<sup>21</sup> The prayer of him that humbleth  
himself, shall pierce the clouds: and till  
it come nigh he will not be comforted:  
and he will not depart till the most High  
behold.

<sup>22</sup> And the Lord will not be slack, but  
will judge for the just, and will do judg-  
ment: and the Almighty will not have  
patience with them, that he may crush  
their back:

<sup>23</sup> And he will repay vengeance to the  
Gentiles, till he have taken away the  
multitude of the proud, and broken the  
scepters of the unjust,

<sup>24</sup> Till he have rendered to men accord-  
ing to their deeds: and according to the  
works of Adam, and according to his  
presumption,

<sup>25</sup> Till he have judged the cause of his  
people, and he shall delight the just with  
his mercy.

<sup>26</sup> The mercy of God is beautiful in the  
time of affliction, as a cloud of rain in the  
time of drought.

#### CHAPTER 36

*A prayer for the church of God. Of a good  
heart, and a good wife.*

**H**ave mercy upon us, O God of all, and  
behold us, and show us the light of  
thy mercies:

<sup>2</sup> And send thy fear upon the nations,  
that have not sought after thee: that they  
may know that there is no God beside  
thee, and that they may show forth thy  
wonders.

<sup>3</sup> Lift up thy hand over the strange na-  
tions, that they may see thy power.

<sup>4</sup> For as thou hast been sanctified in us  
in their sight, so thou shalt be magnified  
among them in our presence,

<sup>5</sup> That they may know thee, as we also  
have known thee, that there is no God  
beside thee, O Lord.

<sup>6</sup> Renew thy signs, and work new mir-  
acles.

<sup>7</sup> Glorify thy hand, and thy right arm.

<sup>8</sup> Raise up indignation, and pour out wrath.

<sup>9</sup> Take away the adversary, and crush the enemy.

<sup>10</sup> Hasten the time, and remember the end, that they may declare thy wonderful works.

<sup>11</sup> Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people.

<sup>12</sup> Crush the head of the princes of the enemies that say: There is no other beside us.

<sup>13</sup> Gather together all the tribes of Jacob: that they may know that there is no God besides thee, and may declare thy great works: and thou shalt inherit them as from the beginning.

<sup>14</sup> Have mercy on thy people, upon whom thy name is invoked: and upon Israel, whom thou hast raised up to be thy firstborn.

<sup>15</sup> Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest.

<sup>16</sup> Fill Sion with thy unspeakable words, and thy people with thy glory.

<sup>17</sup> Give testimony to them that are thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in thy name.

<sup>18</sup> Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants,

<sup>19</sup> According to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages.

<sup>20</sup> The belly will devour all meat, yet one is better than another.

<sup>21</sup> The palate tasteth venison and the wise heart false speeches.

<sup>22</sup> A perverse heart will cause grief, and a man of experience will resist it.

<sup>23</sup> A woman will receive every man: yet one daughter is better than another.

<sup>24</sup> The beauty of a woman cheereth the countenance of her husband, and a man desireth nothing more.

<sup>25</sup> If she have a tongue that can cure, and likewise mitigate and show mercy: her husband is not like other men.

<sup>26</sup> He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest.

<sup>8</sup> Excita furorem, et effunde iram.

<sup>9</sup> Tolle adversarium, et afflige inimicum.

<sup>10</sup> Festina tempus, et memento finis, ut enarrent mirabilia tua.

<sup>11</sup> In ira flammæ devoretur qui salvatur: et qui pessimant plebem tuam inveniant perditionem.

<sup>12</sup> Contere caput principum inimicorum, dicentium: Non est alius præter nos.

<sup>13</sup> Congrega omnes tribus Jacob, ut cognoscant quia non est Deus nisi tu, et enarrent magnalia tua, et hæreditabis eos sicut ab initio.

<sup>14</sup> Miserere plebi tuæ, super quam invocatum est nomen tuum, et Israël quem coæquasti primogenito tuo.

<sup>15</sup> Miserere civitati sanctificationis tuæ, Jerusalem, civitati requiei tuæ.

<sup>16</sup> Reple Sion inenarrabilibus verbis tuis, et gloria tua populum tuum.

<sup>17</sup> Da testimonium his qui ab initio creaturæ tuæ sunt, et suscita prædicationes quas locuti sunt in nomine tuo prophetæ priores.

<sup>18</sup> Da mercedem sustinentibus te, ut prophetæ tui fideles inveniantur: et exaudi orationes servorum tuorum,

<sup>19</sup> secundum benedictionem Aaron de populo tuo, et dirige nos in viam justitiæ, et sciant omnes qui habitant terram quia tu es Deus conspexor sæculorum.

<sup>20</sup> Omnem escam manducabit venter: et est cibus cibo melior.

<sup>21</sup> Fauces contingunt cibum feræ, et cor sensatum verba mendacia.

<sup>22</sup> Cor pravum dabit tristitiam, et homo peritus resistet illi.

<sup>23</sup> Omnem masculum excipiet mulier: et est filia melior filia.

<sup>24</sup> Species mulieris exhilarat faciem viri sui, et super omnem concupiscentiam hominis superducit desiderium.

<sup>25</sup> Si est lingua curationis, est et mitigationis et misericordiæ: non est vir illius secundum filios hominum.

<sup>26</sup> Qui possidet mulierem bonam inchoat possessionem: adjutorium secundum illum est, et columna ut requies.

<sup>27</sup> Ubi non est sepes, diripietur possessio: et ubi non est mulier, ingemiscit egens.

<sup>28</sup> Quis credit ei qui non habet nidum, et deflectens ubicumque obscuraverit, quasi succinctus latro exiliens de civitate in civitatem?

## CAPUT XXXVII

*Arbitrii amicorum, consiliorum.*

**O**mnis amicus dicet: Et ego amicitiam copulavi: sed est amicus solo nomine amicus. Nonne tristitia inest usque ad mortem?

<sup>2</sup> Sodalis autem et amicus ad inimicitiam convertentur.

<sup>3</sup> O præsumptio nequissima, unde creata es cooperire aridam malitia et dolositate illius?

<sup>4</sup> Sodalis amico conjucundatur in oblectationibus, et in tempore tribulationis adversarius erit.

<sup>5</sup> Sodalis amico condolet causa ventris, et contra hostem accipiet scutum.

<sup>6</sup> Non obliviscaris amici tui in animo tuo, et non immemor sis illius in opibus tuis.

<sup>7</sup> Noli consiliari cum eo qui tibi insidiat, et a zelantibus te absconde consilium.

<sup>8</sup> Omnis consiliarius prodit consilium, sed est consiliarius in semetipso.

<sup>9</sup> A consiliario serva animam tuam: prius scito quæ sit illius necessitas: et ipse enim animo suo cogitabit:

<sup>10</sup> ne forte mittat sudem in terram, et dicat tibi:

<sup>11</sup> Bona est via tua: et stet e contrario videre quid tibi eveniat.

<sup>12</sup> Cum viro irreligioso tracta de sanctitate, et cum injusto de justitia, et cum muliere de ea quæ æmulatur, cum timido de bello, cum negotiatore de traiectione, cum emptore de venditione, cum viro livido de gratiis agendis,

<sup>13</sup> cum impio de pietate, cum inhonesto de honestate, cum operario agrario de omni opere,

<sup>14</sup> cum operario annuali de consummatione anni, cum servo pigro de multa operatione. Non attendas his in omni

<sup>27</sup> Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want.

<sup>28</sup> Who will trust him that hath no rest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

## CHAPTER 37

*Of the choice of friends, counselors.*

**E**very friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death?

<sup>2</sup> But a companion and a friend shall be turned to an enemy.

<sup>3</sup> O wicked presumption, whence camest thou to cover the earth with thy malice, and deceitfulness?

<sup>4</sup> There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be against him.

<sup>5</sup> There is a companion who condolet with his friend for his belly's sake, and he will take up a shield against the enemy.

<sup>6</sup> Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

<sup>7</sup> Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee.

<sup>8</sup> Every counselor giveth out counsel, but there is one that is a counselor for himself.

<sup>9</sup> Beware of a counselor. And know before what need he hath: for he will devise to his own mind:

<sup>10</sup> Lest he thrust a stake into the ground, and say to thee:

<sup>11</sup> Thy way is good; and then stand on the other side to see what shall befall thee.

<sup>12</sup> Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffic, nor with a buyer of selling, nor with an envious man of giving thanks,

<sup>13</sup> Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field laborer of every work,

<sup>14</sup> Nor with him that worketh by the year of the finishing of the year, nor with an idle servant of much business:

give no heed to these in any matter of counsel.

<sup>15</sup> But be continually with a holy man, whomsoever thou shalt know to observe the fear of God,

<sup>16</sup> Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee.

<sup>17</sup> And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it.

<sup>18</sup> The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high place to watch.

<sup>19</sup> But above all these things pray to the most High, that he may direct thy way in truth.

<sup>20</sup> In all thy works let the true word go before thee, and steady counsel before every action.

<sup>21</sup> A wicked word shall change the heart: out of which four manner of things arise, good and evil, life and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.

<sup>22</sup> A skilful man hath taught many, and is sweet to his own soul.

<sup>23</sup> He that speaketh sophistically, is hateful: he shall be destitute of everything.

<sup>24</sup> Grace is not given him from the Lord: for he is deprived of all wisdom.

<sup>25</sup> There is a wise man that is wise to his own soul: and the fruit of his understanding is commendable.

<sup>26</sup> A wise man instructeth his own people, and the fruits of his understanding are faithful.

<sup>27</sup> A wise man shall be filled with blessings, and they that see shall praise him.

<sup>28</sup> The life of a man is in the number of his days: but the days of Israel are innumerable.

<sup>29</sup> A wise man shall inherit honor among his people, and his name shall live forever.

<sup>30</sup> My son, prove thy soul in thy life: and if it be wicked, give it no power:

<sup>31</sup> For all things are not expedient for all, and every kind pleaseth not every soul.

<sup>32</sup> Be not greedy in any feasting, and pour not out thyself upon any meat:

consilio:

<sup>15</sup> sed cum viro sancto assiduus esto, quemcumque cognoveris observantem timorem Dei:

<sup>16</sup> cujus anima est secundum animam tuam, et qui, cum titubaveris in tenebris, condolebit tibi.

<sup>17</sup> Cor boni consilii statue tecum: non est enim tibi aliud pluris illo.

<sup>18</sup> Anima viri sancti enuntiat aliquando vera, quam septem circumspectores sedentes in excelso ad speculandum.

<sup>19</sup> Et in his omnibus deprecare Altissimum, ut dirigat in veritate viam tuam.

<sup>20</sup> Ante omnia opera verbum verax præcedat te, et ante omnem actum consilium stabile.

<sup>21</sup> Verbum nequam immutabit cor: ex quo partes quatuor oriuntur: bonum et malum, vita et mors: et dominatrix illorum est assidua lingua. Est vir astutus multorum eruditor, et animæ suæ inutilis est.

<sup>22</sup> Vir peritus multos erudit, et animæ suæ suavis est.

<sup>23</sup> Qui sophisticè loquitur odibilis est: in omni re defraudabitur.

<sup>24</sup> Non est illi data a Domino gratia, omni enim sapientia defraudatus est.

<sup>25</sup> Est sapiens animæ suæ sapiens, et fructus sensus illius laudabilis.

<sup>26</sup> Vir sapiens plebem suam erudit, et fructus sensus illius fideles sunt.

<sup>27</sup> Vir sapiens implebitur benedictionibus, et videntes illum laudabunt.

<sup>28</sup> Vita viri in numero dierum: dies autem Israël innumerabiles sunt.

<sup>29</sup> Sapiens in populo hæreditabit honorem, et nomen illius erit vivens in æternum.

<sup>30</sup> Fili, in vita tua tenta animam tuam, et si fuerit nequam non des illi potestatem:

<sup>31</sup> non enim omnia omnibus expediunt, et non omni animæ omne genus placet.

<sup>32</sup> Noli avidus esse in omni epulatione, et non te effundas super omnem escam:



<sup>33</sup> in multis enim escis erit infirmitas, et aviditas appropinquabit usque ad choleram.

<sup>34</sup> Propter crapulam multi obierunt: qui autem abstinens est adjiciet vitam.

CAPUT XXXVIII

*Medicorum et medicinarum. Quod in morbo factus est, et quomodo lugebimus mortuos. Operum et laborum et cerdonum.*

**H**onora medicum propter necessitatem: etenim illum creavit Altissimus.

<sup>2</sup> A Deo est enim omnis medela, et a rege accipiet donationem.

<sup>3</sup> Disciplina medici exaltabit caput illius, et in conspectu magnatorum colaudabitur.

<sup>4</sup> Altissimus creavit de terra medicamenta, et vir prudens non abhorrebit illa.

<sup>5</sup> Nonne a ligno indulcata est aqua amara?

<sup>6</sup> Ad agnitionem hominum virtus illorum: et dedit hominibus scientiam Altissimus, honorari in mirabilibus suis.

<sup>7</sup> In his curans mitigabit dolorem: et unguentarius faciet pigmenta suavitatis, et unctiones conficiet sanitatis: et non consummabuntur opera ejus.

<sup>8</sup> Pax enim Dei super faciem terræ.

<sup>9</sup> Fili, in tua infirmitate ne despicias teipsum: sed ora Dominum, et ipse curabit te.

<sup>10</sup> Averte a delicto, et dirige manus, et ab omni delicto munda cor tuum.

<sup>11</sup> Da suavitatem et memoriam similaginis, et impingua oblationem, et da locum medico:

<sup>12</sup> etenim illum Dominus creavit, et non discedat a te, quia opera ejus sunt necessaria.

<sup>13</sup> Est enim tempus quando in manus illorum incurras:

<sup>14</sup> ipsi vero Dominum deprecabuntur, ut dirigat requiem eorum, et sanitatem, propter conversationem illorum.

<sup>15</sup> Qui delinquit in conspectu ejus qui fecit eum, incidet in manus medici.

<sup>16</sup> Fili, in mortuum produc lacrimas, et

<sup>33</sup> For in many meats there will be sickness, and greediness will turn to choler.

<sup>34</sup> By surfeiting many have perished, but he that is temperate, shall prolong life.

CHAPTER 38

*Of physicians and medicines. What is to be done in sickness, and how we are to mourn for the dead. Of the employments of laborers and artificers.*

**H**onor the physician for the need thou hast of him: for the most High hath created him.

<sup>2</sup> For all healing is from God, and he shall receive gifts of the king.

<sup>3</sup> The skill of the physician shall lift up his head, and in the sight of great men he shall be praised.

<sup>4</sup> The most High hath created medicines out of the earth, and a wise man will not abhor them.

<sup>5</sup> Was not bitter water made sweet with wood?

<sup>6</sup> The virtue of these things is come to the knowledge of men, and the most High hath given knowledge to men, that he may be honored in his wonders.

<sup>7</sup> By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end.

<sup>8</sup> For the peace of God is over all the face of the earth.

<sup>9</sup> My son, in thy sickness neglect not thyself, but pray to the Lord, and he shall heal thee.

<sup>10</sup> Turn away from sin and order thy hands aright, and cleanse thy heart from all offence.

<sup>11</sup> Give a sweet savor, and a memorial of fine flour, and make a fat offering, and then give place to the physician.

<sup>12</sup> For the Lord created him: and let him not depart from thee, for his works are necessary.

<sup>13</sup> For there is a time when thou must fall into their hands:

<sup>14</sup> And they shall beseech the Lord, that he would prosper what they give for ease and remedy, for their conversation.

<sup>15</sup> He that sinneth in the sight of his Maker, shall fall into the hands of the physician.

<sup>16</sup> My son, shed tears over the dead,

and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial.

<sup>17</sup> And for fear of being ill spoken of weep bitterly for a day, and then comfort thyself in thy sadness.

<sup>18</sup> And make mourning for him according to his merit for a day, or two, for fear of detraction.

<sup>19</sup> For of sadness cometh death, and it overwhelmeth the strength, and the sorrow of the heart boweth down the neck.

<sup>20</sup> In withdrawing aside sorrow remaineth: and the substance of the poor is according to his heart.

<sup>21</sup> Give not up thy heart to sadness, but drive it from thee: and remember the latter end.

<sup>22</sup> Forget it not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself.

<sup>23</sup> Remember my judgment: for thine also shall be so: yesterday for me, and today for thee.

<sup>24</sup> When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit.

<sup>25</sup> The wisdom of a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom.

<sup>26</sup> With what wisdom shall he be furnished that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labors, and his whole talk is about the offspring of bulls?

<sup>27</sup> He shall give his mind to turn up furrows, and his care is to give the kine fodder.

<sup>28</sup> So every craftsman and work master that laboreth night and day, he who maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

<sup>29</sup> So doth the smith sitting by the anvil and considering the iron work. The vapor of the fire wasteth his flesh, and he fighteth with the heat of the furnace.

<sup>30</sup> The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he maketh.

<sup>31</sup> He setteth his mind to finish his work, and his watching to polish them

quasi dira passus incipe plorare: et secundum iudicium contege corpus illius, et non despicias sepulturam illius.

<sup>17</sup> Propter delaturam autem amare fer luctum illius uno die, et consolare propter tristitiam:

<sup>18</sup> et fac luctum secundum meritum ejus uno die, vel duobus, propter detractionem:

<sup>19</sup> a tristitia enim festinat mors, et cooperit virtutem, et tristitia cordis flectit cervicem.

<sup>20</sup> In abductione permanet tristitia, et substantia inopis secundum cor ejus.

<sup>21</sup> Ne dederis in tristitia cor tuum, sed repelle eam a te, et memento novissimum.

<sup>22</sup> Noli oblivisci, neque enim est conversio: et huic nihil proderis, et teipsum pessimabis.

<sup>23</sup> Memor esto iudicii mei: sic enim erit et tuum: mihi heri, et tibi hodie.

<sup>24</sup> In requie mortui requiescere fac memoriam ejus, et consolare illum in exitu spiritus sui.

<sup>25</sup> Sapientia scribæ in tempore vacuitatis, et qui minoratur actu sapientiam percipiet, qua sapientia replebitur.

<sup>26</sup> Qui tenet aratrum, et qui gloriatur in jaculo, stimulo boves agitat, et conversatur in operibus eorum, et enarratio ejus in filiis taurorum.

<sup>27</sup> Cor suum dabit ad versandos sulcos, et vigilia ejus in sagina vaccarum.

<sup>28</sup> Sic omnis faber et architectus, qui noctem tamquam diem transigit: qui sculpsit signacula sculptilia, et assiduitas ejus variat picturam: cor suum dabit in similitudinem picturæ, et vigilia sua perficiet opus.

<sup>29</sup> Sic faber ferrarius sedens juxta incudem, et considerans opus ferri: vapor ignis uret carnes ejus, et in calore fornacis concertatur.

<sup>30</sup> Vox mallei innovat aurem ejus, et contra similitudinem vasis oculus ejus.

<sup>31</sup> Cor suum dabit in consummationem operum, et vigilia sua ornabit in

perfectionem.

<sup>32</sup> Sic figulus sedens ad opus suum, convertens pedibus suis rotam, qui in sollicitudine positus est semper propter opus suum, et in numero est omnis operatio ejus.

<sup>33</sup> In brachio suo formabit lutum, et ante pedes suos curvabit virtutem suam.

<sup>34</sup> Cor suum dabit ut consummet lintonem, et vigilia sua mundabit fornacem.

<sup>35</sup> Omnes hi in manibus suis speraverunt, et unusquisque in arte sua sapiens est.

<sup>36</sup> Sine his omnibus non ædificatur civitas,

<sup>37</sup> et non inhabitabunt, nec inambulabunt, et in ecclesiam non transilient.

<sup>38</sup> Super sellam judicis non sedebunt, et testamentum judicii non intelligent, neque palam facient disciplinam et iudicium, et in parabolis non inveniuntur:

<sup>39</sup> sed creaturam ævi confirmabunt: et deprecatio illorum in operatione artis, accomodantes animam suam, et conquirentes in lege Altissimi.

### CAPUT XXXIX

*Exercitia hominis sapientis. Dominus glorificabitur pro operibus suis.*

**S**apientiam omnium antiquorum exquiret sapiens, et in prophetis vacabit.

<sup>2</sup> Narrationem virorum nominatorum conservabit, et in versutias parabolarum simul introibit.

<sup>3</sup> Occulta proverbiorum exquiret, et in absconditis parolarum conversabitur.

<sup>4</sup> In medio magnatorum ministrabit, et in conspectu præsidis apparebit.

<sup>5</sup> In terram alienigenarum gentium pertransiet: bona enim et mala in hominibus tentabit.

<sup>6</sup> Cor suum tradet ad vigilandum diluculo ad Dominum, qui fecit illum, et in conspectu Altissimi deprecabitur.

<sup>7</sup> Aperiet os suum in oratione, et pro delictis suis deprecabitur.

<sup>8</sup> Si enim Dominus magnus voluerit, spiritu intelligentiæ replebit illum:

to perfection.

<sup>32</sup> So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number:

<sup>33</sup> He fashioneth the clay with his arm, and boweth down his strength before his feet:

<sup>34</sup> He shall give his mind to finish the glazing, and his watching to make clean the furnace.

<sup>35</sup> All these trust to their hands, and everyone is wise in his own art.

<sup>36</sup> Without these a city is not built.

<sup>37</sup> And they shall not dwell, nor walk about therein, and they shall not go up into the assembly.

<sup>38</sup> Upon the judges' seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken:

<sup>39</sup> But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the most High.

### CHAPTER 39

*The exercises of wise man. The Lord is to be glorified for his works.*

**T**he wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets.

<sup>2</sup> He will keep the sayings of renowned men, and will enter withal into the subtilties of parables.

<sup>3</sup> He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.

<sup>4</sup> He shall serve among great men, and appear before the governor.

<sup>5</sup> He shall pass into strange countries: for he shall try good and evil among men.

<sup>6</sup> He will give his heart to resort early to the Lord that made him, and he will pray in the sight of the most High.

<sup>7</sup> He will open his mouth in prayer, and will make supplication for his sins.

<sup>8</sup> For if it shall please the great Lord, he will fill him with the spirit of understanding:

<sup>9</sup> And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.

<sup>10</sup> And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.

<sup>11</sup> He shall show forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord.

<sup>12</sup> Many shall praise his wisdom, and it shall never be forgotten.

<sup>13</sup> The memory of him shall not depart away, and his name shall be in request from generation to generation.

<sup>14</sup> Nations shall declare his wisdom, and the church shall show forth his praise.

<sup>15</sup> If he continue, he shall leave a name above a thousand: and if he rest, it shall be to his advantage.

<sup>16</sup> I will yet meditate that I may declare: for I am filled as with a holy transport.

<sup>17</sup> By a voice he saith: Hear me, ye divine offspring, and bud forth as the rose planted by the brooks of waters.

<sup>18</sup> Give ye a sweet odor as frankincense.

<sup>19</sup> Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

<sup>20</sup> Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising him, you shall say in this manner:

<sup>21</sup> All the works of the Lord are exceeding good.

<sup>22</sup> At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters:

<sup>23</sup> For at his commandment favor is shown, and there is no diminishing of his salvation.

<sup>24</sup> The works of all flesh are before him, and there is nothing hid from his eyes.

<sup>25</sup> He seeth from eternity to eternity, and there is nothing wonderful before him.

<sup>26</sup> There is no saying: What is this, or what is that? For all things shall be sought in their time.

<sup>27</sup> His blessing hath overflowed like a river.

<sup>28</sup> And as a flood hath watered the earth; so shall his wrath inherit the nations, that have not sought after him.

<sup>9</sup> et ipse tamquam imbres mittet eloquia sapientiæ suæ, et in oratione confitebitur Domino:

<sup>10</sup> et ipse diriget consilium ejus, et disciplinam, et in absconditis suis consiliabitur.

<sup>11</sup> Ipse palam faciet disciplinam doctrinæ suæ, et in lege testamenti Domini gloriabitur.

<sup>12</sup> Collaudabunt multi sapientiam ejus, et usque in sæculum non delebitur.

<sup>13</sup> Non recedet memoria ejus, et nomen ejus requiretur a generatione in generationem.

<sup>14</sup> Sapientiam ejus enarrabunt gentes, et laudem ejus enuntiabit ecclesia.

<sup>15</sup> Si permanserit, nomen derelinquet plus quam mille: et si requieverit, proderit illi.

<sup>16</sup> Adhuc consiliabor ut enarrem: ut furor enim repletus sum.

<sup>17</sup> In voce dicit: Obaudite me, divini fructus, et quasi rosa plantata super rivus aquarum fructificate.

<sup>18</sup> Quasi Libanus odorem suavitatis habete.

<sup>19</sup> Florete flores quasi liliū: et date odorem, et frondete in gratiam: et collaudate canticum, et benedicite Dominum in operibus suis.

<sup>20</sup> Date nomini ejus magnificentiam, et confitemini illi in voce labiorum vestrorum, et in canticis labiorum, et citharis: et sic dicetis in confessione:

<sup>21</sup> Opera Domini universa bona valde.

<sup>22</sup> In verbo ejus stetit aqua sicut congeries: et in sermone oris illius sicut exceptoria aquarum:

<sup>23</sup> quoniam in præcepto ipsius placor fit, et non est minoratio in salute ipsius.

<sup>24</sup> Opera omnis carnis coram illo, et non est quidquam absconditum ab oculis ejus.

<sup>25</sup> A sæculo usque in sæculum respicit, et nihil est mirabile in conspectu ejus.

<sup>26</sup> Non est dicere: Quid est hoc, aut quid est istud? omnia enim in tempore suo quaerentur.

<sup>27</sup> Benedictio illius quasi fluvius inundavit.

<sup>28</sup> Quomodo cataclysmus aridam inebriavit, sic ira ipsius gentes quæ non exquiesierunt eum hæreditabit.

<sup>29</sup> Quomodo convertit aquas in siccitatem, et siccata est terra, et viæ illius viis illorum directæ sunt, sic peccatoribus offensiones in ira ejus.

<sup>30</sup> Bona bonis creata sunt ab initio, sic nequissimis bona et mala.

<sup>31</sup> Initium necessariæ rei vitæ hominum, aqua, ignis, et ferrum, sal, lac, et panis similagineus, et mel, et botrus uvæ, et oleum, et vestimentum.

<sup>32</sup> Hæc omnia sanctis in bona, sic et impiis et peccatoribus in mala convertentur.

<sup>33</sup> Sunt spiritus qui ad vindictam creati sunt, et in furore suo confirmaverunt tormenta sua.

<sup>34</sup> In tempore consummationis effundent virtutem, et furorem ejus qui fecit illos placabunt.

<sup>35</sup> Ignis, grando, fames, et mors, omnia hæc ad vindictam creata sunt:

<sup>36</sup> bestiarum dentes, et scorpii, et serpentes, et rhomphæa vindicans in exterminium impios.

<sup>37</sup> In mandatis ejus epulabuntur: et super terram in necessitatem præparabuntur, et in temporibus suis non præterient verbum.

<sup>38</sup> Propterea ab initio confirmatus sum, et consiliatus sum, et cogitavi, et scripta dimisi.

<sup>39</sup> Omnia opera Domini bona, et omne opus hora sua subministrabit.

<sup>40</sup> Non est dicere: Hoc illo nequius est: omnia enim in tempore suo comprobantur.

<sup>41</sup> Et nunc in omni corde et ore collaudate, et benedicite nomen Domini.

CAPUT XL

*Miseriæ vitæ hominis relevantur a gratis Dei et timore suo.*

**O**ccupatio magna creata est omnibus hominibus, et jugum grave super filios Adam, a die exitus de ventre matris eorum usque in diem sepulturæ in matrem omnium.

<sup>2</sup> Cogitationes eorum, et timores

<sup>29</sup> Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners they are stumbling blocks in his wrath.

<sup>30</sup> Good things were created for the good from the beginning, so for the wicked, good and evil things.

<sup>31</sup> The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing.

<sup>32</sup> All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil.

<sup>33</sup> There are spirits that are created for vengeance, and in their fury they lay on grievous torments.

<sup>34</sup> In the time of destruction they shall pour out their force: and they shall appease the wrath of him that made them.

<sup>35</sup> Fire, hail, famine, and death, all these were created for vengeance.

<sup>36</sup> The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction.

<sup>37</sup> In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word.

<sup>38</sup> Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing,

<sup>39</sup> All the works of the Lord are good, and he will furnish every work in due time.

<sup>40</sup> It is not to be said: This is worse than that: for all shall be well approved in their time.

<sup>41</sup> Now therefore with the whole heart and mouth praise ye him, and bless the name of the Lord.

CHAPTER 40

*The miseries of the life of man are relieved by the grace of God and his fear.*

**G**reat labor is created for all men, and a heavy yoke is upon the children of Adam from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.

<sup>2</sup> Their thoughts, and fears of the heart,

their imagination of things to come, and the day of their end:

<sup>3</sup> From him that sitteth on a glorious throne, unto him that is humbled in earth and ashes:

<sup>4</sup> From him that weareth purple, and beareth the crown, even to him that is covered with rough linen: wrath, envy, trouble, unquietness, and the fear of death, continual anger, and strife,

<sup>5</sup> And in the time of rest upon his bed, the sleep of the night changeth his knowledge.

<sup>6</sup> A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch.

<sup>7</sup> He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear.

<sup>8</sup> Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold more.

<sup>9</sup> Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges:

<sup>10</sup> All these things are created for the wicked, and for their sakes came the flood.

<sup>11</sup> All things that are of the earth, shall return to the earth again, and all waters shall return to the sea.

<sup>12</sup> All bribery, and injustice shall be blotted out, and fidelity shall stand forever.

<sup>13</sup> The riches of the unjust shall be dried up like a river, and shall pass away with a noise like a great thunder in rain.

<sup>14</sup> While he openeth his hands he shall rejoice: but transgressors shall pine away in the end.

<sup>15</sup> The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock.

<sup>16</sup> The weed growing over every water, and at the bank of the river, shall be pulled up before all grass.

<sup>17</sup> Grace is like a paradise in blessings, and mercy remaineth forever.

<sup>18</sup> The life of a laborer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure.

<sup>19</sup> Children, and the building of a city shall establish a name, but a blameless wife shall be counted above them both.

cordis, adinventio exspectationis, et dies finitionis,

<sup>3</sup> a residente super sedem gloriosam, usque ad humiliatum in terra et cinere:

<sup>4</sup> ab eo qui utitur hyacintho et portat coronam, usque ad eum qui operitur lino crudo: furor, zelus, tumultus, fluctuatio, et timor mortis, iracundia perseverans, et contentio:

<sup>5</sup> et in tempore refectionis in cubili, somnus noctis immutat scientiam ejus.

<sup>6</sup> Modicum tamquam nihil in requie, et ab eo in somnis, quasi in die respectus.

<sup>7</sup> Conturbatus est in visu cordis sui, tamquam qui evaserit in die belli: in tempore salutis suæ exsurrexit, et admirans ad nullum timorem:

<sup>8</sup> cum omni carne, ab homine usque ad pecus, et super peccatores septuplum.

<sup>9</sup> Ad hæc mors, sanguis, contentio, et rhomphæa, oppressiones, fames, et contritio, et flagella:

<sup>10</sup> super iniquos creata sunt hæc omnia: et propter illos factus est cataclysmus.

<sup>11</sup> Omnia quæ de terra sunt in terram convertentur, et omnes aquæ in mare revertentur.

<sup>12</sup> Omne munus et iniquitas delebitur, et fides in sæculum stabit.

<sup>13</sup> Substantiæ injustorum sicut fluvius siccabuntur, et sicut tonitruum magnum in pluvia personabunt.

<sup>14</sup> In aperiendo manus suas lætabitur: sic prævaricatores in consummatione tabescent.

<sup>15</sup> Nepotes impiorum non multiplicabunt ramos: et radices immundæ super cacumen petræ sonant.

<sup>16</sup> Super omnem aquam viriditas, et ad oram fluminis ante omne fœnum evelletur.

<sup>17</sup> Gratia sicut paradisus in benedictionibus, et misericordia in sæculum permanet.

<sup>18</sup> Vita sibi sufficientis operarii condulcabitur, et in ea invenies thesaurum.

<sup>19</sup> Filii et ædificatio civitatis confirmabit nomen: et super hæc mulier immaculata computabitur.

<sup>20</sup> Vinum et musica lætificant cor: et super utraque dilectio sapientiæ.

<sup>21</sup> Tibiæ et psalterium suavem faciunt melodiam: et super utraque lingua sua-  
vius.

<sup>22</sup> Gratiam et speciem desiderabit oculus tuus: et super hæc virides sationes.

<sup>23</sup> Amicus et sodalis in tempore convenientes, et super utrosque mulier cum viro.

<sup>24</sup> Fratres in adiutorium in tempore tribulationis: et super eos misericordia liberabit.

<sup>25</sup> Aurum et argentum est constitutio pedum: et super utrumque consilium beneplacitum.

<sup>26</sup> Facultates et virtutes exaltant cor, et super hæc timor Domini.

<sup>27</sup> Non est in timore Domini minoratio: et non est in eo inquirere adiutorium.

<sup>28</sup> Timor Domini sicut paradiscus benedictionis, et super omnem gloriam operuerunt illum.

<sup>29</sup> Fili, in tempore vitæ tuæ ne indigeas: melius est enim mori quam indigere.

<sup>30</sup> Vir respiciens in mensam alienam, non est vita ejus in cogitatione victus: alit enim animam suam cibis alienis:

<sup>31</sup> vir autem disciplinatus et eruditus custodiet se.

<sup>32</sup> In ore imprudentis condulcabitur inopia, et in ventre ejus ignis ardebit.

### CAPUT XLI

*Commemorationis mortis: nominis boni et mali: quarum rerum oportet nobis pudere.*

**O**mors, quam amara est memoria tua homini pacem habenti in substantiis suis:

<sup>2</sup> viro quieto, et cujus viæ directæ sunt in omnibus, et adhuc valenti accipere cibum!

<sup>3</sup> O mors, bonum est iudicium tuum homini indigenti, et qui minoratur viribus,

<sup>4</sup> defecto ætate, et cui de omnibus cura est, et incredibili, qui perdit patientiam!

<sup>5</sup> Noli metuere iudicium mortis. Memento quæ ante te fuerunt, et quæ superventura sunt tibi: hoc iudicium a

<sup>20</sup> Wine and music rejoice the heart, but the love of wisdom is above them both.

<sup>21</sup> The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both.

<sup>22</sup> Thy eye desireth favor and beauty, but more than these green sown fields.

<sup>23</sup> A friend and companion meeting together in season, but above them both is a wife with her husband.

<sup>24</sup> Brethren are a help in the time of trouble, but mercy shall deliver more than they.

<sup>25</sup> Gold and silver make the feet stand sure: but wise counsel is above them both.

<sup>26</sup> Riches and strength lift up the heart: but above these is the fear of the Lord.

<sup>27</sup> There is no want in the fear of the Lord, and it needeth not to seek for help.

<sup>28</sup> The fear of the Lord is like a paradise of blessing, and they have covered it above all glory.

<sup>29</sup> My son, in thy lifetime be not indigent: for it is better to die than to want.

<sup>30</sup> The life of him that looketh toward another man's table is not to be counted a life: for he feedeth his soul with another man's meat.

<sup>31</sup> But a man, well instructed and taught, will look to himself.

<sup>32</sup> Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire.

### CHAPTER 41

*Of the remembrance of death: of an evil and of a good name: of what things we ought to be ashamed.*

**O**death, how bitter is the remembrance of thee to a man that hath peace in his possessions!

<sup>2</sup> To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat!

<sup>3</sup> O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth:

<sup>4</sup> Who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth patience!

<sup>5</sup> Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee:

this sentence is from the Lord upon all flesh.

<sup>6</sup> And what shall come upon thee by the good pleasure of the most High? Whether ten, or a hundred, or a thousand years.

<sup>7</sup> For among the dead there is no accusing of life.

<sup>8</sup> The children of sinners become children of abominations, and they that converse near the houses of the ungodly.

<sup>9</sup> The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach.

<sup>10</sup> The children will complain of an ungodly father, because for his sake they are in reproach.

<sup>11</sup> Woe to you, ungodly men, who have forsaken the law of the most high Lord.

<sup>12</sup> And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion.

<sup>13</sup> All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction.

<sup>14</sup> The mourning of men is about their body, but the name of the ungodly shall be blotted out.

<sup>15</sup> Take care of a good name: for this shall continue with thee, more than a thousand treasures precious and great.

<sup>16</sup> A good life hath its number of days: but a good name shall continue forever.

<sup>17</sup> My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is there in them both?

<sup>18</sup> Better is the man that hideth his folly, than the man that hideth his wisdom.

<sup>19</sup> Wherefore have a shame of these things I am now going to speak of.

<sup>20</sup> For it is not good to keep all shamefacedness: and all things do not please all men in opinion.

<sup>21</sup> Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power:

<sup>22</sup> Of an offence before a prince, and a judge: of iniquity before a congregation and a people:

<sup>23</sup> Of injustice before a companion and friend: and in regard to the place where thou dwellest,

<sup>24</sup> Of theft, and of the truth of God, and the covenant: of leaning with thy elbow over meat, and of deceit in giving and taking:

Domino omni carni.

<sup>6</sup> Et quid superveniet tibi in beneplacito Altissimi? Sive decem, sive centum, sive mille anni:

<sup>7</sup> non est enim in inferno accusatio vitæ.

<sup>8</sup> Filii abominationum fiunt filii peccatorum, et qui conversantur secus domos impiorum.

<sup>9</sup> Filiorum peccatorum periet hæreditas, et cum semine illorum assiduitas opprobrii.

<sup>10</sup> De patre impio queruntur filii, quoniam propter illum sunt in opprobrio.

<sup>11</sup> Væ vobis, viri impii, qui dereliquistis legem Domini Altissimi!

<sup>12</sup> Et si nati fueritis, in maledictione nascemini: et si mortui fueritis, in maledictione erit pars vestra.

<sup>13</sup> Omnia quæ de terra sunt in terram convertentur: sic impii a maledicto in perditionem.

<sup>14</sup> Luctus hominum in corpore ipsorum: nomen autem impiorum delebitur.

<sup>15</sup> Curam habe de bono nomine: hoc enim magis permanebit tibi quam mille thesauri pretiosi et magni.

<sup>16</sup> Bonæ vitæ numerus dierum: bonum autem nomen permanebit in ævum.

<sup>17</sup> Disciplinam in pace conservate, filii: sapientia enim abscondita, et thesaurus invisus, quæ utilitas in utrisque?

<sup>18</sup> Melior est homo qui abscondit stultitiam suam, quam homo qui abscondit sapientiam suam.

<sup>19</sup> Verumtamen reveremini in his quæ procedunt de ore meo:

<sup>20</sup> non est enim bonum omnem reverentiam observare, et non omnia omnibus bene placent in fide.

<sup>21</sup> Erubescite a patre et a matre de fornicatione: et a præside et a potente de mendacio:

<sup>22</sup> a principe et a iudice de delicto: a synagoga et plebe de iniquitate:

<sup>23</sup> a socio et amico de injustitia, et de loco in quo habitas:

<sup>24</sup> de furto, de veritate Dei, et testamenti: de discubitu in panibus, et ab obfuscatione dati et accepti:



<sup>25</sup> a salutantibus de silentio, a respectu mulieris fornicariæ, et ab aversione vultus cognati.

<sup>26</sup> Ne avertas faciem a proximo tuo, et ab auferendo partem et non restituendo.

<sup>27</sup> Ne respicias mulierem alieni viri, et ne scruteris ancillam ejus, neque steteris ad lectum ejus.

<sup>28</sup> Ab amicis de sermonibus improperii: et cum dederis, ne improperes.

## CAPUT XLII

*Quarum rerum oportet nobis non pudere. Cautiones in mulieres. Opera et magnitudo Dei.*

**N**on duplices sermonem auditus de revelatione sermonis absconditi: et eris vere sine confusione, et invenies gratiam in conspectu omnium hominum. Ne pro his omnibus confundaris, et ne accipias personam ut delinquas:

<sup>2</sup> de lege Altissimi, et testamento, et de iudicio justificare impium,

<sup>3</sup> de verbo sociorum et viatorum, et de datione hæreditatis amicorum,

<sup>4</sup> de æqualitate stateræ et ponderum, de acquisitione multorum et paucorum,

<sup>5</sup> de corruptione emptionis et negotiatorum, et de multa disciplina filiorum, et servo pessimo latus sanguinare.

<sup>6</sup> Super mulierem nequam bonum est signum.

<sup>7</sup> Ubi manus multæ sunt, claude: et quodcumque trades, numera et appende: datum vero et acceptum omne describe.

<sup>8</sup> De disciplina insensati et fatui, et de senioribus qui judicantur ab adolescentibus: et eris eruditus in omnibus, et probabilis in conspectu omnium vivorum.

<sup>9</sup> Filia patris abscondita est vigilia, et sollicitudo ejus aufert somnum: ne forte in adolescentia sua adulta efficiatur, et cum viro commorata odibilis fiat:

<sup>10</sup> nequando polluaturn in virginitate sua, et in paternis suis gravida invenia-

<sup>25</sup> Of silence before them that salute thee: of looking upon a harlot: and of turning away thy face from thy kinsman.

<sup>26</sup> Turn not away thy face from thy neighbor, and of taking away a portion and not restoring.

<sup>27</sup> Gaze not upon another man's wife, and be not inquisitive after his handmaid, and approach not her bed.

<sup>28</sup> Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not.

## CHAPTER 42

*Of what things we ought not to be ashamed. Cautions with regard to women. The works and greatness of God.*

**R**epeat not the word which thou hast heard, and disclose not the thing that is secret; so shalt thou be truly without confusion, and shalt find favor before all men: be not ashamed of any of these things, and accept no person to sin thereby:

<sup>2</sup> Of the law of the most High, and of his covenant, and of judgment to justify the ungodly:

<sup>3</sup> Of the affair of companions and travelers, and of the gift of the inheritance of friends:

<sup>4</sup> Of exactness of balance and weights, of getting much or little:

<sup>5</sup> Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed.

<sup>6</sup> Sure keeping is good over a wicked wife.

<sup>7</sup> Where there are many hands, shut up, and deliver all things in number, and weight: and put all in writing that thou givest out or receivest in.

<sup>8</sup> Be not ashamed to inform the unwise and foolish, and the aged, that are judged by young men: and thou shalt be well instructed in all things, and well approved in the sight of all men living.

<sup>9</sup> The father waketh for the daughter when no man knoweth, and the care for her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married, lest she should be hateful:

<sup>10</sup> In her virginity, lest she should be corrupted, and be found with child in

her father's house: and having a husband, lest she should misbehave herself, or at the least become barren.

<sup>11</sup> Keep a sure watch over a shameless daughter: lest at anytime she make thee become a laughingstock to thy enemies, and a byword in the city, and a reproach among the people, and she make thee ashamed before all the multitude.

<sup>12</sup> Behold not everybody's beauty: and tarry not among women.

<sup>13</sup> For from garments cometh a moth, and from a woman the iniquity of a man.

<sup>14</sup> For better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach.

<sup>15</sup> I will now remember the works of the Lord, and I will declare the things I have seen. By the words of the Lord are his works.

<sup>16</sup> The sun giving light hath looked upon all things, and full of the glory of the Lord is his work.

<sup>17</sup> Hath not the Lord made the saints to declare all his wonderful works, which the Lord Almighty hath firmly settled to be established for his glory?

<sup>18</sup> He hath searched out the deep, and the heart of men: and considered their crafty devices.

<sup>19</sup> For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things.

<sup>20</sup> No thought escapeth him, and no word can hide itself from him.

<sup>21</sup> He hath beautified the glorious works of his wisdom: and he is from eternity to eternity, and to him nothing may be added,

<sup>22</sup> Nor can he be diminished, and he hath no need of any counselor.

<sup>23</sup> O how desirable are all his works, and what we can know is but as a spark!

<sup>24</sup> All these things live, and remain forever, and for every use all things obey him.

<sup>25</sup> All things are double, one against another, and he hath made nothing defective.

<sup>26</sup> He hath established the good things of everyone. And who shall be filled with beholding his glory?

tur: ne forte cum viro commorata transgrediatur, aut certe sterilis efficiatur.

<sup>11</sup> Super filiam luxuriosam confirma custodiam, nequando faciat te in opprobrium venire inimicis, a detractio in civitate, et objectione plebis, et confundat te in multitudine populi.

<sup>12</sup> Omni homini noli intendere in specie, et in medio mulierum noli commorari:

<sup>13</sup> de vestimentis enim procedit tinea, et a muliere iniquitas viri.

<sup>14</sup> Melior est enim iniquitas viri quam mulier benefaciens, et mulier confundens in opprobrium.

<sup>15</sup> Memor ero igitur operum Domini, et quæ vidi annuntiabo. In sermonibus Domini opera ejus.

<sup>16</sup> Sol illuminans per omnia respexit, et gloria Domini plenum est opus ejus.

<sup>17</sup> Nonne Dominus fecit sanctos enarrare omnia mirabilia sua, quæ confirmavit Dominus omnipotens stabiliri in gloria sua?

<sup>18</sup> Abyssum et cor hominum investigavit, et in astutia eorum excogitavit.

<sup>19</sup> Cognovit enim Dominus omnem scientiam, et inspexit in signum ævi, annuntians quæ præterierunt et quæ superventura sunt, revelans vestigia occultorum.

<sup>20</sup> Non præterit illum omnis cogitatus, et non abscondit se ab eo ullus sermo.

<sup>21</sup> Magnalia sapientiæ suæ decoravit, qui est ante sæculum et usque in sæculum: neque adjectum est,

<sup>22</sup> neque minuitur, et non eget alicujus consilio.

<sup>23</sup> Quam desiderabilia omnia opera ejus! et tamquam scintilla quæ est considerare!

<sup>24</sup> Omnia hæc vivunt, et manent in sæculum, et in omni necessitate omnia obaudiunt ei.

<sup>25</sup> Omnia duplicia, unum contra unum, et non fecit quidquam deesse.

<sup>26</sup> Uniuscujusque confirmavit bona. Et quis satiabitur videns gloriam ejus?

## CAPUT XLIII

*Opera Dei multa gloriosa et mira sunt:  
nemo potest eum satis laudare.*

**A**litudinis firmamentum pulchritudo ejus est, species cæli in visione gloriæ.

<sup>2</sup> Sol in aspectu annuntians in exitu, vas admirabile, opus Excelsi.

<sup>3</sup> In meridiano exurit terram, et in conspectu ardoris ejus quis poterit sustinere? Fornacem custodiens in operibus ardoris:

<sup>4</sup> tripliciter sol exurens montes, radiis igneos exsufflans, et refulgens radiis suis obcæcat oculos.

<sup>5</sup> Magnus Dominus qui fecit illum, et in sermonibus ejus festinavit iter.

<sup>6</sup> Et luna in omnibus in tempore suo, ostensio temporis, et signum ævi.

<sup>7</sup> A luna signum diei festi: luminare quod minuitur in consummatione.

<sup>8</sup> Mensis secundum nomen ejus est, crescens mirabiliter in consummatione.

<sup>9</sup> Vas castrorum in excelsis, in firmamento cæli resplendens gloriose.

<sup>10</sup> Species cæli gloria stellarum: mundum illuminans in excelsis Dominus.

<sup>11</sup> In verbis Sancti stabunt ad iudicium, et non deficient in vigiliis suis.

<sup>12</sup> Vide arcum, et benedic eum qui fecit illum: valde speciosus est in splendore suo.

<sup>13</sup> Gyravit cælum in circuitu gloriæ suæ: manus Excelsi aperuerunt illum.

<sup>14</sup> Imperio suo acceleravit nivem, et accelerat coruscationes emittere iudicii sui.

<sup>15</sup> Propterea aperti sunt thesauri, et evolaverunt nebulae sicut aves.

<sup>16</sup> In magnitudine sua posuit nubes, et confracti sunt lapides grandinis.

<sup>17</sup> In conspectu ejus commovebuntur montes, et in voluntate ejus aspirabit notus.

<sup>18</sup> Vox tonitruum ejus verberavit terram, tempestas aquilonis, et congrega-

## CHAPTER 43

*The works of God are exceedingly glorious and wonderful: no man is able to sufficiently praise him.*

**T**he firmament on high is his beauty, the beauty of heaven with its glorious show.

<sup>2</sup> The sun when he appeareth showing forth at his rising, an admirable instrument, the work of the most High.

<sup>3</sup> At noon he burneth the earth, and who can abide his burning heat? As one keeping a furnace in the works of heat:

<sup>4</sup> The sun three times as much, burneth the mountains, breathing out fiery vapors, and shining with his beams, he blindeth the eyes.

<sup>5</sup> Great is the Lord that made him, and at his words he hath hastened his course.

<sup>6</sup> And the moon in all in her season, is for a declaration of times and a sign of the world.

<sup>7</sup> From the moon is the sign of the festival day, a light that decreaseth in her perfection.

<sup>8</sup> The month is called after her name, increasing wonderfully in her perfection.

<sup>9</sup> Being an instrument of the armies on high, shining gloriously in the firmament of heaven.

<sup>10</sup> The glory of the stars is the beauty of heaven; the Lord enlighteneth the world on high.

<sup>11</sup> By the words of the holy one they shall stand in judgment, and shall never fall in their watches.

<sup>12</sup> Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness.

<sup>13</sup> It encompasseth the heaven about with the circle of its glory, the hands of the most High have displayed it.

<sup>14</sup> By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment.

<sup>15</sup> Through this are the treasures opened, and the clouds fly out like birds.

<sup>16</sup> By his greatness he hath fixed the clouds, and the hailstones are broken.

<sup>17</sup> At his sight shall the mountains be shaken, and at his will the south wind shall blow.

<sup>18</sup> The noise of his thunder shall strike the earth, so doth the northern storm,

and the whirlwind:

<sup>19</sup> And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts.

<sup>20</sup> The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the shower thereof.

<sup>21</sup> He shall pour frost as salt upon the earth: and when it freezeth, it shall become like the tops of thistles.

<sup>22</sup> The cold north wind bloweth, and the water is congealed into crystal; upon every gathering together of waters it shall rest, and shall clothe the waters as a breastplate.

<sup>23</sup> And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.

<sup>24</sup> A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it.

<sup>25</sup> At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein.

<sup>26</sup> Let them that sail on the sea, tell the dangers thereof: and when we hear with our ears, we shall admire.

<sup>27</sup> There are great and wonderful works: a variety of beasts, and of all living things, and the monstrous creatures of whales.

<sup>28</sup> Through him is established the end of their journey, and by his word all things are regulated.

<sup>29</sup> We shall say much, and yet shall want words: but the sum of our words is, He is all.

<sup>30</sup> What shall we be able to do to glorify him? For the Almighty himself is above all his works.

<sup>31</sup> The Lord is terrible, and exceeding great, and his power is admirable.

<sup>32</sup> Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.

<sup>33</sup> Blessing the Lord, exalt him as much as you can; for he is above all praise.

<sup>34</sup> When you exalt him put forth all your strength, and be not weary: for you can never go far enough.

<sup>35</sup> Who shall see him, and declare him? And who shall magnify him as he is from the beginning?

tio spiritus:

<sup>19</sup> et sicut avis deponens ad sedendum, aspergit nivem, et sicut locusta demergens descensus ejus.

<sup>20</sup> Pulchritudinem candoris ejus admirabitur oculus, et super imbrem ejus expavescet cor.

<sup>21</sup> Gelu sicut salem effundet super terram: et dum gelaverit, fiet tamquam cacumina tribuli.

<sup>22</sup> Frigidus ventus aquilo flavit, et gelavit crystallus ab aqua: super omnem congregationem aquarum requiescet, et sicut lorica induet se aquis:

<sup>23</sup> et devorabit montes, et exuret desertum, et extinguet viride, sicut igne.

<sup>24</sup> Medicina omnium in festinatione nebulae: et ros obvians ab ardore venienti humilem efficiet eum.

<sup>25</sup> In sermone ejus siluit ventus, et cogitatione sua placavit abyssum: et plantavit in illa Dominus insulas.

<sup>26</sup> Qui navigant mare enarrant pericula ejus, et audientes auribus nostris admirabimur.

<sup>27</sup> Illic praecleara opera et mirabilia, varia bestiarum genera, et omnium pecorum, et creatura belluarum.

<sup>28</sup> Propter ipsum confirmatus est itineris finis, et in sermone ejus composita sunt omnia.

<sup>29</sup> Multa dicemus, et deficiemus in verbis: consummatio autem sermonum ipse est in omnibus.

<sup>30</sup> Gloriantes ad quid valebimus? ipse enim omnipotens super omnia opera sua.

<sup>31</sup> Terribilis Dominus, et magnus vehementer, et mirabilis potentia ipsius.

<sup>32</sup> Glorificantes Dominum quantumcumque potueritis, supervalebit enim adhuc: et admirabilis magnificentia ejus.

<sup>33</sup> Benedicentes Dominum, exaltate illum quantum potestis: major enim est omni laude.

<sup>34</sup> Exaltantes eum, replemini virtute, ne laboretis, non enim comprehendetis.

<sup>35</sup> Quis videbit eum et enarrabit? Et quis magnificabit eum sicut est ab initio?

<sup>36</sup> Multa abscondita sunt majora his: pauca enim vidimus operum ejus.

<sup>37</sup> Omnia autem Dominus fecit, et pie agentibus dedit sapientiam.

## CAPUT XLIV

*Laudes patrum sanctorum, imprimis Henoch, Noe, Abraham, Isaac, et Jacob.*

**L**audemus viros gloriosos, et parentes nostros in generatione sua.

<sup>2</sup> Multam gloriam fecit Dominus: magnificentia sua a sæculo.

<sup>3</sup> Dominantes in potestatibus suis, homines magni virtute et prudentia sua præditi, nuntiantes in prophetis dignitatem prophetarum:

<sup>4</sup> et imperantes in præsentī populo, et virtute prudentiæ populis sanctissima verba:

<sup>5</sup> in peritia sua requirentes modos musicos, et narrantes carmina Scripturarum:

<sup>6</sup> homines divites in virtute, pulchritudinis studium habentes, pacificantes in domibus suis.

<sup>7</sup> Omnes isti in generationibus gentis suæ gloriam adepti sunt, et in diebus suis habentur in laudibus.

<sup>8</sup> Qui de illis nati sunt reliquerunt nomen narrandi laudes eorum.

<sup>9</sup> Et sunt quorum non est memoria: perierunt quasi qui non fuerint: et nati sunt quasi non nati, et filii ipsorum cum ipsis.

<sup>10</sup> Sed illi viri misericordiæ sunt, quorum pietates non defuerunt.

<sup>11</sup> Cum semine eorum permanent bona:

<sup>12</sup> hæreditas sancta nepotes eorum, et in testamentis stetit semen eorum:

<sup>13</sup> et filii eorum propter illos usque in æternum manent: semen eorum et gloria eorum non derelinquetur.

<sup>14</sup> Corpora ipsorum in pace sepulta sunt, et nomen eorum vivit in generationem et generationem.

<sup>15</sup> Sapientiam ipsorum narrent populi, et laudem eorum nuntiet ecclesia.

<sup>16</sup> Enoch placuit Deo, et translatus est

<sup>36</sup> There are many things hidden from us that are greater than these: for we have seen but a few of his works.

<sup>37</sup> But the Lord hath made all things, and to the godly he hath given wisdom.

## CHAPTER 44

*The praises of the holy fathers, in particular of Henoch, Noe, Abraham, Isaac, and Jacob.*

**L**et us now praise men of renown and our fathers in their generation.

<sup>2</sup> The Lord hath wrought great glory through his magnificence from the beginning.

<sup>3</sup> Such as have borne rule in their dominions, men of great power, and endowed with their wisdom, showing forth in the prophets the dignity of prophets,

<sup>4</sup> And ruling over the present people, and by the strength of wisdom instructing the people in most holy words.

<sup>5</sup> Such as by their skill sought out musical tunes, and published canticles of the scriptures.

<sup>6</sup> Rich men in virtue, studying beautyfulness: living at peace in their houses.

<sup>7</sup> All these have gained glory in their generations, and were praised in their days.

<sup>8</sup> They that were born of them have left a name behind them, that their praises might be related:

<sup>9</sup> And there are some, of whom there is no memorial: who are perished, as if they had never been: and are become as if they had never been born, and their children with them.

<sup>10</sup> But these were men of mercy, whose godly deeds have not failed:

<sup>11</sup> Good things continue with their seed,

<sup>12</sup> Their posterity are a holy inheritance, and their seed hath stood in the covenants.

<sup>13</sup> And their children for their sakes remain forever: their seed and their glory shall not be forsaken.

<sup>14</sup> Their bodies are buried in peace, and their name liveth unto generation and generation.

<sup>15</sup> Let the people show forth their wisdom, and the church declare their praise.

<sup>16</sup> Henoch pleased God, and was trans-

lated into paradise, that he may give repentance to the nations.

<sup>17</sup> Noe was found perfect, just, and in the time of wrath he was made a reconciliation.

<sup>18</sup> Therefore was there a remnant left to the earth, when the flood came.

<sup>19</sup> The covenants of the world were made with him, that all flesh should no more be destroyed with the flood.

<sup>20</sup> Abraham was the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him.

<sup>21</sup> In his flesh he established the covenant, and in temptation he was found faithful.

<sup>22</sup> Therefore by an oath he gave him glory in his posterity, that he should increase as the dust of the earth,

<sup>23</sup> And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.

<sup>24</sup> And he did in like manner with Isaac for the sake of Abraham his father.

<sup>25</sup> The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.

<sup>26</sup> He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.

<sup>27</sup> And he preserved for him men of mercy, that found grace in the eyes of all flesh.

#### CHAPTER 45

*The praises of Moses, of Aaron, and of Phinees.*

**M**oses was beloved of God, and men: whose memory is in benediction.

<sup>2</sup> He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.

<sup>3</sup> He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory.

<sup>4</sup> He sanctified him in his faith, and meekness, and chose him out of all flesh.

<sup>5</sup> For he heard him, and his voice, and brought him into a cloud.

<sup>6</sup> And he gave him commandments before his face, and a law of life and in-

in paradisum, ut det gentibus pœnitentiam.

<sup>17</sup> Noë inventus est perfectus, justus, et in tempore iracundiæ factus est reconciliatio.

<sup>18</sup> Ideo dimissum est reliquum terræ, cum factum est diluivium.

<sup>19</sup> Testamenta sæculi posita sunt apud illum, ne deleri possit diluvio omnis caro.

<sup>20</sup> Abraham magnus pater multitudinis gentium, et non est inventus similis illi in gloria: qui conservavit legem Excelsi, et fuit in testamento cum illo.

<sup>21</sup> In carne ejus stare fecit testamentum, et in tentatione inventus est fidelis.

<sup>22</sup> Ideo jurejurando dedit illi gloriam in gente sua, crescere illum quasi terræ cumulum,

<sup>23</sup> et ut stellas exaltare semen ejus, et hæreditare illos a mari usque ad mare, et a flumine usque ad terminos terræ.

<sup>24</sup> Et in Isaac eodem modo fecit, propter Abraham patrem ejus.

<sup>25</sup> Benedictionem omnium gentium dedit illi Dominus, et testamentum confirmavit super caput Jacob.

<sup>26</sup> Agnovit eum in benedictionibus suis, et dedit illi hæreditatem, et divisit illi partem in tribubus duodecim.

<sup>27</sup> Et conservavit illi homines misericordiæ, invenientes gratiam in oculis omnis carnis.

#### CAPUT XLV

*Laudes Moysis, Aaron, et Phinees.*

**D**ilectus Deo et hominibus Moyses, Cujus memoria in benedictione est.

<sup>2</sup> Similem illum fecit in gloria sanctorum, et magnificavit eum in timore inimicorum, et in verbis suis monstra placavit.

<sup>3</sup> Glorificavit illum in conspectu regum, et jussit illi coram populo suo, et ostendit illi gloriam suam.

<sup>4</sup> In fide et lenitate ipsius sanctum fecit illum, et elegit eum ex omni carne.

<sup>5</sup> Audivit enim eum, et vocem ipsius, et induxit illum in nubem.

<sup>6</sup> Et dedit illi coram præcepta, et legem vitæ et disciplinæ, docere Jacob testa-

mentum suum, et judicia sua Israël.

<sup>7</sup> Excelsum fecit Aaron fratrem ejus, et similem sibi, de tribu Levi.

<sup>8</sup> Statuit ei testamentum æternum, et dedit illi sacerdotium gentis, et beatificavit illum in gloria:

<sup>9</sup> et circumcinxit eum zona gloriæ, et induit eum stolam gloriæ, et coronavit eum in vasis virtutis.

<sup>10</sup> Circumpedes, et femoralia, et humerale posuit ei: et cinxit illum tintinabulis aureis plurimis in gyro:

<sup>11</sup> dare sonitum in incessu suo, auditum facere sonitum in templo in memoriam filiis gentis suæ.

<sup>12</sup> Stolam sanctam auro, et hyacintho, et purpura, opus textile viri sapientis, iudicio et veritate præditi:

<sup>13</sup> torto cocco opus artificis gemmis pretiosis figuratis in ligatura auri, et opere lapidarii sculptis, in memoriam secundum numerum tribuum Israël.

<sup>14</sup> Corona aurea super mitram ejus expressa signo sanctitatis, et gloria honoris: opus virtutis, et desideria oculorum ornata.

<sup>15</sup> Sic pulchra ante ipsum non fuerunt talia usque ad originem.

<sup>16</sup> Non est indutus illa alienigena aliquis, sed tantum filii ipsius soli, et nepotes ejus per omne tempus.

<sup>17</sup> Sacrificia ipsius consumpta sunt igne quotidie.

<sup>18</sup> Complevit Moyses manus ejus, et unxit illum oleo sancto.

<sup>19</sup> Factum est illi in testamentum æternum, et semini ejus, sicut dies cæli, fungi sacerdotio, et habere laudem, et glorificare populum suum in nomine ejus.

<sup>20</sup> Ipsum elegit ab omni vivente, offerre sacrificium Deo, incensum, et bonum odorem, in memoriam placare pro populo suo:

<sup>21</sup> et dedit illi in præceptis suis potestatem, in testamentis iudiciorum: docere Jacob testimonia, et in lege sua lucem dare Israël.

<sup>22</sup> Quia contra illum steterunt alieni, et propter invidiam circumdederunt illum homines in deserto, qui erant cum

struction, that he might teach Jacob his covenant, and Israel his judgments.

<sup>7</sup> He exalted Aaron his brother, and like to himself of the tribe of Levi:

<sup>8</sup> He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory,

<sup>9</sup> And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestic attire.

<sup>10</sup> He put upon him a garment to the feet, and breeches, and an ephod, and he compassed him with many little bells of gold all round about,

<sup>11</sup> That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.

<sup>12</sup> He gave him a holy robe of gold, and blue, and purple, a woven work of a wise man, endowed with judgment and truth:

<sup>13</sup> Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel.

<sup>14</sup> And a crown of gold upon his miter wherein was engraved Holiness, an ornament of honor: a work of power, and delightful to the eyes for its beauty.

<sup>15</sup> Before him there were none so beautiful, even from the beginning.

<sup>16</sup> No stranger was ever clothed with them, but only his children alone, and his grandchildren forever.

<sup>17</sup> His sacrifices were consumed with fire every day.

<sup>18</sup> Moses filled his hands and anointed him with holy oil.

<sup>19</sup> This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and to have praise, and to glorify his people in his name.

<sup>20</sup> He chose him out of all men living, to offer sacrifice to God, incense, and a good savor, for a memorial to make reconciliation for his people:

<sup>21</sup> And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law.

<sup>22</sup> And strangers stood up against him, and through envy the men that were with Dathan and Abiron, compassed

him about in the wilderness, and the congregation of Core in their wrath.

<sup>23</sup> The Lord God saw and it pleased him not, and they were consumed in his wrathful indignation.

<sup>24</sup> He wrought wonders upon them, and consumed them with a flame of fire.

<sup>25</sup> And he added glory to Aaron, and gave him an inheritance, and divided unto him the firstfruits of the increase of the earth.

<sup>26</sup> He prepared them bread in the first place unto fullness: for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed.

<sup>27</sup> But he shall not inherit among the people in the land, and he hath no portion among the people: for he himself is his portion and inheritance.

<sup>28</sup> Phinees the son of Eleazar is the third in glory, by imitating him in the fear of the Lord:

<sup>29</sup> And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel.

<sup>30</sup> Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed forever.

<sup>31</sup> And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.

#### CHAPTER 46

*The praise of Josue, of Caleb, and of Samuel.*

**V**aliant in war was Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name,

<sup>2</sup> Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel.

<sup>3</sup> How great glory did he gain when he lifted up his hands, and stretched out swords against the cities?

<sup>4</sup> Who before him hath so resisted? For the Lord himself brought the enemies.

Dathan et Abiron, et congregatio Core in iracundia.

<sup>23</sup> Vidit Dominus Deus, et non placuit illi, et consumpti sunt in impetu iracundiæ.

<sup>24</sup> Fecit illis monstra, et consumpsit illos in flamma ignis.

<sup>25</sup> Et addidit Aaron gloriam, et dedit illi hæreditatem, et primitias frugum terræ divisit illi.

<sup>26</sup> Panem ipsis in primis paravit in satietatem: nam et sacrificia Domini edent, quæ dedit illi et semini ejus.

<sup>27</sup> Ceterum in terra gentes non hæreditabit, et pars non est illi in gente: ipse est enim pars ejus, et hæreditas.

<sup>28</sup> Phinees, filius Eleazari, tertius in gloria est, imitando eum in timore Domini,

<sup>29</sup> et stare in reverentia gentis: in bonitate et alacritate animæ suæ placuit Deo pro Israël.

<sup>30</sup> Ideo statuit illi testamentum pacis, principem sanctorum et gentis suæ, ut sit illi et semini ejus sacerdotii dignitas in æternum.

<sup>31</sup> Et testamentum David regi filio Jesse de tribu Juda, hæreditas ipsi et semini ejus: ut daret sapientiam in cor nostrum, judicare gentem suam in justitia, ne abolerentur bona ipsorum: et gloriam ipsorum in gentem eorum æternam fecit.

#### CAPUT XLVI

*Laudes Josue, Caleb, et Samuelis.*

**F**ortis in bello Jesus Nave, successor Moysi in prophetis, qui fuit magnus secundum nomen suum,

<sup>2</sup> maximus in salutem electorum Dei, expugnare insurgentes hostes, ut consequeretur hæreditatem Israël.

<sup>3</sup> Quam gloriam adeptus est in tollendo manus suas, et jactando contra civitates rhomphæas!

<sup>4</sup> Quis ante illum sic restitit? Nam hostes ipse Dominus perduxit.



<sup>5</sup> An non in iracundia ejus impeditus est sol, et una dies facta est quasi duo?

<sup>6</sup> Invocavit Altissimum potentem, in oppugnando inimicos undique: et audivit illum magnus et sanctus Deus, in saxis grandinis virtutis valde fortis.

<sup>7</sup> Impetum fecit contra gentem hostilem, et in descensu perdidit contrarios:

<sup>8</sup> ut cognoscant gentes potentiam ejus, quia contra Deum pugnare non est facile. Et secutus est a tergo potentis:

<sup>9</sup> et in diebus Moysi misericordiam fecit, ipse et Caleb filius Jephone, stare contra hostem, et prohibere gentem a peccatis, et perfringere murmur malitiæ.

<sup>10</sup> Et ipsi duo constituti a periculo liberati sunt a numero sexcentorum millium peditum, inducere illos in hæreditatem, in terram quæ manat lac et mel.

<sup>11</sup> Et dedit Dominus ipsi Caleb fortitudinem, et usque in senectutem permansit illi virtus, ut ascenderet in excelsum terræ locum, et semen ipsius obtinuit hæreditatem,

<sup>12</sup> ut viderent omnes filii Israël quia bonum est obsequi sancto Deo.

<sup>13</sup> Et iudices singuli suo nomine, quorum non est corruptum cor, qui non aversi sunt a Domino,

<sup>14</sup> ut sit memoria illorum in benedictione, et ossa eorum pullulent de loco suo:

<sup>15</sup> et nomen eorum permaneat in æternum, permanens ad filios illorum, sanctorum virorum gloria.

<sup>16</sup> Dilectus a Domino Deo suo Samuel, propheta Domini, renovavit imperium, et unxit principes in gente sua.

<sup>17</sup> In lege Domini congregationem iudicavit, et vidit Deus Jacob: et in fide sua probatus est propheta,

<sup>18</sup> et cognitus est in verbis suis fidelis, quia vidit Deum lucis.

<sup>19</sup> Et invocavit Dominum omnipotentem, in oppugnando hostes circumstantes undique, in oblatione agni involati.

<sup>20</sup> Et intonuit de cælo Dominus, et in sonitu magno auditam fecit vocem

<sup>5</sup> Was not the sun stopped in his anger, and one day made as two?

<sup>6</sup> He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hailstones of exceeding great force.

<sup>7</sup> He made a violent assault against the nation of his enemies, and in the descent he destroyed the adversaries.

<sup>8</sup> That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one:

<sup>9</sup> And in the days of Moses he did a work of mercy, he and Caleb the son of Jephone, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring.

<sup>10</sup> And they two being appointed, were delivered out of the danger from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey.

<sup>11</sup> And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance:

<sup>12</sup> That all the children of Israel might see, that it is good to obey the holy God.

<sup>13</sup> Then all the judges, everyone by name, whose heart was not corrupted: who turned not away from the Lord,

<sup>14</sup> That their memory might be blessed, and their bones spring up out of their place,

<sup>15</sup> And their name continue forever, the glory of the holy men remaining unto their children.

<sup>16</sup> Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over his people.

<sup>17</sup> By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet.

<sup>18</sup> And he was known to be faithful in his words, because he saw the God of light:

<sup>19</sup> And called upon the name of the Lord Almighty, in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.

<sup>20</sup> And the Lord thundered from heaven, and with a great noise made his voice

to be heard.

<sup>21</sup> And he crushed the princes of the Tyrians, and all the lords of the Philistines:

<sup>22</sup> And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or anything else, even to a shoe, he had not taken of any man, and no man did accuse him.

<sup>23</sup> And after this he slept, and he made known to the king, and showed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.

#### CHAPTER 47

*The praise of Nathan, of David, and of Solomon: of his fall and punishment.*

**T**hen Nathan the prophet arose in the days of David.

<sup>2</sup> And as the fat taken away from the flesh, so was David chosen from among the children of Israel.

<sup>3</sup> He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.

<sup>4</sup> Did not he kill the giant, and take away reproach from his people?

<sup>5</sup> In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath:

<sup>6</sup> For he called upon the Lord the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation.

<sup>7</sup> So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory:

<sup>8</sup> For he destroyed the enemies on every side, and extirpated the Philistines the adversaries unto this day: he broke their horn forever.

<sup>9</sup> In all his works he gave thanks to the holy one, and to the most High, with words of glory.

<sup>10</sup> With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies:

<sup>11</sup> And he set singers before the altar, and by their voices he made sweet melody.

<sup>12</sup> And to the festivals he added beauty, and set in order the solemn times even to the end of his life, that they

suam:

<sup>21</sup> et contrivit principes Tyrriorum, et omnes duces Philisthiim:

<sup>22</sup> et ante tempus finis vitæ suæ et sæculi, testimonium præbuit in conspectu Domini et christi: pecunias et usque ad calceamenta ab omni carne non accepit, et non accusavit illum homo.

<sup>23</sup> Et post hoc dormivit: et notum fecit regi, et ostendit illi finem vitæ suæ: et exaltavit vocem suam de terra in prophetia, delere impietatem gentis.

#### CAPUT XLVII

*Laudes Nathan, David, et Salomonis: casus et poena ejus.*

**P**ost hæc surrexit Nathan, propheta in diebus David.

<sup>2</sup> Et quasi adeps separatus a carne, sic David a filiis Israël.

<sup>3</sup> Cum leonibus lusit quasi cum agnis, et in ursis similiter fecit sicut in agnis ovium, in juventute sua.

<sup>4</sup> Numquid non occidit gigantem, et abstulit opprobrium de gente?

<sup>5</sup> In tollendo manum, saxo fundæ deiecit exultationem Goliæ:

<sup>6</sup> nam invocavit Dominum omnipotentem, et dedit in dextera ejus tollere hominem fortem in bello, et exaltare cornu gentis suæ.

<sup>7</sup> Sic in decem millibus glorificavit eum: et laudavit eum in benedictionibus Domini, in offerendo illi coronam gloriæ:

<sup>8</sup> contrivit enim inimicos undique, et extirpavit Philisthiim contrarios usque in hodiernum diem: contrivit cornu ipsorum usque in æternum.

<sup>9</sup> In omni opere dedit confessionem Sancto, et Excelso in verbo gloriæ.

<sup>10</sup> De omni corde suo laudavit Dominum: et dilexit Deum, qui fecit illum, et dedit illi contra inimicos potentiam:

<sup>11</sup> et stare fecit cantores contra altare, et in sono eorum dulces fecit modos.

<sup>12</sup> Et dedit in celebrationibus decus, et ornavit tempora usque ad consummationem vitæ, ut laudarent nomen sanc-

tum Domini, et amplificarent mane Dei sanctitatem.

<sup>13</sup> Dominus purgavit peccata ipsius, et exaltavit in æternum cornu ejus: et dedit illi testamentum regni, et sedem gloriæ in Israël.

<sup>14</sup> Post ipsum surrexit filius sensatus, et propter illum dejecit omnem potentiam inimicorum.

<sup>15</sup> Salomon imperavit in diebus pacis, cui subjecit Deus omnes hostes, ut conderet domum in nomine suo, et pararet sanctitatem in sempiternum. Quemadmodum eruditus es in juventute tua,

<sup>16</sup> et impletus es, quasi flumen, sapientia, et terram retextit anima tua.

<sup>17</sup> Et replesti in comparationibus ænigmata: ad insulas longe divulgatum est nomen tuum, et dilectus es in pace tua.

<sup>18</sup> In cantilenis, et proverbiiis, et comparationibus, et interpretationibus, miratæ sunt terræ:

<sup>19</sup> et in nomine Domini Dei, cui est cognomen Deus Israël.

<sup>20</sup> Collegisti quasi auricalcum aurum, et ut plumbum complesti argentum:

<sup>21</sup> et inclinasti femora tua mulieribus: potestatem habuisti in corpore tuo.

<sup>22</sup> Dedisti maculam in gloria tua, et profanasti semen tuum, inducere iracundiam ad liberos tuos, et incitari stultitiam tuam:

<sup>23</sup> ut faceres imperium bipartitum, et ex Ephraim imperare imperium durum.

<sup>24</sup> Deus autem non derelinquet misericordiam suam: et non corrumpet, nec delebit opera sua, neque perdet a stirpe nepotes electi sui, et semen ejus qui diligit Dominum non corrumpet.

<sup>25</sup> Dedit autem reliquum Jacob, et David de ipsa stirpe.

<sup>26</sup> Et finem habuit Salomon cum patribus suis.

<sup>27</sup> Et dereliquit post se de semine suo, gentis stultitiam,

<sup>28</sup> et imminutum a prudentia, Roboam, qui avertit gentem consilio suo:

<sup>29</sup> et Jeroboam filium Nabat, qui peccare fecit Israël, et dedit viam peccandi Ephraim: et plurima redundaverunt peccata ipsorum.

should praise the holy name of the Lord, and magnify the holiness of God in the morning.

<sup>13</sup> The Lord took away his sins, and exalted his horn forever: and he gave him a covenant of the kingdom, and a throne of glory in Israel.

<sup>14</sup> After him arose up a wise son, and for his sake he cast down all the power of the enemies.

<sup>15</sup> Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary forever: O how wise wast thou in thy youth!

<sup>16</sup> And thou wast filled as a river with wisdom, and thy soul covered the earth.

<sup>17</sup> And thou didst multiply riddles in parables: thy name went abroad to the islands far off, and thou wast beloved in thy peace.

<sup>18</sup> The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations,

<sup>19</sup> And at the name of the Lord God, whose surname is, God of Israel.

<sup>20</sup> Thou didst gather gold as copper, and didst multiply silver as lead,

<sup>21</sup> And thou didst bow thyself to women: and by thy body thou wast brought under subjection.

<sup>22</sup> Thou hast stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly kindled,

<sup>23</sup> That thou shouldst make the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule.

<sup>24</sup> But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loveth the Lord.

<sup>25</sup> Wherefore he gave a remnant to Jacob, and to David of the same stock.

<sup>26</sup> And Solomon had an end with his fathers.

<sup>27</sup> And he left behind him of his seed, the folly of the nation,

<sup>28</sup> Even Roboam that had little wisdom, who turned away the people through his counsel:

<sup>29</sup> <sup>1</sup>And Jeroboam the son of Nabat, who caused Israel to sin, and showed Ephraim the way of sin, and their sins were multiplied exceedingly.

<sup>30</sup> They removed them far away from their land.

<sup>31</sup> And they sought out all iniquities, till vengeance came upon them, and put an end to all their sins.

## CHAPTER 48

*The praise of Elias, of Eliseus, of Ezechias, and of Isaia.*

**A**nd Elias the prophet stood up, as a fire, and his word burnt like a torch.

<sup>2</sup> He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.

<sup>3</sup> By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice.

<sup>4</sup> Thus was Elias magnified in his wondrous works. And who can glory like to thee?

<sup>5</sup> Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God.

<sup>6</sup> Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed.

<sup>7</sup> Who heardest judgment in Sina, and in Horeb the judgments of vengeance.

<sup>8</sup> Who anointedst kings to penance, and madest prophets successors after thee.

<sup>9</sup> Who wast taken up in a whirlwind of fire, in a chariot of fiery horses.

<sup>10</sup> Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob.

<sup>11</sup> Blessed are they that saw thee, and were honored with thy friendship.

<sup>12</sup> For we live only in our life, but after death our name shall not be such.

<sup>13</sup> Elias was indeed covered with the whirlwind, and his spirit was filled up in Eliseus: in his days he feared not the prince, and no man was more powerful than he.

<sup>14</sup> No word could overcome him, and after death his body prophesied.

<sup>15</sup> In his life he did great wonders, and in death he wrought miracles.

<sup>16</sup> For all this the people repented not, neither did they depart from their sins till they were cast out of their land, and

<sup>30</sup> Valde averterunt illos a terra sua.

<sup>31</sup> Et quæsitivit omnes nequitias, usque dum perveniret ad illos defensio, et ab omnibus peccatis liberavit eos.

## CAPUT XLVIII

*Laudes Eliae, Elisei, Ezechiae, et Isaiae.*

**E**t surrexit Elias propheta, quasi ignis, et verbum ipsius quasi facula ardebat.

<sup>2</sup> Qui induxit in illos famem: et irridentes illum invidia sua pauci facti sunt: non enim poterant sustinere præcepta Domini.

<sup>3</sup> Verbo Domini continuit cælum, et dejecit de cælo ignem ter.

<sup>4</sup> Sic amplificatus est Elias in mirabilibus suis. Et quis potest similiter sic gloriari tibi?

<sup>5</sup> Qui sustulisti mortuum ab inferis de sorte mortis, in verbo Domini Dei:

<sup>6</sup> qui dejecisti reges ad pernicem, et confregisti facile potentiam ipsorum, et gloriosos de lecto suo:

<sup>7</sup> qui audis in Sina iudicium, et in Horeb iudicia defensionis:

<sup>8</sup> qui ungis reges ad pœnitentiam, et prophetas facis successores post te:

<sup>9</sup> qui receptus es in turbine ignis, in curru equorum igneorum:

<sup>10</sup> qui scriptus es in iudiciis temporum, lenire iracundiam Domini, conciliare cor patris ad filium, et restituere tribus Jacob.

<sup>11</sup> Beati sunt qui te viderunt, et in amicitia tua decorati sunt.

<sup>12</sup> Nam nos vita vivimus tantum: post mortem autem non erit tale nomen nostrum.

<sup>13</sup> Elias quidem in turbine tectus est, et in Eliseo completus est spiritus ejus: in diebus suis non pertimuit principem, et potentia nemo vicit illum:

<sup>14</sup> nec superavit illum verbum aliquod, et mortuum prophetavit corpus ejus.

<sup>15</sup> In vita sua fecit monstra, et in morte mirabilia operatus est.

<sup>16</sup> In omnibus istis non pœnituit populus, et non recesserunt a peccatis suis, usque dum ejecti sunt de terra sua, et

dispersi sunt in omnem terram:

<sup>17</sup> et relicta est gens perpauca, et princeps in domo David.

<sup>18</sup> Quidam ipsorum fecerunt quod placeret Deo: alii autem multa commiserunt peccata.

<sup>19</sup> Ezechias munivit civitatem suam, et induxit in medium ipsius aquam: et fodit ferro rupem, et ædificavit ad aquam puteum.

<sup>20</sup> In diebus ipsius ascendit Sennacherib, et misit Rabsacen, et sustulit manum suam contra illos: et extulit manum suam in Sion, et superbus factus est potentia sua.

<sup>21</sup> Tunc mota sunt corda et manus ipsorum: et doluerunt quasi parturientes mulieres.

<sup>22</sup> Et invocaverunt Dominum misericordem, et expandentes manus suas extulerunt ad cælum: et Sanctus, Dominus Deus, audivit cito vocem ipsorum.

<sup>23</sup> Non est commemoratus peccatorum illorum, neque dedit illos inimicis suis: sed purgavit eos in manu Isaiaë sancti prophetæ.

<sup>24</sup> Dejecit castra Assyriorum, et contrivit illos angelus Domini:

<sup>25</sup> nam fecit Ezechias quod placuit Deo, et fortiter ivit in via David patris sui, quam mandavit illi Isaïas, propheta magnus, et fidelis in conspectu Dei.

<sup>26</sup> In diebus ipsius retro rediit sol, et addidit regi vitam.

<sup>27</sup> Spiritu magno vidit ultima, et consolatus est lugentes in Sion usque in sempiternum.

<sup>28</sup> Ostendit futura, et abscondita antequam evenirent.

#### CAPUT XLIX

*Laudes Josiaë, Jeremiae, Ezechielis, et duodecim prophetarum. Zorobabel etiam, Jesu filius Josedech, Nehemiae, Henoch, Joseph, Seth, Sem, et Adam.*

**M**emoria Josiaë in compositionem odoris facta opus pigmentarii.

<sup>2</sup> In omni ore quasi mel indulcabitur ejus memoria, et ut musica in convivio vini.

<sup>3</sup> Ipse est directus divinitus in pœni-

were scattered through all the earth.

<sup>17</sup> And there was left but a small people, and a prince in the house of David.

<sup>18</sup> Some of these did that which pleased God: but others committed many sins.

<sup>19</sup> Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water.

<sup>20</sup> In his days Sennacherib came up, and sent Rabsaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power.

<sup>21</sup> Then their hearts and hands trembled, and they were in pain as women in travail.

<sup>22</sup> And they called upon the Lord who is merciful, and spreading their hands, they lifted them up to heaven: and the holy Lord God quickly heard their voice.

<sup>23</sup> He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaïas, the holy prophet.

<sup>24</sup> He overthrew the army of the Assyrians, and the angel of the Lord destroyed them.

<sup>25</sup> For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaïas, the great prophet, and faithful in the sight of God, had commanded him.

<sup>26</sup> In his days the sun went backward, and he lengthened the king's life.

<sup>27</sup> With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion.

<sup>28</sup> He showed what should come to pass forever, and secret things before they came.

#### CHAPTER 49

*The praise of Josias, of Jeremias, Ezechiel, and the twelve prophets. Also of Zorobabel, Jesus the son of Josedech, Nehemias, Henoch, Joseph, Seth, Sem, and Adam.*

**T**he memory of Josias is like the composition of a sweet smell made by the art of a perfumer:

<sup>2</sup> His remembrance shall be sweet as honey in every mouth, and as music at a banquet of wine.

<sup>3</sup> He was directed by God unto the re-

pentance of the nation, and he took away the abominations of wickedness.

<sup>4</sup> And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.

<sup>5</sup> Except David, and Ezechias, and Josias, all committed sin.

<sup>6</sup> For the kings of Juda forsook the law of the most High, and despised the fear of God.

<sup>7</sup> So they gave their kingdom to others, and their glory to a strange nation,

<sup>8</sup> They burnt the chosen city of holiness, and made the streets thereof desolate according to the prediction of Jeremias.

<sup>9</sup> For they treated him evil, who was consecrated a prophet from his mother's womb, to overthrow, and pluck up, and destroy, and to build again, and renew.

<sup>10</sup> It was Ezechiel that saw the glorious vision, which was shown him upon the chariot of cherubim.

<sup>11</sup> For he made mention of the enemies under the figure of rain, and of doing good to them that showed right ways.

<sup>12</sup> And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and redeemed themselves by strong faith.

<sup>13</sup> How shall we magnify Zorobabel? For he was as a signet on the right hand;

<sup>14</sup> In like manner Jesus the son of Josedec who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.

<sup>15</sup> And let Nehemias be a long time remembered, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

<sup>16</sup> No man was born upon earth like Henoch: for he also was taken up from the earth.

<sup>17</sup> Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

<sup>18</sup> And his bones were visited, and after death they prophesied.

<sup>19</sup> Seth and Sem obtained glory among men: and above every soul Adam in the beginning

tentiam gentis, et tulit abominationes impietatis.

<sup>4</sup> Et gubernavit ad Dominum cor ipsius, et in diebus peccatorum corroboravit pietatem.

<sup>5</sup> Præter David, et Ezechiam, et Josiam, omnes peccatum commiserunt:

<sup>6</sup> Nam reliquerunt legem Altissimi reges Juda, et contempserunt timorem Dei.

<sup>7</sup> Dederunt enim regnum suum aliis, et gloriam suam alienigenæ genti.

<sup>8</sup> Incenderunt electam sanctitatis civitatem, et desertas fecerunt vias ipsius in manu Jeremiæ.

<sup>9</sup> Nam male tractaverunt illum qui a ventre matris consecratus est propheta, evertere, et eruere, et perdere, et iterum ædificare, et renovare:

<sup>10</sup> Ezechiel, qui vidit conspectum gloriæ quam ostendit illi in curru cherubim.

<sup>11</sup> Nam commemoratus est inimicorum in imbre, benefacere illis qui ostenderunt rectas vias.

<sup>12</sup> Et duodecim prophetarum ossa pululenta de loco suo: nam corroboraverunt Jacob, et redemerunt se in fide virtutis.

<sup>13</sup> Quomodo amplificemus Zorobabel? Nam et ipse quasi signum in dextera manu:

<sup>14</sup> sic et Jesum filium Josedec, qui in diebus suis ædificaverunt domum, et exaltaverunt templum sanctum Domino, paratum in gloriam sempiternam.

<sup>15</sup> Et Nehemias in memoriam multi temporis, qui erexit nobis muros everesos, et stare fecit portas et seras, qui erexit domos nostras.

<sup>16</sup> Nemo natus est in terra qualis Henoch, nam et ipse receptus est a terra:

<sup>17</sup> neque ut Joseph, qui natus est homo princeps fratrum, firmamentum gentis, rector fratrum, stabilimentum populi:

<sup>18</sup> et ossa ipsius visitata sunt, et post mortem prophetaverunt.

<sup>19</sup> Seth et Sem apud homines gloriam adepti sunt, et super omnem animam in origine Adam.

## CHAPTER 50

*The praises of Simon, the high priest. The conclusion.*

## CAPUT L

*Laudes Simonis, pontifex maximus. Conclusio.*

**S**imon, Oniæ filius, sacerdos magnus, qui in vita sua suffulsit domum, et in diebus suis corroboravit templum.

<sup>2</sup> Templi etiam altitudo ab ipso fundata est, duplex ædificatio, et excelsi parietes templi.

<sup>3</sup> In diebus ipsius emanaverunt putei aquarum, et quasi mare adimpleti sunt supra modum.

<sup>4</sup> Qui curavit gentem suam, et liberavit eam a perditione:

<sup>5</sup> qui prævaluit amplificare civitatem, qui adeptus est gloriam in conversatione gentis, et ingressum domus et atrii amplificavit.

<sup>6</sup> Quasi stella matutina in medio nebulæ, et quasi luna plena, in diebus suis lucet:

<sup>7</sup> et quasi sol refulgens, sic ille effulsit in templo Dei.

<sup>8</sup> Quasi arcus refulgens inter nebulas gloriæ, et quasi flos rosarum in diebus vernis, et quasi lilia quæ sunt in transitu aquæ, et quasi thus redolens in diebus æstatis:

<sup>9</sup> quasi ignis effulgens, et thus ardens in igne:

<sup>10</sup> quasi vas auri solidum, ornatum omni lapide pretioso:

<sup>11</sup> quasi oliva pullulans, et cypressus in altitudinem se extollens, in accipiendo ipsum stolam gloriæ, et vestiri eum in consummationem virtutis.

<sup>12</sup> In ascensu altaris sancti gloriam dedit sanctitatis amictum.

<sup>13</sup> In accipiendo autem partes de manu sacerdotum, et ipse stans juxta aram: et circa illum corona fratrum: quasi plantatio cedri in monte Libano,

<sup>14</sup> sic circa illum steterunt quasi rami palmæ: et omnes filii Aaron in gloria sua.

<sup>15</sup> Oblatio autem Domini in manibus ipsorum coram omni synagoga Israël: et consummatione fungens in ara, amplificare oblationem excelsi Regis,

<sup>16</sup> porrexit manum suam in libatione, et libavit de sanguine uvæ.

<sup>17</sup> Effudit in fundamento altaris odorem divinum excelso Principi.

<sup>18</sup> Tunc exclamaverunt filii Aaron, in tubis productilibus sonuerunt: et auditam fecerunt vocem magnam in memo-

**S**imon the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.

<sup>2</sup> By him also the height of the temple was founded, the double building and the high walls of the temple.

<sup>3</sup> In his days the wells of water flowed out, and they were filled as the sea above measure.

<sup>4</sup> He took care of his nation, and delivered it from destruction.

<sup>5</sup> He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house and the court.

<sup>6</sup> He shone in his days as the morning star in the midst of a cloud, and as the moon at the full.

<sup>7</sup> And as the sun when it shineth, so did he shine in the temple of God.

<sup>8</sup> And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer.

<sup>9</sup> As a bright fire, and frankincense burning in the fire.

<sup>10</sup> As a massy vessel of gold, adorned with every precious stone.

<sup>11</sup> As an olive tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was clothed with the perfection of power.

<sup>12</sup> When he went up to the holy altar, he honored the vesture of holiness.

<sup>13</sup> And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus,

<sup>14</sup> And as branches of palm trees, they stood round about him, and all the sons of Aaron in their glory.

<sup>15</sup> And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honor the offering of the most high King,

<sup>16</sup> He stretched forth his hand to make a libation, and offered of the blood of the grape.

<sup>17</sup> He poured out at the foot of the altar a divine odor to the most high Prince.

<sup>18</sup> Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a re-

membrance before God.

<sup>19</sup> Then all the people together made haste, and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the Almighty God the most High.

<sup>20</sup> And the singers lifted up their voices, and in the great house the sound of sweet melody was increased.

<sup>21</sup> And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office.

<sup>22</sup> Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name:

<sup>23</sup> And he repeated his prayer, willing to show the power of God.

<sup>24</sup> And now pray ye to the God of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with us according to his mercy.

<sup>25</sup> May he grant us joyfulness of heart, and that there be peace in our days in Israel forever:

<sup>26</sup> That Israel may believe that the mercy of God is with us, to deliver us in his days.

<sup>27</sup> There are two nations which my soul abhorreth: and the third is no nation: which I hate:

<sup>28</sup> They that sit on mount Seir, and the Philistines, and the foolish people that dwell in Sichem.

<sup>29</sup> Jesus the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart.

<sup>30</sup> Blessed is he that is conversant in these good things and he that layeth them up in his heart, shall be wise always.

<sup>31</sup> For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

#### CHAPTER 51

*A prayer of praise and thanksgiving.*

**A** prayer of Jesus the son of Sirach. I will give glory to thee, O Lord, O King, and I will praise thee, O God my Savior.

<sup>2</sup> I will give glory to thy name: for thou hast been a helper and protector to me.

riam coram Deo.

<sup>19</sup> Tunc omnis populus simul properaverunt, et ceciderunt in faciem super terram, adorare Dominum Deum suum, et dare preces omnipotenti Deo excelso.

<sup>20</sup> Et amplificaverunt psallentes in vocibus suis, et in magna domo auctus est sonus suavitatis plenus.

<sup>21</sup> Et rogavit populus Dominum excelsum in prece, usque dum perfectus est honor Domini, et munus suum perfece-runt.

<sup>22</sup> Tunc descendens, manus suas extulit in omne congregationem filiorum Israël, dare gloriam Deo a labiis suis, et in nomine ipsius gloriari:

<sup>23</sup> et iteravit orationem suam, volens ostendere virtutem Dei.

<sup>24</sup> Et nunc orate Deum omnium, qui magna fecit in omni terra, qui auxit dies nostros a ventre matris nostræ, et fecit nobiscum secundum suam misericordiam:

<sup>25</sup> det nobis jucunditatem cordis, et ferri pacem in diebus nostris in Israël per dies sempiternos:

<sup>26</sup> credere Israël nobiscum esse Dei misericordiam, ut liberet nos in diebus suis.

<sup>27</sup> Duas gentes odit anima mea: tertia autem non est gens quam oderim:

<sup>28</sup> qui sedent in monte Seir, et Philisthim, et stultus populus qui habitat in Sichimis.

<sup>29</sup> Doctrinam sapientiæ et disciplinæ scripsit in codice isto Jesus, filius Sirach, Jerosolymita, qui renovavit sapientiam de corde suo.

<sup>30</sup> Beatus qui in istis versatur bonis: qui ponit illa in corde suo, sapiens erit semper.

<sup>31</sup> Si enim hæc fecerit, ad omnia valebit, quia lux Dei vestigium ejus est.

#### CAPUT LI

*Oratio laudis et gratiæ.*

**O**ratio Jesu filii Sirach. Confitebor tibi, Domine rex, et collaudabo te Deum salvatorem meum.

<sup>2</sup> Confitebor nomini tuo, quoniam adjutor et protector factus es mihi,



<sup>3</sup> et liberasti corpus meum a perditione, a laqueo linguæ iniquæ, et a labiis operantium mendacium, et in conspectu astantium factus es mihi adiutor.

<sup>4</sup> Et liberasti me, secundum multitudinem misericordiæ nominis tui, a rugientibus præparatis ad escam:

<sup>5</sup> de manibus quærentium animam meam, et de portis tribulationum quæ circumdederunt me;

<sup>6</sup> a pressura flammæ quæ circumdedit me, et in medio ignis non sum æstuatus;

<sup>7</sup> de altitudine ventris inferi, et a lingua coinquinata, et a verbo mendacii, a rege iniquo, et a lingua injusta.

<sup>8</sup> Laudabit usque ad mortem anima mea Dominum,

<sup>9</sup> et vita mea appropinquans erat in inferno deorsum.

<sup>10</sup> Circumdederunt me undique, et non erat qui adjuvaret: respiciens eram ad adiutorium hominum, et non erat.

<sup>11</sup> Memoratus sum misericordiæ tuæ Domine, et operationis tuæ, quæ a sæculo sunt:

<sup>12</sup> quoniam eruis sustinentes te, Domine, et liberas eos de manibus gentium.

<sup>13</sup> Exaltasti super terram habitationem meam, et pro morte defluente deprecatus sum.

<sup>14</sup> Invocavi Dominum patrem Domini mei, ut non derelinquat me in die tribulationis meæ, et in tempore superborum, sine adiutorio.

<sup>15</sup> Laudabo nomen tuum assidue, et collaudabo illud in confessione: et exaudita est oratio mea,

<sup>16</sup> et liberasti me de perditione, et eripuisti me de tempore iniquo.

<sup>17</sup> Propterea confitebor, et laudem dicam tibi, et benedicam nomini Domini.

<sup>18</sup> Cum adhuc junior essem, priusquam oberrarem, quæsivi sapientiam palam in oratione mea.

<sup>19</sup> Ante templum postulabam pro illis, et usque in novissimis inquiram eam: et effloruit tamquam præcox uva.

<sup>3</sup> And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by, thou hast been my helper.

<sup>4</sup> And thou hast delivered me, according to the multitude of the mercy of thy name, from them that did roar, prepared to devour.

<sup>5</sup> Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about:

<sup>6</sup> From the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt.

<sup>7</sup> From the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue:

<sup>8</sup> My soul shall praise the Lord even to death.

<sup>9</sup> And my life was drawing near to hell beneath.

<sup>10</sup> They compassed me on every side, and there was no one that would help me. I looked for the succor of men, and there was none.

<sup>11</sup> I remembered thy mercy, O Lord, and thy works, which are from the beginning of the world.

<sup>12</sup> How thou deliverest them that wait for thee, O Lord, and savest them out of the hands of the nations.

<sup>13</sup> Thou hast exalted my dwelling place upon the earth and I have prayed for death to pass away.

<sup>14</sup> I called upon the Lord, the father of my Lord, that he would not leave me in the day of my trouble, and in the time of the proud without help.

<sup>15</sup> I will praise thy name continually, and will praise it with thanksgiving, and my prayer was heard.

<sup>16</sup> And thou hast saved me from destruction, and hast delivered me from the evil time.

<sup>17</sup> Therefore I will give thanks, and praise thee, and bless the name of the Lord.

<sup>18</sup> When I was yet young, before I wandered about, I sought for wisdom openly in my prayer.

<sup>19</sup> I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe.

<sup>20</sup> My heart delighted in her, my foot walked in the right way, from my youth up I sought after her.

<sup>21</sup> I bowed down my ear a little, and received her.

<sup>22</sup> I found much wisdom in myself, and profited much therein.

<sup>23</sup> To him that giveth me wisdom, will I give glory.

<sup>24</sup> For I have determined to follow her: I have had a zeal for good, and shall not be confounded.

<sup>25</sup> My soul hath wrestled for her, and in doing it I have been confirmed.

<sup>26</sup> I stretched forth my hands on high, and I bewailed my ignorance of her.

<sup>27</sup> I directed my soul to her, and in knowledge I found her.

<sup>28</sup> I possessed my heart with her from the beginning: therefore I shall not be forsaken.

<sup>29</sup> My entrails were troubled in seeking her: therefore shall I possess a good possession.

<sup>30</sup> The Lord hath given me a tongue for my reward: and with it I will praise him.

<sup>31</sup> Draw near to me, ye unlearned, and gather yourselves together into the house of discipline.

<sup>32</sup> Why are ye slow and what do you say of these things? your souls are exceeding thirsty.

<sup>33</sup> I have opened my mouth, and have spoken: buy her for yourselves without silver,

<sup>34</sup> And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found.

<sup>35</sup> Behold with your eyes how I have labored a little, and have found much rest to myself.

<sup>36</sup> Receive ye discipline as a great sum of money, and possess abundance of gold by her.

<sup>37</sup> Let your soul rejoice in his mercy and you shall not be confounded in his praise.

<sup>38</sup> Work your work before the time, and he will give you your reward in his time.

<sup>20</sup> Lætatum est cor meum in ea: ambulavit pes meus iter rectum: a juventute mea investigabam eam.

<sup>21</sup> Inclinaui modico aurem meam, et excepi illam.

<sup>22</sup> Multam inveni in meipso sapientiam, et multum profeci in ea.

<sup>23</sup> Danti mihi sapientiam dabo gloriam:

<sup>24</sup> consiliatus sum enim ut facerem illam: zelatus sum bonum, et non confundar.

<sup>25</sup> Colluctata est anima mea in illa, et in faciendo eam confirmatus sum.

<sup>26</sup> Manus meas extendi in altum, et insipientiam ejus luxi;

<sup>27</sup> animam meam direxi ad illam, et in agnitione inveni eam.

<sup>28</sup> Possedi cum ipsa cor ab initio: propter hoc, non derelinquar.

<sup>29</sup> Venter meus conturbatus est quærendo illam: propterea bonam possidebo possessionem.

<sup>30</sup> Dedit mihi Dominus linguam mercedem meam, et in ipsa laudabo eum.

<sup>31</sup> Appropiate ad me, indocti, et congregate vos in domum disciplinæ.

<sup>32</sup> Quid adhuc retardatis? et quid dicitis in his? animæ vestræ sitiunt vehementer.

<sup>33</sup> Aperui os meum, et locutus sum: Comparete vobis sine argento,

<sup>34</sup> et collum vestrum subjicite jugo: et suscipiat anima vestra disciplinam: in proximo est enim invenire eam.

<sup>35</sup> Videte oculis vestris, quia modicum laboravi, et inveni mihi multam requiem.

<sup>36</sup> Assumite disciplinam in multo numero argenti, et copiosum aurum possidete in ea.

<sup>37</sup> Lætetur anima vestra in misericordia ejus, et non confundemini in laude ipsius.

<sup>38</sup> Operamini opus vestrum ante tempus, et dabit vobis mercedem vestram in tempore suo.

## THE PROPHECY OF ISAIAS

*This inspired writer is called by the Holy Ghost, the great prophet (Ecclesiasticus 48:25), from the greatness of his prophetic spirit, by which he hath foretold so long before, and in so clear a manner, the coming of Christ, the mysteries of our redemption, the calling of the Gentiles, and the glorious establishment, and perpetual flourishing of the church of Christ: insomuch that he may seem to have been rather an evangelist than a prophet. His very name is not without mystery; for Isaias in Hebrew signifies SALVATION OF THE LORD, or JESUS IS THE LORD. He was, according to the tradition of the Hebrews of the blood royal of the kings of Juda: and after a most holy life, ended his days by a glorious martyrdom; being sawed in two, at the command of his wicked son-in-law, King Manasses, for reproving his evil ways.*

### CAPUT I

*Propheta queritur peccatorum Judae  
et Jerusalem, et exhortat eos ad  
conversionem sinceram.*

**V**isio Isaiæ, filii Amos, quam vidit super Judam et Jerusalem, in diebus Oziaë, Joathan, Achaz, et Ezechiaë, regum Juda.

<sup>2</sup> Audite, cæli, et auribus percipe, terra, quoniam Dominus locutus est. Filios enutrivit, et exaltavi; ipsi autem spreverunt me.

<sup>3</sup> Cognovit bos possessorem suum, et asinus præsepe domini sui; Israël autem me non cognovit, et populus meus non intellexit.

<sup>4</sup> Væ genti peccatrici, populo gravi iniquitate, semini nequam, filiis scleratis! dereliquerunt Dominum, blasphemaverunt Sanctum Israël, abalienati sunt retrorsum.

<sup>5</sup> Super quo percutiam vos ultra, ad dentes prævaricationem? Omne caput languidum, et omne cor mœrens.

<sup>6</sup> A planta pedis usque ad verticem, non est in eo sanitas; vulnus, et livor, et plaga tumens, non est circumligata, nec curata medicamine, neque fota oleo.

<sup>7</sup> Terra vestra deserta, civitates vestrae succensæ igni: regionem vestram coram vobis alieni devorant, et desolabitur sicut in vastitate hostili.

<sup>8</sup> Et derelinquetur filia Sion ut umbrac-

### CHAPTER 1

*The prophet complains of the sins of  
Juda and Jerusalem, and exhorts them to  
a sincere conversion.*

**T**he vision of Isaias the son of Amos, which he saw concerning Juda and Jerusalem in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda.

<sup>2</sup> Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them: but they have despised me.

<sup>3</sup> The ox knoweth his owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood.

<sup>4</sup> Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards.

<sup>5</sup> For what shall I strike you any more, you that increase transgression? The whole head is sick, and the whole heart is sad.

<sup>6</sup> From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil.

<sup>7</sup> Your land is desolate, your cities are burnt with fire: your country strangers devour before your face, and it shall be desolate as when wasted by enemies.

<sup>8</sup> And the daughter of Sion shall be left

as a covert in a vineyard, and as a lodge in a garden of cucumbers, and as a city that is laid waste.

<sup>9</sup> Except the Lord of hosts had left us seed, we had been as Sodom, and we should have been like to Gomorrha.

<sup>10</sup> Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrha.

<sup>11</sup> To what purpose do you offer me the multitude of your victims, saith the Lord? I am full, I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck goats.

<sup>12</sup> When you came to appear before me, who required these things at your hands, that you should walk in my courts?

<sup>13</sup> Offer sacrifice no more in vain: incense is an abomination to me. The new moons, and the sabbaths and other festivals I will not abide, your assemblies are wicked.

<sup>14</sup> My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them.

<sup>15</sup> And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: for your hands are full of blood.

<sup>16</sup> Wash yourselves, be clean, take away the evil of your devices from my eyes, cease to do perversely,

<sup>17</sup> Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.

<sup>18</sup> And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.

<sup>19</sup> If you be willing, and will hearken to me, you shall eat the good things of the land.

<sup>20</sup> But if you will not, and will provoke me to wrath: the sword shall devour you because the mouth of the Lord hath spoken it.

<sup>21</sup> How is the faithful city, that was full of judgment, become a harlot? Justice dwelt in it, but now murderers.

<sup>22</sup> Thy silver is turned into dross: thy wine is mingled with water.

<sup>23</sup> Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for

ulum in vinea, et sicut tugurium in cucumerario, et sicut civitas quæ vastatur.

<sup>9</sup> Nisi Dominus exercituum reliquisset nobis semen, quasi Sodoma fuisset, et quasi Gomorrha similes essemus.

<sup>10</sup> Audite verbum Domini, principes Sodomorum; percipite auribus legem Dei nostri, populus Gomorrhæ.

<sup>11</sup> Quo mihi multitudinem victimarumstrarum? dicit Dominus. Plenus sum: holocausta arietum, et adipem pinguium, et sanguinem vitulorum et agnorum et hircorum, nolui.

<sup>12</sup> Cum veniretis ante conspectum meum, quis quæsivit hæc de manibus vestris, ut ambularetis in atriis meis?

<sup>13</sup> Ne offeratis ultra sacrificium frustra: incensum abominatio est mihi. Neomeniam et sabbatum, et festivitates alias, non feram; iniqui sunt cœtus vestri.

<sup>14</sup> Calendas vestras, et solemnitates vestras odivit anima mea: facta sunt mihi molesta; laboravi sustinens.

<sup>15</sup> Et cum extenderitis manus vestras, avertam oculos meos a vobis, et cum multiplicaveritis orationem, non exaudiam: manus enim vestræ sanguine plenæ sunt.

<sup>16</sup> Lavamini, mundi estote; auferte malum cogitationum vestrarum ab oculis meis: quiescite agere perverse,

<sup>17</sup> discite benefacere; quærite iudicium, subvenite oppresso, iudicate pupillo, defendite viduam.

<sup>18</sup> Et venite, et arguite me, dicit Dominus. Si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur; et si fuerint rubra quasi vermiculus, velut lana alba erunt.

<sup>19</sup> Si volueritis, et audieritis me, bona terræ comeditis.

<sup>20</sup> Quod si nolueritis, et me ad iracundiam provocaveritis, gladius devorabit vos, quia os Domini locutum est.

<sup>21</sup> Quomodo facta est meretrix civitas fidelis, plena iudicii? Justitia habitavit in ea, nunc autem homicidæ.

<sup>22</sup> Argentum tuum versum est in scori-am; vinum tuum mistum est aqua.

<sup>23</sup> Principes tui infideles, socii furum. Omnes diligunt munera, sequuntur retributiones. Pupillo non iudicant, et cau-

sa viduæ non ingreditur ad illos.

<sup>24</sup> Propter hoc ait Dominus, Deus exercituum, Fortis Israël: Heu! consolabor super hostibus meis, et vindicabor de inimicis meis.

<sup>25</sup> Et convertam manum meam ad te, et excoquam ad puram scoriam tuam, et auferam omne stannum tuum.

<sup>26</sup> Et restituum iudices tuos ut fuerint prius, et consiliarios tuos sicut antiquitus; post hæc vocaberis civitas iusti, urbs fidelis.

<sup>27</sup> Sion in iudicio redimetur, et reducet eam in iustitia.

<sup>28</sup> Et conteret scelestos, et peccatores simul; et qui dereliquerunt Dominum consumentur.

<sup>29</sup> Confundentur enim ab idolis quibus sacrificaverunt, et erubescetis super hortis quos elegeratis,

<sup>30</sup> cum fueritis velut quercus defluentibus foliis, et velut hortus absque aqua.

<sup>31</sup> Et erit fortitudo vestra ut favilla stuppæ, et opus vestrum quasi scintilla, et succendetur utrumque simul, et non erit qui extinguat.

## CAPUT II

*Gentes omnes fluent in ecclesiam Christi. Judæi projicientur propter peccata eorum. Idolatria deletura est.*

**V**erbum quod vidit Isaias, filius Amos, super Juda et Jerusalem.

<sup>2</sup> Et erit in novissimis diebus præparatus mons domus Domini in vertice montium, et elevabitur super colles; et fluent ad eum omnes gentes,

<sup>3</sup> et ibunt populi multi, et dicent: Venite, et ascendamus ad montem Domini, et ad domum Dei Jacob; et docebit nos vias suas, et ambulabimus in semitis ejus, quia de Sion exhibit lex, et verbum Domini de Jerusalem.

<sup>4</sup> Et iudicabit gentes, et arguet populos multos; et conflabunt gladios suos in vomeres, et lanceas suas in falces. Non levabit gens contra gentem gladium, nec exercebuntur ultra ad prælium.

<sup>5</sup> Domus Jacob, venite, et ambulemus

the fatherless: and the widow's cause cometh not in to them.

<sup>24</sup> Therefore saith the Lord the God of hosts, the mighty one of Israel: Ah! I will comfort myself over my adversaries: and I will be revenged of my enemies.

<sup>25</sup> And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin.

<sup>26</sup> And I will restore thy judges as they were before, and thy counselors as of old. After this thou shalt be called the city of the just, a faithful city.

<sup>27</sup> Sion shall be redeemed in judgment, and they shall bring her back in justice.

<sup>28</sup> And he shall destroy the wicked, and the sinners together: and they that have forsaken the Lord, shall be consumed.

<sup>29</sup> For they shall be confounded for the idols, to which they have sacrificed: and you shall be ashamed of the gardens which you have chosen.

<sup>30</sup> When you shall be as an oak with the leaves falling off, and as a garden without water.

<sup>31</sup> And your strength shall be as the ashes of tow, and your work as a spark: and both shall burn together, and there shall be none to quench it.

## CHAPTER 2

*All nations shall flow to the church of Christ. The Jews shall be rejected for their sins. Idolatry shall be destroyed.*

**T**he word that Isaias the son of Amos saw, concerning Juda and Jerusalem.

<sup>2</sup> And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it.

<sup>3</sup> And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem.

<sup>4</sup> And he shall judge the Gentiles, and rebuke many people: and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war.

<sup>5</sup> O house of Jacob, come ye, and let us

walk in the light of the Lord.

<sup>6</sup> For thou hast cast off thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philistines, and have adhered to strange children.

<sup>7</sup> Their land is filled with silver and gold: and there is no end of their treasures.

<sup>8</sup> And their land is filled with horses: and their chariots are innumerable. Their land also is full of idols: they have adored the work of their own hands, which their own fingers have made.

<sup>9</sup> And man hath bowed himself down, and man hath been debased: therefore forgive them not.

<sup>10</sup> Enter thou into the rock, and hide thee in the pit from the face of the fear of the Lord, and from the glory of his majesty.

<sup>11</sup> The lofty eyes of man are humbled, and the haughtiness of men shall be made to stoop: and the Lord alone shall be exalted in that day.

<sup>12</sup> Because the day of the Lord of hosts shall be upon everyone that is proud and high minded, and upon everyone that is arrogant, and he shall be humbled.

<sup>13</sup> And upon all the tall and lofty cedars of Libanus, and upon all the oaks of Basan.

<sup>14</sup> And upon all the high mountains and upon all the elevated hills.

<sup>15</sup> And upon every high tower, and every fenced wall.

<sup>16</sup> And upon all the ships of Tharsis, and upon all that is fair to behold.

<sup>17</sup> And the loftiness of men shall be bowed down, and the haughtiness of men shall be humbled, and the Lord alone shall be exalted in that day.

<sup>18</sup> And idols shall be utterly destroyed.

<sup>19</sup> And they shall go into the holes of rocks, and into the caves of the earth from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

<sup>20</sup> In that day a man shall cast away his idols of silver, and his idols of gold, which he had made for himself to adore, moles and bats.

<sup>21</sup> And he shall go into the clefts of rocks, and into the holes of stones from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

<sup>22</sup> Cease ye therefore from the man,

in lumine Domini.

<sup>6</sup> Projecisti enim populum tuum, domum Jacob, quia repleti sunt ut olim, et augetes habuerunt ut Philistiim, et pueris alienis adhæserunt.

<sup>7</sup> Repleta est terra argento et auro, et non est finis thesaurorum ejus.

<sup>8</sup> Et repleta est terra ejus equis, et innumerabiles quadrigæ ejus. Et repleta est terra ejus idolis; opus manuum suarum adoraverunt, quod fecerunt digiti eorum.

<sup>9</sup> Et incurvavit se homo, et humiliatus est vir; ne ergo dimittas eis.

<sup>10</sup> Ingredere in petram, et abscondere in fossa humo a facie timoris Domini, et a gloria majestatis ejus.

<sup>11</sup> Oculi sublimes hominis humiliati sunt, et incurvabitur altitudo virorum; exaltabitur autem Dominus solus in die illa.

<sup>12</sup> Quia dies Domini exercituum super omnem superbum, et excelsum, et super omnem arrogantem, et humiliabitur;

<sup>13</sup> et super omnes cedros Libani sublimes et erectas, et super omnes quercus Basan,

<sup>14</sup> et super omnes montes excelsos, et super omnes colles elevatos,

<sup>15</sup> et super omnem turrin excelsam, et super omnem murum munitum,

<sup>16</sup> et super omnes naves Tharsis, et super omne quod visu pulchrum est,

<sup>17</sup> et incurvabitur sublimitas hominum, et humiliabitur altitudo virorum, et elevabitur Dominus solus in die illa;

<sup>18</sup> et idola penitus conterentur;

<sup>19</sup> et introibunt in speluncas petrarum, et in voragine terræ, a facie formidinis Domini et a gloria majestatis ejus, cum surrexerit percutere terram.

<sup>20</sup> In die illa projiciet homo idola argenti sui, et simulacra auri sui, quæ fecerat sibi ut adoraret, talpas et vespertiliones.

<sup>21</sup> Et ingreditur scissuras petrarum et in cavernas saxorum, a facie formidinis Domini, et a gloria majestatis ejus, cum surrexerit percutere terram.

<sup>22</sup> Quiescite ergo ab homine, cujus

spiritus in naribus ejus est, quia excelsus reputatus est ipse.

## CAPUT III

*Confusio et alia mala cedent in Judaeos propter peccata eorum. Superbia mulierum eorum punitura est.*

**E**cce enim Dominator, Dominus exercituum, auferet a Jerusalem et a Juda validum et fortem, omne robur panis, et omne robur aquæ;

<sup>2</sup> fortem, et virum bellatorem, judicem, et prophetam, et ariolum, et senem;

<sup>3</sup> principem super quinquaginta, et honorabilem vultu et consiliarium, et sapientem de architectis, et prudentem eloquii mystici.

<sup>4</sup> Et dabo pueros principes eorum, et effeminati dominabuntur eis;

<sup>5</sup> et irruet populus, vir ad virum, et unusquisque ad proximum suum; tumultuabitur puer contra senem, et ignobilis contra nobilem.

<sup>6</sup> Apprehendet enim vir fratrem suum, domesticum patris sui: Vestimentum tibi est, princeps esto noster, ruina autem hæc sub manu tua.

<sup>7</sup> Respondebit in die illa, dicens: Non sum medicus, et in domo mea non est panis neque vestimentum: nolite constituere me principem populi.

<sup>8</sup> Ruit enim Jerusalem, et Judas cecidit, quia lingua eorum et adinventiones eorum contra Dominum, ut provocarent oculos majestatis ejus.

<sup>9</sup> Agnitio vultus eorum respondit eis; et peccatum suum quasi Sodoma prædicaverunt, nec absconderunt. Væ animæ eorum, quoniam reddita sunt eis mala!

<sup>10</sup> Dicite justo quoniam bene, quoniam fructum adinventionum suarum comedet.

<sup>11</sup> Væ impio in malum! retributio enim manuum ejus fiet ei.

<sup>12</sup> Populum meum exactores sui spoliaverunt, et mulieres dominatæ sunt eis. Popule meus, qui te beatum dicunt, ipsi te decipiunt, et viam gressuum tuorum dissipant.

<sup>13</sup> Stat ad judicandum Dominus, et stat ad judicandos populos.

whose breath is in his nostrils, for he is reputed high.

## CHAPTER 3

*The confusion and other evils that shall come upon the Jews for their sins. The pride of their women shall be punished.*

**F**or behold the sovereign Lord of hosts shall take away from Jerusalem, and from Juda the valiant and the strong, the whole strength of bread, and the whole strength of water.

<sup>2</sup> The strong man, and the man of war, the judge, and the prophet and the cunning man, and the ancient.

<sup>3</sup> The captain over fifty, and the honorable in countenance, and the counselor, and the architect, and the skilful in eloquent speech.

<sup>4</sup> And I will give children to be their princes, and the effeminate shall rule over them.

<sup>5</sup> And the people shall rush one upon another, and every man against his neighbor: the child shall make a tumult against the ancient, and the base against the honorable.

<sup>6</sup> For a man shall take hold of his brother, one of the house of his father, saying: Thou hast a garment, be thou our ruler, and let this ruin be under thy hand.

<sup>7</sup> In that day he shall answer, saying: I am no healer, and in my house there is no bread, nor clothing: make me not ruler of the people.

<sup>8</sup> For Jerusalem is ruined, and Juda is fallen: because their tongue, and their devices are against the Lord, to provoke the eyes of his majesty.

<sup>9</sup> The show of their countenance hath answered them: and they have proclaimed abroad their sin as Sodom, and they have not hid it: woe to their souls, for evils are rendered to them.

<sup>10</sup> Say to the just man that it is well, for he shall eat the fruit of his doings.

<sup>11</sup> Woe to the wicked unto evil: for the reward of his hands shall be given him.

<sup>12</sup> As for my people, their oppressors have stripped them, and women have ruled over them. O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps.

<sup>13</sup> The Lord standeth up to judge, and he standeth to judge the people.

<sup>14</sup> The Lord will enter into judgment with the ancients of his people, and its princes: for you have devoured the vineyard, and the spoil of the poor is in your house.

<sup>15</sup> Why do you consume my people, and grind the faces of the poor? saith the Lord the God of hosts.

<sup>16</sup> And the Lord said: Because the daughters of Sion are haughty, and have walked with stretched out necks, and wanton glances of their eyes, and made a noise as they walked with their feet and moved in a set pace:

<sup>17</sup> The Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair.

<sup>18</sup> In that day the Lord will take away the ornaments of shoes, and little moons,

<sup>19</sup> And chains and necklaces, and bracelets, and bonnets,

<sup>20</sup> And bodkins, and ornaments of the legs, and tablets, and sweet balls, and earrings,

<sup>21</sup> And rings, and jewels hanging on the forehead,

<sup>22</sup> And changes of apparel, and short cloaks, and fine linen, and cringing pins,

<sup>23</sup> And looking glasses, and lawns, and headbands, and fine veils.

<sup>24</sup> And instead of a sweet smell there shall be stench, and instead of a girdle, a cord, and instead of curled hair, baldness, and instead of a stomacher, hair-cloth.

<sup>25</sup> Thy fairest men also shall fall by the sword, and thy valiant ones in battle.

<sup>26</sup> And her gates shall lament and mourn, and she shall sit desolate on the ground.

#### CHAPTER 4

*After an extremity of evils that shall fall upon the Jews, a remnant shall be comforted by Christ.*

**A**nd in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach.

<sup>2</sup> In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israël.

<sup>3</sup> And it shall come to pass, that everyone

<sup>14</sup> Dominus ad iudicium veniet cum senibus populi sui, et principibus ejus; vos enim depasti estis vineam, et rapina pauperis in domo vestra.

<sup>15</sup> Quare atteritis populum meum, et facies pauperum commolitis? dicit Dominus Deus exercituum.

<sup>16</sup> Et dixit Dominus: Pro eo quod elevatae sunt filiae Sion, et ambulaverunt extento collo, et nutibus oculorum ibant, et plaudebant, ambulabant pedibus suis, et composito gradu incedebant;

<sup>17</sup> decalvabit Dominus verticem filiarum Sion, et Dominus crinem earum nudabit.

<sup>18</sup> In die illa auferet Dominus ornamentum calceamentum,

<sup>19</sup> et lunulas, et torques, et monilia, et armillas, et mitras,

<sup>20</sup> et discriminaria, et periscelidas, et murenulas, et olfactoriola, et inaures,

<sup>21</sup> et annulos, et gemmas in fronte pendentes,

<sup>22</sup> et mutatoria, et palliola, et lintheamina, et acus,

<sup>23</sup> et specula, et sindones, et vittas, et theristra.

<sup>24</sup> Et erit pro suavi odore foetor, et pro zona funiculus, et pro crispanti crine calvitium, et pro fascia pectorali cilicium.

<sup>25</sup> Pulcherrimi quoque viri tui gladio cadent, et fortes tui in prælio.

<sup>26</sup> Et mœrebunt atque lugebunt portae ejus, et desolata in terra sedebit.

#### CAPUT IV

*Post multa mala in Judaeos esse cessuros, relictum a Christo levabitur.*

**E**t apprehendent septem mulieres virum unum in die illa, dicentes: Panem nostrum comedemus, et vestimentis nostris operiemur: tantummodo invocetur nomen tuum super nos, aufer opprobrium nostrum.

<sup>2</sup> In die illa, erit germen Domini in magnificentia et gloria, et fructus terrae sublimis, et exsultatio his qui salvati fuerint de Israël.

<sup>3</sup> Et erit: omnis qui relictus fuerit in



Sion, et residuus in Jerusalem, Sanctus vocabitur, omnis qui scriptus est in vita in Jerusalem.

<sup>4</sup> Si abluerit Dominus sordes filiarum Sion, et sanguinem Jerusalem laverit de medio ejus, in spiritu iudicii, et spiritu ardoris.

<sup>5</sup> Et creabit Dominus super omnem locum montis Sion, et ubi invocatus est, nubem per diem et fumum, et splendorem ignis flammantis in nocte: super omnem enim gloriam protectio.

<sup>6</sup> Et tabernaculum erit in umbraculo, diei ab æstu, et in securitatem et absconsionem a turbine et a pluvia.

### CAPUT V

*Reprobatio Judæorum prophetatur in parabola vineæ. Vae pronuntiatur contra peccatores: exercitum Deus contra eos mittet.*

**C**antabo dilecto meo canticum patrum Celis mei vineæ suæ. Vineæ facta est dilecto meo in cornu filio olei.

<sup>2</sup> Et sepivit eam, et lapides elegit ex illa, et plantavit eam electam; et ædificavit turrin in medio ejus, et torcular extruxit in ea; et exspectavit ut faceret uvas, et fecit labruscas.

<sup>3</sup> Nunc ergo, habitatores Jerusalem et viri Juda, iudicate inter me et vineam meam.

<sup>4</sup> Quid est quod debui ultra facere vineæ meæ, et non feci ei? An quod exspectavi ut faceret uvas, et fecit labruscas?

<sup>5</sup> Et nunc ostendam vobis quid ego faciam vineæ meæ: auferam sepem ejus, et erit in direptionem; diruam maceriam ejus, et erit in conculcationem.

<sup>6</sup> Et ponam eam desertam; non putabitur et non fodietur: et ascendent vepres et spinæ, et nubibus mandabo ne pluant super eam imbrem.

<sup>7</sup> Vineæ enim Domini exercituum domus Israël est; et vir Juda germen ejus delectabile: et exspectavi ut faceret ju-

that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, everyone that is written in life in Jerusalem.

<sup>4</sup> If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning.

<sup>5</sup> And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection.

<sup>6</sup> And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain.

### CHAPTER 5

*The reprobation of the Jews is foreshown under the parable of a vineyard. A woe is pronounced against sinners: the army God shall send against them.*

**I**will sing to my beloved the cantic of my cousin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place.

<sup>2</sup> And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

<sup>3</sup> And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard.

<sup>4</sup> What is there that I ought to do more to my vineyard, that I have not done to it? Was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes?

<sup>5</sup> And now I will show you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof, and it shall be trodden down.

<sup>6</sup> And I will make it desolate: it shall not be pruned, and it shall not be digged: but briars and thorns shall come up: and I will command the clouds to rain no rain upon it.

<sup>7</sup> For the vineyard of the Lord of hosts is the house of Israel: and the man of Juda, his pleasant plant: and I looked

that he should do judgment, and behold iniquity: and do justice, and behold a cry.

<sup>8</sup> Woe to you that join house to house and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth?

<sup>9</sup> These things are in my ears, saith the Lord of hosts: Unless many great and fair houses shall become desolate, without an inhabitant.

<sup>10</sup> For ten acres of vineyard shall yield one little measure, and thirty bushels of seed shall yield three bushels.

<sup>11</sup> Woe to you that rise up early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine.

<sup>12</sup> The harp, and the lyre, and, the timbrel and the pipe, and wine are in your feasts: and the work of the Lord you regard not, nor do you consider the works of his hands.

<sup>13</sup> Therefore is my people led away captive, because they had not knowledge, and their nobles have perished with famine, and their multitude were dried up with thirst.

<sup>14</sup> Therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it.

<sup>15</sup> And man shall be brought down, and man shall be humbled, and the eyes of the lofty shall be brought low.

<sup>16</sup> And the Lord of hosts shall be exalted in judgment, and the holy God shall be sanctified in justice.

<sup>17</sup> And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness.

<sup>18</sup> Woe to you that draw iniquity with cords of vanity, and sin as the rope of a cart.

<sup>19</sup> That say: Let him make haste, and let his work come quickly, that we may see it: and let the counsel of the Holy One of Israel come, that we may know it.

<sup>20</sup> Woe to you that call evil good, and good evil: that put darkness for light, and light for darkness: that put bitter for sweet, and sweet for bitter.

<sup>21</sup> Woe to you that are wise in your own eyes, and prudent in your own conceits.

<sup>22</sup> Woe to you that are mighty to drink wine, and stout men at drunkenness.

dicium, et ecce iniquitas; et justitiam, et ecce clamor.

<sup>8</sup> Væ qui conjungitis domum ad domum, et agrum agro copulatis usque ad terminum loci! Numquid habitabitis vos soli in medio terræ?

<sup>9</sup> In auribus meis sunt hæc, dicit Dominus exercituum; Nisi domus multæ desertæ fuerint, grandes et pulchræ, absque habitatore.

<sup>10</sup> Decem enim jugera vinearum facient lagunculam unam, et triginta modii sementis facient modios tres.

<sup>11</sup> Væ qui consurgitis mane ad ebrietatem sectandam, et potandum usque ad vesperam, ut vino æstuetis!

<sup>12</sup> Cithara, et lyra, et tympanum, et tibia, et vinum in conviviis vestris; et opus Domini non respicitis, nec opera manuum ejus consideratis.

<sup>13</sup> Propterea captivus ductus est populus meus, quia non habuit scientiam, et nobiles ejus interierunt fame, et multitudo ejus siti exaruit.

<sup>14</sup> Propterea dilatavit infernus animam suam, et aperuit os suum absque ullo termino; et descendent fortes ejus, et populus ejus, et sublimes gloriosique ejus, ad eum.

<sup>15</sup> Et incurvabitur homo, et humiliabitur vir, et oculi sublimium deprimentur.

<sup>16</sup> Et exaltabitur Dominus exercituum in judicio; et Deus sanctus sanctificabitur in justitia.

<sup>17</sup> Et pascentur agni juxta ordinem suum, et deserta in ubertatem versa advenæ comedent.

<sup>18</sup> Væ qui trahitis iniquitatem in funiculis vanitatis, et quasi vinculum plaustrum peccatum!

<sup>19</sup> Qui dicitis: Festinet, et cito veniat opus ejus, ut videamus; et appropiet, et veniat consilium sancti Israël, et sciemus illud!

<sup>20</sup> Væ qui dicitis malum bonum, et bonum malum; ponentes tenebras lucem, et lucem tenebras; ponentes amarum in dulce, et dulce in amarum!

<sup>21</sup> Væ qui sapientes estis in oculis vestris, et coram vobismetipsis prudentes.

<sup>22</sup> Væ qui potentes estis ad bibendum vinum, et viri fortes ad miscendam ebrietatem!

<sup>23</sup> qui justificatis impium pro munerebus, et iustitiam iusti aufertis ab eo!

<sup>24</sup> Propter hoc, sicut devorat stipulam lingua ignis, et calor flammæ exurit, sic radix eorum quasi favilla erit, et germen eorum ut pulvis ascendet; abjecerunt enim legem Domini exercituum, et eloquium sancti Israël blasphemaverunt.

<sup>25</sup> Ideo iratus est furor Domini in populum suum, et extendit manum suam super eum, et percussit eum: et conturbati sunt montes, et facta sunt morticina eorum quasi stercus in medio platearum. In his omnibus non est adversus furor ejus, sed adhuc manus ejus extenta.

<sup>26</sup> Et elevabit signum in nationibus procul, et sibilabit ad eum de finibus terræ: et ecce festinus velociter veniet.

<sup>27</sup> Non est deficiens neque laborans in eo; non dormitabit, neque dormiet; neque solvetur cingulum renum ejus, nec rumpetur corrigia calceamenti ejus.

<sup>28</sup> Sagittæ ejus acutæ, et omnes arcus ejus extenti. Ungulæ equorum ejus ut silex, et rotæ ejus quasi impetus tempestatis.

<sup>29</sup> Rugitus ejus ut leonis, rugiet ut catuli leonum: et frendet, et tenebit prædam, et amplexabitur, et non erit qui eruat.

<sup>30</sup> Et sonabit super eum in die illa sicut sonitus maris: aspiciemus in terram, et ecce tenebræ tribulationis, et lux obtenebrata est in caligine ejus.

## CAPUT VI

*Visio gloriosam, in quo labia prophetæ lavantur: prophetat Judæorum contumaciam.*

**I**n anno quo mortuus est rex Ozias, vidi Dominum sedentem super solium excelsum et elevatum; et ea quæ sub ipso erant replebant templum.

<sup>2</sup> Seraphim stabant super illud: sex alæ uni, et sex alæ alteri; duabus velabant faciem ejus, et duabus velabant pedes ejus, et duabus volabant.

<sup>3</sup> Et clamabant alter ad alterum, et

<sup>23</sup> That justify the wicked for gifts, and take away the justice of the just from him.

<sup>24</sup> Therefore as the tongue of the fire devoureth the stubble, and the heat of the flame consumeth it: so shall their root be as ashes, and their bud shall go up as dust: for they have cast away the law of the Lord of hosts, and have blasphemed the word of the Holy One of Israel.

<sup>25</sup> Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them, and struck them: and the mountains were troubled, and their carcasses became as dung in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

<sup>26</sup> And he will lift up a sign to the nations afar off, and will whistle to them from the ends of the earth: and behold they shall come with speed swiftly.

<sup>27</sup> There is none that shall faint, nor labor among them: they shall not slumber nor sleep, neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

<sup>28</sup> Their arrows are sharp, and all their bows are bent. The hooves of their horses shall be like the flint, and their wheels like the violence of a tempest.

<sup>29</sup> Their roaring like that of a lion, they shall roar like young lions: yea they shall roar, and take hold of the prey, and they shall keep fast hold of it, and there shall be none to deliver it.

<sup>30</sup> And they shall make a noise against them that day, like the roaring of the sea; we shall look towards the land, and behold darkness of tribulation, and the light is darkened with the mist thereof.

## CHAPTER 6

*A glorious vision, in which the prophet's lips are cleansed: he foretelleth the obstinacy of the Jews.*

**I**n the year that king Ozias died, I saw the Lord sitting upon a throne high and elevated: and his train filled the temple.

<sup>2</sup> Upon it stood the seraphim: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew.

<sup>3</sup> And they cried one to another, and

said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory,

<sup>4</sup> And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke.

<sup>5</sup> And I said: Woe is me, because I have held my peace; because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King the Lord of hosts.

<sup>6</sup> And one of the seraphim flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar.

<sup>7</sup> And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed.

<sup>8</sup> And I heard the voice of the Lord, saying: Whom shall I send? And who shall go for us? And I said: Lo, here am I, send me.

<sup>9</sup> And he said: Go, and thou shalt say to this people: Hearing, hear, and understand not: and see the vision, and know it not.

<sup>10</sup> Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.

<sup>11</sup> And I said: How long, O Lord? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate.

<sup>12</sup> And the Lord shall remove men far away, and she shall be multiplied that was left in the midst of the earth.

<sup>13</sup> And there shall be still a tithing therein, and she shall turn, and shall be made a show as a turpentine tree, and as an oak that spreadeth its branches: that which shall stand therein, shall be a holy seed.

## CHAPTER 7

*The prophet assures king Achaz that the two kings his enemies shall not take Jerusalem. A virgin shall conceive and bear a son.*

**A**nd it came to pass in the days of Achaz the son of Joathan, the son of Ozias, king of Juda, that Rasin king of Syria and Phacee the son of Romelia king of Israel, came up to Jerusalem, to

dicebant: Sanctus, sanctus, sanctus Dominus, Deus exercituum; plena est omnis terra gloria ejus.

<sup>4</sup> Et commota sunt superliminaria cardinum a voce clamantis, et domus repleta est fumo.

<sup>5</sup> Et dixi: Væ mihi, quia tacui, quia vir pollutus labiis ego sum, et in medio populi polluta labia habentis ego habito, et regem Dominum exercituum vidi oculis meis.

<sup>6</sup> Et volavit ad me unus de seraphim, et in manu ejus calculus, quem forcipe tulerat de altari,

<sup>7</sup> et tetigit os meum, et dixit: Ecce tetigit hoc labia tua, et auferetur iniquitas tua, et peccatum tuum mundabitur.

<sup>8</sup> Et audivi vocem Domini dicentis: Quem mittam? Et quis ibit nobis? Et dixi: Ecce ego, mitte me.

<sup>9</sup> Et dixit: Vade, et dices populo huic: Audite audientes, et nolite intelligere; et videte visionem, et nolite cognoscere.

<sup>10</sup> Excæca cor populi hujus, et aures ejus aggravata, et oculos ejus claudet: ne forte videat oculis suis, et auribus suis audiat, et corde suo intelligat, et convertatur, et sanem eum.

<sup>11</sup> Et dixi: Usquequo, Domine? Et dixit: Donec desolentur civitates absque habitatore, et domus sine homine, et terra relinquatur deserta.

<sup>12</sup> Et longe faciet Dominus homines, et multiplicabitur quæ derelicta fuerat in medio terræ.

<sup>13</sup> Et adhuc in ea decimatio, et convertetur, et erit in ostensionem sicut terebinthus, et sicut quercus quæ expandit ramos suos; semen sanctum erit id quod steterit in ea.

## CAPUT VII

*Pignerat propheta Achaz regem duos reges inimicos ejus non esse Jerusalem capturos. Virgo concipiet et filium pendet.*

**E**t factum est in diebus Achaz, filii Joathan, filii Ozizæ, regis Juda, ascendit Rasin, rex Syriæ, et Phacee, filius Romeliæ, rex Israëli, in Jerusalem, ad præliandum contra eam: et non potuerunt

<sup>2</sup> debellare eam. Et nuntiaverunt domui David, dicentes: Requievit Syria super Ephraim. Et commotum est cor ejus, et cor populi ejus, sicut moventur ligna silvarum a facie venti.

<sup>3</sup> Et dixit Dominus ad Isaiam: Egredere in occursum Achaz, tu et qui derelictus est Jasub, filius tuus, ad extremum aquæductus piscinæ superioris in via agri Fullonis;

<sup>4</sup> et dices ad eum: Vide ut sileas; noli timere, et cor tuum ne formidet a duabus caudis titionum fumigantium istorum, in ira furoris Rasin, regis Syriæ, et filii Romeliæ;

<sup>5</sup> eo quod consilium inierit contra te Syria in malum, Ephraim, et filius Romeliæ, dicentes:

<sup>6</sup> Ascendamus ad Judam, et suscitemus eum, et avellamus eum ad nos, et ponamus regem in medio ejus filium Tabeel.

<sup>7</sup> Hæc dicit Dominus Deus: Non stabit, et non erit istud;

<sup>8</sup> sed caput Syriæ Damascus, et caput Damasci Rasin; et adhuc sexaginta et quinque anni, et desinet Ephraim esse populus;

<sup>9</sup> et caput Ephraim Samaria, et caput Samariæ filius Romeliæ. Si non crederitis, non permanebitis.

<sup>10</sup> Et adjecit Dominus loqui ad Achaz, dicens:

<sup>11</sup> Pete tibi signum a Domino Deo tuo, in profundum inferni, sive in excelsum supra.

<sup>12</sup> Et dixit Achaz: Non petam, et non tentabo Dominum.

<sup>13</sup> Et dixit: Audite ergo, domus David. Numquid parum vobis est molestos esse hominibus, quia molesti estis et Deo meo?

<sup>14</sup> Propter hoc dabit Dominus ipse vobis signum: ecce virgo concipiet, et pariet filium, et vocabitur nomen ejus Emmanuel.

<sup>15</sup> Butyrum et mel comedet, ut sciat reprobare malum, et eligere bonum.

<sup>16</sup> Quia antequam sciat puer reprobare malum et eligere bonum, derelinquetur terra quam tu detestaris a facie duorum regum suorum.

fight against it: but they could not prevail over it.

<sup>2</sup> And they told the house of David, saying: Syria hath rested upon Ephraim, and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

<sup>3</sup> And the Lord said to Isaias: Go forth to meet Achaz, thou and Jasub thy son that is left, to the conduit of the upper pool in the way of the fuller's field.

<sup>4</sup> And thou shalt say to him: See thou be quiet: fear not, and let not thy heart be afraid of the two tails of these firebrands, smoking with the wrath of the fury of Rasin king of Syria, and of the son of Romelia.

<sup>5</sup> Because Syria hath taken counsel against thee, unto the evil of Ephraim and the son of Romelia, saying:

<sup>6</sup> Let us go up to Juda, and rouse it up, and draw it away to us, and make the son of Tabeel king in the midst thereof.

<sup>7</sup> Thus saith the Lord God: It shall not stand, and this shall not be.

<sup>8</sup> But the head of Syria is Damascus, and the head of Damascus is Rasin: and within threescore and five years, Ephraim shall cease to be a people:

<sup>9</sup> And the head of Ephraim is Samaria, and the head of Samaria is the son of Romelia. If you will not believe, you shall not continue.

<sup>10</sup> And the Lord spoke again to Achaz, saying:

<sup>11</sup> Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above.

<sup>12</sup> And Achaz said: I will not ask, and I will not tempt the Lord.

<sup>13</sup> And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also?

<sup>14</sup> Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son and his name shall be called Emmanuel.

<sup>15</sup> He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

<sup>16</sup> For before the child know to refuse the evil and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings.

<sup>17</sup> The Lord shall bring upon thee, and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda with the king of the Assyrians.

<sup>18</sup> And it shall come to pass in that day, that the Lord shall hiss for the fly, that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria.

<sup>19</sup> And they shall come, and shall all of them rest in the torrents of the valleys, and in the holes of the rocks, and upon all places set with shrubs, and in all hollow places.

<sup>20</sup> In that day the Lord shall shave with a razor that is hired by them that are beyond the river, by the king of the Assyrians, the head and the hairs of the feet, and the whole beard.

<sup>21</sup> And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep.

<sup>22</sup> And for the abundance of milk he shall eat butter: for butter and honey shall everyone eat that shall be left in the midst of the land.

<sup>23</sup> And it shall come to pass in that day, that every place where there were a thousand vines, at a thousand pieces of silver, shall become thorns and briers.

<sup>24</sup> With arrows and with bows they shall go in thither: for briers and thorns shall be in all the land.

<sup>25</sup> And as for all the hills that shall be raked with a rake, the fear of thorns and briers shall not come thither, but they shall be for the ox to feed on, and the lesser cattle to tread upon.

#### CHAPTER 8

*The name of a child that is to be born: many evils shall come upon the Jews for their sins.*

**A**nd the Lord said to me: Take thee a great book, and write in it with a man's pen. Take away the spoils with speed, quickly take the prey.

<sup>2</sup> And I took unto me faithful witnesses, Urias the priest, and Zacharias the son of Barachias.

<sup>3</sup> And I went to the prophetess, and she conceived, and bore a son. And the Lord said to me: Call his name, Hasten to take away the spoils: Make haste to take

<sup>17</sup> Adducet Dominus super te, et super populum tuum, et super domum patris tui, dies qui non venerunt a diebus separationis Ephraim a Juda, cum rege Assyriorum.

<sup>18</sup> Et erit in die illa: sibilabit Dominus muscæ quæ est in extremo fluminum Ægypti, et api quæ est in terra Assur;

<sup>19</sup> et venient, et requiescent omnes in torrentibus vallium, et in cavernis petrarum, et in omnibus frutetis, et in univervis foraminibus.

<sup>20</sup> In die illa radet Dominus in novacula conducta in his qui trans flumen sunt, in rege Assyriorum, caput et pilos pedum, et barbam universam.

<sup>21</sup> Et erit in die illa: nutriet homo vaccam boum, et duas oves,

<sup>22</sup> et præ ubertate lactis comedet butyrum; butyrum enim et mel manducabit omnis qui relictus fuerit in medio terræ.

<sup>23</sup> Et erit in die illa: omnis locus ubi fuerint mille vites, mille argenteis, in spinas et in vepres erunt.

<sup>24</sup> Cum sagittis et arcu ingredientur illuc: vepres enim et spinæ erunt in univversa terra.

<sup>25</sup> Et omnes montes qui in sarculo sarrientur, non veniet illuc terror spinarum et veprium: et erit in pascua bovis, et in conculcationem pecoris.

#### CAPUT VIII

*Nomen pueri, qui orietur: mala multa in Judæos propter peccata eorum cessura sunt.*

**E**t dixit Dominus ad me: Sume tibi libræ grandem, et scribe in eo stylo hominis: Velociter spolia detrahe, cito prædare.

<sup>2</sup> Et adhibui mihi testes fideles, Uriam sacerdotem, et Zachariam, filium Barachiæ:

<sup>3</sup> et accessi ad prophetissam, et concepit, et peperit filium. Et dixit Dominus ad me: Voca nomen ejus: Accelera spolia detrahare; Festina prædari:

4 quia antequam sciat puer vocare patrem suum et matrem suam, auferetur fortitudo Damasci, et spolia Samariæ, coram rege Assyriorum.

5 Et adjecit Dominus loqui ad me adhuc, dicens:

6 Pro eo quod abjecit populus iste aquas Siloë, quæ vadunt cum silentio, et assumpsit magis Rasin, et filium Romeliæ:

7 propter hoc ecce Dominus adducet super eos aquas fluminis fortes et multas, regem Assyriorum, et omnem gloriam ejus, et ascendet super omnes rivus ejus, et fluet super universas ripas ejus;

8 et ibit per Judam, inundans, et transiens usque ad collum veniet. Et erit extensio alarum ejus implens latitudinem terræ tuæ, o Emmanuel!

9 Congregamini, populi, et vincimini; et audite, universæ procul terræ: confortamini, et vincimini; accingite vos, et vincimini.

10 Inite consilium, et dissipabitur; loquimini verbum, et non fiet: quia nobiscum Deus.

11 Hæc enim ait Dominus ad me: Sicut in manu forti erudit me, ne irem in via populi hujus, dicens:

12 Non dicatis: Conjuratio; omnia enim quæ loquitur populus iste, conjuratio est: et timorem ejus ne timeatis, neque paveatis.

13 Dominum exercituum ipsum sanctificate; ipse pavor vester, et ipse terror vester:

14 et erit vobis in sanctificationem; in lapidem autem offensionis, et in petram scandali, duabus domibus Israël; in laqueum et in ruinam habitantibus Jerusalem.

15 Et offendent ex eis plurimi, et cadent, et conterentur, et irretientur, et capientur.

16 Liga testimonium, signa legem in discipulis meis.

17 Et exspectabo Dominum qui abscondit faciem suam a domo Jacob, et præstolabor eum.

18 Ecce ego et pueri mei quos dedit mihi Dominus in signum, et in portentum Is-

away the prey.

4 For before the child knows to call his father and his mother, the strength of Damascus, and the spoils of Samaria shall be taken away before the king of the Assyrians.

5 And the Lord spoke to me again, saying:

6 Forasmuch as this people hath cast away the waters of Siloe, that go with silence, and hath rather taken Rasin, and the son of Romelia:

7 Therefore behold the Lord will bring upon them the waters of the river strong and many, the king of the Assyrians, and all his glory: and he shall come up over all his channels, and shall overflow all his banks.

8 And shall pass through Juda, overflowing, and going over shall reach even to the neck. And the stretching out of his wings shall fill the breadth of thy land, O Emmanuel.

9 Gather yourselves together, O ye people, and be overcome, and give ear, all ye lands afar off: strengthen yourselves, and be overcome, gird yourselves, and be overcome.

10 Take counsel together, and it shall be defeated: speak a word, and it shall not be done: because God is with us.

11 For thus saith the Lord to me: As he hath taught me, with a strong arm, that I should not walk in the way of this people, saying:

12 Say ye not: A conspiracy: for all that this people speaketh, is a conspiracy: neither fear ye their fear, nor be afraid.

13 Sanctify the Lord of hosts himself: and let him be your fear, and let him be your dread.

14 And he shall be a sanctification to you. But for a stone of stumbling, and for a rock of offence to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem.

15 And very many of them shall stumble and fall, and shall be broken in pieces, and shall be snared, and taken.

16 Bind up the testimony, seal the law among my disciples.

17 And I will wait for the Lord, who hath hid his face from the house of Jacob, and I will look for him.

18 Behold I and my children, whom the Lord hath given me for a sign, and for a

wonder in Israel from the Lord of hosts, who dwelleth in mount Sion.

<sup>19</sup> And when they shall say to you: Seek of pythons, and of diviners, who mutter in their enchantments: should not the people seek of their God, for the living of the dead?

<sup>20</sup> To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light.

<sup>21</sup> And they shall pass by it, they shall fall, and be hungry: and when they shall be hungry, they will be angry, and curse their king, and their God, and look upwards.

<sup>22</sup> And they shall look to the earth, and behold trouble and darkness, weakness and distress, and a mist following them, and they cannot fly away from their distress.

#### CHAPTER 9

*What joy shall come after afflictions by the birth and kingdom of Christ; which shall flourish forever. Judgments upon Israel for their sins.*

**A**t the first time the land of Zabulon, and the land of Nephthali was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded.

<sup>2</sup> The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen.

<sup>3</sup> Thou hast multiplied the nation, and hast not increased the joy. They shall rejoice before thee, as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils.

<sup>4</sup> For the yoke of their burden, and the rod of their shoulder, and the scepter of their oppressor thou hast overcome, as in the day of Madian.

<sup>5</sup> For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire.

<sup>6</sup> For a child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counselor, God the Mighty, the Father of the world to come, the Prince of Peace.

raël a Domino exercituum, qui habitat in monte Sion.

<sup>19</sup> Et cum dixerint ad vos: Quærite a pythonibus et a divinis qui strident in incantationibus suis: numquid non populus a Deo suo requiret, pro vivis a mortuis?

<sup>20</sup> Ad legem magis et ad testimonium. Quod si non dixerint juxta verbum hoc, non erit eis matutina lux.

<sup>21</sup> Et transibit per eam, corruet, et esuriet; et cum esurierit, irascetur. Et maledicet regi suo, et Deo suo, et suscipiet sursum,

<sup>22</sup> et ad terram intuebitur; et ecce tribulatio et tenebræ, dissolutio et angustia, et caligo persequens, et non poterit avolare de angustia sua.

#### CAPUT IX

*Qua lætitia veniet post afflictiones ab orto et regno Christi; quod in æternum florebit. Judicia in Israel pro peccatis suis.*

**P**rimo tempore alleviata est terra Zabulon et terra Nephthali: et novissimo aggravata est via maris trans Jordanem Galilææ gentium.

<sup>2</sup> Populus qui ambulabat in tenebris, vidit lucem magnam; habitantibus in regione umbræ mortis, lux orta est eis.

<sup>3</sup> Multiplicasti gentem, et non magnificasti lætitiã. Lætabuntur coram te, sicut qui lætantur in messe; sicut exsultant victores capta præda, quando dividunt spolia.

<sup>4</sup> Jugum enim oneris ejus, et virgam humeri ejus, et sceptrum exactoris ejus superasti, sicut in die Madian.

<sup>5</sup> Quia omnis violentia prædatio cum tumultu, et vestimentum mistum sanguine, erit in combustionem, et cibus ignis.

<sup>6</sup> Parvulus enim natus est nobis, et filius datus est nobis, et factus est principatus super humerum ejus: et vocabitur nomen ejus, Admirabilis, Consiliarius, Deus, Fortis, Pater futuri sæculi, Princeps pacis.



7 Multiplicabitur ejus imperium, et pacis non erit finis; super solium David, et super regnum ejus sedebit, ut confirmet illud et corroboret in judicio et justitia, amodo et usque in sempiternum: zelus Domini exercituum faciet hoc.

8 Verbum misit Dominus in Jacob, et cecidit in Israël.

9 Et sciet omnis populus Ephraim, et habitantes Samariam, in superbia et magnitudine cordis dicentes:

10 Lateres ceciderunt, sed quadris lapidibus ædificabimus; sycomoros succiderunt, sed cedros immutabimus.

11 Et elevabit Dominus hostes Rasin super eum, et inimicos ejus in tumultum vertet.

12 Syriam ab oriente, et Philisthiim ab occidente; et devorabunt Israël toto ore. In omnibus his non est aversus furor ejus, sed adhuc manus ejus extenta.

13 Et populus non est reversus ad percutientem se, et Dominum exercituum non inquisierunt.

14 Et disperdet Dominus ab Israël caput et caudam, incurvantem et refrenantem, die una.

15 Longævus et honorabilis, ipse est caput; et propheta docens mendacium, ipse est cauda.

16 Et erunt qui beatificant populum istum, seducentes; et qui beatificantur, præcipitati.

17 Propter hoc super adolescentulis ejus non lætabitur Dominus, et pupillorum ejus et viduarum non miserebitur: quia omnis hypocrita est et nequam, et universum os locutum est stultitiam. In omnibus his non est aversus furor ejus, sed adhuc manus ejus extenta.

18 Succensa est enim quasi ignis impietas: veprem et spinam vorabit, et succendetur in densitate saltus, et convolvetur superbia fumi.

19 In ira Domini exercituum conturbata est terra, et erit populus quasi esca ignis; vir fratri suo non parcat.

20 Et declinabit ad dexteram, et esuriet;

7 His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and forever: the zeal of the Lord of hosts will perform this.

8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people of Ephraim shall know, and the inhabitants of Samaria that say in the pride and haughtiness of their heart:

10 The bricks are fallen down, but we will build with square stones: they have cut down the sycamores, but we will change them for cedars.

11 And the Lord shall set up the enemies of Rasin over him, and shall bring on his enemies in a crowd:

12 The Syrians from the east, and, the Philistines from the west: and they shall devour Israel with open mouth. For all this his indignation is not turned away, but his hand is stretched out still.

13 And the people are not returned to him who hath struck them, and have not sought after the Lord of hosts.

14 And the Lord shall destroy out of Israel the head and the tail, him that bendeth down, and him that holdeth back, in one day.

15 The aged and honorable, he is the head: and the prophet that teacheth lies, he is the tail.

16 And they that call this people blessed, shall cause them to err: and they that are called blessed, shall be thrown down, headlong.

17 Therefore the Lord shall have no joy in their young men: neither shall he have mercy on their fatherless, and widows: for everyone is a hypocrite and wicked, and every mouth hath spoken folly. For all this his indignation is not turned away, but his hand is stretched out still.

18 For wickedness is kindled as a fire, it shall devour the brier and the thorn: and shall kindle in the thicket of the forest, and it shall be wrapped up in smoke ascending on high.

19 By the wrath of the Lord of hosts the land is troubled, and the people shall be as fuel for the fire: no man shall spare his brother.

20 And he shall turn to the right hand,

and shall be hungry: and shall eat on the left hand, and shall not be filled: everyone shall eat the flesh of his own arm: Manasses Ephraim, and Ephraim Manasses, and they together shall be against Juda.

<sup>21</sup> After all these things his indignation is not turned away, but his hand is stretched out still.

#### CHAPTER 10

*Woe to the makers of wicked laws. The Assyrian shall be a rod for punishing Israel: but for their pride they shall be destroyed: and a remnant of Israel saved.*

**W**oe to them that make wicked laws: and when they write, write injustice:

<sup>2</sup> To oppress the poor in judgment, and do violence to the cause of the humble of my people: that widows might be their prey, and that they might rob the fatherless.

<sup>3</sup> What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will ye flee for help? And where will ye leave your glory?

<sup>4</sup> That you be not bowed down under the bond, and fall with the slain? In all these things his anger is not turned away, but his hand is stretched out still.

<sup>5</sup> Woe to the Assyrian, he is the rod and the staff of my anger, and my indignation is in their hands.

<sup>6</sup> I will send him to a deceitful nation, and I will give him a charge against the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets.

<sup>7</sup> But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to cut off nations not a few.

<sup>8</sup> For he shall say:

<sup>9</sup> Are not my princes as so many kings? Is not Calano as Charcamis: and Emath as Arphad? Is not Samaria as Damascus?

<sup>10</sup> As my hand hath found the kingdoms of the idol, so also their idols of Jerusalem, and of Samaria.

<sup>11</sup> Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?

et comedet ad sinistram, et non saturabitur; unusquisque carnem brachii sui vorabit: Manasses Ephraim, et Ephraim Manassen; simul ipsi contra Judam.

<sup>21</sup> In omnibus his non est aversus furor ejus, sed adhuc manus ejus extenta.

#### CAPUT X

*Vae legislatoribus sceleratorum legum. Assyrius erit radix pro puniente Israel: sed pro superbia ejus deleturus est: et relictum Israel salvabitur.*

**V**æ qui condunt leges iniquas, et scribentes injustitiam scripserunt,

<sup>2</sup> ut opprimerent in iudicio pauperes, et vim facerent causæ humilium populi mei; ut essent viduæ præda eorum, et pupillos diriperent.

<sup>3</sup> Quid facietis in die visitationis, et calamitatis de longe venientis? ad cujus confugietis auxilium? et ubi derelinquetis gloriam vestram,

<sup>4</sup> ne incurvemini sub vinculo, et cum interfectis cadatis? Super omnibus his non est aversus furor ejus, sed adhuc manus ejus extenta.

<sup>5</sup> Væ Assur! virga furoris mei et baculus ipse est; in manu eorum indignatio mea.

<sup>6</sup> Ad gentem fallacem mittam eum, et contra populum furoris mei mandabo illi, ut auferat spolia, et diripiat prædam, et ponat illum in conculcationem quasi lutum platearum.

<sup>7</sup> Ipse autem non sic arbitrabitur, et cor ejus non ita existimabit; sed ad conterendum erit cor ejus, et ad interneccionem gentium non paucarum.

<sup>8</sup> Dicet enim:

<sup>9</sup> Numquid non principes mei simul reges sunt? Numquid non ut Charcamis, sic Calano? Et ut Arphad, sic Emath? Numquid non ut Damascus, sic Samaria?

<sup>10</sup> Quomodo invenit manus mea regna idoli, sic et simulacra eorum de Jerusalem et de Samaria.

<sup>11</sup> Numquid non sicut feci Samariæ et idolis ejus, sic faciam Jerusalem et simulacris ejus?

<sup>12</sup> Et erit, cum impleverit Dominus cuncta opera sua in monte Sion et in Jerusalem, visitabo super fructum magnifici cordis regis Assur, et super gloriam altitudinis oculorum ejus.

<sup>13</sup> Dixit enim: In fortitudine manus meae feci, et in sapientia mea intellexi; et abstuli terminos populorum, et principes eorum deprædatus sum, et detraxi quasi potens in sublimi residentes.

<sup>14</sup> Et invenit quasi nidum manus mea fortitudinem populorum; et sicut colliguntur ova quæ derelicta sunt, sic universam terram ego congregavi; et non fuit qui moveret pennam, et aperiret os, et ganniret.

<sup>15</sup> Numquid gloriabitur securis contra eum qui secat in ea? Aut exaltabitur serra contra eum a quo trahitur? Quomodo si elevetur virga contra elevantem se, et exaltetur baculus, qui utique lignum est.

<sup>16</sup> Propter hoc mittet Dominator, Dominus exercituum, in pinguibus ejus tenuitatem; et subtus gloriam ejus succensa ardebit quasi combustio ignis.

<sup>17</sup> Et erit lumen Israël in igne, et Sanctus ejus in flamma; et succendetur, et devorabitur spina ejus et vepres in die una.

<sup>18</sup> Et gloria saltus ejus, et carmeli ejus, ab anima usque ad carnem consumetur; et erit terrore profugus.

<sup>19</sup> Et reliquiæ ligni saltus ejus præ paucitate numerabuntur, et puer scribet eos.

<sup>20</sup> Et erit in die illa: non adjiciet residuum Israël, et hi qui fugerint de domo Jacob, inniti super eo qui percutit eos; sed innitetur super Dominum, Sanctum Israël, in veritate.

<sup>21</sup> Reliquiæ convertentur; reliquiæ, inquam, Jacob ad Deum fortem.

<sup>22</sup> Si enim fuerit populus tuus, Israël, quasi arena maris, reliquiæ convertentur ex eo; consummatio abbreviata inundabit justitiam.

<sup>23</sup> Consumptionem enim et abbreviationem Dominus Deus exercituum faci-

<sup>12</sup> And it shall come to pass, that when the Lord shall have performed all his works in mount Sion, and in Jerusalem, I will visit the fruit of the proud heart of the king of Assyria, and the glory of the haughtiness of his eyes.

<sup>13</sup> For he hath said: By the strength of my own hand I have done it, and by my own wisdom I have understood: and I have removed the bounds of the people, and have taken the spoils of the princes, and as a mighty man hath pulled down them that sat on high.

<sup>14</sup> And my hand hath found the strength of the people as a nest; and as eggs are gathered, that are left, so have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise.

<sup>15</sup> Shall the axe boast itself against him that cutteth with it? Or shall the saw exalt itself against him by whom it is drawn? As if a rod should lift itself up against him that lifteth it up, and a staff exalt itself, which is but wood.

<sup>16</sup> Therefore the sovereign Lord, the Lord of hosts, shall send leanness among his fat ones: and under his glory shall be kindled a burning, as it were the burning of a fire.

<sup>17</sup> And the light of Israel shall be as a fire, and the Holy One thereof as a flame: and his thorns and his briers shall be set on fire, and shall be devoured in one day.

<sup>18</sup> And the glory of his forest, and of his beautiful hill, shall be consumed from the soul even to the flesh, and he shall run away through fear.

<sup>19</sup> And they that remain of the trees of his forest shall be so few, that they shall easily be numbered, and a child shall write them down.

<sup>20</sup> And it shall come to pass in that day, that the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him that striketh them: but they shall lean upon the Lord the Holy One of Israel, in truth.

<sup>21</sup> The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God.

<sup>22</sup> For if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted, the consumption abridged shall overflow with justice.

<sup>23</sup> For the Lord God of hosts shall make a consumption, and an abridgment in

the midst of all the land.

<sup>24</sup> Therefore, thus saith the Lord the God of hosts: O my people that dwellest in Sion, be not afraid of the Assyrian: he shall strike thee with his rod, and he shall lift up his staff over thee in the way of Egypt.

<sup>25</sup> For yet a little and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness.

<sup>26</sup> And the Lord of hosts shall raise up a scourge against him, according to the slaughter of Madian in the rock of Oreb, and his rod over the sea, and he shall lift it up in the way of Egypt.

<sup>27</sup> And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall putrefy at the presence of the oil.

<sup>28</sup> He shall come into Aiath, he shall pass into Magron: at Machmas he shall lay up his carriages.

<sup>29</sup> They have passed in haste, Gaba is our lodging: Rama was astonished, Gabaath of Saul fled away.

<sup>30</sup> Lift up thy voice, O daughter of Galim, attend, O Laisa, poor Anathoth.

<sup>31</sup> Medemena is removed: ye inhabitants of Gabim, take courage.

<sup>32</sup> It is yet day enough, to remain in Nobe: he shall shake his hand against the mountain of the daughter of Sion, the hill of Jerusalem.

<sup>33</sup> Behold the sovereign Lord of hosts shall break the earthen vessel with terror, and the tall of stature shall be cut down, and the lofty shall be humbled.

<sup>34</sup> And the thickets of the forest shall be cut down with iron, and Libanus with its high ones shall fall.

## CHAPTER 11

*Of the spiritual kingdom of Christ, to which all nations shall repair.*

**A**nd there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.

<sup>2</sup> And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness.

<sup>3</sup> And he shall be filled with the spirit of the fear of the Lord, He shall not judge according to the sight of the eyes, nor re-

et in medio omnis terræ.

<sup>24</sup> Propter hoc, hæc dicit Dominus Deus exercituum: Noli timere, populus meus, habitator Sion, ab Assur: in virga percutiet te, et baculum suum levabit super te, in via Ægypti.

<sup>25</sup> Adhuc enim paululum modicumque, et consummabitur indignatio et furor meus super scelus eorum.

<sup>26</sup> Et suscitabit super eum Dominus exercituum flagellum, juxta plagam Madian in petra Oreb: et virgam suam super mare, et levabit eam in via Ægypti.

<sup>27</sup> Et erit in die illa: auferetur onus ejus de humero tuo et jugum ejus de collo tuo, et computrescet jugum a facie olei.

<sup>28</sup> Veniet in Ajath, transibit in Magron, apud Machmas commendabit vasa sua.

<sup>29</sup> Transierunt cursim, Gaba sedes nostra; obstupuit Rama, Gabaath Saulis fugit.

<sup>30</sup> Hinni voce tua, filia Gallim, attende Laisa, paupercola Anathoth.

<sup>31</sup> Mígravit Medemena; habitatores Gabim, confortamini.

<sup>32</sup> Adhuc dies est ut in Nobe stetur; agitabit manum suam super montem filiæ Sion, collem Jerusalem.

<sup>33</sup> Ecce Dominator, Dominus exercituum, confringet lagunculam in terrore; et excelsi statura succidentur, et sublimes humiliabuntur.

<sup>34</sup> Et subvertentur condensa saltus ferro; et Libanus cum excelsis cadet.

## CAPUT XI

*Regni invisibilis Christi, ad quod gentes omnes venient.*

**E**t egredietur virga de radice Jesse, et efflos de radice ejus ascendet.

<sup>2</sup> Et requiescet super eum spiritus Domini: spiritus sapientiæ et intellectus, spiritus consilii et fortitudinis, spiritus scientiæ et pietatis;

<sup>3</sup> et replebit eum spiritus timoris Domini. Non secundum visionem oculo-rum judicabit, neque secundum audi-

tum aurium arguet;

<sup>4</sup> sed iudicabit in justitia pauperes, et arguet in æquitate pro mansuetis terræ; et percutiet terram virga oris sui, et spiritu laborum suorum interficiet impium.

<sup>5</sup> Et erit justitia cingulum lumborum ejus, et fides cinctorium renum ejus.

<sup>6</sup> Habitabit lupus cum agno, et pardus cum hædo accubabit; vitulus, et leo, et ovis, simul morabuntur, et puer parvulus minabit eos.

<sup>7</sup> Vitulus et ursus pascentur, simul requiescent catuli eorum; et leo quasi bos comedet paleas.

<sup>8</sup> Et delectabitur infans ab ubere super foramine aspidis; et in caverna reguli qui ablactatus fuerit manum suam mittet.

<sup>9</sup> Non nocebunt, et non occident in universo monte sancto meo, quia repleta est terra scientia Domini, sicut aquæ maris operientes.

<sup>10</sup> In die illa radix Jesse, qui stat in signum populorum, ipsum gentes deprecabuntur, et erit sepulchrum ejus gloriosum.

<sup>11</sup> Et erit in die illa: adjiciet Dominus secundo manum suam ad possidendum residuum populi sui, quod relinquetur ab Assyriis, et ab Ægypto, et a Phetros, et ab Æthiopia, et ab Ælam, et a Sennaar, et ab Emath, et ab insulis maris.

<sup>12</sup> Et levabit signum in nationes, et congregabit profugos Israël, et dispersos Juda colliget a quatuor plagis terræ.

<sup>13</sup> Et auferetur zelus Ephraim, et hostes Juda peribunt; Ephraim non æmulabitur Judam, et Judas non pugnabit contra Ephraim.

<sup>14</sup> Et volabunt in humeros Philistiim per mare, simul prædabuntur filios orientis; Idumæa et Moab præceptum manum eorum, et filii Ammon obedientes erunt.

<sup>15</sup> Et desolabit Dominus linguam maris Ægypti, et levabit manum suam super flumen in fortitudine spiritus sui; et percutiet eum in septem rivis, ita ut transe-

prove according to the hearing of the ears.  
<sup>4</sup> But he shall judge the poor with justice, and shall reprove with equity the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

<sup>5</sup> And justice shall be the girdle of his loins: and faith the girdle of his reins.

<sup>6</sup> The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf and the lion, and the sheep shall abide together, and a little child shall lead them.

<sup>7</sup> The calf and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox.

<sup>8</sup> And the sucking child shall play on the hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk.

<sup>9</sup> They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea.

<sup>10</sup> In that day the root of Jesse, who standeth for an ensign of the people, him the Gentiles shall beseech, and his sepulcher shall be glorious.

<sup>11</sup> And it shall come to pass in that day, that the Lord shall set his hand the second time to possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the sea.

<sup>12</sup> And he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth.

<sup>13</sup> And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not fight against Ephraim.

<sup>14</sup> But they shall fly upon the shoulders of the Philistines by the sea, they together shall spoil the children of the east: Edom and Moab shall be under the rule of their hand, and the children of Ammon shall be obedient.

<sup>15</sup> And the Lord shall lay waste the tongue of the sea of Egypt, and shall lift up his hand over the river in the strength of his spirit: and he shall strike

it in the seven streams, so that men may pass through it in their shoes.

<sup>16</sup> And there shall be a highway for the remnant of my people, which shall be left from the Assyrians: as there was for Israel in the day that he came up out of the land of Egypt.

#### CHAPTER 12

*A canticle of thanksgiving for the benefits of Christ.*

**A**nd thou shalt say in that day: I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me.

<sup>2</sup> Behold, God is my savior, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and he is become my salvation.

<sup>3</sup> You shall draw waters with joy out of the savior's fountains:

<sup>4</sup> And you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high.

<sup>5</sup> Sing ye to the Lord, for he hath done great things: show this forth in all the earth.

<sup>6</sup> Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy One of Israel.

#### CHAPTER 13

*The desolation of Babylon.*

**T**he burden of Babylon which Isaias the son of Amos saw.

<sup>2</sup> Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand, and let the rulers go into the gates.

<sup>3</sup> I have commanded my sanctified ones, and have called my strong ones in my wrath, them that rejoice in my glory.

<sup>4</sup> The noise of a multitude in the mountains, as it were of many people, the noise of the sound of kings, of nations gathered together: the Lord of hosts hath given charge to the troops of war.

<sup>5</sup> To them that come from a country afar off, from the end of heaven: the Lord and the instruments of his wrath, to destroy the whole land.

<sup>6</sup> Howl ye, for the day of the Lord is near: it shall come as a destruction from the Lord.

<sup>7</sup> Therefore shall all hands be faint,

ant per eum calceati.

<sup>16</sup> Et erit via residuo populo meo qui relinquetur ab Assyriis, sicut fuit Israëli in die illa qua ascendit de terra Ægypti.

#### CAPUT XII

*Canticum gratiæ propter beneficia Christi.*

**E**t dices in die illa: Confitebor tibi, Domine, quoniam iratus es mihi; conversus est furor tuus, et consolatus es me.

<sup>2</sup> Ecce Deus salvator meus; fiducialiter agam, et non timebo: quia fortitudo mea et laus mea Dominus, et factus est mihi in salutem.

<sup>3</sup> Haurietis aquas in gaudio de fontibus salvatoris.

<sup>4</sup> Et dicetis in die illa: Confitemini Domino et invocate nomen ejus; notas facite in populis adinventiones ejus; mementote quoniam excelsum est nomen ejus.

<sup>5</sup> Cantate Domino, quoniam magnifice fecit; annuntiate hoc in universa terra.

<sup>6</sup> Exsulta et lauda, habitatio Sion, quia magnus in medio tui Sanctus Israël.

#### CAPUT XIII

*Desolatio Babylonis.*

**O**nus Babylonis, quod vidit Isaias, filius Amos.

<sup>2</sup> Super montem caliginosum levate signum: exaltate vocem, levate manum, et ingrediantur portas duces.

<sup>3</sup> Ego mandavi sanctificatis meis, et vocavi fortes meos in ira mea, exsultantes in gloria mea.

<sup>4</sup> Vox multitudinis in montibus, quasi populorum frequentium; vox sonitus regum, gentium congregatarum. Dominus exercituum præcepit militiæ belli,

<sup>5</sup> venientibus de terra procul, a summitate cæli; Dominus, et vasa furoris ejus, ut disperdat omnem terram.

<sup>6</sup> Ululate, quia prope est dies Domini; quasi vastitas a Domino veniet.

<sup>7</sup> Propter hoc omnes manus dissolven-

tur, et omne cor hominis contabescet,  
<sup>8</sup> et conteretur. Torsiones et dolores tenebunt; quasi parturiens dolebit: unusquisque ad proximum suum stupabit, facies combustæ vultus eorum.

<sup>9</sup> Ecce dies Domini veniet, crudelis, et indignationis plenus, et iræ, furorisque, ad ponendam terram in solitudinem, et peccatores ejus conterendos de ea.

<sup>10</sup> Quoniam stellæ cæli, et splendor earum, non expandent lumen suum; obtenebratus est sol in ortu suo, et luna non splendebit in lumine suo.

<sup>11</sup> Et visitabo super orbis mala, et contra impios iniquitatem eorum; et quiescere faciam superbiam infidelium, et arrogantiam fortium humiliabo.

<sup>12</sup> Pretiosior erit vir auro, et homo mundo obrizo.

<sup>13</sup> Super hoc cælum turbabo; et movebitur terra de loco suo, propter indignationem Domini exercituum, et propter diem iræ furoris ejus.

<sup>14</sup> Et erit quasi damula fugiens, et quasi ovis, et non erit qui congreget. Unusquisque ad populum suum convertetur, et singuli ad terram suam fugient.

<sup>15</sup> Omnis qui inventus fuerit occidetur, et omnis qui supervenerit cadet in gladio;

<sup>16</sup> Infantes eorum allidentur in oculis eorum, diripientur domus eorum, et uxores eorum violabuntur.

<sup>17</sup> Ecce ego suscitabo super eos Medos, qui argentum non quærant, nec aurum velint;

<sup>18</sup> sed sagittis parvulos interficient, et lactantibus uteris non miserebuntur, et super filios non parcat oculus eorum.

<sup>19</sup> Et erit Babylon illa gloriosa in regnis, inclyta superbia Chaldæorum, sicut subvertit Dominus Sodomam et Gomorrhæam.

<sup>20</sup> Non habitabitur usque in finem, et non fundabitur usque ad generationem et generationem; nec ponet ibi tentoria Arabs, nec pastores requiescent ibi.

<sup>21</sup> Sed requiescent ibi bestię, et replebuntur domus eorum draconibus, et

and every heart of man shall melt,

<sup>8</sup> And shall be broken. Gripings and pains, shall take hold of them, they shall be in pain as a woman in labor. Everyone shall be amazed at his neighbor, their countenances shall be as faces burnt.

<sup>9</sup> Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it.

<sup>10</sup> For the stars of heaven, and their brightness shall not display their light: the sun shall be darkened in his rising, and the moon shall not shine with her light.

<sup>11</sup> And I will visit the evils of the world, and against the wicked for their iniquity: and I will make the pride of infidels to cease, and will bring down the arrogance of the mighty.

<sup>12</sup> A man shall be more precious than gold, yea a man than the finest of gold.

<sup>13</sup> For this I will trouble the heaven: and the earth shall be moved out of her place, for the indignation of the Lord of hosts, and for the day of his fierce wrath.

<sup>14</sup> And they shall be as a doe fleeing away, and as a sheep: and there shall be none to gather them together: every man shall turn to his own people, and everyone shall flee to his own land.

<sup>15</sup> Everyone that shall be found, shall be slain: and everyone that shall come to their aid, shall fall by the sword.

<sup>16</sup> Their infants shall be dashed in pieces before their eyes: their houses shall be pillaged, and their wives shall be ravished.

<sup>17</sup> Behold I will stir up the Medes against them, who shall not seek silver, nor desire gold:

<sup>18</sup> But with their arrows they shall kill the children, and shall have no pity upon the sucklings of the womb, and their eye shall not spare their sons.

<sup>19</sup> And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, shall be even as the Lord destroyed Sodom and Gomorrhæa.

<sup>20</sup> It shall no more be inhabited forever, and it shall not be founded unto generation and generation: neither shall the Arabian pitch his tents there, nor shall shepherds rest there.

<sup>21</sup> But wild beasts shall rest there, and their houses shall be filled with serpents,

and ostriches shall dwell there, and the hairy ones shall dance there:

<sup>22</sup> And owls shall answer one another there, in the houses thereof, and sirens in the temples of pleasure.

#### CHAPTER 14

*The restoration of Israel after their captivity. The parable or song insulting over the king of Babylon. A prophecy against the Philistines.*

**H**er time is near at hand, and her days shall not be prolonged. For the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground: and the stranger shall be joined with them, and shall adhere to the house of Jacob.

<sup>2</sup> And the people shall take them, and bring them into their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall make them captives that had taken them, and shall subdue their oppressors.

<sup>3</sup> And it shall come to pass in that day, that when God shall give thee rest from thy labor, and from thy vexation, and from the hard bondage, wherewith thou didst serve before,

<sup>4</sup> Thou shalt take up this parable against the king of Babylon, and shalt say: How is the oppressor come to nothing, the tribute hath ceased?

<sup>5</sup> The Lord hath broken the staff of the wicked, the rod of the rulers,

<sup>6</sup> That struck the people in wrath with an incurable wound, that brought nations under in fury, that persecuted in a cruel manner.

<sup>7</sup> The whole earth is quiet and still, it is glad and hath rejoiced.

<sup>8</sup> The fir trees also have rejoiced over thee, and the cedars of Libanus, saying: Since thou hast slept, there hath none come up to cut us down.

<sup>9</sup> Hell below was in an uproar to meet thee at thy coming, it stirred up the giants for thee. All the princes of the earth are risen up from their thrones, all the princes of nations.

<sup>10</sup> All shall answer, and say to thee: Thou also art wounded as well as we, thou art become like unto us.

<sup>11</sup> Thy pride is brought down to hell, thy carcass is fallen down: under thee

habitabunt ibi struthiones, et pilosi saltabunt ibi;

<sup>22</sup> et respondebunt ibi ululæ in ædibus ejus, et sirenes in delubris voluptatis.

#### CAPUT XIV

*Refectio Israel post captivitatem. Parabola vel carmen contumeliosa super regem Babylonis. Prophetia contra Philisthaeos.*

**P**rope est ut veniat tempus ejus, et dies ejus non elongabuntur. Miserebitur enim Dominus Jacob, et eliget adhuc de Israël, et requiescere eos faciet super humum suam; adjugetur advena ad eos, et adhærebit domui Jacob.

<sup>2</sup> Et tenebunt eos populi, et adducent eos in locum suum; et possidebit eos domus Israël super terram Domini in servos et ancillas: et erunt capientes eos qui se ceperant, et subjicient exactores suos.

<sup>3</sup> Et erit in die illa: cum requiem dederit tibi Deus a labore tuo, et a concussionem tua, et a servitute dura qua ante servisti,

<sup>4</sup> sumes parabolam istam contra regem Babylonis, et dices: Quomodo cessavit exactor; quievit tributum?

<sup>5</sup> Contrivit Dominus baculum impiorum, virgam dominantium,

<sup>6</sup> cædentem populos in indignatione plaga insanabili, subjicientem in furore gentes, persequentem crudeliter.

<sup>7</sup> Conquievit et siluit omnis terra, gavisata est et exsultavit;

<sup>8</sup> abietes quoque lætatæ sunt super te, et cedri Libani: ex quo dormisti, non ascendet qui succidat nos.

<sup>9</sup> Infernus subter conturbatus est in occursum adventus tui; suscitavit tibi gigantes. Omnes principes terræ surrexerunt de soliis suis, omnes principes nationum.

<sup>10</sup> Universi respondebunt, et dicent tibi: Et tu vulneratus es sicut et nos, nostri similis effectus es.

<sup>11</sup> Detracta est ad inferos superbia tua, concidit cadaver tuum; subter te stern-



etur tinea, et operimentum tuum erunt vermes.

<sup>12</sup> Quomodo cecidisti de cælo, Lucifer, qui mane oriebaris? Corruisti in terram, qui vulnerabas gentes?

<sup>13</sup> Qui dicebas in corde tuo: In cælum conscendam, super astra Dei exaltabo solium meum; sedebo in monte testamenti, in lateribus aquilonis;

<sup>14</sup> ascendam super altitudinem nubium, similis ero Altissimo?

<sup>15</sup> Verumtamen ad infernum detraheris, in profundum lacu.

<sup>16</sup> Qui te viderint, ad te inclinabuntur, teque prospicient: Numquid iste est vir qui conturbavit terram, qui concussit regna,

<sup>17</sup> qui posuit orbem desertum, et urbes ejus destruxit, vinctis ejus non aperuit carcerem?

<sup>18</sup> Omnes reges gentium universi dormierunt in gloria, vir in domo sua;

<sup>19</sup> tu autem projectus es de sepulchro tuo, quasi stirps inutilis pollutus, et obvolutus cum his qui interfecti sunt gladio, et descenderunt ad fundamenta lacu, quasi cadaver putridum.

<sup>20</sup> Non habebis consortium, neque cum eis in sepultura; tu enim terram tuam disperdidisti, tu populum tuum occidisti: non vocabitur in æternum semen pessimorum.

<sup>21</sup> Præparate filios ejus occisioni, in iniquitate patrum suorum: non consurgent, nec hæreditabunt terram, neque implebunt faciem orbis civitatum.

<sup>22</sup> Et consurgam super eos, dicit Dominus exercituum; et perdam Babylonis nomen, et reliquias, et germen, et progeniem, dicit Dominus;

<sup>23</sup> et ponam eam in possessionem ericii, et in paludes aquarum, et scopabo eam in scopa terens, dicit Dominus exercituum.

<sup>24</sup> Juravit Dominus exercituum, dicens: Si non, ut putavi, ita erit; et quomodo mente tractavi,

<sup>25</sup> sic eveniet: ut conteram Assyrium in terra mea, et in montibus meis conculcem eum; et auferetur ab eis jugum ejus, et onus illius ab humero eorum tolletur.

shall the moth be strewed, and worms shall be thy covering.

<sup>12</sup> How art thou fallen from heaven, O Lucifer, who didst rise in the morning? How art thou fallen to the earth, that didst wound the nations?

<sup>13</sup> And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north.

<sup>14</sup> I will ascend above the height of the clouds, I will be like the most High.

<sup>15</sup> But yet thou shalt be brought down to hell, into the depth of the pit.

<sup>16</sup> They that shall see thee, shall turn toward thee, and behold thee. Is this the man that troubled the earth, that shook kingdoms,

<sup>17</sup> That made the world a wilderness, and destroyed the cities thereof, that opened not the prison to his prisoners?

<sup>18</sup> All the kings of the nations have all of them slept in glory, everyone in his own house.

<sup>19</sup> But thou art cast out of thy grave, as an unprofitable branch defiled, and wrapped up among them that were slain by the sword, and art gone down to the bottom of the pit, as a rotten carcass.

<sup>20</sup> Thou shalt not keep company with them, even in burial: for thou hast destroyed thy land, thou hast slain thy people: the seed of the wicked shall not be named forever.

<sup>21</sup> Prepare his children for slaughter for the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the face of the world with cities.

<sup>22</sup> And I will rise up against them, saith the Lord of hosts: and I will destroy the name of Babylon, and the remains, and the bud, and the offspring, saith the Lord.

<sup>23</sup> And I will make it a possession for the ericium and pools of waters, and I will sweep it and wear it out with a besom, saith the Lord of hosts.

<sup>24</sup> The Lord of hosts hath sworn, saying: Surely as I have thought, so shall it be: and as I have purposed,

<sup>25</sup> So shall it fall out: That I will destroy the Assyrian in my land, and upon my mountains tread him under foot: and his yoke shall be taken away from them, and his burden shall be taken off their shoulder.

<sup>26</sup> This is the counsel, that I have purposed upon all the earth, and this is the hand that is stretched out upon all nations.

<sup>27</sup> For the Lord of hosts hath decreed, and who can disannul it? And his hand is stretched out: and who shall turn it away?

<sup>28</sup> In the year that king Achaz died, was this burden:

<sup>29</sup> Rejoice not thou, whole Philistia, that the rod of him that struck thee is broken in pieces: for out of the root of the serpent shall come forth a basilisk, and his seed shall swallow the bird.

<sup>30</sup> And the firstborn of the poor shall be fed, and the poor shall rest with confidence: and I will make thy root perish with famine, and I will kill thy remnant.

<sup>31</sup> Howl, O gate; cry, O city: all Philistia is thrown down: for a smoke shall come from the north, and there is none that shall escape his troop.

<sup>32</sup> And what shall be answered to the messengers of the nations? That the Lord hath founded Sion, and the poor of his people shall hope in him.

## CHAPTER 15

### *A prophecy of the desolation of the Moabites.*

**T**he burden of Moab. Because in the night Ar of Moab is laid waste, it is silent: because the wall of Moab is destroyed in the night, it is silent.

<sup>2</sup> The house is gone up, and Dibon to the high places to mourn over Nabo, and over Medaba, Moab hath howled: on all their heads shall be baldness, and every beard shall be shaven.

<sup>3</sup> In their streets they are girded with sackcloth: on the tops of their houses, and in their streets all shall howl and come down weeping.

<sup>4</sup> Hesebon shall cry, and Eleale, their voice is heard even to Jasa. For this shall the well appointed men of Moab howl, his soul shall howl to itself.

<sup>5</sup> My heart shall cry to Moab, the bars thereof shall flee unto Segor a heifer of three years old: for by the ascent of Luith they shall go up weeping: and in the way of Oronaim they shall lift up a cry of destruction.

<sup>6</sup> For the waters of Nemrim shall be desolate, for the grass is withered away,

<sup>26</sup> Hoc consilium quod cogitavi super omnem terram; et hæc est manus extenta super universas gentes.

<sup>27</sup> Dominus enim exercituum decrevit; et quis poterit infirmare? Et manus ejus extenta; et quis avertet eam?

<sup>28</sup> In anno quo mortuus est rex Achaz, factum est onus istud:

<sup>29</sup> Ne lætaris, Philisthæa omnis tu, quoniam comminuta est virga percussoris tui; de radice enim colubri egredietur regulus, et semen ejus absorbens voluminem.

<sup>30</sup> Et pascentur primogeniti pauperum, et pauperes fiducialiter requiescent; et interire faciam in fame radicem tuam, et reliquias tuas interficiam.

<sup>31</sup> Ulula, porta; clama civitas; prostrata est Philisthæa omnis; ab aquilone enim fumus veniet, et non est qui effugiet agmen ejus.

<sup>32</sup> Et quid respondebitur nuntiis gentis? Quia Dominus fundavit Sion, et in ipso sperabunt pauperes populi ejus.

## CAPUT XV

### *Prophetia desolationis Moabitarum.*

**O**nus Moab. Quia nocte vastata est Ar Moab, conticuit; quia nocte vastatus est murus Moab, conticuit.

<sup>2</sup> Ascendit domus, et Dibon ad excelsa, in planctum super Nabo; et super Medaba, Moab ululavit; in cunctis capitibus ejus calvitium, et omnis barba radetur.

<sup>3</sup> In triviis ejus accincti sunt sacco; super tecta ejus et in plateis ejus omnis ululatus descendit in fletum.

<sup>4</sup> Clamabit Hesebon et Eleale, usque Jasa audita est vox eorum; super hoc expediti Moab ululabunt, anima ejus ululabit sibi.

<sup>5</sup> Cor meum ad Moab clamabit; vectes ejus usque ad Segor, vitulam conternantem; per ascensum enim Luith flens ascendet, et in via Oronaim clamorem contritionis levabunt.

<sup>6</sup> Aquæ enim Nemrim desertæ erunt, quia aruit herba, defecit germen, viror

omnis interiit.

<sup>7</sup> Secundum magnitudinem operis, et visitatio eorum: ad torrentem Salicum ducent eos.

<sup>8</sup> Quoniam circuiuit clamor terminum Moab; usque ad Gallim ululatus ejus, et usque ad puteum Elim clamor ejus.

<sup>9</sup> Quia aquæ Dibon repletæ sunt sanguine; ponam enim super Dibon addimenta; his qui fugerint de Moab leonem, et reliquii terræ.

#### CAPUT XVI

*Orat propheta pro adventu Christi.  
Afflictio Moabitarum propter superbiam earum.*

**E**mitte agnum, Domine, dominatorem terræ, de petra deserti ad montem filiæ Sion.

<sup>2</sup> Et erit: sicut avis fugiens, et pulli de nido volantes, sic erunt filiæ Moab in transcensu Arnon.

<sup>3</sup> Ini consilium, coge concilium; pone quasi noctem umbram tuam in meridie; absconde fugientes, et vagos ne prodas.

<sup>4</sup> Habitabunt apud te profugi mei; Moab, esto latibulum eorum a facie vastatoris: finitus est enim pulvis, consummatus est miser, defecit qui conculcabat terram.

<sup>5</sup> Et præparabitur in misericordia solium, et sedebit super illud in veritate in tabernaculo David, iudicans et quærens iudicium, et velociter reddens quod justum est.

<sup>6</sup> Audiuimus superbiam Moab: superbus est valde; superbia ejus, et arrogantia ejus, et indignatio ejus plus quam fortitudo ejus.

<sup>7</sup> Idcirco ululabit Moab ad Moab; uniuersus ululabit: his qui lætantur super muros cocti lateris, loquimini plagas suas.

<sup>8</sup> Quoniam suburbana Hesebon deserta sunt, et vineam Sabama domini gentium exciderunt: flagella ejus usque ad Jazer pervenerunt, erraverunt in deserto; propagines ejus relictæ sunt, transierunt mare.

<sup>9</sup> Super hoc plorabo in fletu Jazer vineam Sabama; inebriabo de lacrima mea,

the spring is faded, all the greenness is perished.

<sup>7</sup> According to the greatness of their work, is their visitation also: they shall lead them to the torrent of the willows.

<sup>8</sup> For the cry is gone round about the border of Moab: the howling thereof unto Gallim, and unto the well of Elim the cry thereof.

<sup>9</sup> For the waters of Dibon are filled with blood: for I will bring more upon Dibon: the lion upon them that shall flee of Moab, and upon the remnant of the land.

#### CHAPTER 16

*The prophet prayeth for Christ's coming.  
The affliction of the Moabites for their pride.*

**S**end forth, O Lord, the lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion.

<sup>2</sup> And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest, so shall the daughters of Moab be in the passage of Arnon.

<sup>3</sup> Take counsel, gather a council: make thy shadow as the night in the midday: hide them that flee, and betray not them that wander about.

<sup>4</sup> My fugitives shall dwell with thee: O Moab, be thou a covert to them from the face of the destroyer: for the dust is at an end, the wretch is consumed: he hath failed, that trod the earth under foot.

<sup>5</sup> And a throne shall be prepared in mercy, and one shall sit upon it in truth in the tabernacle of David, judging and seeking judgment and quickly rendering that which is just.

<sup>6</sup> We have heard of the pride of Moab, he is exceeding proud: his pride and his arrogance, and his indignation is more than his strength.

<sup>7</sup> Therefore shall Moab howl to Moab, everyone shall howl: to them that rejoice upon the brick walls, tell ye their stripes.

<sup>8</sup> For the suburbs of Hesebon are desolate, and the lords of the nations have destroyed the vineyard of Sabama: the branches thereof have reached even to Jazer: they have wandered in the wilderness, the branches thereof are left, they are gone over the sea.

<sup>9</sup> Therefore I will lament with the weeping of Jazer the vineyard of Sa-

bama: I will water thee with my tears, O Hesebon, and Eleale: for the voice of the treaders hath rushed in upon thy vintage, and upon thy harvest.

<sup>10</sup> And gladness and joy shall be taken away from Carmel, and there shall be no rejoicing nor shouting in the vineyards. He shall not tread out wine in the press that was wont to tread it out: the voice of the treaders I have taken away.

<sup>11</sup> Wherefore my bowels shall sound like a harp for Moab, and my inward parts for the brick wall.

<sup>12</sup> And it shall come to pass, when it is seen that Moab is wearied on his high places, that he shall go in to his sanctuaries to pray, and shall not prevail.

<sup>13</sup> This is the word, that the Lord spoke to Moab from that time:

<sup>14</sup> And now the Lord hath spoken, saying: In three years, as the years of a hireling, the glory of Moab shall be taken away for all the multitude of the people, and it shall be left small and feeble, not many.

#### CHAPTER 17

*Judgments upon Damascus and Samaria. The overthrow of the Assyrians.*

**T**he burden of Damascus. Behold Damascus shall cease to be a city, and shall be as a ruinous heap of stones.

<sup>2</sup> The cities of Aroer shall be left for flocks, and they shall rest there, and there shall be none to make them afraid.

<sup>3</sup> And aid shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glory of the children of Israel: saith the Lord of hosts.

<sup>4</sup> And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall grow lean.

<sup>5</sup> And it shall be as when one gathereth in the harvest that which remaineth, and his arm shall gather the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim.

<sup>6</sup> And the fruit thereof that shall be left upon it, shall be as one cluster of grapes, and as the shaking of the olive tree, two or three berries in the top of a bough, or four or five upon the top of the tree, saith the Lord the God of Israel.

Hesebon et Eleale, quoniam super vindemiam tuam et super messem tuam vox calcantium irruit.

<sup>10</sup> Et auferetur lætitia et exsultatio de Carmelo, et in vineis non exsultabit neque jubilabit. Vinum in torculari non calcabit qui calcare consueverat; vocem calcantium abstuli.

<sup>11</sup> Super hoc venter meus ad Moab quasi cithara sonabit, et viscera mea ad murum cocti lateris.

<sup>12</sup> Et erit: cum apparuerit quod laboravit Moab super excelsis suis, ingreditur ad sancta sua ut obsecret, et non valebit.

<sup>13</sup> Hoc verbum quod locutus est Dominus ad Moab ex tunc.

<sup>14</sup> Et nunc locutus est Dominus, dicens: In tribus annis, quasi anni mercenarii, auferetur gloria Moab super omni populo multo, et relinquetur parvus et modicus, nequaquam multus.

#### CAPUT XVII

*Judicia in Damascum et Samariam. Usurpatio Assyriorum.*

**O**nus Damasci. Ecce Damascus desinet esse civitas, et erit sicut acervus lapidum in ruina.

<sup>2</sup> Derelictæ civitates Aroër gregibus erunt, et requiescent ibi, et non erit qui exterreat.

<sup>3</sup> Et cessabit adjutorium ab Ephraim, et regnum a Damasco; et reliquiæ Syriæ sicut gloria filiorum Israël erunt, dicit Dominus exercituum.

<sup>4</sup> Et erit in die illa: attenuabitur gloria Jacob, et pinguedo carnis ejus marcescet.

<sup>5</sup> Et erit sicut congregans in messe quod restiterit, et brachium ejus spicas leget; et erit sicut quærens spicas in valle Raphaim.

<sup>6</sup> Et relinquetur in eo sicut racemus et sicut excussio oleæ duarum vel trium olivarum in summitate rami, sive quatuor aut quinque in cacuminibus ejus fructus ejus, dicit Dominus Deus Israël.

<sup>7</sup> In die illa inclinabitur homo ad factorem suum, et oculi ejus ad Sanctum Israël respicient;

<sup>8</sup> et non inclinabitur ad altaria quæ fecerunt manus ejus; et quæ operati sunt digiti ejus non respiciet lucos et delubra.

<sup>9</sup> In die illa erunt civitates fortitudinis ejus derelictæ sicut aratra, et segetes quæ derelictæ sunt a facie filiorum Israël; et eris deserta.

<sup>10</sup> Quia oblitus es Dei salvatoris tui, et fortis adjutoris tui non es recordata: propterea plantabis plantationem fidelem, et germen alienum seminabis;

<sup>11</sup> in die plantationis tuæ labrusca, et mane semen tuum florebit; ablata est messis in die hæreditatis, et dolebit graviter.

<sup>12</sup> Væ multitudini populorum multorum, ut multitudo maris sonantis; et tumultus turbarum, sicut sonitus aquarum multarum.

<sup>13</sup> Sonabunt populi sicut sonitus aquarum inundantium, et increpabit eum, et fugiet procul; et rapietur sicut pulvis montium a facie venti, et sicut turbo coram tempestate.

<sup>14</sup> In tempore vespere, et ecce turbatio; in matutino, et non subsistet. Hæc est pars eorum qui vastaverunt nos, et sors diripientium nos.

### CAPUT XVIII

*Vae Aethiopicis, qui Israel cum spebus vanis aluerunt, futura conversio eorum.*

**V**æ terræ cymbalo alarum, quæ est trans flumina Æthiopiæ,

<sup>2</sup> qui mittit in mare legatos, et in vasis papyri super aquas. Ite, angeli veloces, ad gentem convulsam et dilaceratam; ad populum terribilem, post quem non est alius; ad gentem exspectantem et conculcatam, cujus diripuerunt flumina terram ejus.

<sup>3</sup> Omnes habitatores orbis, qui moramini in terra, cum elevatum fuerit signum in montibus, videbitis, et clangorem tubæ audietis.

<sup>4</sup> Quia hæc dicit Dominus ad me: Quiescam et considerabo in loco meo, sicut

<sup>7</sup> In that day man shall bow down himself to his Maker, and his eyes shall look to the Holy One of Israel.

<sup>8</sup> And he shall not look to the altars which his hands made; and he shall not have respect to the things that his fingers wrought, such as groves and temples.

<sup>9</sup> In that day his strong cities shall be forsaken, as the ploughs, and the corn that were left before the face of the children of Israel, and thou shalt be desolate.

<sup>10</sup> Because thou hast forgotten God thy savior, and hast not remembered thy strong helper: therefore shalt thou plant good plants, and shalt sow strange seed.

<sup>11</sup> In the day of thy planting shall be the wild grape, and in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and shall grieve thee much.

<sup>12</sup> Woe to the multitude of many people, like the multitude of the roaring sea: and the tumult of crowds, like the noise of many waters.

<sup>13</sup> Nations shall make a noise like the noise of waters overflowing, but he shall rebuke him, and he shall flee far off: and he shall be carried away as the dust of the mountains before the wind, and as a whirlwind before a tempest.

<sup>14</sup> In the time of the evening, behold there shall be trouble: the morning shall come, and he shall not be: this is the portion of them that have wasted us, and the lot of them that spoiled us.

### CHAPTER 18

*A woe to the Ethiopians, who fed Israel with vain hopes, their future conversion.*

**W**oe to the land, the winged cymbal, which is beyond the rivers of Ethiopia,

<sup>2</sup> That sendeth ambassadors by the sea, and in vessels of bulrushes upon the waters. Go, ye swift angels, to a nation rent and torn in pieces: to a terrible people, after which there is no other: to a nation expecting and trodden underfoot, whose land the rivers have spoiled.

<sup>3</sup> All ye inhabitants of the world, who dwell on the earth, when the sign shall be lifted up on the mountains, you shall see, and you shall hear the sound of the trumpet.

<sup>4</sup> For thus saith the Lord to me: I will take my rest, and consider in my place,

as the noon light is clear, and as a cloud of dew in the day of harvest.

<sup>5</sup> For before the harvest it was all flourishing, and it shall bud without perfect ripeness, and the sprigs thereof shall be cut off with pruning hooks: and what is left shall be cut away and shaken out.

<sup>6</sup> And they shall be left together to the birds of the mountains, and the beasts of the earth: and the fowls shall be upon them all the summer, and all the beasts of the earth shall winter upon them.

<sup>7</sup> At that time shall a present be brought to the Lord of hosts, from a people rent and torn in pieces: from a terrible people, after which there hath been no other: from a nation expecting, expecting and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, to mount Sion.

#### CHAPTER 19

*The punishment of Egypt: their call to the church.*

**T**he burden of Egypt. Behold the Lord will ascend upon a swift cloud, and will enter into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst thereof.

<sup>2</sup> And I will set the Egyptians to fight against the Egyptians: and they shall fight brother against brother, and friend against friend, city against city, kingdom against kingdom.

<sup>3</sup> And the spirit of Egypt shall be broken in the bowels thereof, and I will cast down their counsel: and they shall consult their idols, and their diviners, and their wizards, and soothsayers.

<sup>4</sup> And I will deliver Egypt into the hand of cruel masters, and a strong king shall rule over them, saith the Lord the God of hosts.

<sup>5</sup> And the water of the sea shall be dried up, and the river shall be wasted and dry.

<sup>6</sup> And the rivers shall fail: the streams of the banks shall be diminished, and be dried up. The reed and the bulrush shall wither away.

<sup>7</sup> The channel of the river shall be laid bare from its fountain, and everything sown by the water shall be dried up, it shall wither away, and shall be no more.

<sup>8</sup> The fishers also shall mourn, and

meridiana lux clara est, et sicut nubes roris in die messis.

<sup>5</sup> Ante messem enim totus effloruit, et immatura perfectio germinabit; et præcidentur ramusculi ejus falcibus, et quæ derelicta fuerint abscindentur et excutientur.

<sup>6</sup> Et relinquentur simul avibus montium et bestiis terræ; et æstate perpetua erunt super eum volucres, et omnes bestię terræ super illum hiemabunt.

<sup>7</sup> In tempore illo deferetur munus Domino exercituum a populo divulso et dilacerato, a populo terribili, post quem non fuit alius; a gente exspectante, exspectante et conculcata, cujus diripuerunt flumina terram ejus; ad locum nominis Domini exercituum, montem Sion.

#### CAPUT XIX

*Pœna Ægypti: vocatio ejus ad ecclesiam.*

**O**nus Ægypti. Ecce Dominus ascendet super nubem levem, et ingredietur Ægyptum, et commovebuntur simulacra Ægypti a facie ejus, et cor Ægypti tabescet in medio ejus,

<sup>2</sup> et concurrere faciam Ægyptios adversus Ægyptios; et pugnabit vir contra fratrem suum, et vir contra amicum suum, civitas adversus civitatem, regnum adversus regnum.

<sup>3</sup> Et dirumpetur spiritus Ægypti in visceribus ejus, et consilium ejus præcipitabo; et interrogabunt simulacra sua, et divinos suos, et pythones, et ariolos.

<sup>4</sup> Et tradam Ægyptum in manu dominorum crudelium, et rex fortis dominabitur eorum, ait Dominus Deus exercituum.

<sup>5</sup> Et arescet aqua de mari, et fluvius desolabitur atque siccabitur.

<sup>6</sup> Et deficient flumina, attenuabuntur et siccabuntur rivi aggerum, calamus et juncus marcescet.

<sup>7</sup> Nudabitur alveus rivi a fonte suo, et omnis sementis irrigua siccabitur, arescet, et non erit.

<sup>8</sup> Et mœrebunt piscatores, et lugebunt

omnes mittentes in flumen hamum; et expandentes rete super faciem aquarum emarcescent.

<sup>9</sup> Confundentur qui operabantur limum, pectentes et textentes subtilia.

<sup>10</sup> Et erunt irrigua ejus flaccientia: omnes qui faciebant lacunas ad capiendos pisces.

<sup>11</sup> Stulti principes Taneos, sapientes consiliarii Pharaonis dederunt consilium insipiens. Quomodo dicetis Pharaoni: Filius sapientium ego, filius regum antiquorum?

<sup>12</sup> Ubi nunc sunt sapientes tui? Annuntiant tibi, et indicent quid cogitaverit Dominus exercituum super Ægyptum.

<sup>13</sup> Stulti facti sunt principes Taneos, emarauerunt principes Mempheos; deciperunt Ægyptum, angulum populorum ejus.

<sup>14</sup> Dominus miscuit in medio ejus spiritum vertiginis; et errare fecerunt Ægyptum in omni opere suo, sicut errat ebrius et vomens.

<sup>15</sup> Et non erit Ægypto opus quod faciat caput et caudam, incurvantem et refrenantem.

<sup>16</sup> In die illa erit Ægyptus quasi mulieres; et stupebunt, et timebunt a facie commotionis manus Domini exercituum, quam ipse movebit super eam.

<sup>17</sup> Et erit terra Juda Ægypto in pavorem; omnis qui illius fuerit recordatus pavebit a facie consilii Domini exercituum, quod ipse cogitavit super eam.

<sup>18</sup> In die illa erunt quinque civitates in terra Ægypti loquentes lingua Chanaan, et jurantes per Dominum exercituum: Civitas solis vocabitur una.

<sup>19</sup> In die illa erit altare Domini in medio terræ Ægypti, et titulus Domini juxta terminum ejus.

<sup>20</sup> Erit in signum et in testimonium Domino exercituum in terra Ægypti; clamabunt enim ad Dominum a facie tribulatis, et mittet eis salvatorem et propugnatorem qui liberet eos.

<sup>21</sup> Et cognoscetur Dominus ab Ægypto, et cognoscent Ægyptii Dominum in die illa; et colent eum in hostiis et in muner-

all that cast a hook into the river shall lament, and they that spread nets upon the waters shall languish away.

<sup>9</sup> They shall be confounded that wrought in flax, combing and weaving fine linen.

<sup>10</sup> And its watery places shall be dry, all they shall mourn that made pools to take fishes.

<sup>11</sup> The princes of Tanis are become fools, the wise counselors of Pharaoh have given foolish counsel: how will you say to Pharaoh: I am the son of the wise, the son of ancient kings?

<sup>12</sup> Where are now thy wise men? Let them tell thee, and show what the Lord of hosts hath purposed upon Egypt.

<sup>13</sup> The princes of Tanis are become fools, the princes of Memphis are gone astray, they have deceived Egypt, the stay of the people thereof.

<sup>14</sup> The Lord hath mingled in the midst thereof the spirit of giddiness: and they have caused Egypt to err in all its works, as a drunken man staggereth and vomiteth.

<sup>15</sup> And there shall be no work for Egypt, to make head or tail, him that bendeth down, or that holdeth back.

<sup>16</sup> In that day Egypt shall be like unto women, and they shall be amazed, and afraid, because of the moving of the hand of the Lord of hosts, which he shall move over it.

<sup>17</sup> And the land of Juda shall be a terror to Egypt: everyone that shall remember it shall tremble because of the counsel of the Lord of hosts, which he hath determined concerning it.

<sup>18</sup> In that day there shall be five cities in the land of Egypt, speaking the language of Chanaan, and swearing by the Lord of hosts: one shall be called the city of the sun.

<sup>19</sup> In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord at the borders thereof:

<sup>20</sup> It shall be for a sign, and for a testimony to the Lord of hosts in the land of Egypt. For they shall cry to the Lord because of the oppressor, and he shall send them a Savior and a defender to deliver them.

<sup>21</sup> And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship

him with sacrifices and offerings: and they shall make vows to the Lord, and perform them.

<sup>22</sup> And the Lord shall strike Egypt with a scourge, and shall heal it, and they shall return to the Lord, and he shall be pacified towards them, and heal them.

<sup>23</sup> In that day there shall be a way from Egypt to the Assyrians, and the Assyrian shall enter into Egypt, and the Egyptian to the Assyrians, and the Egyptians shall serve the Assyrian.

<sup>24</sup> In that day shall Israel be the third to the Egyptian and the Assyrian: a blessing in the midst of the land,

<sup>25</sup> Which the Lord of hosts hath blessed, saying: Blessed be my people of Egypt, and the work of my hands to the Assyrian: but Israel is my inheritance.

#### CHAPTER 20

*The ignominious captivity of the Egyptians, and the Ethiopians.*

**I**n the year that Tharthan entered into Azotus, when Sargon the king of the Assyrians had sent him, and he had fought against Azotus, and had taken it:

<sup>2</sup> At that same time the Lord spoke by the hand of Isaias the son of Amos, saying: Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked, and barefoot.

<sup>3</sup> And the Lord said: As my servant Isaias hath walked, naked and barefoot, it shall be a sign and a wonder of three years upon Egypt, and upon Ethiopia,

<sup>4</sup> So shall the king of the Assyrians lead away the prisoners of Egypt, and the captivity of Ethiopia, young and old, naked and barefoot, with their buttocks uncovered to the shame of Egypt.

<sup>5</sup> And they shall be afraid, and ashamed of Ethiopia their hope, and of Egypt their glory.

<sup>6</sup> And the inhabitants of this isle shall say in that day: Lo this was our hope, to whom we fled for help, to deliver us from the face of the king of the Assyrians: and how shall we be able to escape?

#### CHAPTER 21

*The destruction of Babylon by the Medes and Persians: a prophecy against the Edomites and the Arabians.*

ibus; et vota vovebunt Domino, et solvent.

<sup>22</sup> Et percutiet Dominus Ægyptum plaga, et sanabit eam; et revertentur ad Dominum, et placabitur eis, et sanabit eos.

<sup>23</sup> In die illa erit via de Ægypto in Assyrios; et intrabit Assyrius Ægyptum, et Ægyptius in Assyrios, et servient Ægyptii Assur.

<sup>24</sup> In die illa erit Israël tertius Ægyptio et Assyrio; benedictio in medio terræ

<sup>25</sup> cui benedixit Dominus exercituum, dicens: Benedictus populus meus Ægypti, et opus manuum mearum Assyrio; hæreditas autem mea Israël.

#### CAPUT XX

*Captivitas Aegyptiorum ignominiosa, et Aethiopicorum.*

**I**n anno quo ingressus est Thathan in Azotum, cum misisset eum Sargon, rex Assyriorum, et pugnasset contra Azotum, et cepisset eam:

<sup>2</sup> in tempore illo locutus est Dominus in manu Isaiaë, filii Amos, dicens: Vade, et solve saccum de lumbis tuis, et calceamenta tua tolle de pedibus tuis. Et fecit sic, vadens nudus et discalceatus.

<sup>3</sup> Et dixit Dominus: Sicut ambulavit servus meus Isaias nudus et discalceatus, trium annorum signum et portentum erit super Ægyptum et super Æthiopiam;

<sup>4</sup> sic minabit rex Assyriorum captivitatem Ægypti, et transmigrationem Æthiopiæ, juvenum et senum, nudam et discalceatam, discoopertis natibus, ad ignominiam Ægypti.

<sup>5</sup> Et timebunt, et confundentur ab Æthiopia spe sua, et ab Ægypto gloria sua.

<sup>6</sup> Et dicet habitator insulæ hujus in die illa: Ecce hæc erat spes nostra, ad quos confugimus in auxilium, ut liberarent nos a facie regis Assyriorum: et quomodo effugere poterimus nos?

#### CAPUT XXI

*Destructio Babylonis a Mede et Persis: prophetia contra Idumaeos et Arabes.*



**O**nus deserti maris. Sicut turbines ab africo veniunt, de deserto venit, de terra horribili.

<sup>2</sup> Visio dura nuntiata est mihi: qui incredulus est infideliter agit; et qui depopulator est vastat. Ascende, Ælam; obside, Mede; omnem gemitum ejus cessare feci.

<sup>3</sup> Propterea repleti sunt lumbi mei dolore; angustia possedit me sicut angustia parturientis; corruí cum audirem, conturbatus sum cum viderem.

<sup>4</sup> Emarcuit cor meum; tenebræ stupefecerunt me: Babylon dilecta mea posita est mihi in miraculum.

<sup>5</sup> Pone mensam, contemplare in specula comedentes et bibentes: surgite, principes, arripite clypeum.

<sup>6</sup> Hæc enim dixit mihi Dominus: Vade, et pone speculatorem, et quodcumque viderit annuntiet.

<sup>7</sup> Et vidit currum duorum equitum, ascensorem asini, et ascensorem camelii; et contemplatus est diligenter multo intuitu.

<sup>8</sup> Et clamavit leo: Super speculam Domini ego sum, stans jugiter per diem; et super custodiam meam ego sum, stans totis noctibus.

<sup>9</sup> Ecce iste venit ascensor vir bigæ equitum; et respondit, et dixit: Cecidit, cecidit Babylon, et omnia sculptilia deorum ejus contrita sunt in terram.

<sup>10</sup> Tritura mea et filii aræ meæ, quæ audivi a Domino exercituum, Deo Israël, annuntiavi vobis.

<sup>11</sup> Onus Duma. Ad me clamat ex Seir: Custos, quid de nocte? Custos, quid de nocte?

<sup>12</sup> Dixit custos: Venit mane et nox; si quæritis, quærite; convertimini, venite.

<sup>13</sup> Onus in Arabia. In saltu ad vesperam dormietis, in semitis Dedanim.

<sup>14</sup> Occurrentes sitiienti ferte aquam, qui habitatis terram austri; cum panibus occurrite fugienti.

<sup>15</sup> A facie enim gladiatorum fugerunt, a facie gladii imminentis, a facie arcus extenti, a facie gravis prælii.

<sup>16</sup> Quoniam hæc dicit Dominus ad me: Adhuc in uno anno, quasi in anno mer-

**T**he burden of the desert of the sea. As whirlwinds come from the south, it cometh from the desert from a terrible land.

<sup>2</sup> A grievous vision is told me: he that is unfaithful dealeth unfaithfully: and he that is a spoiler, spoileth. Go up, O Elam, besiege, O Mede: I have made all the mourning thereof to cease.

<sup>3</sup> Therefore are my loins filled with pain, anguish hath taken hold of me, as the anguish of a woman in labor: I fell down at the hearing of it, I was troubled at the seeing of it.

<sup>4</sup> My heart failed, darkness amazed me: Babylon my beloved is become a wonder to me.

<sup>5</sup> Prepare the table, behold in the watchtower them that eat and drink: arise, ye princes, take up the shield.

<sup>6</sup> For thus hath the Lord said to me: Go, and set a watchman: and whatsoever he shall see, let him tell.

<sup>7</sup> And he saw a chariot with two horsemen, a rider upon an ass, and a rider upon a camel: and he beheld them diligently with much heed.

<sup>8</sup> And a lion cried out: I am upon the watchtower of the Lord, standing continually by day: and I am upon my ward, standing whole nights.

<sup>9</sup> Behold this man cometh, the rider upon the chariot with two horsemen, and he answered, and said: Babylon is fallen, she is fallen, and all the graven gods thereof are broken unto the ground.

<sup>10</sup> O my thrashing, and the children of my floor, that which I have heard of the Lord of hosts, the God of Israel, I have declared unto you.

<sup>11</sup> The burden of Duma calleth to me out of Seir: Watchman, what of the night? Watchman, what of the night?

<sup>12</sup> The watchman said: The morning cometh, also the night: if you seek, seek: return, come.

<sup>13</sup> The burden in Arabia. In the forest at evening you shall sleep, in the paths of Dedanim.

<sup>14</sup> Meeting the thirsty bring him water, you that inhabit the land of the south, meet with bread him that fleeth.

<sup>15</sup> For they are fled from before the swords, from the sword that hung over them, from the bent bow, from the face of a grievous battle.

<sup>16</sup> For thus saith the Lord to me: Within a year, according to the years of a hire-

ling, all the glory of Cedar shall be taken away.

<sup>17</sup> And the residue of the number of strong archers of the children of Cedar shall be diminished: for the Lord the God of Israel hath spoken it.

## CHAPTER 22

*The prophet laments the devastation of Juda. He foretells the deprivation of Sobna, and the substitution of Eliacim, a figure of Christ.*

**T**he burden of the valley of vision. What aileth thee also, that thou too art wholly gone up to the housetops?

<sup>2</sup> Full of clamor, a populous city, a joyous city: thy slain are not slain by the sword, nor dead in battle.

<sup>3</sup> All the princes are fled together, and are bound hard: all that were found, are bound together, they are fled far off.

<sup>4</sup> Therefore have I said: Depart from me, I will weep bitterly: labor not to comfort me, for the devastation of the daughter of my people.

<sup>5</sup> For it is a day of slaughter and of treading down, and of weeping to the Lord the God of hosts in the valley of vision, searching the wall, and magnificent upon the mountain.

<sup>6</sup> And Elam took the quiver, the chariot of the horseman, and the shield was taken down from the wall.

<sup>7</sup> And thy choice valleys shall be full of chariots, and the horsemen shall place themselves in the gate.

<sup>8</sup> And the covering of Juda shall be discovered, and thou shalt see in that day the armory of the house of the forest.

<sup>9</sup> And you shall see the breaches of the city of David, that they are many: and you have gathered together the waters of the lower pool,

<sup>10</sup> And have numbered the houses of Jerusalem, and broken down houses to fortify the wall.

<sup>11</sup> And you made a ditch between the two walls for the water of the old pool: and you have not looked up to the maker thereof, nor regarded him even at a distance, that wrought it long ago.

<sup>12</sup> And the Lord, the God of hosts, in that day shall call to weeping, and to mourning, to baldness, and to girding with sackcloth:

<sup>13</sup> And behold joy and gladness, killing

cenarii, et auferetur omnis gloria Cedar.

<sup>17</sup> Et reliquiae numeri sagittariorum fortium de filiis Cedar imminuentur; Dominus enim Deus Israël locutus est.

## CAPUT XXII

*Luget propheta devastationem Judae. Prophetat solitudinem Sobnae, et Eliacim substitutionem, figuram Christi.*

**O**nus vallis Visionis. Quidnam quae tibi est, quia ascendisti et tu omnis in tecta?

<sup>2</sup> Clamoris plena, urbs frequens, civitas exsultans; interfecti tui, non interfecti gladio, nec mortui in bello.

<sup>3</sup> Cuncti principes tui fugerunt simul dureque ligati sunt; omnes qui inventi sunt vincti sunt pariter; procul fugerunt.

<sup>4</sup> Propterea dixi: Recedite a me, amare flebo; nolite incumbere ut consolemini me super vastitate filiae populi mei;

<sup>5</sup> dies enim interfectionis, et conculcationis, et fletuum, Domino Deo exercituum, in valle Visionis, scrutans murum, et magnificus super montem.

<sup>6</sup> Et Ælam sumpsit pharetram, currum hominis equitis, et parietem nudavit clypeus.

<sup>7</sup> Et erunt electae valles tuae plenae quadrigarum, et equites ponent sedes suas in porta.

<sup>8</sup> Et revelabitur operimentum Judae, et videbis in die illa armamentarium domus saltus.

<sup>9</sup> Et scissuras civitatis David videbitis, quia multiplicatae sunt; et congregastis aquas piscinae inferioris,

<sup>10</sup> et domos Jerusalem numerastis, et destruxistis domos ad muniendum murum.

<sup>11</sup> Et lacum fecistis inter duos muros ad aquam piscinae veteris; et non suspexistis ad eum qui fecerat eam, et operatorem ejus de longe non vidistis.

<sup>12</sup> Et vocabit Dominus Deus exercituum in die illa ad fletum, et ad planctum, ad calvitium, et ad cingulum sacci;

<sup>13</sup> et ecce gaudium et lætitia, occidere

vitulos et jugulare arietes, comedere carnes, et bibere vinum: comedamus et bibamus, cras enim moriemur.

<sup>14</sup> Et revelata est in auribus meis vox Domini exercituum: Si dimittetur iniquitas hæc vobis donec moriamini, dicit Dominus Deus exercituum.

<sup>15</sup> Hæc dicit Dominus Deus exercituum: Vade, ingredere ad eum qui habitat in tabernaculo, ad Sobnam, præpositum templi, et dices ad eum:

<sup>16</sup> Quid tu hic, aut quasi quis hic? Quia excidisti tibi hic sepulchrum, excidisti in excelso memoriale diligenter, in petra tabernaculum tibi.

<sup>17</sup> Ecce Dominus asportari te faciet, sicut asportatur gallus gallinaceus; et quasi amictum, sic sublevabit te.

<sup>18</sup> Coronas coronabit te tribulatione; quasi pilam mittet te in terram latam et spatiosam; ibi morieris, et ibi erit currus gloriæ tuæ, ignominia domus domini tui.

<sup>19</sup> Et expellam te de statione tua, et de ministerio tuo deponam te.

<sup>20</sup> Et erit in die illa: vocabo servum meum Eliacim, filium Helciæ,

<sup>21</sup> et induam illum tunica tua, et cingulo tuo confortabo eum, et potestatem tuam dabo in manu ejus; et erit quasi pater habitantibus Jerusalem et domui Juda.

<sup>22</sup> Et dabo clavem domus David super humerum ejus; et aperiet, et non erit qui claudat; et claudet, et non erit qui aperiat.

<sup>23</sup> Et figam illum paxillum in loco fidei, et erit in solium gloriæ domui patris ejus.

<sup>24</sup> Et suspendent super eum omnem gloriam domus patris ejus; vasorum diversa genera, omne vas parvulum, a vasis craterarum usque ad omne vas musicorum.

<sup>25</sup> In die illa, dicit Dominus exercituum, auferetur paxillus qui fixus fuerat in loco fidei, et frangetur, et cadet, et peribit quod pependerit in eo, quia Dominus locutus est.

calves, and slaying rams, eating flesh, and drinking wine: Let us eat and drink; for tomorrow we shall die.

<sup>14</sup> And the voice of the Lord of hosts was revealed in my ears: Surely this iniquity shall not be forgiven you till you die, saith the Lord God of hosts.

<sup>15</sup> Thus saith the Lord God of hosts: Go, get thee in to him that dwelleth in the tabernacle, to Sobna who is over the temple: and thou shalt say to him:

<sup>16</sup> What dost thou here, or as if thou wert somebody here? For thou hast hewed thee out a sepulcher here, thou hast hewed out a monument carefully in a high place, a dwelling for thyself in a rock.

<sup>17</sup> Behold the Lord will cause thee to be carried away, as a cock is carried away, and he will lift thee up as a garment.

<sup>18</sup> He will crown thee with a crown of tribulation, he will toss thee like a ball into a large and spacious country: there shalt thou die, and there shall the chariot of thy glory be, the shame of the house of thy Lord.

<sup>19</sup> And I will drive thee out from thy station, and depose thee from thy ministry.

<sup>20</sup> And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias,

<sup>21</sup> And I will clothe him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda.

<sup>22</sup> And I will lay the key of the house of David upon his shoulder: and he shall open, and none shall shut: and he shall shut, and none shall open.

<sup>23</sup> And I will fasten him as a peg in a sure place, and he shall be for a throne of glory to the house of his father.

<sup>24</sup> And they shall hang upon him all the glory of his father's house, divers kinds of vessels, every little vessel, from the vessels of cups even to every instrument of music.

<sup>25</sup> In that day, saith the Lord of hosts, shall the peg be removed, that was fastened in the sure place: and it shall be broken and shall fall: and that which hung thereon, shall perish, because the Lord hath spoken it.

## CHAPTER 23

*The destruction of Tyre. It shall be repaired again after seventy years.*

**T**he burden of Tyre. Howl, ye ships of the sea, for the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them.

<sup>2</sup> Be silent, you that dwell in the island: the merchants of Sidon passing over the sea, have filled thee.

<sup>3</sup> The seed of the Nile in many waters, the harvest of the river is her revenue: and she is become the mart of the nations.

<sup>4</sup> Be thou ashamed, O Sidon: for the sea speaketh, even the strength of the sea, saying: I have not been in labor, nor have I brought forth, nor have I nourished up young men, nor brought up virgins.

<sup>5</sup> When it shall be heard in Egypt, they will be sorry when they shall hear of Tyre:

<sup>6</sup> Pass over the seas, howl, ye inhabitants of the island.

<sup>7</sup> Is not this your city, which gloried from of old in her antiquity? Her feet shall carry her afar off to sojourn.

<sup>8</sup> Who hath taken this counsel against Tyre, that was formerly crowned, whose merchants were princes, and her traders the nobles of the earth?

<sup>9</sup> The Lord of hosts hath designed it, to pull down the pride of all glory, and bring to disgrace all the glorious ones of the earth.

<sup>10</sup> Pass thy land as a river, O daughter of the sea, thou hast a girdle no more.

<sup>11</sup> He stretched out his hand over the sea, he troubled kingdoms: the Lord hath given a charge against Chanaan, to destroy the strong ones thereof.

<sup>12</sup> And he said: Thou shalt glory no more, O virgin daughter of Sidon, who art oppressed: arise and sail over to Cethim, there also thou shalt have no rest.

<sup>13</sup> Behold the land of the Chaldeans, there was not such a people, the Assyrians founded it: they have led away the strong ones thereof into captivity, they have destroyed the houses thereof, they have brought it to ruin.

<sup>14</sup> Howl, O ye ships of the sea, for your strength is laid waste.

<sup>15</sup> And it shall come to pass in that day that thou, O Tyre, shalt be forgotten,

## CAPUT XXIII

*Destructio Tyri. Reparabitur iterum post septuaginta annos.*

**O**nus Tyri. Ululate, naves maris, quia vastata est domus unde venire consueverant: de terra Cethim revelatum est eis.

<sup>2</sup> Tacete, qui habitatis in insula; negotiatores Sidonis, transfretantes mare, repleverunt te.

<sup>3</sup> In aquis multis semen Nili; messis fluminis fruges ejus: et facta est negotiatio gentium.

<sup>4</sup> Erubescet, Sidon; ait enim mare, fortitudo maris, dicens: Non parturivi, et non peperivi, et non enutrivivi juvenes, nec ad incrementum perduxivi virgines.

<sup>5</sup> Cum auditum fuerit in Ægypto, dolebunt cum audierint de Tiro.

<sup>6</sup> Transite maria, ululate, qui habitatis in insula!

<sup>7</sup> Numquid non vestra hæc est, quæ gloriabatur a diebus pristinis in antiquitate sua? Ducent eam pedes sui longe ad peregrinandum.

<sup>8</sup> Quis cogitavit hoc super Tyrum quondam coronatam, cujus negotiatores principes, institores ejus inclyti terræ?

<sup>9</sup> Dominus exercituum cogitavit hoc, ut detraheret superbiam omnis gloriæ, et ad ignominiam deduceret universos inclytos terræ.

<sup>10</sup> Transi terram tuam quasi flumen, filia maris! non est cingulum ultra tibi.

<sup>11</sup> Manum suam extendit super mare; conturbavit regna. Dominus mandavit adversus Chanaan, ut contereret fortes ejus;

<sup>12</sup> et dixit: Non adjicies ultra ut glorieris, calumniam sustinens virgo filia Sidonis: in Cethim consurgens transfreta: ibi quoque non erit requies tibi.

<sup>13</sup> Ecce terra Chaldæorum, talis populus non fuit: Assur fundavit eam; in captivitate traduxerunt robustos ejus, suffoderunt domos ejus, posuerunt eam in ruinam.

<sup>14</sup> Ululate, naves maris, quia devastata est fortitudo vestra.

<sup>15</sup> Et erit in die illa: in oblivione eris, o Tyre! septuaginta annis, sicut dies regis

unius; post septuaginta autem annos erit Tyro quasi canticum meretricis:

<sup>16</sup> Sume citharam, circui civitatem, meretrix oblivioni tradita: bene cane, frequenta canticum, ut memoria tui sit.

<sup>17</sup> Et erit post septuaginta annos: visitabit Dominus Tyrum, et reducet eam ad mercedes suas, et rursum fornicabitur cum universis regnis terræ super faciem terræ;

<sup>18</sup> et erunt negotiationes ejus et mercedes ejus sanctificatæ Domino: non cendentur neque reponentur, quia his qui habitaverint coram Domino erit negotiatio ejus, ut manducet in saturitatem, et vestiantur usque ad vetustatem.

#### CAPUT XXIV

*Judicia Dei in omnes peccatores mundi.  
Relicum laete eum laudabit.*

**E**cce Dominus dissipabit terram: et nudabit eam, et affliget faciem ejus, et disperget habitatores ejus.

<sup>2</sup> Et erit sicut populus, sic sacerdos; et sicut servus, sic dominus ejus; sicut ancilla, sic domina ejus; sicut emens, sic ille qui vendit; sicut fenerator, sic is qui mutuum accipit; sicut qui repetit, sic qui debet.

<sup>3</sup> Dissipatione dissipabitur terra, et direptione prædabitur; Dominus enim locutus est verbum hoc.

<sup>4</sup> Luxit, et defluxit terra, et infirmata est; defluxit orbis, infirmata est altitudo populi terræ.

<sup>5</sup> Et terra infecta est ab habitatoribus suis, quia transgressi sunt leges, mutaverunt jus, dissipaverunt fœdus sempiternum.

<sup>6</sup> Propter hoc maledictio vorabit terram, et peccabunt habitatores ejus; ideoque insanient cultores ejus, et relinquentur homines pauci.

<sup>7</sup> Luxit vindemia, infirmata est vitis, ingemuertur omnes qui lætabantur corde;

seventy years, according to the days of one king: but after seventy years, there shall be unto Tyre as the song of a harlot.

<sup>16</sup> Take a harp, go about the city, thou harlot that hast been forgotten: sing well, sing many a song, that thou mayst be remembered.

<sup>17</sup> And it shall come to pass after seventy years, that the Lord will visit Tyre, and will bring her back again to her traffic: and she shall commit fornication again with all the kingdoms of the world upon the face of the earth.

<sup>18</sup> And her merchandise and her hire shall be sanctified to the Lord: they shall not be kept in store, nor laid up: for her merchandise shall be for them that shall dwell before the Lord, that they may eat unto fullness, and be clothed for a continuance.

#### CHAPTER 24

*The judgments of God upon all the sinners of the world. A remnant shall joyfully praise him.*

**B**ehold the Lord shall lay waste the earth, and shall strip it, and shall afflict the face thereof, and scatter abroad the inhabitants thereof.

<sup>2</sup> And it shall be as with the people, so with the priest: and as with the servant so with his master: as with the handmaid, so with her mistress: as with the buyer, so with the seller: as with the lender, so with the borrower: as with him that calleth for his money, so with him that oweth.

<sup>3</sup> With desolation shall the earth be laid waste, and it shall be utterly spoiled: for the Lord hath spoken this word.

<sup>4</sup> The earth mourned, and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened.

<sup>5</sup> And the earth is infected by the inhabitants thereof: because they have transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.

<sup>6</sup> Therefore shall a curse devour the earth, and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad, and few men shall be left.

<sup>7</sup> The vintage hath mourned, the vine hath languished away, all the merry hearted have sighed.

<sup>8</sup> The mirth of timbrels hath ceased, the noise of them that rejoice is ended, the melody of the harp is silent.

<sup>9</sup> They shall not drink wine with a song: the drink shall be bitter to them that drink it.

<sup>10</sup> The city of vanity is broken down, every house is shut up, no man cometh in.

<sup>11</sup> There shall be a crying for wine in the streets: all mirth is forsaken: the joy of the earth is gone away.

<sup>12</sup> Desolation is left in the city, and calamity shall oppress the gates.

<sup>13</sup> For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives, that remain, should be shaken out of the olive tree: or grapes, when the vintage is ended.

<sup>14</sup> These shall lift up their voice, and shall give praise: when the Lord shall be glorified, they shall make a joyful noise from the sea.

<sup>15</sup> Therefore glorify ye the Lord in instruction: the name of the Lord God of Israel in the islands of the sea.

<sup>16</sup> From the ends of the earth we have heard praises, the glory of the just one. And I said: My secret to myself, my secret to myself, woe is me: the prevaricators have prevaricated, and with the prevarication of transgressors they have prevaricated.

<sup>17</sup> Fear, and the pit, and the snare are upon thee, O thou inhabitant of the earth.

<sup>18</sup> And it shall come to pass, that he that shall flee from the noise of the fear, shall fall into the pit: and he that shall rid himself out of the pit, shall be taken in the snare: for the flood-gates from on high are opened, and the foundations of the earth shall be shaken.

<sup>19</sup> With breaking shall the earth be broken, with crushing shall the earth be crushed, with trembling shall the earth be moved.

<sup>20</sup> With shaking shall the earth be shaken as a drunken man, and shall be removed as the tent of one night: and the iniquity thereof shall be heavy upon it, and it shall fall, and not rise again.

<sup>21</sup> And it shall come to pass, that in that day the Lord shall visit upon the host of heaven on high, and upon the kings of the earth, on the earth.

<sup>22</sup> And they shall be gathered together as in the gathering of one bundle into the pit, and they shall be shut up there

<sup>8</sup> cessavit gaudium tympanorum, quievit sonitus lætantium, conticuit dulcedo citharæ.

<sup>9</sup> Cum cantico non bibent vinum; amara erit potio bibentibus illam.

<sup>10</sup> Attrita est civitas vanitatis, clausa est omnis domus, nullo introëunte.

<sup>11</sup> Clamor erit super vino in plateis, deserta est omnia lætitia, translatum est gaudium terræ.

<sup>12</sup> Relicta est in urbe solitudo, et calamitas opprimet portas.

<sup>13</sup> Quia hæc erunt in medio terræ in medio populorum, quomodo si paucæ olive quæ remanserunt excutiantur ex olea; et racemi, cum fuerit finita vindemia.

<sup>14</sup> Hi levabunt vocem suam, atque laudabunt: cum glorificatus fuerit Dominus, hinnient de mari.

<sup>15</sup> Propter hoc in doctrinis glorificate Dominum; in insulis maris nomen Domini Dei Israël.

<sup>16</sup> A finibus terræ laudes audivimus, gloriam Justi. Et dixi: Secretum meum mihi, secretum meum mihi. Væ mihi! prævaricantes prævaricati sunt, et prævaricatione transgressorum prævaricati sunt.

<sup>17</sup> Formido, et fovea, et laqueus super te, qui habitator es terræ.

<sup>18</sup> Et erit: qui fugerit a voce formidinis cadet in foveam; et qui se explicaverit de fovea tenebitur laqueo; quia cataractæ de excelsis apertæ sunt et concutientur fundamenta terræ.

<sup>19</sup> Confractioe confringetur terra, contritione conteretur terra, commotione commovebitur terra;

<sup>20</sup> agitatione agitabitur terra sicut ebrius, et auferetur quasi tabernaculum unius noctis; et gravabit eam iniquitas sua, et corruet, et non adjiciet ut resurgat.

<sup>21</sup> Et erit: in die illa visitabit Dominus super militiam cæli in excelso, et super reges terræ qui sunt super terram;

<sup>22</sup> et congregabuntur in congregatione unius fascis in lacum, et claudentur ibi in carcere, et post multos dies visitabuntur.

<sup>23</sup> Et erubescet luna, et confundetur sol, cum regnaverit Dominus exercituum in monte Sion et in Jerusalem et in conspectu senum suorum fuerit glorificatus.

## CAPUT XXV

*Canticum gratiae propter iudicia et beneficia Dei.*

**D**omine, Deus meus es tu; exaltabo te, et confitebor nomini tuo: quoniam fecisti mirabilia, cogitationes antiquas fideles. Amen.

<sup>2</sup> Quia posuisti civitatem in tumulum, urbem fortem in ruinam, domum alienorum, ut non sit civitas, et in sempiternum non ædificetur.

<sup>3</sup> Super hoc laudabit te populus fortis; civitas gentium robustarum timebit te:

<sup>4</sup> quia factus es fortitudo pauperi, fortitudo egeno in tribulatione sua, spes a turbine, umbraculum ab æstu; spiritus enim robustorum quasi turbo impellens parietem.

<sup>5</sup> Sicut æstus in siti, tumultum alienorum humiliabis; et quasi calore sub nube torrente, propaginem fortium marcescere facies.

<sup>6</sup> Et faciet Dominus exercituum omnibus populis in monte hoc convivium pinguium, convivium vindemiæ, pinguium medullatorum, vindemiæ defæcatæ.

<sup>7</sup> Et præcipitabit in monte isto faciem vinculi colligati super omnes populos, et telam quam orditus est super omnes nationes.

<sup>8</sup> Præcipitabit mortem in sempiternum; et auferet Dominus Deus lacrimam ab omni facie, et opprobrium populi sui auferet de universa terra: quia Dominus locutus est.

<sup>9</sup> Et dicet in die illa: Ecce Deus noster iste; exspectavimus eum, et salvabit nos; iste Dominus, sustinuimus eum: exsultabimus, et lætabimur in salutari ejus.

<sup>10</sup> Quia requiescet manus Domini in monte isto; et triturabitur Moab sub eo, sicuti teruntur paleæ in plastro.

in prison: and after many days they shall be visited.

<sup>23</sup> And the moon shall blush, and the sun shall be ashamed, when the Lord of hosts shall reign in mount Sion, and in Jerusalem, and shall be glorified in the sight of his ancients.

## CHAPTER 25

*A canticle of thanksgiving for God's judgments and benefits.*

**O** Lord, thou art my God, I will exalt thee, and give glory to thy name: for thou hast done wonderful things, thy designs of old, faithful, amen.

<sup>2</sup> For thou hast reduced the city to a heap, the strong city to ruin, the house of strangers, to be no city, and to be no more built up forever.

<sup>3</sup> Therefore shall a strong people praise thee, the city of mighty nations shall fear thee.

<sup>4</sup> Because thou hast been a strength to the poor, a strength to the needy in his distress: a refuge from the whirlwind, a shadow from the heat. For the blast of the mighty is like a whirlwind beating against a wall.

<sup>5</sup> Thou shalt bring down the tumult of strangers, as heat in thirst: and as with heat under a burning cloud, thou shalt make the branch of the mighty to wither away.

<sup>6</sup> And the Lord of hosts shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees.

<sup>7</sup> And he shall destroy in this mountain the face of the bond with which all people were tied, and the web that he began over all nations.

<sup>8</sup> He shall cast death down headlong forever: and the Lord God shall wipe away tears from every face, and the reproach of his people he shall take away from off the whole earth: for the Lord hath spoken it.

<sup>9</sup> And they shall say in that day: Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.

<sup>10</sup> For the hand of the Lord shall rest in this mountain: and Moab shall be trodden down under him, as straw is broken in pieces with the wain.

<sup>11</sup> And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim: and he shall bring down his glory with the dashing of his hands.

<sup>12</sup> And the bulwarks of thy high walls shall fall, and be brought low, and shall be pulled down to the ground, even to the dust.

## CHAPTER 26

*A canticle of thanks for the deliverance of God's people.*

**I**n that day shall this canticle be sung in the land of Juda. Sion the city of our strength a savior, a wall and a bulwark shall be set therein.

<sup>2</sup> Open ye the gates, and let the just nation, that keepeth the truth, enter in.

<sup>3</sup> The old error is passed away: thou wilt keep peace: peace, because we have hoped in thee.

<sup>4</sup> You have hoped in the Lord for evermore, in the Lord God mighty forever.

<sup>5</sup> For he shall bring down them that dwell on high, the high city he shall lay low. He shall bring it down even to the ground, he shall pull it down even to the dust.

<sup>6</sup> The foot shall tread it down, the feet of the poor, the steps of the needy.

<sup>7</sup> The way of the just is right, the path of the just is right to walk in.

<sup>8</sup> And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name, and thy remembrance are the desire of the soul.

<sup>9</sup> My soul hath desired thee in the night: yea, and with my spirit within me in the morning early I will watch to thee. When thou shalt do thy judgments on the earth, the inhabitants of the world shall learn justice.

<sup>10</sup> Let us have pity on the wicked, but he will not learn justice: in the land of the saints he hath done wicked things, and he shall not see the glory of the Lord.

<sup>11</sup> Lord, let thy hand be exalted, and let them not see: let the envious people see, and be confounded: and let fire devour thy enemies.

<sup>12</sup> Lord, thou wilt give us peace: for thou hast wrought all our works for us.

<sup>13</sup> O Lord our God, other lords besides thee have had dominion over us, only in thee let us remember thy name.

<sup>11</sup> Et extendet manus suas sub eo, sicut extendit natans ad natandum; et humiliabit gloriam ejus cum allisione manuum ejus.

<sup>12</sup> Et munimenta sublimium murorum tuorum cadent, et humiliabuntur, et detrahentur in terram usque ad pulverem.

## CAPUT XXVI

*Canticum gratiae propter salvationem populi Dei.*

**I**n die illa cantabitur canticum istud in terra Juda: Urbs fortitudinis nostrae Sion; salvator ponetur in ea murus et antemurale.

<sup>2</sup> Aperite portas, et ingrediatur gens justa, custodiens veritatem.

<sup>3</sup> Vetus error abiit: servabis pacem; pacem, quia in te speravimus.

<sup>4</sup> Sperastis in Domino in sæculis æternis, in Domino Deo forti in perpetuum.

<sup>5</sup> Quia incurvabit habitantes in excelso; civitatem sublimem humiliabit: humiliabit eam usque ad terram, detrahet eam usque ad pulverem.

<sup>6</sup> Conculcabit eam pes, pedes pauperis, gressus egenorum.

<sup>7</sup> Semita justi recta est, rectus callis justi ad ambulandum.

<sup>8</sup> Et in semita iudiciorum tuorum, Domine, sustinuimus te: nomen tuum et memoriale tuum in desiderio animæ.

<sup>9</sup> Anima mea desideravit te in nocte, sed et spiritu meo in præcordiis meis de mane vigilabo ad te. Cum feceris judicia tua in terra, justitiam discent habitatores orbis.

<sup>10</sup> Misereamur impio, et non discet justitiam; in terra sanctorum iniqua gessit, et non videbit gloriam Domini.

<sup>11</sup> Domine, exaltetur manus tua, et non videant; videant, et confundantur zelantes populi; et ignis hostes tuos devoret.

<sup>12</sup> Domine, dabis pacem nobis: omnia enim opera nostra operatus es nobis.

<sup>13</sup> Domine Deus noster, possederunt nos domini absque te; tantum in te recordemur nominis tui.



<sup>14</sup> Morientes non vivant, gigantes non resurgant: propterea visitasti et contrivisti eos, et perdidisti omnem memoriam eorum.

<sup>15</sup> Indulsisti genti, Domine, indulsisti genti, numquid glorificatus es? Elongasti omnes terminos terræ.

<sup>16</sup> Domine, in angustia requisierunt te, in tribulatione murmuris doctrina tua eis.

<sup>17</sup> Sicut quæ concipit, cum appropinquaverit ad partum, dolens clamat in doloribus suis, sic facti sumus a facie tua, Domine.

<sup>18</sup> Concepimus, et quasi parturivimus, et peperimus spiritum. Salutes non fecimus in terra; ideo non ceciderunt habitatores terræ.

<sup>19</sup> Vivent mortui tui, interfecti mei resurgent. Expergiscimini, et laudate, qui habitatis in pulvere, quia ros lucis ros tuus, et terram gigantum detrahes in ruinam.

<sup>20</sup> Vade, populus meus, intra in cubacula tua; claude ostia tua super te, absconde medicum ad momentum, donec pertranseat indignatio.

<sup>21</sup> Ecce enim Dominus egredietur de loco suo, ut visitet iniquitatem habitatoris terræ contra eum; et revelabit terra sanguinem suum, et non operiet ultra interfectos suos.

## CAPUT XXVII

*Poena persecutorum populi Dei. Gratia Dei ad ecclesiam suam.*

**I**n die illa visitabit Dominus in gladio suo duro, et grandi, et forti, super Leviathan, serpentem vectem, et super Leviathan, serpentem tortuosum, et occidet cetum qui in mari est.

<sup>2</sup> In die illa vinea meri cantabit ei.

<sup>3</sup> Ego Dominus qui servo eam; repente propinabo ei. Ne forte visitetur contra eam, nocte et die servo eam.

<sup>4</sup> Indignatio non est mihi. Quis dabit me spinam et veprem in prælio? Gradiar super eam, succendam eam pariter.

<sup>5</sup> An potius tenebit fortitudinem meam? faciet pacem mihi, pacem faciet mihi.

<sup>14</sup> Let not the dead live, let not the giants rise again: therefore hast thou visited and destroyed them, and hast destroyed all their memory.

<sup>15</sup> Thou hast been favorable to the nation, O Lord, thou hast been favorable to the nation: art thou glorified? Thou hast removed all the ends of the earth far off.

<sup>16</sup> Lord, they have sought after thee in distress, in the tribulation of murmuring thy instruction was with them.

<sup>17</sup> As a woman with child, when she draweth near the time of her delivery, is in pain, and crieth out in her pangs: so are we become in thy presence, O Lord.

<sup>18</sup> We have conceived, and been as it were in labor, and have brought forth wind: we have not wrought salvation on the earth, therefore the inhabitants of the earth have not fallen.

<sup>19</sup> Thy dead men shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy dew is the dew of the light: and the land of the giants thou shalt pull down into ruin.

<sup>20</sup> Go, my people, enter into thy chambers, shut thy doors upon thee, hide thyself a little for a moment, until the indignation pass away.

<sup>21</sup> For behold the Lord will come out of his place, to visit the iniquity of the inhabitant of the earth against him: and the earth shall disclose her blood, and shall cover her slain no more.

## CHAPTER 27

*The punishment of the oppressors of God's people. The Lord's favor to his church.*

**I**n that day the Lord with his hard, and great, and strong sword shall visit Leviathan the bar serpent, and Leviathan the crooked serpent, and shall slay the whale that is in the sea.

<sup>2</sup> In that day there shall be singing to the vineyard of pure wine.

<sup>3</sup> I am the Lord that keep it, I will suddenly give it drink: lest any hurt come to it, I keep it night and day.

<sup>4</sup> There is no indignation in me: who shall make me a thorn and a brier in battle: shall I march against it, shall I set it on fire together?

<sup>5</sup> Or rather shall it take hold of my strength, shall it make peace with me, shall it make peace with me?

<sup>6</sup> When they shall rush in unto Jacob, Israel shall blossom and bud, and they shall fill the face of the world with seed.

<sup>7</sup> Hath he struck him according to the stroke of him that struck him? Or is he slain, as he killed them that were slain by him?

<sup>8</sup> In measure against measure, when it shall be cast off, thou shalt judge it. He hath meditated with his severe spirit in the day of heat.

<sup>9</sup> Therefore upon this shall the iniquity of the house of Jacob be forgiven: and this is all the fruit, that the sin thereof should be taken away, when he shall have made all the stones of the altar, as burnt stones broken in pieces, the groves and temples shall not stand.

<sup>10</sup> For the strong city shall be desolate, the beautiful city shall be forsaken, and shall be left as a wilderness: there the calf shall feed, and there shall he lie down, and shall consume its branches.

<sup>11</sup> Its harvest shall be destroyed with drought, women shall come and teach it: for it is not a wise people, therefore he that made it, shall not have mercy on it: and he that formed it, shall not spare it.

<sup>12</sup> And it shall come to pass, that in that day the Lord will strike from the channel of the river even to the torrent of Egypt, and you shall be gathered together one by one, O ye children of Israel.

<sup>13</sup> And it shall come to pass, that in that day a noise shall be made with a great trumpet, and they that were lost, shall come from the land of the Assyrians, and they that were outcasts in the land of Egypt, and they shall adore the Lord in the holy mount in Jerusalem.

## CHAPTER 28

*The punishment of the Israelites, for their pride, intemperance, and contempt of religion. Christ the cornerstone.*

**W**oe to the crown of pride, to the drunkards of Ephraim, and to the fading flower the glory of his joy, who were on the head of the fat valley, staggering with wine.

<sup>2</sup> Behold the Lord is mighty and strong, as a storm of hail: a destroying whirlwind, as the violence of many waters overflowing, and sent forth upon a spacious land.

<sup>3</sup> The crown of pride of the drunkards

<sup>6</sup> Qui ingrediuntur impetu ad Jacob, florebit et germinabit Israël, et implebunt faciem orbis semine.

<sup>7</sup> Numquid iuxta plagam percipientis se percussit eum? Aut sicut occidit interfectoris ejus, sic occisus est?

<sup>8</sup> In mensura contra mensuram, cum abjecta fuerit, judicabis eam; meditatus est in spiritu suo duro per diem æstus.

<sup>9</sup> Idcirco super hoc dimittetur iniquitas domui Jacob; et iste omnis fructus, ut auferatur peccatum ejus, cum posuerit omnes lapides altaris sicut lapides cineris allisos, non stabunt luci et delubra.

<sup>10</sup> Civitas enim munita desolata erit; speciosa relinquetur, et dimittetur quasi desertum; ibi pascetur vitulus, et ibi accubabit, et consumet summitates ejus.

<sup>11</sup> In siccitate messes illius conterentur. Mulieres venientes, et docentes eam; non est enim populus sapiens: propterea non miserebitur ejus qui fecit eum, et qui formavit eum non parceret ei.

<sup>12</sup> Et erit: in die illa percutiet Dominus ab alveo fluminis usque ad torrentem Ægypti; et vos congregabimini unus et unus, filii Israël.

<sup>13</sup> Et erit: in die illa clangetur in tuba magna; et venient qui perditii fuerant de terra Assyriorum, et qui ejecti erant in terra Ægypti, et adorabunt Dominum in monte sancto in Jerusalem.

## CAPUT XXVIII

*Pœna Israelitarum, propter superbiam earum, intemperantiam, et religionis contempionem. Christus petrus est.*

**V**æ coronæ superbæ, ebrisii Ephraim, et flori decidenti, gloriæ exsultationis ejus, qui erant in vertice vallis pinquissimæ, errantes a vino.

<sup>2</sup> Ecce validus et fortis Dominus sicut impetus grandinis; turbo confringens, sicut impetus aquarum multarum inundantium et emissarum super terram spatiosam.

<sup>3</sup> Pedibus conculcabitur corona super-

biæ ebriorum Ephraim.

<sup>4</sup> Et erit flos decidens gloriæ exsultationis ejus, qui est super verticem val-  
lis pinguium, quasi temporaneum ante  
maturitatem autumnii, quod, cum as-  
pexerit videns, statim ut manu tenuerit,  
devorabit illud.

<sup>5</sup> In die illa erit Dominus exercituum  
corona gloriæ, et sertum exsultationis  
residuo populi sui;

<sup>6</sup> et spiritus iudicii sedenti super iudi-  
cium, et fortitudo revertentibus de bello  
ad portam.

<sup>7</sup> Verum hi quoque præ vino nescierunt,  
et præ ebrietate erraverunt; sacerdos  
et propheta nescierunt præ ebrietate;  
absorpti sunt a vino, erraverunt in  
ebrietate, nescierunt videntem,  
ignoraverunt iudicium.

<sup>8</sup> Omnes enim mensæ repletæ sunt vomitu  
sordiumque, ita ut non esset ultra locus.

<sup>9</sup> Quem docebit scientiam? Et quem  
intelligere faciet auditum? Ablactatos a  
lacte, avulsos ab uberibus.

<sup>10</sup> Quia manda, remanda; manda, re-  
manda; exspecta, reexpecta; exspecta,  
reexpecta; modicum ibi, modicum ibi.

<sup>11</sup> In loquela enim labii, et lingua altera  
loquetur ad populum istum.

<sup>12</sup> Cui dixit: Hæc est requies mea, refi-  
cite lassum; et hoc est meum refrigerium:  
et noluerunt audire.

<sup>13</sup> Et erit eis verbum Domini: Manda,  
remanda; manda, remanda; exspecta,  
reexpecta; exspecta, reexpecta; modicum  
ibi, modicum ibi; ut vadant, et  
cadant retrorsum, et conterantur, et il-  
laqueentur, et capiuntur.

<sup>14</sup> Propter hoc audite verbum Domini,  
viri illusores, qui dominamini super  
populum meum, qui est in Jerusalem.

<sup>15</sup> Dixistis enim: Percussimus fœdus  
cum morte, et cum inferno fecimus pactum:  
flagellum inundans cum transierit,  
non veniet super nos quia posuimus  
mendacium spem nostram, et mendacio  
protecti sumus.

of Ephraim shall be trodden under feet.

<sup>4</sup> And the fading flower the glory of  
his joy, who is on the head of the fat val-  
ley, shall be as a hasty fruit before the  
ripeness of autumn: which when he  
that seeth it shall behold, as soon as he  
taketh it in his hand, he will eat it up.

<sup>5</sup> In that day the Lord of hosts shall be  
a crown of glory, and a garland of joy to  
the residue of his people:

<sup>6</sup> And a spirit of judgment to him that  
sitteth in judgment, and strength to them  
that return out of the battle to the gate.

<sup>7</sup> But these also have been ignorant  
through wine, and through drunk-  
eness have erred: the priest and the  
prophet have been ignorant through  
drunkenness, they are swallowed up  
with wine, they have gone astray in  
drunkenness, they have not known him  
that seeth, they have been ignorant of  
judgment.

<sup>8</sup> For all the tables were full of vom-  
it and filth, so that there was no more  
place.

<sup>9</sup> Whom shall he teach knowledge?  
And whom shall he make to understand  
the hearing? them that are weaned  
from the milk, that are drawn away  
from the breasts.

<sup>10</sup> For command, command again;  
command, command again; expect, ex-  
pect again; expect, expect again; a little  
there, a little there.

<sup>11</sup> For with the speech of lips, and  
with another tongue he will speak to  
this people.

<sup>12</sup> To whom he said: This is my rest, re-  
fresh the weary, and this is my refresh-  
ing: and they would not hear.

<sup>13</sup> And the word of the Lord shall be to  
them: Command, command again; com-  
mand, command again; expect, expect  
again; expect, expect again; a little there,  
a little there: that they may go, and fall  
backward, and be broken, and snared,  
and taken.

<sup>14</sup> Wherefore hear the word of the Lord,  
ye scornful men, who rule over my peo-  
ple that is in Jerusalem.

<sup>15</sup> For you have said: We have entered  
into a league with death, and we have  
made a covenant with hell. When the  
overflowing scourge shall pass through,  
it shall not come upon us: for we have  
placed our hope in lies, and by falsehood  
we are protected.

<sup>16</sup> Therefore thus saith the Lord God: Behold I will lay a stone in the foundations of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation. He that believeth, let him not hasten.

<sup>17</sup> And I will set judgment in weight, and justice in measure: and hail shall overturn the hope of falsehood: and waters shall overflow its protection.

<sup>18</sup> And your league with death shall be abolished, and your covenant with hell shall not stand: when the overflowing scourge shall pass, you shall be trodden down by it.

<sup>19</sup> Whosoever it shall pass through, it shall take you away: because in the morning early it shall pass through, in the day and in the night, and vexation alone shall make you understand what you hear.

<sup>20</sup> For the bed is straitened, so that one must fall out, and a short covering cannot cover both.

<sup>21</sup> For the Lord shall stand up as in the mountain of divisions: he shall be angry as in the valley which is in Gabaon: that he may do his work, his strange work: that he may perform his work, his work is strange to him.

<sup>22</sup> And now do not mock, lest your bonds be tied strait. For I have heard of the Lord the God of hosts a consumption and a cutting short upon all the earth.

<sup>23</sup> Give ear, and hear my voice, hearken, and hear my speech.

<sup>24</sup> Shall the ploughman plough all the day to sow, shall he open and harrow his ground?

<sup>25</sup> Will he not, when he hath made plain the surface thereof, sow gith, and scatter cummin, and put wheat in order, and barley, and millet, and vetches in their bounds?

<sup>26</sup> For he will instruct him in judgment: his God will teach him.

<sup>27</sup> For gith shall not be thrashed with saws, neither shall the cart wheel turn about upon cummin: but gith shall be beaten out with a rod, and cummin with a staff.

<sup>28</sup> But bread corn shall be broken small: but the thrasher shall not thrash it forever, neither shall the cart wheel hurt it, nor break it with its teeth.

<sup>29</sup> This also is come forth from the

<sup>16</sup> Idcirco hæc dicit Dominus Deus: Ecce ego mittam in fundamentis Sion lapidem, lapidem probatum, angularem, pretiosum, in fundamento fundamentum; qui crediderit, non festinet.

<sup>17</sup> Et ponam in pondere iudicium, et justitiam in mensura; et subvertet grando spem mendacii, et protectionem aquæ inundabunt.

<sup>18</sup> Et delebitur fœdus vestrum cum morte, et pactum vestrum cum inferno non stabit: flagellum inundans cum transierit, eritis ei in conculcationem.

<sup>19</sup> Quandocumque pertransierit, tollet vos, quoniam mane diluculo pertransibit in die et in nocte; et tantummodo sola vexatio intellectum dabit auditui.

<sup>20</sup> Coangustatum est enim stratum, ita ut alter decadat; et pallium breve utrumque operire non potest.

<sup>21</sup> Sicut enim in monte divisionum stabit Dominus; sicut in valle quæ est in Gabaon irascetur, ut faciat opus suum, alienum opus ejus: ut operetur opus suum, peregrinum est opus ejus ab eo.

<sup>22</sup> Et nunc nolite illudere, ne forte constringantur vincula vestra; consummationem enim et abbreviationem audivi a Domino Deo exercituum, super universam terram.

<sup>23</sup> Auribus percipite, et audite vocem meam: attendite, et audite eloquium meum.

<sup>24</sup> Numquid tota die arabit arans ut serat? proscindet et sarriet humum suam?

<sup>25</sup> Nonne cum adæquaverit faciem ejus, seret gith et cyminum sparget? et ponet triticum per ordinem, et hordeum, et milium, et viciam in finibus suis?

<sup>26</sup> Et erudiet illum in iudicio; Deus suus docebit illum.

<sup>27</sup> Non enim in serris triturbabit gith, nec rota plaustrum super cyminum circuibit; sed in virga excutietur gith, et cyminum in baculo.

<sup>28</sup> Panis autem comminuetur; verum non in perpetuum trituras triturbabit illum, neque vexabit eum rota plaustrum, neque unguis suis comminuet eum.

<sup>29</sup> Et hoc a Domino Deo exercituum

exivit, ut mirabile faceret consilium, et magnificaret iustitiam.

## CAPUT XXIX

*Gravia iudicia Dei in Jerusalem, propter contumaciam ejus: cum prophetia conversionis gentium.*

**V**æ Ariel, Ariel civitas, quam expugnavit David! additus est annus ad annum: solemnitates evolutæ sunt.

<sup>2</sup> Et circumvallabo Ariel, et erit tristis et mœrens, et erit mihi quasi Ariel.

<sup>3</sup> Et circumdabo quasi sphæram in circumcui tuo, et jaciam contra te aggerem, et munimenta ponam in obsidionem tuam.

<sup>4</sup> Humiliaberis, de terra loqueris, et de humo audietur eloquium tuum; et erit quasi pythonis de terra vox tua, et de humo eloquium tuum mussitabit.

<sup>5</sup> Et erit sicut pulvis tenuis multitudo ventilantium te, et sicut favilla pertransiens multitudo eorum qui contra te prævaluerunt;

<sup>6</sup> eritque repente confestim. A Domino exercituum visitabitur in tonitruo, et commotione terræ, et voce magna turbinis et tempestatis, et flammæ ignis devorantis.

<sup>7</sup> Et erit sicut somnium visionis nocturnæ multitudo omnium gentium quæ dimicaverunt contra Ariel, et omnes qui militaverunt, et obsederunt, et prævaluerunt adversus eam.

<sup>8</sup> Et sicut somniat esuriens, et comedit, cum autem fuerit expergefactus, vacua est anima ejus; et sicut somniat sitiens et bibit, et postquam fuerit expergefactus, lassus adhuc sitit, et anima ejus vacua est: sic erit multitudo omnium gentium quæ dimicaverunt contra montem Sion.

<sup>9</sup> Obstupescite et admiramini; fluctuate et vacillate; inebriamini, et non a vino; movemini, et non ab ebrietate.

<sup>10</sup> Quoniam miscuit vobis Dominus spiritum soporis, claudet oculos vestros: prophetas et principes vestros, qui vident visiones, operiet.

<sup>11</sup> Et erit vobis visio omnium sicut verba libri signati, quem cum dederint

Lord God of hosts, to make his counsel wonderful, and magnify justice.

## CHAPTER 29

*God's heavy judgments upon Jerusalem, for their obstinacy: with a prophecy of the conversion of the Gentiles.*

**W**oe to Ariel, to Ariel the city which David took: year is added to year, the solemnities are at an end.

<sup>2</sup> And I will make a trench about Ariel, and it shall be in sorrow and mourning, and it shall be to me as Ariel.

<sup>3</sup> And I will make a circle round about thee, and I will cast up a rampart against thee, and raise up bulwarks to besiege thee.

<sup>4</sup> Thou shalt be brought down, thou shalt speak out of the earth, and thy speech shall be heard out of the ground: and thy voice shall be from the earth like that of the python, and out of the ground thy speech shall mutter.

<sup>5</sup> And the multitude of them that fan thee, shall be like small dust: and as ashes passing away, the multitude of them that have prevailed against thee.

<sup>6</sup> And it shall be at an instant suddenly. A visitation shall come from the Lord of hosts in thunder, and with earthquake, and with a great noise of whirlwind and tempest; and with the flame of devouring fire.

<sup>7</sup> And the multitude of all nations that have fought against Ariel, shall be as the dream of a vision by night, and all that have fought, and besieged and prevailed against it.

<sup>8</sup> And as he that is hungry dreameth, and eateth, but when he is awake, his soul is empty: and as he that is thirsty dreameth, and drinketh and after he is awake, is yet faint with thirst, and his soul is empty: so shall be the multitude of all the Gentiles, that have fought against mount Sion.

<sup>9</sup> Be astonished, and wonder, waver, and stagger: be drunk, and not with wine: stagger, and not with drunkenness.

<sup>10</sup> For the Lord hath mingled for you the spirit of a deep sleep, he will shut up your eyes, he will cover your prophets and princes, that see visions.

<sup>11</sup> And the vision of all shall be unto you as the words of a book that is sealed

which when they shall deliver to one that is learned, they shall say: Read this: and he shall answer: I cannot, for it is sealed.

<sup>12</sup> And the book shall be given to one that knoweth no letters, and it shall be said to him: Read: and he shall answer: I know no letters.

<sup>13</sup> And the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men:

<sup>14</sup> Therefore behold I will proceed to cause an admiration in this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of their prudent men shall be hid.

<sup>15</sup> Woe to you that are deep of heart, to hide your counsel from the Lord: and their works are in the dark, and they say: Who seeth us, and who knoweth us?

<sup>16</sup> This thought of yours is perverse: as if the clay should think against the potter, and the work should say to the maker thereof: Thou madest me not: or the thing framed should say to him that fashioned it: Thou understandest not.

<sup>17</sup> Is it not yet a very little while, and Libanus shall be turned into chermel, and chermel shall be esteemed as a forest?

<sup>18</sup> And in that day the deaf shall hear the words of the book, and out of darkness and obscurity the eyes of the blind shall see.

<sup>19</sup> And the meek shall increase their joy in the Lord, and the poor men shall rejoice in the Holy One of Israel.

<sup>20</sup> For he that did prevail hath failed, the scorner is consumed, and they are all cut off that watched for iniquity:

<sup>21</sup> That made men sin by word, and supplanted him that reproved them in the gate, and declined in vain from the just.

<sup>22</sup> Therefore thus saith the Lord to the house of Jacob, he that redeemed Abraham: Jacob shall not now be confounded, neither shall his countenance now be ashamed:

<sup>23</sup> But when he shall see his children, the work of my hands in the midst of him sanctifying my name, and they shall sanctify the Holy One of Jacob, and shall glorify the God of Israel:

<sup>24</sup> And they that erred in spirit, shall

scienti litteras, dicent: Lege istum: et respondebit: Non possum, signatus est enim.

<sup>12</sup> Et dabitur liber nescienti litteras, diceturque ei: Lege; et respondebit: Nescio litteras.

<sup>13</sup> Et dixit Dominus: Eo quod appropinquat populus iste ore suo, et labiis suis glorificat me, cor autem ejus longe est a me, et timuerunt me mandato hominum et doctrinis,

<sup>14</sup> ideo ecce ego addam ut admirationem faciam populo huic miraculo grandi et stupendo; peribit enim sapientia a sapientibus ejus, et intellectus prudentium ejus abscondetur.

<sup>15</sup> Væ qui profundi estis corde, ut a Domino abscondatis consilium; quorum sunt in tenebris opera, et dicunt: Quis videt nos? et quis novit nos?

<sup>16</sup> Perversa est hæc vestra cogitatio; quasi si lutum contra figulum cogitet, et dicat opus factori suo: Non fecisti me; et figmentum dicat fictori suo: Non intelligis.

<sup>17</sup> Nonne adhuc in modico et in brevi, convertetur Libanus in chermel, et chermel in saltum reputabitur?

<sup>18</sup> Et audient in die illa surdi verba libri, et de tenebris et caligine oculi cæcorum videbunt.

<sup>19</sup> Et addent mites in Domino lætitiã, et pauperes homines in Sancto Israël exsultabunt;

<sup>20</sup> quoniam defecit qui prævalebat, consummatus est illusor, et succisi sunt omnes qui vigilabant super iniquitatem,

<sup>21</sup> qui peccare faciebant homines in verbo, et arguentem in porta supplantabant, et declinaverunt frustra a justo.

<sup>22</sup> Propter hoc, hæc dicit Dominus ad domum Jacob, qui redemit Abraham: Non modo confundetur Jacob, nec modo vultus ejus erubescet;

<sup>23</sup> sed cum viderit filios suos, opera manuum mearum in medio sui sanctificantes nomen meum, et sanctificabunt Sanctum Jacob, et Deum Israël prædicabunt;

<sup>24</sup> et scient errantes spiritu intellec-

tum, et mussitatores discent legem.

### CAPUT XXX

*Populus culpatur propter confidentiam in Aegypto suam. Misericordiae Dei ad ecclesiam suam. Poena peccatorum.*

**V**æ filii desertores, dicit Dominus, ut faceretis consilium, et non ex me, et ordiremini telam, et non per spiritum meum, ut adderetis peccatum super peccatum;

<sup>2</sup> qui ambulatis ut descendatis in Ægyptum, et os meum non interrogastis, sperantes auxilium in fortitudine Pharaonis, et habentes fiduciam in umbra Ægypti!

<sup>3</sup> Et erit vobis fortitudo Pharaonis in confusionem, et fiducia umbræ Ægypti in ignominiam.

<sup>4</sup> Erant enim in Tani principes tui, et nuntii tui usque ad Hanes pervenerunt.

<sup>5</sup> Omnes confusi sunt super populo qui eis prodesse non potuit: non fuerunt in auxilium et in aliquam utilitatem, sed in confusionem et in opprobrium.

<sup>6</sup> Onus jumentorum austri. In terra tribulationis et angustiae læena, et leo ex eis, vipera et regulus volans; portantes super humeros jumentorum divitias suas, et super gibbum camelorum thesauros suos, ad populum qui eis prodesse non poterit.

<sup>7</sup> Ægyptus enim frustra et vane auxiliabitur. Ideo clamavi super hoc: Superbia tantum est, quiesce.

<sup>8</sup> Nunc ergo ingressus, scribe ei super buxum, et in libro diligenter exara illud, et erit in die novissimo in testimonium usque in æternum.

<sup>9</sup> Populus enim ad iracundiam provocans est: et filii mendaces, filii nolentes audire legem Dei;

<sup>10</sup> qui dicunt videntibus: Nolite videre, et aspicientibus: Nolite aspicere nobis ea quæ recta sunt; loquimini nobis placentia: videte nobis errores.

<sup>11</sup> Auferte a me viam; declinate a me semitam; cesset a facie nostra Sanctus Israël.

<sup>12</sup> Propterea hæc dicit Sanctus Israël: Pro eo quod reprobastis verbum hoc, et sperastis in calumnia et in tumultu, et innixi estis super eo;

<sup>13</sup> propterea erit vobis iniquitas hæc

know understanding, and they that murmured, shall learn the law.

### CHAPTER 30

*The people are blamed for their confidence in Egypt. God's mercies towards his church. The punishment of sinners.*

**W**oe to you, apostate children, saith the Lord, that you would take counsel, and not of me: and would begin a web, and not by my spirit, that you might add sin upon sin:

<sup>2</sup> Who walk to go down into Egypt, and have not asked at my mouth, hoping for help in the strength of Pharaoh, and trusting in the shadow of Egypt.

<sup>3</sup> And the strength of Pharaoh shall be to your confusion, and the confidence of the shadow of Egypt to your shame.

<sup>4</sup> For thy princes were in Tanis, and thy messengers came even to Hanes.

<sup>5</sup> They were all confounded at a people that could not profit them: they were no help, nor to any profit, but to confusion and to reproach.

<sup>6</sup> The burden of the beasts of the south. In a land of trouble and distress, from whence come the lioness, and the lion, the viper and the flying basilisk, they carry their riches upon the shoulders of beasts, and their treasures upon the bunches of camels to a people that shall not be able to profit them.

<sup>7</sup> For Egypt shall help in vain, and to no purpose: therefore have I cried concerning this: It is pride only, sit still.

<sup>8</sup> Now therefore go in and write for them upon a box, and note it diligently in a book, and it shall be in the latter days for a testimony forever.

<sup>9</sup> For it is a people that provoketh to wrath, and lying children that will not hear the law of God.

<sup>10</sup> Who say to the seers: See not: and to them that behold: Behold not for us those things that are right: speak unto us pleasant things, see errors for us.

<sup>11</sup> Take away from me the way, turn away the path from me, let the Holy One of Israel cease from before us.

<sup>12</sup> Therefore thus saith the Holy One of Israel: Because you have rejected this word, and have trusted in oppression and tumult, and have leaned upon it:

<sup>13</sup> Therefore shall this iniquity be to

you as a breach that falleth, and is found wanting in a high wall, for the destruction thereof shall come on a sudden, when it is not looked for.

<sup>14</sup> And it shall be broken small, as the potter's vessel is broken all to pieces with mighty breaking, and there shall not a sherd be found of the pieces thereof, wherein a little fire may be carried from the hearth, or a little water be drawn out of the pit.

<sup>15</sup> For thus saith the Lord God the Holy One of Israel: If you return and be quiet, you shall be saved: in silence and in hope shall your strength be. And you would not:

<sup>16</sup> But have said: No, but we will flee to horses: therefore shall you flee. And we will mount upon swift ones: therefore shall they be swifter that shall pursue after you.

<sup>17</sup> A thousand men shall flee for fear of one: and for fear of five shall you flee, till you be left as the mast of a ship on the top of a mountain, and as an ensign upon a hill.

<sup>18</sup> Therefore the Lord waiteth that he may have mercy on you: and therefore shall he be exalted sparing you: because the Lord is the God of judgment: blessed are all they that wait for him.

<sup>19</sup> For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, he will surely have pity on thee: at the voice of thy cry, as soon as he shall hear, he will answer thee.

<sup>20</sup> And the Lord will give you spare bread, and short water: and will not cause thy teacher to flee away from thee any more, and thy eyes shall see thy teacher.

<sup>21</sup> And thy ears shall hear the word of one admonishing thee behind thy back: This is the way, walk ye in it: and go not aside neither to the right hand, nor to the left.

<sup>22</sup> And thou shalt defile the plates of thy graven things of silver, and the garment of thy molten things of gold, and shalt cast them away as the uncleanness of a menstruous woman. Thou shalt say to it: Get thee hence.

<sup>23</sup> And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful, and fat. The lamb in that day shall feed at large in thy

sicut interruptio cadens, et requisita in muro excelso, quoniam subito, dum non speratur, veniet contritio ejus.

<sup>14</sup> Et comminuetur sicut conteritur lagena figuli contritione pervalida, et non inveniatur de fragmentis ejus testa in qua portetur igniculus de incendio, aut hauriatur parum aquæ de fovea.

<sup>15</sup> Quia hæc dicit Dominus Deus, Sanctus Israël: Si revertamini et quiescatis, salvi eritis; in silentio et in spe erit fortitudo vestra. Et nolulistis,

<sup>16</sup> et dixistis: Nequaquam, sed ad equos fugiemus: ideo fugietis. Et: super veloces ascendemus: ideo velociore erunt qui persequentur vos.

<sup>17</sup> Mille homines a facie terroris unius; et a facie terroris quinque fugietis, donec relinquamini quasi malus navis in vertice montis, et quasi signum super collem.

<sup>18</sup> Propterea exspectat Dominus ut misereatur vestri; et ideo exaltabitur parcens vobis, quia Deus judicii Dominus: beati omnes qui exspectant eum!

<sup>19</sup> Populus enim Sion habitabit in Jerusalem: plorans nequaquam plorabis: miserans miserebitur tui, ad vocem clamoris tui: statim ut audierit, respondebit tibi.

<sup>20</sup> Et dabit vobis Dominus panem arcum, et aquam brevem; et non faciet avolare a te ultra doctorem tuum; et erunt oculi tui videntes præceptorem tuum.

<sup>21</sup> Et aures tuæ audient verbum post tergum momentis: Hæc est via; ambulate in ea, et non declinetis neque ad dexteram, neque ad sinistram.

<sup>22</sup> Et contaminabis laminas sculptilium argenti tui, et vestimentum conflatis auri tui, et disperges ea sicut immunditiam menstruatæ. Egredere, dices ei.

<sup>23</sup> Et dabitur pluvia semini tuo, ubicumque seminaveris in terra, et panis frugum terræ erit uberrimus et pinguis; pascetur in possessione tua in die illo agnus spatiose,



<sup>24</sup> et tauri tui, et pulli asinorum, qui operantur terram, commistum migma comedent sicut in area ventilatum est.

<sup>25</sup> Et erunt super omnem montem excelsum, et super omnem collem elevatum, rivi currentium aquarum, in die interfectionis multorum, cum ceciderint turres.

<sup>26</sup> Et erit lux lunæ sicut lux solis, et lux solis erit septempliciter sicut lux septem dierum, in die qua alligaverit Dominus vulnus populi sui, et percussuram plagæ ejus sanaverit.

<sup>27</sup> Ecce nomen Domini venit de longinquo, ardens furor ejus, et gravis ad portandum; labia ejus repleta sunt indignatione, et lingua ejus quasi ignis devorans.

<sup>28</sup> Spiritus ejus velut torrens inundans usque ad medium colli, ad perdendas gentes in nihilum, et frenum erroris quod erat in maxillis populorum.

<sup>29</sup> Canticum erit vobis sicut nox sanctificatæ solemnitatis, et lætitia cordis sicut qui pergit cum tibia, ut intret in montem Domini ad Fortem Israël.

<sup>30</sup> Et auditam faciet Dominus gloriam vocis suæ, et terrorem brachii sui ostendet in comminatione furoris, et flamma ignis devorantis: allidet in turbine, et in lapide grandinis.

<sup>31</sup> A voce enim Domini pavebit Assur virga percussus.

<sup>32</sup> Et erit transitus virgæ fundatus, quam requiescere faciet Dominus super eum in tympanis et citharis; et in bellis præcipuis expugnabit eos.

<sup>33</sup> Præparata est enim ab heri Topheth, a rege præparata, profunda, et dilatata. Nutrimenta ejus, ignis et ligna multa; flatus Domini sicut torrens sulphuris succendens eam.

### CAPUT XXXI

*Fatuitas credentis Aegyptum, et obliviscentis Deum. Pugnabit pro populo suo contra Assyrios.*

**V**æ qui descendunt in Ægyptum ad auxilium, in equis sperantes, et habentes fiduciam super quadrigis, quia multæ sunt; et super equitibus, quia

possession:

<sup>24</sup> And thy oxen, and the ass colts that till the ground, shall eat mingled provender as it was winnowed in the floor.

<sup>25</sup> And there shall be upon every high mountain, and upon every elevated hill rivers of running waters in the day of the slaughter of many, when the tower shall fall.

<sup>26</sup> And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days: in the day when the Lord shall bind up the wound of his people, and shall heal the stroke of their wound.

<sup>27</sup> Behold the name of the Lord cometh from afar, his wrath burneth, and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire.

<sup>28</sup> His breath as a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people.

<sup>29</sup> You shall have a song as in the night of the sanctified solemnity, and joy of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the Mighty One of Israel.

<sup>30</sup> And the Lord shall make the glory of his voice to be heard, and shall show the terror of his arm, in the threatening of wrath, and the flame of devouring fire: he shall crush to pieces with whirlwind, and hailstones.

<sup>31</sup> For at the voice of the Lord the Assyrian shall fear being struck with the rod.

<sup>32</sup> And the passage of the rod shall be strongly grounded, which the Lord shall make to rest upon him with timbrels and harps, and in great battles he shall overthrow them.

<sup>33</sup> For Topheth is prepared from yesterday, prepared by the king, deep, and wide. The nourishment thereof is fire and much wood: the breath of the Lord as a torrent of brimstone kindling it.

### CHAPTER 31

*The folly of trusting to Egypt, and forgetting God. He will fight for his people against the Assyrians.*

**W**oe to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they are many: and in horsemen,

because they are very strong: and have not trusted in the Holy One of Israel, and have not sought after the Lord.

<sup>2</sup> But he that is the wise one hath brought evil, and hath not removed his words: and he will rise up against the house of the wicked, and against the aid of them that work iniquity.

<sup>3</sup> Egypt is man, and not God: and their horses, flesh, and not spirit: and the Lord shall put down his hand, and the helper shall fall, and he that is helped shall fall, and they shall all be confounded together.

<sup>4</sup> For thus saith the Lord to me: Like as the lion roareth, and the lion's whelp upon his prey, and when a multitude of shepherds shall come against him, he will not fear at their voice, nor be afraid of their multitude: so shall the Lord of hosts come down to fight upon mount Sion, and upon the hill thereof.

<sup>5</sup> As birds flying, so will the Lord of hosts protect Jerusalem, protecting and delivering, passing over and saving.

<sup>6</sup> Return as you had deeply revolted, O children of Israel.

<sup>7</sup> For in that day a man shall cast away his idols of silver, and his idols of gold, which your hands have made for you to sin.

<sup>8</sup> And the Assyrian shall fall by the sword not of a man, and the sword not of a man shall devour him, and he shall flee not at the face of the sword, and his young men shall be tributaries.

<sup>9</sup> And his strength shall pass away with dread, and his princes fleeing shall be afraid: the Lord hath said it, whose fire is in Sion, and his furnace in Jerusalem.

#### CHAPTER 32

*The blessings of the reign of Christ. The desolation of the Jews, and prosperity of the church of Christ.*

**B**ehold a king shall reign in justice, and princes shall rule in judgment.

<sup>2</sup> And a man shall be as when one is hid from the wind, and hideth himself from a storm, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert land.

<sup>3</sup> The eyes of them that see shall not be dim, and the ears of them that hear shall hearken diligently.

<sup>4</sup> And the heart of fools shall understand knowledge, and the tongue of stam-

prævalidi nimis; et non sunt confisi super Sanctum Israël, et Dominum non requisierunt!

<sup>2</sup> Ipse autem sapiens adduxit malum, et verba sua non abstulit; et consurget contra domum pessimorum, et contra auxilium operantium iniquitatem.

<sup>3</sup> Ægyptus homo, et non Deus; et equi eorum caro, et non spiritus; et Dominus inclinabit manum suam, et corruet auxiliator, et cadet cui præstatur auxilium, simulque omnes consumentur.

<sup>4</sup> Quia hæc dicit Dominus ad me: Quomodo si rugiat leo et catulus leonis super prædam suam; et cum occurrerit ei multitudo pastorum, a voce eorum non formidabit, et a multitudine eorum non pavebit: sic descendet Dominus exercituum ut prælietur super montem Sion et super collem ejus.

<sup>5</sup> Sicut aves volantes, sic proteget Dominus exercituum Jerusalem, protegens et liberans, transiens et salvans.

<sup>6</sup> Convertimini, sicut in profundum recesseratis, filii Israël.

<sup>7</sup> In die enim illa abjiciet vir idola argenti sui, et idola auri sui, quæ fecerunt vobis manus vestræ in peccatum.

<sup>8</sup> Et cadet Assur in gladio non viri, et gladius non hominis vorabit eum: et fugiet non a facie gladii, et juvenes ejus vectigales erunt.

<sup>9</sup> Et fortitudo ejus a terrore transibit, et pavebunt fugientes principes ejus: dixit Dominus, cujus ignis est in Sion, et caminus ejus in Jerusalem.

#### CAPUT XXXII

*Benedictiones regni Christi. Desolatio Judæorum, et faucitas ecclesie Christi.*

**E**cce in justitia regnabit rex, et principes in judicio præerunt.

<sup>2</sup> Et erit vir sicut qui absconditur a vento, et celat se a tempestate; sicut rivi aquarum in siti, et umbra petræ prominentis in terra deserta.

<sup>3</sup> Non caligabunt oculi videntium, et aures audientium diligenter auscultabunt.

<sup>4</sup> Et cor stultorum intelliget scientiam, et lingua balborum velociter lo-

quetur et plane.

<sup>5</sup> Non vocabitur ultra is qui insipiens est, princeps, neque fraudulentus appellabitur major;

<sup>6</sup> stultus enim fatua loquetur, et cor ejus faciet iniquitatem, ut perficiat simulationem, et loquatur ad Dominum fraudulenter, et vacuum faciat animam esurientis, et potum sitiendi auferat.

<sup>7</sup> Fraudulenti vasa pessima sunt; ipse enim cogitationes concinnavit ad perdendos mites in sermone mendacii, cum loqueretur pauper iudicium.

<sup>8</sup> Princeps vero ea quæ digna sunt principe cogitabit, et ipse super duces stabit.

<sup>9</sup> Mulieres opulentæ, surgite, et audite vocem meam; filiæ confidentes, percipite auribus eloquium meum.

<sup>10</sup> Post dies enim et annum, vos conturbabimini confidentes; consummata est enim vindemia, collectio ultra non veniet.

<sup>11</sup> Obstupescite, opulentæ; conturbamini, confidentes: exuite vos et confundimini; accingite lumbos vestros.

<sup>12</sup> Super ubera plangite, super regione desiderabili, super vinea fertili.

<sup>13</sup> Super humum populi mei spinæ et vepres ascendent: quanto magis super omnes domos gaudii civitatis exultantis!

<sup>14</sup> Domus enim dimissa est, multitudo urbis relicta est, tenebræ et palpatio factæ sunt super speluncas usque in æternum; gaudium onagrorum, pascua gregum.

<sup>15</sup> Donec effundatur super nos spiritus de excelso, et erit desertum in carmel, et carmel in saltum reputabitur.

<sup>16</sup> Et habitabit in solitudine iudicium, et justitia in carmel sedebit.

<sup>17</sup> Et erit opus justitiæ pax, et cultus justitiæ silentium, et securitas usque in sempiternum.

<sup>18</sup> Et sedebit populus meus in pulchritudine pacis, et in tabernaculis fiduciæ, et in requie opulenta.

<sup>19</sup> Grando autem in descensione saltus, et humilitate humiliabitur civitas.

<sup>20</sup> Beati qui seminatis super omnes aquas, immittentes pedem bovis et asini.

merers shall speak readily and plain.

<sup>5</sup> The fool shall no more be called prince: neither shall the deceitful be called great:

<sup>6</sup> For the fool will speak foolish things, and his heart will work iniquity, to practice hypocrisy, and speak to the Lord deceitfully, and to make empty the soul of the hungry, and take away drink from the thirsty.

<sup>7</sup> The vessels of the deceitful are most wicked: for he hath framed devices to destroy the meek, with lying words, when the poor man speaketh judgment.

<sup>8</sup> But the prince will devise such things as are worthy of a prince, and he shall stand above the rulers.

<sup>9</sup> Rise up, ye rich women, and hear my voice: ye confident daughters, give ear to my speech.

<sup>10</sup> For after days and a year, you that are confident shall be troubled: for the vintage is at an end, the gathering shall come no more.

<sup>11</sup> Be astonished, ye rich women, be troubled, ye confident ones: strip you, and be confounded, gird your loins.

<sup>12</sup> Mourn for your breasts, for the delightful country, for the fruitful vineyard.

<sup>13</sup> Upon the land of my people shall thorns and briers come up: how much more upon all the houses of joy, of the city that rejoiced?

<sup>14</sup> For the house is forsaken, the multitude of the city is left, darkness and obscurity are come upon its dens forever. A joy of wild asses, the pastures of flocks.

<sup>15</sup> Until the spirit be poured upon us from on high: and the desert shall be as a charmel, and charmel shall be counted for a forest.

<sup>16</sup> And judgment shall dwell in the wilderness, and justice shall sit in charmel.

<sup>17</sup> And the work of justice shall be peace, and the service of justice quietness, and security forever.

<sup>18</sup> And my people shall sit in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest.

<sup>19</sup> But hail shall be in the descent of the forest, and the city shall be made very low.

<sup>20</sup> Blessed are ye that sow upon all waters, sending thither the foot of the ox and the ass.

## CHAPTER 33

*God's revenge against the enemies of his church. The happiness of the heavenly Jerusalem.*

**W**oe to thee that spoilest, shalt not thou thyself also be spoiled? and thou that despisest, shalt not thyself also be despised? When thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied thou shalt cease to despise, thou shalt be despised.

<sup>2</sup> O Lord, have mercy on us: for we have waited for thee: be thou our arm in the morning, and our salvation in the time of trouble.

<sup>3</sup> At the voice of the angel the people fled, and at the lifting up thyself the nations are scattered.

<sup>4</sup> And your spoils shall be gathered together as the locusts are gathered, as when the ditches are full of them.

<sup>5</sup> The Lord is magnified, for he hath dwelt on high: he hath filled Sion with judgment and justice.

<sup>6</sup> And there shall be faith in thy times: riches of salvation, wisdom and knowledge: the fear of the Lord is his treasure.

<sup>7</sup> Behold they that see shall cry without, the angels of peace shall weep bitterly.

<sup>8</sup> The ways are made desolate, no one passeth by the road, the covenant is made void, he hath rejected the cities, he hath not regarded the men.

<sup>9</sup> The land hath mourned, and languished: Libanus is confounded, and become foul, and Saron is become as a desert: and Basan and Carmel are shaken.

<sup>10</sup> Now will I rise up, saith the Lord: now will I be exalted, now will I lift up myself.

<sup>11</sup> You shall conceive heat, you shall bring forth stubble: your breath as fire shall devour you.

<sup>12</sup> And the people shall be as ashes after a fire, as a bundle of thorns they shall be burnt with fire.

<sup>13</sup> Hear, you that are far off, what I have done, and you that are near know my strength.

<sup>14</sup> The sinners in Sion are afraid, trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? Which of you shall dwell with everlasting burnings?

<sup>15</sup> He that walketh in justices, and speaketh truth, that casteth away av-

## CAPUT XXXIII

*Ultio Dei contra inimicos ecclesiae suae. Felicitas Jerusalem caelestis.*

**V**æ qui prædabis! nonne et ipse prædaberis? et qui spernis, nonne et ipse sperneris? Cum consummaveris deprædationem, deprædaberis; cum fatigatus desieris contemnere, contemneris.

<sup>2</sup> Domine, miserere nostri, te enim expectavimus; esto brachium nostrum in mane, et salus nostra in tempore tribulationis.

<sup>3</sup> A voce angeli fugerunt populi, et ab exaltatione tua dispersæ sunt gentes.

<sup>4</sup> Et congregabuntur spolia vestra sicut colligitur bruchus, velut cum fossæ plenæ fuerint de eo.

<sup>5</sup> Magnificatus est Dominus, quoniam habitavit in excelso; implevit Sion iudicio et justitia.

<sup>6</sup> Et erit fides in temporibus tuis: divitiæ salutis sapientia et scientia; timor Domini ipse est thesaurus ejus.

<sup>7</sup> Ecce videntes clamabunt foris, angeli pacis amare flebunt.

<sup>8</sup> Dissipatæ sunt viæ, cessavit transiens per semitam: irritum factum est pactum, projecit civitates, non reputavit homines.

<sup>9</sup> Luxit et elanguit terra, confusus est Libanus, et obsorduit: et factus est Saron sicut desertum, et concussa est Basan, et Carmelus.

<sup>10</sup> Nunc consurgam, dicit Dominus; nunc exaltabor, nunc sublevabor.

<sup>11</sup> Concipietis ardorem, parietis stipulam; spiritus vester ut ignis vorabit vos.

<sup>12</sup> Et erunt populi quasi de incendio cinis, spinæ congregatæ igni comburentur.

<sup>13</sup> Audite, qui longe estis, quæ fecerim; et cognoscite, vicini, fortitudinem meam.

<sup>14</sup> Conterriti sunt in Sion peccatores; possedit tremor hypocritas. Quis poterit habitare de vobis cum igne devorante? Quis habitabit ex vobis cum ardoribus sempiternis?

<sup>15</sup> Qui ambulat in justitiis et loquitur veritatem, qui projicit avaritiam ex ca-

lumnia, et excutit manus suas ab omni munere, qui obturat aures suas ne audiat sanguinem, et claudit oculos suos ne videat malum.

<sup>16</sup> Iste in excelsis habitabit, munimenta saxorum sublimitas ejus: panis ei datus est, aquæ ejus fideles sunt.

<sup>17</sup> Regem in decore suo videbunt oculi ejus, cernent terram de longe.

<sup>18</sup> Cor tuum meditabitur timorem: ubi est litteratus? ubi legis verba ponderans? ubi doctor parvulorum?

<sup>19</sup> Populum impudentem non videbis, populum alti sermonis, ita ut non possis intelligere disertitudinem linguæ ejus, in quo nulla est sapientia.

<sup>20</sup> Respice, Sion, civitatem solemnitatis nostræ: oculi tui videbunt Jerusalem, habitationem opulentam, tabernaculum quod nequaquam transferri poterit; nec auferentur clavi ejus in sempiternum, et omnes funiculi ejus non rumpentur:

<sup>21</sup> quia solummodo ibi magnificus est Dominus noster: locus fluviorum rivi latissimi et patentes: non transibit per eum navis remigum, neque trieris magna transgredietur eum.

<sup>22</sup> Dominus enim judex noster, Dominus legifer noster, Dominus rex noster, ipse salvabit nos.

<sup>23</sup> Laxati sunt funiculi tui, et non prævalebunt; sic erit malus tuus ut dilatare signum non queas. Tunc dividuntur spolia prædorum multarum; claudi diripient rapinam.

<sup>24</sup> Nec dicet vicinus: Elangui; populus qui habitat in ea, auferetur ab eo iniquitas.

#### CAPUT XXXIV

##### *Judicium commune sceleratorum.*

**A**ccedite, gentes, et audite; et populi, attendite: audiat terra, et plenitudo ejus; orbis, et omne germen ejus.

<sup>2</sup> Quia indignatio Domini super omnes gentes, et furor super universam militiam eorum: interfecit eos, et dedit eos in occisionem.

<sup>3</sup> Interfecti eorum projicientur, et de cadaveribus eorum ascendet fœtor; tabescent montes a sanguine eorum.

arice by oppression, and shaketh his hands from all bribes, that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no evil.

<sup>16</sup> He shall dwell on high, the fortifications of rocks shall be his highness: bread is given him, his waters are sure.

<sup>17</sup> His eyes shall see the king in his beauty, they shall see the land far off.

<sup>18</sup> Thy heart shall meditate fear: where is the learned? Where is he that pondereth the words of the law? Where is the teacher of little ones?

<sup>19</sup> The shameless people thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom.

<sup>20</sup> Look upon Sion the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation, a tabernacle that cannot be removed: neither shall the nails thereof be taken away forever, neither shall any of the cords thereof be broken.

<sup>21</sup> Because only there our Lord is magnificent: a place of rivers, very broad and spacious streams: no ship with oars shall pass by it, neither shall the great galley pass through it.

<sup>22</sup> For the Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us.

<sup>23</sup> Thy tacklings are loosed, and they shall be of no strength: thy mast shall be in such condition, that thou shalt not be able to spread the flag. Then shall the spoils of much prey be divided: the lame shall take the spoil.

<sup>24</sup> Neither shall he that is near, say: I am feeble. The people that dwell therein, shall have their iniquity taken away from them.

#### CHAPTER 34

##### *The general judgment of the wicked.*

**C**ome near, ye Gentiles, and hear, and hearken, ye people: let the earth hear, and all that is therein, the world, and everything that cometh forth of it.

<sup>2</sup> For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath killed them, and delivered them to slaughter.

<sup>3</sup> Their slain shall be cast forth, and out of their carcasses shall rise a stink: the mountains shall be melted with

their blood.

<sup>4</sup> And all the host of the heavens shall pine away, and the heavens shall be folded together as a book: and all their host shall fall down as the leaf falleth from the vine, and from the fig tree.

<sup>5</sup> For my sword is inebriated in heaven: behold it shall come down upon Idumea, and upon the people of my slaughter unto judgment.

<sup>6</sup> The sword of the Lord is filled with blood, it is made thick with the blood of lambs and buck goats, with the blood of rams full of marrow: for there is a victim of the Lord in Bosra and a great slaughter in the land of Edom.

<sup>7</sup> And the unicorns shall go down with them, and the bulls with the mighty: their land shall be soaked with blood, and their ground with the fat of fat ones.

<sup>8</sup> For it is the day of the vengeance of the Lord, the year of recompenses of the judgment of Sion.

<sup>9</sup> And the streams thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall become burning pitch.

<sup>10</sup> Night and day it shall not be quenched, the smoke thereof shall go up forever: from generation to generation it shall lie waste, none shall pass through it forever and ever.

<sup>11</sup> The bittern and ericius shall possess it: and the ibis and the raven shall dwell in it: and a line shall be stretched out upon it, to bring it to nothing, and a plummet, unto desolation.

<sup>12</sup> The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be nothing.

<sup>13</sup> And thorns and nettles shall grow up in its houses, and the thistle in the fortresses thereof: and it shall be the habitation of dragons, and the pasture of ostriches.

<sup>14</sup> And demons and monsters shall meet, and the hairy ones shall cry out one to another, there hath the lamia lain down, and found rest for herself.

<sup>15</sup> There hath the ericius had its hole, and brought up its young ones, and hath dug round about, and cherished them in the shadow thereof: thither are the kites gathered together one to another.

<sup>16</sup> Search ye diligently in the book of the Lord, and read: not one of them was wanting, one hath not sought for the

<sup>4</sup> Et tabescet omnis militia cælorum, et complicabuntur sicut liber cæli: et omnis militia eorum defluet sicut defluit folium de vinea et de ficu.

<sup>5</sup> Quoniam inebriatus est in cælo gladius meus; ecce super Idumæam descendet, et super populum interfectionis meæ, ad iudicium.

<sup>6</sup> Gladius Domini repletus est sanguine, incrassatus est adipe, de sanguine agnorum et hircorum, de sanguine medullatorum arietum: victima enim Domini in Bosra, et interfectio magna in terra Edom.

<sup>7</sup> Et descendent unicornes cum eis, et tauri cum potentibus; inebriabitur terra eorum sanguine, et humus eorum adipe pinguium.

<sup>8</sup> Quia dies ultionis Domini, annus retributionum iudicii Sion.

<sup>9</sup> Et convertentur torrentes ejus in picem, et humus ejus in sulphur; et erit terra ejus in picem ardentem.

<sup>10</sup> Nocte et die non extinguetur, in sempiternum ascendet fumus ejus, a generatione in generationem desolabitur, in sæcula sæculorum non erit transiens per eam.

<sup>11</sup> Et possidebunt illam onocrotalus et ericius; ibis et corvus habitabunt in ea: et extendetur super eam mensura, ut redigatur ad nihilum, et perpendiculum in desolationem.

<sup>12</sup> Nobiles ejus non erunt ibi; regem potius invocabunt, et omnes principes ejus erunt in nihilum.

<sup>13</sup> Et orientur in domibus ejus spinæ et urticæ, et paliurus in munitionibus ejus; et erit cubile draconum, et pascua struthionum.

<sup>14</sup> Et occurrent dæmonia onocentauris, et pilosus clamabit alter ad alterum; ibi cubavit lamia, et invenit sibi requiem.

<sup>15</sup> Ibi habuit foveam ericius, et enutrivit catulos, et circumfodit, et fovit in umbra ejus; illuc congregati sunt milvi, alter ad alterum.

<sup>16</sup> Requiritte diligenter in libro Domini, et legite: Unum ex eis non defuit, alter alterum non quæsivit; quia quod ex ore

meo procedit, ille mandavit, et spiritus ejus ipse congregavit ea.

<sup>17</sup> Et ipse misit eis sortem, et manus ejus divisit eam illis in mensuram: usque in æternum possidebunt eam, in generationem et generationem habitabunt in ea.

### CAPUT XXXV

*Laetum eflorescens regni Christi: in ecclesia ejus erit sancta et tuta via.*

**L**ætabitur deserta et invia, et exsultabit solitudo, et florebit quasi lilium.

<sup>2</sup> Germinans germinabit, et exsultabit lætabunda et laudans: gloria Libani data est ei, decor Carmeli et Saron; ipsi videbunt gloriam Domini, et decorem Dei nostri.

<sup>3</sup> Confortate manus dissolutas, et genua debilia roborate.

<sup>4</sup> Dicite pusillanimis: Confortamini, et nolite timere: ecce Deus vester ultionem adducet retributionis; Deus ipse veniet, et salvabit vos.

<sup>5</sup> Tunc aperientur oculi cæcorum, et aures surdorum patebunt.

<sup>6</sup> Tunc saliet sicut cervus claudus, et aperta erit lingua mutorum: quia scissæ sunt in deserto aquæ, et torrentes in solitudine.

<sup>7</sup> Et quæ erat arida, erit in stagnum, et sitiens in fontes aquarum. In cubilibus, in quibus prius dracones habitabant, orietur viror calami et juncti.

<sup>8</sup> Et erit ibi semita et via, et via sancta vocabitur: non transit ibi per eam pollutus, et hæc erit vobis directa via, ita ut stulti non errent per eam.

<sup>9</sup> Non erit ibi leo, et mala bestia non ascendet per eam, nec invenietur ibi; et ambulabunt qui liberati fuerint.

<sup>10</sup> Et redempti a Domino convertentur, et venient in Sion cum laude, et lætitia sempiterna super caput eorum: gaudium et lætitiâ obtinebunt, et fugiet dolor et gemitus.

other: for that which proceedeth out of my mouth, he hath commanded, and his spirit it hath gathered them.

<sup>17</sup> And he hath cast the lot for them, and his hand hath divided it to them by line: they shall possess it forever, from generation to generation they shall dwell therein.

### CHAPTER 35

*The joyful flourishing of Christ's kingdom: in his church shall be a holy and secure way.*

**T**he land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily.

<sup>2</sup> It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it: the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God.

<sup>3</sup> Strengthen ye the feeble hands, and confirm the weak knees.

<sup>4</sup> Say to the fainthearted: Take courage, and fear not: behold your God will bring the revenge of recompense: God himself will come and will save you.

<sup>5</sup> Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

<sup>6</sup> Then shall the lame man leap as a hart, and the tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness.

<sup>7</sup> And that which was dry land, shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before, shall rise up the verdure of the reed and the bulrush.

<sup>8</sup> And a path and a way shall be there, and it shall be called the holy way: the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.

<sup>9</sup> No lion shall be there, nor shall any mischievous beast go up by it, nor be found there: but they shall walk there that shall be delivered.

<sup>10</sup> And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away.

## CHAPTER 36

*Sennacherib invades Juda: his blasphemies.*

**A**nd it came to pass in the fourteenth year of king Ezechias, that Sennacherib king of the Assyrians came up against all the fenced cities of Juda, and took them.

<sup>2</sup> And the king of the Assyrians sent Rabsaces from Lachis to Jerusalem, to king Ezechias with a great army, and he stood by the conduit of the upper pool in the way of the fuller's field.

<sup>3</sup> And there went out to him Eliacim the son of Helcias, who was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder.

<sup>4</sup> And Rabsaces said to them: Tell Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence wherein thou trustest?

<sup>5</sup> Or with what counsel or strength dost thou prepare for war? On whom dost thou trust, that thou art revolted from me?

<sup>6</sup> Lo thou trustest upon this broken staff of a reed, upon Egypt: upon which if a man lean, it will go into his hand, and pierce it: so is Pharao king of Egypt to all that trust in him.

<sup>7</sup> But if thou wilt answer me: We trust in the Lord our God: is it not he whose high places and altars Ezechias hath taken away, and hath said to Juda and Jerusalem: You shall worship before this altar?

<sup>8</sup> And now deliver thyself up to my lord the king of the Assyrians, and I will give thee two thousand horses, and thou wilt not be able on thy part to find riders for them.

<sup>9</sup> And how wilt thou stand against the face of the judge of one place, of the least of my master's servants? But if thou trust in Egypt, in chariots and in horsemen:

<sup>10</sup> And am I now come up without the Lord against this land to destroy it? The Lord said to me: Go up against this land, and destroy it.

<sup>11</sup> And Eliacim, and Sobna, and Joahe said to Rabsaces: Speak to thy servants in the Syrian tongue: for we understand it: speak not to us in the Jews' language in the hearing of the people, that are upon the wall.

<sup>12</sup> And Rabsaces said to them: Hath my

## CAPUT XXXVI

*Invadit Sennacherib Judam: blasphemiae suae.*

**E**t factum est in quartodecimo anno regis Ezechiae, ascendit Sennacherib, rex Assyriorum, super omnes civitates Juda munitas, et cepit eas.

<sup>2</sup> Et misit rex Assyriorum Rabsacen de Lachis in Jerusalem, ad regem Ezechiam in manu gravi: et stetit in aquaeductu piscinae superioris in via Agri fullonis.

<sup>3</sup> Et egressus est ad eum Eliacim, filius Helciae, qui erat super domum, et Sobna scriba, et Joahe filius Asaph, a commentariis.

<sup>4</sup> Et dixit ad eos Rabsaces: Dicite Ezechiae: Haec dicit rex magnus, rex Assyriorum: Quae est ista fiducia qua confidis?

<sup>5</sup> Aut quo consilio vel fortitudine rebelare disponis? Super quem habes fiduciam, quia recessisti a me?

<sup>6</sup> Ecce confidis super baculum arundineum confractum istum, super Aegyptum; cui si innixus fuerit homo, intrabit in manum ejus, et perforabit eam: sic Pharao, rex Aegypti, omnibus qui confidunt in eo.

<sup>7</sup> Quod si responderis mihi: In Domino Deo nostro confidimus; nonne ipse est cujus abstulit Ezechias excelsa et altaria, et dixit Judae et Jerusalem: Coram altari isto adorabitis?

<sup>8</sup> Et nunc trade te domino meo, regi Assyriorum, et dabo tibi duo millia equorum, nec poteris ex te praebere ascensores eorum:

<sup>9</sup> et quomodo sustinebis faciem judicis unius loci ex servis domini mei minoribus? Quod si confidis in Aegypto, in quadrigis et in equitibus,

<sup>10</sup> et nunc numquid sine Domino ascendi ad terram istam, ut disperderem eam? Dominus dixit ad me: Ascende super terram istam, et disperse eam.

<sup>11</sup> Et dixit Eliacim, et Sobna, et Joahe, ad Rabsacen: Loquere ad servos tuos syra lingua; intelligimus enim; ne loquaris ad nos judaice in auribus populi qui est super murum.

<sup>12</sup> Et dixit ad eos Rabsaces: Numquid



ad dominum tuum et ad te misit me dominus meus, ut loquerer omnia verba ista? et non potius ad viros qui sedent in muro, ut comedant stercora sua, et bibant urinam pedum suorum vobiscum?

<sup>13</sup> Et stetit Rabsaces, et clamavit voce magna iudaice, et dixit: Audite verba regis magni, regis Assyriorum!

<sup>14</sup> Hæc dicit rex: Non seducat vos Ezechias, quia non poterit eruere vos.

<sup>15</sup> Et non vobis tribuat fiduciam Ezechias super Domino, dicens: Eruens liberabit nos Dominus: non dabitur civitas ista in manu regis Assyriorum.

<sup>16</sup> Nolite audire Ezechiam; hæc enim dicit rex Assyriorum: Facite mecum benedictionem, et egredimini ad me, et comedite unusquisque vineam suam, et unusquisque ficum suam, et bibite unusquisque aquam cisternæ suæ,

<sup>17</sup> donec veniam, et tollam vos ad terram quæ est ut terra vestra, terram frumenti et vini, terram panum et vinearum.

<sup>18</sup> Nec conturbet vos Ezechias, dicens: Dominus liberabit nos. Numquid liberaverunt dii gentium unusquisque terram suam de manu regis Assyriorum?

<sup>19</sup> Ubi est deus Emath et Arphad? ubi est deus Sepharvaim? numquid liberaverunt Samariam de manu mea?

<sup>20</sup> Quis est ex omnibus diis terrarum istarum qui eruerit terram suam de manu mea, ut eruat Dominus Jerusalem de manu mea?

<sup>21</sup> Et siluerunt, et non responderunt ei verbum. Mandaverat enim rex, dicens: Ne respondeatis ei.

<sup>22</sup> Et ingressus est Eliacim, filius Helciæ, qui erat super domum, et Sobna scriba, et Joahe filius Asaph, a commentariis, ad Ezechiam, scissis vestibus, et nuntiaverunt ei verba Rabsacis.

master sent me to thy master and to thee, to speak all these words; and not rather to the men that sit on the wall; that they may eat their own dung, and drink their urine with you?

<sup>13</sup> Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians.

<sup>14</sup> Thus saith the king: Let not Ezechias deceive you, for he shall not be able to deliver you.

<sup>15</sup> And let not Ezechias make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hands of the king of the Assyrians.

<sup>16</sup> Do not hearken to Ezechias: for thus said the king of the Assyrians: Do with me that which is for your advantage, and come out to me, and eat ye everyone of his vine, and everyone of his fig tree, and drink ye everyone the water of his cistern,

<sup>17</sup> Till I come and take you away to a land, like to your own, a land of corn and of wine, a land of bread and vineyards.

<sup>18</sup> Neither let Ezechias trouble you, saying: The Lord will deliver us. Have any of the gods of the nations delivered their land out of the hand of the king of the Assyrians?

<sup>19</sup> Where is the god of Emath and of Arphad? Where is the god of Sepharvaim? Have they delivered Samaria out of my hand?

<sup>20</sup> Who is there among all the gods of these lands, that hath delivered his country out of my hand, that the Lord may deliver Jerusalem out of my hand?

<sup>21</sup> And they held their peace, and answered him not a word. For the king had commanded, saying: Answer him not.

<sup>22</sup> And Eliacim the son of Helcias, that was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder, went in to Ezechias with their garments rent, and told him the words of Rabsaces.

## CAPUT XXXVII

*Ezechias, planctus et oratio suus.  
Promissio Dei protectionis. Assyrius  
exercitus deletur. Cæditur Sennacherib.*

## CHAPTER 37

*Ezechias, his mourning and  
prayer. God's promise of protection.  
The Assyrian army is destroyed.  
Sennacherib is slain.*

**A**nd it came to pass, when king Ezechias had heard it, that he rent his garments and covered himself with sackcloth, and went into the house of the Lord.

<sup>2</sup> And he sent Eliacim who was over the house, and Sobna the scribe, and the ancients of the priests covered with sackcloth, to Isaias the son of Amos the prophet.

<sup>3</sup> And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

<sup>4</sup> It may be the Lord thy God will hear the words of Rabsaces, whom the king of the Assyrians his master hath sent to blaspheme the living God, and to reproach with words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

<sup>5</sup> And the servants of Ezechias came to Isaias.

<sup>6</sup> And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid of the words that thou hast heard, with which the servants of the king of the Assyrians have blasphemed me.

<sup>7</sup> Behold, I will send a spirit upon him, and he shall hear a message, and shall return to his own country, and I will cause him to fall by the sword in his own country.

<sup>8</sup> And Rabsaces returned, and found the king of the Assyrians besieging Lobna. For he had heard that he was departed from Lachis.

<sup>9</sup> And he heard say about Tharaca the king of Ethiopia: He is come forth to fight against thee. And when he heard it, he sent messengers to Ezechias, saying:

<sup>10</sup> Thus shall you speak to Ezechias the king of Juda, saying: Let not thy God deceive thee, in whom thou trustest, saying: Jerusalem shall not be given into the hands of the king of the Assyrians.

<sup>11</sup> Behold thou hast heard all that the kings of the Assyrians have done to all countries which they have destroyed, and canst thou be delivered?

<sup>12</sup> Have the gods of the nations delivered them whom my fathers have destroyed, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalassar?

**E**t factum est, cum audisset rex Ezechias, scidit vestimenta sua, et obvolutus est sacco, et intravit in domum Domini.

<sup>2</sup> Et misit Eliacim, qui erat super domum, et Sobnam scribam, et seniores de sacerdotibus, operatos saccis, ad Isaiam, filium Amos, prophetam,

<sup>3</sup> et dixerunt ad eum: Hæc dicit Ezechias: Dies tribulationis, et correptionis, et blasphemiae, dies hæc; quia venerunt filii usque ad partum, et virtus non est pariendo.

<sup>4</sup> Si quomodo audiat Dominus Deus tuus verba Rabsacis, quem misit rex Assyriorum dominus suus ad blasphemandum Deum viventem et exprobrandum sermonibus quos audivit Dominus Deus tuus: leva ergo orationem pro reliquiis quæ repertæ sunt.

<sup>5</sup> Et venerunt servi regis Ezechiae ad Isaiam.

<sup>6</sup> Et dixit ad eos Isaias: Hæc dicetis domino vestro: Hæc dicit Dominus: Ne timeas a facie verborum quæ audisti, quibus blasphemaverunt pueri regis Assyriorum me.

<sup>7</sup> Ecce ego dabo ei spiritum, et audiet nuntium, et revertetur ad terram suam, et corruiere eum faciam gladio in terra sua.

<sup>8</sup> Reversus est autem Rabsaces, et invenit regem Assyriorum præliantem adversus Lobnam: audierat enim quia profectus esset de Lachis.

<sup>9</sup> Et audivit de Tharaca rege Æthiopiæ, dicentes: Egressus est ut pugnet contra te. Quod cum audisset, misit nuntios ad Ezechiam, dicens:

<sup>10</sup> Hæc dicetis Ezechiae regi Judæ, loquentes: Non te decipiat Deus tuus in quo tu confidis, dicens: Non dabitur Jerusalem in manu regis Assyriorum.

<sup>11</sup> Ecce tu audisti omnia quæ fecerunt reges Assyriorum omnibus terris, quas subverterunt: et tu poteris liberari?

<sup>12</sup> Numquid eruerunt eos dii gentium quos subverterunt patres mei, Gozam, et Haram, et Reseph, et filios Eden qui erant in Thalassar?

<sup>13</sup> Ubi est rex Emath, et rex Arphad, et rex urbis Sepharvaim, Ana, et Ava?

<sup>14</sup> Et tulit Ezechias libros de manu nuntiorum, et legit eos, et ascendit in domum Domini, et expandit eos Ezechias coram Domino:

<sup>15</sup> et oravit Ezechias ad Dominum, dicens:

<sup>16</sup> Domine exercituum, Deus Israël, qui sedes super cherubim, tu es Deus solus omnium regnorum terræ: tu fecisti cælum et terram.

<sup>17</sup> Inclina, Domine, aurem tuam, et audi; aperi, Domine, oculos tuos, et vide: et audi omnia verba Sennacherib, quæ misit ad blasphemandum Deum viventem.

<sup>18</sup> Vere enim, Domine, desertas fecerunt reges Assyriorum terras, et regiones earum,

<sup>19</sup> et dederunt deos earum igni: non enim erant dii, sed opera manuum hominum, lignum et lapis, et comminuerunt eos.

<sup>20</sup> Et nunc, Domine Deus noster, salva nos de manu ejus, et cognoscant omnia regna terræ, quia tu es Dominus solus.

<sup>21</sup> Et misit Isaias, filius Amos, ad Ezechiam, dicens: Hæc dicit Dominus Deus Israël: Pro quibus rogasti me de Sennacherib, rege Assyriorum,

<sup>22</sup> hoc est verbum quod locutus est Dominus super eum: Desepxit te et subsannavit te, virgo filia Sion; post te caput movit, filia Jerusalem.

<sup>23</sup> Cui exprobrasti? Et quem blasphemasti? Et super quem exaltasti vocem, et levasti altitudinem oculorum tuorum? Ad Sanctum Israël.

<sup>24</sup> In manu servorum tuorum exprobrasti Domino, et dixisti: In multitudine quadrigarum mearum ego ascendi altitudinem montium, juga Libani; et succidam excelsa cedrorum ejus, et electas abietes illius, et introibo altitudinem summitatis ejus, saltum Carmeli ejus.

<sup>25</sup> Ego fodi, et bibi aquam, et exsiccavi vestigio pedis mei omnes rivus aggerum.

<sup>26</sup> Numquid non audisti quæ olim fecerim ei? Ex diebus antiquis ego plasravi illud; et nunc adduxi, et factum est

<sup>13</sup> Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, and of Ava?

<sup>14</sup> And Ezechias took the letter from the hand of the messengers, and read it, and went up to the house of the Lord, and Ezechias spread it before the Lord.

<sup>15</sup> And Ezechias prayed to the Lord, saying:

<sup>16</sup> O Lord of hosts, God of Israel who sitteth upon the cherubim, thou alone art the God of all the kingdoms of the earth, thou hast made heaven and earth.

<sup>17</sup> Incline, O Lord, thy ear, and hear: open, O Lord, thy eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

<sup>18</sup> For of a truth, O Lord, the kings of the Assyrians have laid waste lands, and their countries.

<sup>19</sup> And they have cast their gods into the fire, for they were not gods, but the works of men's hands, of wood and stone: and they broke them in pieces.

<sup>20</sup> And now, O Lord our God, save us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord.

<sup>21</sup> And Isaias the son of Amos sent to Ezechias, saying: Thus saith the Lord the God of Israel: For the prayer thou hast made to me concerning Sennacherib the king of the Assyrians:

<sup>22</sup> This is the word which the Lord hath spoken of him: The virgin the daughter of Sion hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged the head after thee.

<sup>23</sup> Whom hast thou reproached, and whom hast thou blasphemed, and against whom hast thou exalted thy voice, and lifted up thy eyes on high? Against the Holy One of Israel.

<sup>24</sup> By the hand of thy servants thou hast reproached the Lord: and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus: and I will cut down its tall cedars, and its choice fir trees, and will enter to the top of its height, to the forest of its Carmel.

<sup>25</sup> I have digged, and drunk water, and have dried up with the sole of my foot, all the rivers shut up in banks.

<sup>26</sup> Hast thou not heard what I have done to him of old? From the days of old I have formed it: and now I have brought

it to effect: and it hath come to pass that hills fighting together, and fenced cities should be destroyed.

<sup>27</sup> The inhabitants of them were weak of hand, they trembled, and were confounded: they became like the grass of the field, and the herb of the pasture, and like the grass of the housetops, which withered before it was ripe.

<sup>28</sup> I know thy dwelling, and thy going out, and thy coming in, and thy rage against me.

<sup>29</sup> When thou wast mad against me, thy pride came up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

<sup>30</sup> But to thee this shall be a sign: Eat this year the things that spring of themselves, and in the second year eat fruits: but in the third year sow and reap, and plant vineyards, and eat the fruit of them.

<sup>31</sup> And that which shall be saved of the house of Juda, and which is left, shall take root downward, and shall bear fruit upward:

<sup>32</sup> For out of Jerusalem shall go forth a remnant, and salvation from mount Sion: the zeal of the Lord of hosts shall do this.

<sup>33</sup> Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

<sup>34</sup> By the way that he came, he shall return, and into this city he shall not come, saith the Lord.

<sup>35</sup> And I will protect this city, and will save it for my own sake, and for the sake of David my servant.

<sup>36</sup> And the angel of the Lord went out and slew in the camp of the Assyrians a hundred and eighty-five thousand. And they arose in the morning, and behold they were all dead corpses.

<sup>37</sup> And Sennacherib the king of the Assyrians went out and departed, and returned, and dwelt in Ninive.

<sup>38</sup> And it came to pass, as he was worshipping in the temple of Nesroch his god, that Adramelech and Sarasar his sons slew him with the sword: and they fled into the land of Ararat, and Asarhaddon his son reigned in his stead.

in eradicationem collium compugnantium, et civitatum munitarum.

<sup>27</sup> Habitatores earum breviata manu contremuerunt, et confusi sunt. Facti sunt sicut fenum agri, et gramen pascuæ, et herba tectorum, quæ exaruit antequam maturesceret.

<sup>28</sup> Habitationem tuam, et egressum tuum, et introitum tuum cognovi, et insaniam tuam contra me.

<sup>29</sup> Cum fureres adversum me, superbia tua ascendit in aures meas. Ponam ergo circulum in naribus tuis, et frenum in labiis tuis, et reducam te in viam per quem venisti.

<sup>30</sup> Tibi autem hoc erit signum: comede hoc anno quæ sponte nascuntur, et in anno secundo pomis vescere; in anno autem tertio seminate et metite, et plantate vineas, et comedite fructum earum.

<sup>31</sup> Et mittet id quod salvatum fuerit de domo Juda, et quod reliquum est, radicem deorsum, et faciet fructum sursum:

<sup>32</sup> quia de Jerusalem exhibunt reliquiæ, et salvatio de monte Sion: zelus Domini exercituum faciet istud.

<sup>33</sup> Propterea hæc dicit Dominus de rege Assyriorum: Non intrabit civitatem hanc, et non jacet ibi sagittam, et non occupabit eam clypeus, et non mittet in circuitu ejus aggerem.

<sup>34</sup> In via qua venit, per eam revertetur, et civitatem hanc non ingredietur, dicit Dominus.

<sup>35</sup> Et protegam civitatem istam, ut salvem eam propter me, et propter David, servum meum.

<sup>36</sup> Egressus est autem angelus Domini, et percussit in castris Assyriorum centum octoginta quinque millia. Et surrexerunt mane, et ecce omnes cadavera mortuorum.

<sup>37</sup> Et egressus est, et abiit, et reversus est Sennacherib, rex Assyriorum, et habitavit in Ninive.

<sup>38</sup> Et factum est, cum adoraret in templo Nesroch deum suum, Adramelech et Sarasar, filii ejus, percusserunt eum gladio, fugeruntque in terram Ararat; et regnavit Asarhaddon, filius ejus, pro eo.

## CAPUT XXXVIII

*Ezechias dicitur eum moriturum esse, obtinet ab oratione extensionem vite sue: in confirmatione cuius sol redit. Canticum Ezechiae.*

**I**n diebus illis ægrotavit Ezechias usque ad mortem; et introivit ad eum Isaias, filius Amos, propheta, et dixit ei: Hæc dicit Dominus: Dispone domui tuæ, quia morieris tu, et non vives.

<sup>2</sup> Et convertit Ezechias faciem suam ad parietem, et oravit ad Dominum,

<sup>3</sup> et dixit: Obsecro, Domine, memento, quæso, quomodo ambulaverim coram te in veritate et in corde perfecto, et quod bonum est in oculis tuis fecerim. Et flevit Ezechias fletu magno.

<sup>4</sup> Et factum est verbum Domini ad Isaiam, dicens:

<sup>5</sup> Vade, et dic Ezechiae: Hæc dicit Dominus Deus David patris tui: Audivi orationem tuam, et vidi lacrimas tuas; ecce ego adjiciam super dies tuos quindecim annos,

<sup>6</sup> et de manu regis Assyriorum eruam te, et civitatem istam, et protegam eam.

<sup>7</sup> Hoc autem tibi erit signum a Domino, quia faciet Dominus verbum hoc quod locutus est:

<sup>8</sup> ecce ego reverti faciam umbram linearum per quas descenderat in horologio Achaz in sole, retrorsum decem lineis. Et reversus est sol decem lineis per gradus quos descenderat.

<sup>9</sup> Scriptura Ezechiae, regis Juda, cum ægrotasset et convaluisset de infirmitate sua.

<sup>10</sup> Ego dixi in dimidio dierum meorum: Vadam ad portas inferi; quæsiivi residuum annorum meorum.

<sup>11</sup> Dixi: Non videbo Dominum Deum in terra viventium; non aspiciam hominem ultra, et habitatorem quietis.

<sup>12</sup> Generatio mea ablata est, et convoluta est a me, quasi tabernaculum pastorum. Præcisata est velut a texente vita mea; dum adhuc ordiretur, succidit me: de mane usque ad vesperam finies me.

<sup>13</sup> Sperabam usque ad mane; quasi leo sic contrivit omnia ossa mea: de mane usque ad vesperam finies me.

<sup>14</sup> Sicut pullus hirundinis, sic clamabo;

## CHAPTER 38

*Ezechias being advertised that he shall die, obtains by prayer a prolongation of his life: in confirmation of which the sun goes back. The canticle of Ezechias.*

**I**n those days Ezechias was sick even to death, and Isaias the son of Amos the prophet came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live.

<sup>2</sup> And Ezechias turned his face toward the wall, and prayed to the Lord,

<sup>3</sup> And said: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Ezechias wept with great weeping.

<sup>4</sup> And the word of the Lord came to Isaias, saying:

<sup>5</sup> Go and say to Ezechias: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold I will add to thy days fifteen years:

<sup>6</sup> And I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it.

<sup>7</sup> And this shall be a sign to thee from the Lord, that the Lord will do this word which he hath spoken:

<sup>8</sup> Behold I will bring again the shadow of the lines, by which it is now gone down in the sun dial of Achaz with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down.

<sup>9</sup> The writing of Ezechias king of Juda, when he had been sick, and was recovered of his sickness.

<sup>10</sup> I said: In the midst of my days I shall go to the gates of hell: I sought for the residue of my years.

<sup>11</sup> I said: I shall not see the Lord God in the land of the living. I shall behold man no more, nor the inhabitant of rest.

<sup>12</sup> My generation is at an end, and it is rolled away from me, as a shepherd's tent. My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

<sup>13</sup> I hoped till morning, as a lion so hath he broken all my bones: from morning even to night thou wilt make an end of me.

<sup>14</sup> I will cry like a young swallow, I will

meditate like a dove: my eyes are weakened looking upward: Lord, I suffer violence, answer thou for me.

<sup>15</sup> What shall I say, or what shall he answer for me, whereas he himself hath done it? I will recount to thee all my years in the bitterness of my soul.

<sup>16</sup> O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live.

<sup>17</sup> Behold in peace is my bitterness most bitter: but thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

<sup>18</sup> For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth.

<sup>19</sup> The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

<sup>20</sup> O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

<sup>21</sup> Now Isaias had ordered that they should take a lump of figs, and lay it as a plaster upon the wound, and that he should be healed.

<sup>22</sup> And Ezechias had said: What shall be the sign that I shall go up to the house of the Lord?

### CHAPTER 39

*Ezechias shows all his treasures to the ambassadors of Babylon: upon which Isaias foretells the Babylonish captivity.*

**A**t that time Merodach Baladan, the son of Baladan king of Babylon, sent letters and presents to Ezechias: for he had heard that he had been sick and was recovered.

<sup>2</sup> And Ezechias rejoiced at their coming, and he showed them the storehouses of his aromatical spices, and of the silver, and of the gold, and of the sweet odors, and of the precious ointment, and all the storehouses of his furniture, and all things that were found in his treasures. There was nothing in his house, nor in all his dominion that Ezechias showed them not.

<sup>3</sup> Then Isaias the prophet came to king Ezechias, and said to him: What said these men, and from whence came they

meditabor ut columba. Attenuati sunt oculi mei, suspicientes in excelsum. Domine, vim patior, responde pro me.

<sup>15</sup> Quid dicam, aut quid respondebit mihi, cum ipse fecerit? Recogitabo tibi omnes annos meos in amaritudine animæ meæ.

<sup>16</sup> Domine, si sic vivitur, et in talibus vita spiritus mei, corripies me, et vivificabis me.

<sup>17</sup> Ecce in pace amaritudo mea amarissima. Tu autem eruisti animam meam ut non periret; projecisti post tergum tuum omnia peccata mea.

<sup>18</sup> Quia non infernus confitebitur tibi, neque mors laudabit te: non expectabunt qui descendunt in lacum veritatem tuam.

<sup>19</sup> Vivens, vivens ipse confitebitur tibi, sicut et ego hodie; pater filiis notam faciet veritatem tuam.

<sup>20</sup> Domine, salvum me fac! et psalmos nostros cantabimus cunctis diebus vitæ nostræ in domo Domini.

<sup>21</sup> Et jussit Isaias ut tollerent massam de ficis, et cataplasmarent super vulnus, et sanaretur.

<sup>22</sup> Et dixit Ezechias: Quod erit signum quia ascendam in domum Domini?

### CAPUT XXXIX

*Ostendit Ezechias omnes thesauros suos ad legatos Babylonis: quando prophetat Isaias captivitatem Babylonis.*

**I**n tempore illo misit Merodach Baladan, filius Baladan, rex Babylonis, libros et munera ad Ezechiam: audierat enim quod ægrotasset et convaluisset.

<sup>2</sup> Lætatus est autem super eis Ezechias, et ostendit eis cellam aromatum, et argenti, et auri, et odoramentorum, et unguenti optimi, et omnes apothecas suppellectilis suæ, et universa quæ inventa sunt in thesauris ejus. Non fuit verbum quod non ostenderet eis Ezechias in domo sua, et in omni potestate sua.

<sup>3</sup> Introivit autem Isaias propheta ad Ezechiam regem, et dixit ei: Quid dixerunt viri isti, et unde venerunt ad

te? Et dixit Ezechias: De terra longinqua venerunt ad me, de Babylone.

<sup>4</sup> Et dixit: Quid viderunt in domo tua? Et dixit Ezechias: Omnia quæ in domo mea sunt viderunt; non fuit res quam non ostenderim eis in thesauris meis.

<sup>5</sup> Et dixit Isaias ad Ezechiam: Audi verbum Domini exercituum.

<sup>6</sup> Ecce dies venient, et auferentur omnia quæ in domo tua sunt, et quæ thesaurizaverunt patres tui usque ad diem hanc, in Babylone; non relinquetur quidquam, dicit Dominus.

<sup>7</sup> Et de filiis tuis, qui exibunt de te, quos generis, tollent, et erunt eunuchi in palatio regis Babylonis.

<sup>8</sup> Et dixit Ezechias ad Isaiam: Bonum verbum Domini, quod locutus est. Et dixit: Fiat tantum pax et veritas in diebus meis!

#### CAPUT XL

*Allevat propheta populum cum promissione adventus Christi ad peccatorum indulgendum. Omnipotens potestas Dei et majestas.*

**C**onsolamini, consolamini, popule Cmeus, dicit Deus vester.

<sup>2</sup> Loquimini ad cor Jerusalem, et advocate eam, quoniam completa est malitia ejus, dimissa est iniquitas illius: suscepit de manu Domini duplicia pro omnibus peccatis suis.

<sup>3</sup> Vox clamantis in deserto: Parate viam Domini, rectas facite in solitudine semitas Dei nostri.

<sup>4</sup> Omnis vallis exaltabitur, et omnis mons et collis humiliabitur, et erunt prava in directa, et aspera in vias planas:

<sup>5</sup> et revelabitur gloria Domini, et videbitur omnis caro pariter quod os Domini locutum est.

<sup>6</sup> Vox dicentis: Clama. Et dixi: Quid clamabo? Omnis caro fœnum, et omnis gloria ejus quasi flos agri.

<sup>7</sup> Exsiccatum est fœnum, et cecidit flos, quia spiritus Domini sufflavit in eo. Vere fœnum est populus:

<sup>8</sup> exsiccatum est fœnum, et cecidit flos; verbum autem Domini nostri manet in

to thee? And Ezechias said: From a far country they came to me, from Babylon.

<sup>4</sup> And he said: What saw they in thy house? And Ezechias said: All things that are in my house have they seen, there was not anything which I have not shown them in my treasures.

<sup>5</sup> And Isaias said to Ezechias: Hear the word of the Lord of hosts.

<sup>6</sup> Behold the days shall come that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away into Babylon: there shall not anything be left, saith the Lord.

<sup>7</sup> And of thy children, that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

<sup>8</sup> And Ezechias said to Isaias: The word of the Lord, which he hath spoken, is good. And he said: Only let peace and truth be in my days.

#### CHAPTER 40

*The prophet comforts the people with the promise of the coming of Christ to forgive their sins. God's almighty power and majesty.*

**B**e comforted, be comforted, my people, saith your God.

<sup>2</sup> Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins.

<sup>3</sup> The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God.

<sup>4</sup> Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain.

<sup>5</sup> And the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord hath spoken.

<sup>6</sup> The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field.

<sup>7</sup> The grass is withered, and the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass:

<sup>8</sup> The grass is withered, and the flower is fallen: but the word of our Lord

endureth forever.

<sup>9</sup> Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God:

<sup>10</sup> Behold the Lord God shall come with strength, and his arm shall rule: Behold his reward is with him and his work is before him.

<sup>11</sup> He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young.

<sup>12</sup> Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? Who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?

<sup>13</sup> Who hath forwarded the spirit of the Lord? Or who hath been his counselor, and hath taught him?

<sup>14</sup> With whom hath he consulted, and who hath instructed him, and taught him the path of justice, and taught him knowledge, and showed him the way of understanding?

<sup>15</sup> Behold the Gentiles are as a drop of a bucket, and are counted as the smallest grain of a balance: behold the islands are as a little dust.

<sup>16</sup> And Libanus shall not be enough to burn, nor the beasts thereof sufficient for a burnt offering.

<sup>17</sup> All nations are before him as if they had no being at all, and are counted to him as nothing, and vanity.

<sup>18</sup> To whom then have you likened God? Or what image will you make for him?

<sup>19</sup> Hath the workman cast a graven statue? Or hath the goldsmith formed it with gold, or the silversmith with plates of silver?

<sup>20</sup> He hath chosen strong wood, and that will not rot: the skilful workman seeketh how he may set up an idol that may not be moved.

<sup>21</sup> Do you not know? Hath it not been heard? Hath it not been told you from the beginning? Have you not understood the foundations of the earth?

<sup>22</sup> It is he that sitteth upon the globe of the earth, and the inhabitants thereof are as locusts: he that stretcheth out

æternum.

<sup>9</sup> Super montem excelsum ascende, tu qui evangelizas Sion; exalta in fortitudine vocem tuam, qui evangelizas Jerusalem: exalta, noli timere. Dic civitatibus Juda: Ecce Deus vester:

<sup>10</sup> ecce Dominus Deus in fortitudine veniet, et brachium ejus dominabitur: ecce merces ejus cum eo, et opus illius coram illo.

<sup>11</sup> Sicut pastor gregem suum pascet, in brachio suo congregabit agnos, et in sinu suo levabit; fœtas ipse portabit.

<sup>12</sup> Quis mensus est pugillo aquas, et cœlos palmo ponderavit? Quis appendit tribus digitis molem terræ, et libravit in pondere montes, et colles in statera?

<sup>13</sup> Quis adjuvit spiritum Domini? Aut quis consiliarius ejus fuit, et ostendit illi?

<sup>14</sup> Cum quo iniiit consilium, et instruxit eum, et docuit eum semitam justitiæ, et erudit eum scientiam, et viam prudentiæ ostendit illi?

<sup>15</sup> Ecce gentes quasi stilla situlæ, et quasi momentum stateræ reputatæ sunt; ecce insulæ quasi pulvis exiguus.

<sup>16</sup> Et Libanus non sufficiet ad succendendum, et animalia ejus non sufficient ad holocaustum.

<sup>17</sup> Omnes gentes quasi non sint, sic sunt coram eo, et quasi nihilum et inane reputatæ sunt ei.

<sup>18</sup> Cui ergo similem fecisti Deum? Aut quam imaginem ponetis ei?

<sup>19</sup> Numquid sculpsit conflavit faber? Aut aurifex auro figuravit illud, et laminis argenteis argentarius?

<sup>20</sup> Forte lignum et imputribile elegit; artifex sapiens quærit quomodo statuat simulacrum, quod non moveatur.

<sup>21</sup> Numquid non scitis? numquid non audistis? numquid non annuntiatum est vobis ab initio? numquid non intellexistis fundamenta terræ?

<sup>22</sup> Qui sedet super gyrum terræ, et habitatores ejus sunt quasi locustæ; qui extendit velut nihilum cœlos, et expandit



eos sicut tabernaculum ad inhabitandum;

<sup>23</sup> qui dat secretorum scrutatores quasi non sint, iudices terræ velut inane fecit.

<sup>24</sup> Et quidem neque plantatus, neque satus, neque radicatus in terra truncus eorum; repente flavit in eos, et aruerunt, et turbo quasi stipulam auferet eos.

<sup>25</sup> Et cui assimilastis me, et adæquastis, dicit Sanctus?

<sup>26</sup> Levate in excelsum oculos vestros, et videte quis creavit hæc: qui educit in numero militiam eorum, et omnes ex nomine vocat; præ multitudinem fortitudinis et roboris, virtutisque ejus, neque unum reliquum fuit.

<sup>27</sup> Quare dicis, Jacob, et loqueris, Israël: Abscondita est via mea a Domino, et a Deo meo iudicium meum transivit?

<sup>28</sup> Numquid nescis, aut non audisti? Deus sempiternus Dominus, qui creavit terminos terræ: non deficiet, neque laborabit, nec est investigatio sapientiæ ejus.

<sup>29</sup> Qui dat lasso virtutem, et his qui non sunt, fortitudinem et robur multiplicat.

<sup>30</sup> Deficient pueri, et laborabunt, et juvenes in infirmitate cadent;

<sup>31</sup> qui autem sperant in Domino mutabunt fortitudinem, assumunt pennas sicut aquilæ, current et non laborabunt, ambulabunt et non deficient.

#### CAPUT XLI

*Justi regnum: vanitas idolorum.*

**T**aceant ad me insulæ, et gentes mutent fortitudinem: accedant, et tunc loquantur; simul ad iudicium propinquemus.

<sup>2</sup> Quis suscitavit ab oriente Justum, vocavit eum ut sequeretur se? Dabit in conspectu ejus gentes, et reges obtinebit: dabit quasi pulverem gladio ejus, sicut stipulam vento raptam arcui ejus.

<sup>3</sup> Persequetur eos, transibit in pace, semita in pedibus ejus non apparebit.

<sup>4</sup> Quis hæc operatus est, et fecit, vocans generationes ab exordio? Ego Dominus, primus et novissimus ego sum.

the heavens as nothing, and spreadeth them out as a tent to dwell in.

<sup>23</sup> He that bringeth the searchers of secrets to nothing, that hath made the judges of the earth as vanity.

<sup>24</sup> And surely their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they are withered, and a whirlwind shall take them away as stubble.

<sup>25</sup> And to whom have ye likened me, or made me equal, saith the Holy One?

<sup>26</sup> Lift up your eyes on high, and see who hath created these things: who bringeth out their host by number, and calleth them all by their names: by the greatness of his might, and strength, and power, not one of them was missing.

<sup>27</sup> Why sayest thou, O Jacob, and speakest, O Israel: My way is hid from the Lord, and my judgment is passed over from my God?

<sup>28</sup> Knowest thou not, or hast thou not heard? The Lord is the everlasting God, who hath created the ends of the earth: he shall not faint, nor labor, neither is there any searching out of his wisdom.

<sup>29</sup> It is he that giveth strength to the weary, and increaseth force and might to them that are not.

<sup>30</sup> Youths shall faint, and labor, and young men shall fall by infirmity.

<sup>31</sup> But they that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint.

#### CHAPTER 41

*The reign of the Just One: the vanity of idols.*

**L**et the islands keep silence before me, and the nations take new strength: let them come near, and then speak, let us come near to judgment together.

<sup>2</sup> Who hath raised up the Just One from the east, hath called him to follow him? He shall give the nations in his sight, and he shall rule over kings: he shall give them as the dust to his sword, as stubble driven by the wind, to his bow.

<sup>3</sup> He shall pursue them, he shall pass in peace, no path shall appear after his feet.

<sup>4</sup> Who hath wrought and done these things, calling the generations from the beginning? I the Lord, I am the first and the last.

<sup>5</sup> The islands saw it, and feared, the ends of the earth were astonished, they drew near, and came.

<sup>6</sup> Everyone shall help his neighbor, and shall say to his brother: Be of good courage.

<sup>7</sup> The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is ready for soldering: and he strengthened it with nails, that it should not be moved.

<sup>8</sup> But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend:

<sup>9</sup> In whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, and have not cast thee away.

<sup>10</sup> Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just one hath upheld thee.

<sup>11</sup> Behold all that fight against thee shall be confounded and ashamed, they shall be as nothing, and the men shall perish that strive against thee.

<sup>12</sup> Thou shalt seek them, and shalt not find the men that resist thee: they shall be as nothing: and as a thing consumed the men that war against thee.

<sup>13</sup> For I am the Lord thy God, who take thee by the hand, and say to thee: Fear not, I have helped thee.

<sup>14</sup> Fear not, thou worm of Jacob, you that are dead of Israel: I have helped thee, saith the Lord: and thy Redeemer the Holy One of Israel.

<sup>15</sup> I have made thee as a new thrashing wain, with teeth like a saw: thou shalt thrash the mountains, and break them in pieces: and shalt make the hills as chaff.

<sup>16</sup> Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, in the Holy One of Israel thou shalt be joyful.

<sup>17</sup> The needy and the poor seek for waters, and there are none: their tongue hath been dry with thirst. I the Lord will hear them, I the God of Israel will not forsake them.

<sup>18</sup> I will open rivers in the high hills, and fountains in the midst of the plains: I will turn the desert into pools of wa-

<sup>5</sup> Viderunt insulæ, et timuerunt; extrema terræ obstupuerunt: appropinquaverunt, et accesserunt.

<sup>6</sup> Unusquisque proximo suo auxiliabitur, et fratri suo dicet: Confortare.

<sup>7</sup> Confortavit faber ærarius percutiens malleo eum, qui cudebat tunc temporis, dicens: Glutino bonum est; et confortavit eum clavis, ut non moveretur.

<sup>8</sup> Et tu, Israël, serve meus, Jacob quem elegi, semen Abraham amici mei:

<sup>9</sup> in quo apprehendi te ab extremis terræ, et a longinquis ejus vocavi te, et dixi tibi: Servus meus es tu: elegi te, et non abjeci te.

<sup>10</sup> Ne timeas, quia ego tecum sum; ne declines, quia ego Deus tuus: confortavi te, et auxiliatus sum tibi, et suscepit te dextera Justi mei.

<sup>11</sup> Ecce confundentur et erubescunt omnes qui pugnant adversum te; erunt quasi non sint, et peribunt viri qui contradicunt tibi.

<sup>12</sup> Quæres eos, et non invenies, viros rebelles tuos; erunt quasi non sint, et veluti consumptio homines bellantes adversum te.

<sup>13</sup> Quia ego Dominus Deus tuus, apprehendens manum tuam, dicensque tibi: Ne timeas: ego adjuvi te.

<sup>14</sup> Noli timere, vermis Jacob, qui mortui estis ex Israël: ego auxiliatus sum tibi, dicit Dominus, et redemptor tuus Sanctus Israël.

<sup>15</sup> Ego posui te quasi plaustrum triturans novum, habens rostra serrantia; triturabis montes, et comminues, et colles quasi pulverem pones.

<sup>16</sup> Ventilabis eos, et ventus tollet, et turbo disperget eos; et tu exsultabis in Domino, in Sancto Israël lætaberis.

<sup>17</sup> Egeni et pauperes quærunt aquas, et non sunt; lingua eorum siti aruit. Ego Dominus exaudiam eos, Deus Israël, non derelinquam eos.

<sup>18</sup> Aperiam in supinis collibus flumina, et in medio camporum fontes: ponam desertum in stagna aquarum, et terram

inviam in rivis aquarum.

<sup>19</sup> Dabo in solitudinem cedrum, et spinam, et myrtum, et lignum olivæ; ponam in deserto abietem, ulmum, et buxum simul:

<sup>20</sup> ut videant, et sciant, et recogitent, et intulerunt pariter, quia manus Domini fecit hoc, et Sanctus Israël creavit illud.

<sup>21</sup> Prope facite iudicium vestrum, dicit Dominus; Afferte, si quid forte habetis, dicit rex Jacob.

<sup>22</sup> Accedant, et nuntient nobis quæcumque ventura sunt; priora quæ fuerunt, nuntiate, et ponemus cor nostrum, et sciemus novissima eorum; et quæ ventura sunt, indicate nobis.

<sup>23</sup> Annuntiate quæ ventura sunt in futurum, et sciemus quia dii estis vos; bene quoque aut male, si potestis, facite, et loquamur et videamus simul.

<sup>24</sup> Ecce vos estis ex nihilo, et opus vestrum ex eo quod non est: abominatio est qui elegit vos.

<sup>25</sup> Suscitavi ab aquilone, et veniet ab ortu solis: vocabit nomen meum, et adducet magistratus quasi lutum, et velut plastes conculcans humum.

<sup>26</sup> Quis annuntiavit ab exordio ut sciamus, et a principio ut dicamus: Justus es? Non est neque annuntians, neque prædicens, neque audiens sermones vestros.

<sup>27</sup> Primus ad Sion dicet: Ecce adsunt, et Jerusalem evangelistam dabo.

<sup>28</sup> Et vidi, et non erat neque ex istis quisquam qui iniret consilium, et interrogatus responderet verbum.

<sup>29</sup> Ecce omnes injusti, et vana opera eorum; ventus et inane simulacra eorum.

## CAPUT XLII

*Officium Christi. Prædicans evangelii gentilibus. Caecitas et reprobatio Judæorum.*

**E**cce servus meus, suscipiam eum; Electus meus, complacuit sibi in illo anima mea: dedi spiritum meum super eum: iudicium gentibus proferet.

<sup>2</sup> Non clamabit, neque accipiet personam, nec audietur vox ejus foris.

ters, and the impassable land into streams of waters.

<sup>19</sup> I will plant in the wilderness the cedar, and the thorn, and the myrtle, and the olive tree: I will set in the desert the fir tree, the elm, and the box tree together:

<sup>20</sup> That they may see and know, and consider, and understand together that the hand of the Lord hath done this, and the Holy One of Israel hath created it.

<sup>21</sup> Bring your cause near, saith the Lord: bring hither, if you have anything to allege, saith the King of Jacob.

<sup>22</sup> Let them come, and tell us all things that are to come: tell us the former things what they were: and we will set our heart upon them and shall know the latter end of them, and tell us the things that are to come.

<sup>23</sup> Show the things that are to come hereafter, and we shall know that ye are gods. Do ye also good or evil, if you can: and let us speak, and see together.

<sup>24</sup> Behold, you are of nothing, and your work of that which hath no being: he that hath chosen you is an abomination.

<sup>25</sup> I have raised up one from the north, and he shall come from the rising of the sun: he shall call upon my name, and he shall make princes to be as dirt, and as the potter treading clay.

<sup>26</sup> Who hath declared from the beginning, that we may know: and from time of old, that we may say: Thou art just. There is none that showeth, nor that foretelleth, nor that heareth your words.

<sup>27</sup> The first shall say to Sion: Behold they are here, and to Jerusalem I will give an evangelist.

<sup>28</sup> And I saw, and there was no one even among them to consult, or who, when I asked, could answer a word.

<sup>29</sup> Behold they are all in the wrong, and their works are vain: their idols are wind and vanity.

## CHAPTER 42

*The office of Christ. The preaching of the gospel to the Gentiles. The blindness and reprobation of the Jews.*

**B**ehold my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles.

<sup>2</sup> He shall not cry, nor have respect to person, neither shall his voice be

heard abroad.

<sup>3</sup> The bruised reed he shall not break, and smoking flax he shall not quench, he shall bring forth judgment unto truth.

<sup>4</sup> He shall not be sad, nor troublesome, till he set judgment in the earth, and the islands shall wait for his law.

<sup>5</sup> Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon.

<sup>6</sup> I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles:

<sup>7</sup> That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house.

<sup>8</sup> I the Lord, this is my name: I will not give my glory to another, nor my praise to graven things.

<sup>9</sup> The things that were first, behold they are come: and new things do I declare: before they spring forth, I will make you hear them.

<sup>10</sup> Sing ye to the Lord a new song, his praise is from the ends of the earth: you that go down to the sea, and all that are therein: ye islands, and ye inhabitants of them.

<sup>11</sup> Let the desert and the cities thereof be exalted: Cedar shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains.

<sup>12</sup> They shall give glory to the Lord, and shall declare his praise in the islands.

<sup>13</sup> The Lord shall go forth as a mighty man, as a man of war shall he stir up zeal: he shall shout and cry: he shall prevail against his enemies.

<sup>14</sup> I have always held my peace, I have kept silence, I have been patient, I will speak now as a woman in labor: I will destroy, and swallow up at once.

<sup>15</sup> I will lay waste the mountains and hills, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing pools.

<sup>16</sup> And I will lead the blind into the way which they know not: and in the paths which they were ignorant of I will make them walk: I will make darkness light before them, and crooked things

<sup>3</sup> Calamum quassatum non conteret, et linum fumigans non extinguet: in veritate educet iudicium.

<sup>4</sup> Non erit tristis, neque turbulentus, donec ponat in terra iudicium; et legem ejus insulæ exspectabunt.

<sup>5</sup> Hæc dicit Dominus Deus, creans cælos, et extendens eos; firmans terram, et quæ germinant ex ea; dans flatum populo qui est super eam, et spiritum calcantibus eam:

<sup>6</sup> Ego Dominus vocavi te in justitia, et apprehendi manum tuam, et servavi te: et dedi te in fœdus populi, in lucem gentium,

<sup>7</sup> ut aperires oculos cæcorum, et educeres de conclusione vinctum, de domo carceris sedentes in tenebris.

<sup>8</sup> Ego Dominus, hoc est nomen meum; gloriam meam alteri non dabo, et laudem meam sculptilibus.

<sup>9</sup> Quæ prima fuerunt, ecce venerunt; nova quoque ego annuntio: antequam oriantur, audita vobis faciam.

<sup>10</sup> Cantate Domino canticum novum, laus ejus ab extremis terræ, qui descenditis in mare, et plenitudo ejus; insulæ, et habitatores earum.

<sup>11</sup> Sublevetur desertum et civitates ejus. In domibus habitabit Cedar: laudate, habitatores petræ; de vertice montium clamabunt.

<sup>12</sup> Ponent Domino gloriam, et laudem ejus in insulis nuntiabunt.

<sup>13</sup> Dominus sicut fortis egredietur, sicut vir præliator suscitabit zelum; vociferabitur, et clamabit: super inimicos suos confortabitur.

<sup>14</sup> Tacui semper, silui, patiens fui: sicut parturiens loquar; dissipabo, et absorbebo simul.

<sup>15</sup> Desertos faciam montes et colles, et omne gramen eorum exsiccabo; et ponam flumina in insulas, et stagna arefaciam.

<sup>16</sup> Et ducam cæcos in viam quam nesciunt, et in semitis quas ignoraverunt ambulare eos faciam; ponam tenebras coram eis in lucem, et prava in recta; hæc verba feci eis, et non dereliqui eos.

<sup>17</sup> *Conversi sunt retrorsum, confundantur confusione, qui confidunt in sculptili; qui dicunt conflatili: Vos dii nostri.*

<sup>18</sup> *Surdi, audite, et cæci, intuemini ad videndum.*

<sup>19</sup> *Quis cæcus, nisi servus meus; et surdus, nisi ad quem nuntios meos misi? Quis cæcus, nisi qui venundatus est? Et quis cæcus, nisi servus Domini?*

<sup>20</sup> *Qui vides multa, nonne custodies? Qui apertas habes aures, nonne audies?*

<sup>21</sup> *Et Dominus voluit ut sanctificaret eum, et magnificaret legem, et extolleret.*

<sup>22</sup> *Ipse autem populus direptus, et vastatus; laqueus juvenum omnes, et in domibus carcerum absconditi sunt; facti sunt in rapinam, nec est qui eruat; in direptionem, nec est qui dicat: Redde.*

<sup>23</sup> *Quis est in vobis qui audiat hoc, attendat, et auscultet futura?*

<sup>24</sup> *Quis dedit in direptionem Jacob, et Israël vastantibus? Nonne Dominus ipse, cui peccavimus? Et noluerunt in viis ejus ambulare, et non audierunt legem ejus.*

<sup>25</sup> *Et effudit super eum indignationem furoris sui, et forte bellum; et combussit eum in circuitu, et non cognovit; et succendit eum, et non intellexit.*

### CAPUT XLIII

*Allevat Deus ecclesiam suam, promittens eam defendere in aeternam: expostulat cum Judæis propter ingratitudinem eorum.*

**E**t nunc hæc dicit Dominus creans te, Jacob, et formans te, Israël: Noli timere, quia redemi te, et vocavi te nomine tuo: meus es tu.

<sup>2</sup> *Cum transieris per aquas, tecum ero, et flumina non operient te; cum ambulaveris in igne, non combureris, et flamma non ardebit in te.*

<sup>3</sup> *Quia ego Dominus Deus tuus, Sanctus Israël, salvator tuus, dedi propitiationem tuam Ægyptum, Æthiopiam, et Saba, pro te.*

straight: these things have I done to them, and have not forsaken them.

<sup>17</sup> They are turned back: let them be greatly confounded, that trust in a graven thing, that say to a molten thing: You are our god.

<sup>18</sup> Hear, ye deaf, and, ye blind, behold that you may see.

<sup>19</sup> Who is blind, but my servant? Or deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? Or who is blind, but the servant of the Lord?

<sup>20</sup> Thou that seest many things, wilt thou not observe them? Thou that hast ears open, wilt thou not hear?

<sup>21</sup> And the Lord was willing to sanctify him, and to magnify the law, and exalt it.

<sup>22</sup> But this is a people that is robbed and wasted: they are all the snare of young men, and they are hid in the houses of prisons: they are made a prey, and there is none to deliver them: a spoil, and there is none that saith: Restore.

<sup>23</sup> Who is there among you that will give ear to this, that will attend and hearken for times to come?

<sup>24</sup> Who hath given Jacob for a spoil, and Israel to robbers? Hath not the Lord himself, against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law.

<sup>25</sup> And he hath poured out upon him the indignation of his fury, and a strong battle, and hath burnt him round about, and he knew not: and set him on fire, and he understood not.

### CHAPTER 43

*God comforts his church, promising to protect her forever: he expostulates with the Jews for their ingratitude.*

**A**nd now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine.

<sup>2</sup> When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn in thee:

<sup>3</sup> For I am the Lord thy God, the Holy One of Israel, thy Savior: I have given Egypt for thy atonement, Ethiopia and Saba for thee.

<sup>4</sup> Since thou becamest honorable in my eyes, thou art glorious: I have loved thee, and I will give men for thee, and people for thy life.

<sup>5</sup> Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west.

<sup>6</sup> I will say to the north: Give up: and to the south: Keep not back: bring my sons from afar, and my daughters from the ends of the earth.

<sup>7</sup> And everyone that calleth upon my name, I have created him for my glory. I have formed him, and made him.

<sup>8</sup> Bring forth the people that are blind, and have eyes: that are deaf, and have ears.

<sup>9</sup> All the nations are assembled together, and the tribes are gathered: who among you can declare this, and shall make us hear the former things? Let them bring forth their witnesses, let them be justified, and hear, and say: It is truth.

<sup>10</sup> You are my witnesses, saith the Lord, and my servant whom I have chosen: that you may know, and believe me, and understand that I myself am. Before me there was no God formed, and after me there shall be none.

<sup>11</sup> I am, I am the Lord: and there is no savior besides me.

<sup>12</sup> I have declared, and have saved. I have made it heard, and there was no strange one among you. You are my witnesses, saith the Lord, and I am God.

<sup>13</sup> And from the beginning I am the same, and there is none that can deliver out of my hand: I will work, and who shall turn it away?

<sup>14</sup> Thus saith the Lord your redeemer, the Holy One of Israel: For your sake I sent to Babylon, and have brought down all their bars, and the Chaldeans glorying in their ships.

<sup>15</sup> I am the Lord your Holy One, the Creator of Israel, your King.

<sup>16</sup> Thus saith the Lord, who made a way in the sea, and a path in the mighty waters.

<sup>17</sup> Who brought forth the chariot and the horse, the army and the strong: they lay down to sleep together, and they shall not rise again: they are broken as flax, and are extinct.

<sup>18</sup> Remember not former things, and look not on things of old.

<sup>4</sup> Ex quo honorabilis factus es in oculis meis, et gloriosus, ego dilexi te, et dabo homines pro te, et populos pro anima tua.

<sup>5</sup> Noli timere, quia ego tecum sum; ab oriente adducam semen tuum, et ab occidente congregabo te.

<sup>6</sup> Dicam aquiloni: Da; et austro: Noli prohibere: affer filios meos de longinquo, et filias meas ab extremis terræ.

<sup>7</sup> Et omnem qui invocat nomen meum, in gloriam meam creavi eum, formavi eum, et feci eum.

<sup>8</sup> Educ foras populum cæcum, et oculos habentem; surdum, et aures ei sunt.

<sup>9</sup> Omnes gentes congregatæ sunt simul, et collectæ sunt tribus. Quis in vobis annuntiet istud, et quæ prima sunt audire nos faciet? Dent testes eorum, justificentur, et audiant, et dicant: Vere.

<sup>10</sup> Vos testes mei, dicit Dominus, et servus meus quem elegi: ut sciatis, et credatis mihi, et intelligatis quia ego ipse sum; ante me non est formatus Deus, et post me non erit.

<sup>11</sup> Ego sum, ego sum Dominus, et non est absque me salvator.

<sup>12</sup> Ego annuntiavi, et salvavi; auditum feci, et non fuit in vobis alienus: vos testes mei, dicit Dominus, et ego Deus.

<sup>13</sup> Et ab initio ego ipse, et non est qui de manu mea eruat. Operabor, et quis avertet illud?

<sup>14</sup> Hæc dicit Dominus, redemptor vester, Sanctus Israël: Propter vos misi in Babylonem, et detraxi vectes universos, et Chaldæos in navibus suis gloriantes.

<sup>15</sup> Ego Dominus, Sanctus vester, creans Israël, rex vester.

<sup>16</sup> Hæc dicit Dominus, qui dedit in mari viam, et in aquis torrentibus semitam;

<sup>17</sup> qui eduxit quadrigam et equum, agmen et robustum: simul obdormierunt, nec resurgent; contriti sunt quasi linum, et extincti sunt.

<sup>18</sup> Ne memineritis priorum, et antiqua ne intueamini.

<sup>19</sup> Ecce ego facio nova, et nunc orientur, utique cognoscetis ea: ponam in deserto viam, et in invio flumina.

<sup>20</sup> Glorificabit me bestia agri, dracones, et struthiones: quia dedi in deserto aquas, flumina in invio, ut darem potum populo meo, electo meo.

<sup>21</sup> Populum istum formavi mihi: laudem meam narrabit.

<sup>22</sup> Non me invocasti, Jacob, nec laborasti in me, Israël.

<sup>23</sup> Non obtulisti mihi arietem holocausti tui, et victimis tuis non glorificasti me; non te servire feci in oblatione, nec laborem tibi præbui in thure.

<sup>24</sup> Non emisti mihi argento calamum, et adipe victimarum tuarum non inebriasti me: verumtamen servire me fecisti in peccatis tuis, præbuisti mihi laborem in iniquitatibus tuis.

<sup>25</sup> Ego sum, ego sum ipse qui deleo iniquitates tuas propter me, et peccatorum tuorum non recordabor.

<sup>26</sup> Reduc me in memoriam, et iudicemur simul: narra si quid habes ut iustificeris.

<sup>27</sup> Pater tuus primus peccavit, et interpretes tui prævaricati sunt in me:

<sup>28</sup> et contaminavi principes sanctos; dedi ad interneconem Jacob, et Israël in blasphemiam.

#### CAPUT XLIV

*Gratia Dei ad ecclesiam suam.  
Fatuitas idolatriæ. Populus eripietur a captivitate.*

**E**t nunc audi, Jacob, serve meus, et Israël, quem elegi.

<sup>2</sup> Hæc dicit Dominus faciens et formans te, ab utero auxiliator tuus: Noli timere, serve meus Jacob, et rectissime, quem elegi.

<sup>3</sup> Effundam enim aquas super sitientem, et fluenta super aridam; effundam spiritum meum super semen tuum, et benedictionem meam super stirpem tuam:

<sup>4</sup> et germinabunt inter herbas, quasi salices iuxta præterfluentes aquas.

<sup>5</sup> Iste dicet: Domini ego sum; et ille

<sup>19</sup> Behold I do new things, and now they shall spring forth, verily you shall know them: I will make a way in the wilderness, and rivers in the desert.

<sup>20</sup> The beast of the field shall glorify me, the dragons and the ostriches: because I have given waters in the wilderness, rivers in the desert, to give drink to my people, to my chosen.

<sup>21</sup> This people have I formed for myself, they shall show forth my praise.

<sup>22</sup> But thou hast not called upon me, O Jacob, neither hast thou labored about me, O Israel.

<sup>23</sup> Thou hast not offered me the ram of thy holocaust, nor hast thou glorified me with thy victims: I have not caused thee to serve with oblations, nor wearied thee with incense.

<sup>24</sup> Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy victims. But thou hast made me to serve with thy sins, thou hast wearied me with thy iniquities.

<sup>25</sup> I am, I am he that blot out thy iniquities for my own sake, and I will not remember thy sins.

<sup>26</sup> Put me in remembrance, and let us plead together: tell if thou hast anything to justify thyself.

<sup>27</sup> Thy first father sinned, and thy teachers have transgressed against me.

<sup>28</sup> And I have profaned the holy princes, I have given Jacob to slaughter, and Israel to reproach.

#### CHAPTER 44

*God's favor to his church. The folly of idolatry. The people shall be delivered from captivity.*

**A**nd now hear, O Jacob, my servant, and Israel whom I have chosen.

<sup>2</sup> Thus saith the Lord that made and formed thee, thy helper from the womb: Fear not, O my servant Jacob, and thou most righteous whom I have chosen.

<sup>3</sup> For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit upon thy seed, and my blessing upon thy stock.

<sup>4</sup> And they shall spring up among the herbs, as willows beside the running waters.

<sup>5</sup> One shall say: I am the Lord's, and

another shall call himself by the name of Jacob, and another shall subscribe with his hand, To the Lord, and surname himself by the name of Israel.

<sup>6</sup> Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts: I am the first, and I am the last, and besides me there is no God.

<sup>7</sup> Who is like to me? Let him call and declare: and let him set before me the order, since I appointed the ancient people: and the things to come, and that shall be hereafter, let them show unto them.

<sup>8</sup> Fear ye not, neither be ye troubled from that time I have made thee to hear, and have declared: you are my witnesses. Is there a God besides me, a maker, whom I have not known?

<sup>9</sup> The makers of idols are all of them nothing, and their best beloved things shall not profit them. They are their witnesses, that they do not see, nor understand, that they may be ashamed.

<sup>10</sup> Who hath formed a god, and made a graven thing that is profitable for nothing?

<sup>11</sup> Behold, all the partakers thereof shall be confounded: for the makers are men: they shall all assemble together, they shall stand and fear, and shall be confounded together.

<sup>12</sup> The smith hath wrought with his file, with coals, and with hammers he hath formed it, and hath wrought with the strength of his arm: he shall hunger and faint, he shall drink no water, and shall be weary.

<sup>13</sup> The carpenter hath stretched out his rule, he hath formed it with a plane: he hath made it with corners, and hath fashioned it round with the compass: and he hath made the image of a man as it were a beautiful man dwelling in a house.

<sup>14</sup> He hath cut down cedars, taken the holm, and the oak that stood among the trees of the forest: he hath planted the pine tree, which the rain hath nourished.

<sup>15</sup> And it hath served men for fuel: he took thereof, and warmed himself: and he kindled it, and baked bread: but of the rest he made a god, and adored it: he made a graven thing, and bowed down before it.

<sup>16</sup> Part of it he burnt with fire, and with part of it he dressed his meat: he

vocabit in nomine Jacob; et hic scribet manu sua: Domino, et in nomine Israël assimilabitur.

<sup>6</sup> Hæc dicit Dominus, rex Israël, et redemptor ejus, Dominus exercituum: Ego primus, et ego novissimus, et absque me non est deus.

<sup>7</sup> Quis similis mei? vocet, et annuntiet: et ordinem exponat mihi, ex quo constitui populum antiquum; ventura et quæ futura sunt annuntient eis.

<sup>8</sup> Nolite timere, neque conturbemini: ex tunc audire te feci, et annuntiavi; vos estis testes mei. Numquid est Deus absque me, et formator quem ego non noverim?

<sup>9</sup> Plastæ idoli omnes nihil sunt, et amantissima eorum non proderunt eis. Ipsi sunt testes eorum, quia non vident, neque intelligunt, ut confundantur.

<sup>10</sup> Quis formavit deum, et sculptile conflatit ad nihil utile?

<sup>11</sup> Ecce omnes participes ejus confundentur, fabri enim sunt ex hominibus; convenient omnes, stabunt et pavebunt, et confundentur simul.

<sup>12</sup> Faber ferrarius lima operatus est, in prunis et in malleis formavit illud, et operatus est in brachio fortitudinis suæ; esuriet et deficiet, non bibet aquam et lassescet.

<sup>13</sup> Artifex lignarius extendit normam, formavit illud in runcina, fecit illud in angularibus, et in circino tornavit illud, et fecit imaginem viri quasi speciosum hominem habitantem in domo;

<sup>14</sup> succidit cedros, tulit ilicem, et quercum, quæ steterat inter ligna saltus; plantavit pinum, quam pluvia nutritiv:

<sup>15</sup> et facta est hominibus in focum; sumpsit ex eis, et calefactus est; et succendit et coxit panes; de reliquo autem operatus est deum et adoravit; fecit sculptile, et curvatus est ante illud.

<sup>16</sup> Medium ejus combussit igni, et de medio ejus carnes comedit; coxit pul-



mentum, et saturatus est, et calefactus est, et dixit: Vah! calefactus sum, vidi focum;

<sup>17</sup> reliquum autem ejus deum fecit et sculptile sibi; curvatur ante illud, et adoratur illud, et obsecrat, dicens: Libera me, quia deus meus es tu!

<sup>18</sup> Nescierunt, neque intellexerunt; oblitum enim sunt ne videant oculos eorum, et ne intelligant corde suo.

<sup>19</sup> Non recogitant in mente sua, neque cognoscunt, neque sentiunt, ut dicant: Medietatem ejus combussit igni, et coxi super carbones ejus panes; coxi carnes et comedi, et de reliquo ejus idolum faciam? Ante truncum ligni procidam?

<sup>20</sup> Pars ejus cinis est; cor insipientis adoravit illud, et non liberabit animam suam, neque dicit: Forte mendacium est in dextera mea.

<sup>21</sup> Memento horum Jacob, et Israël, quoniam servus meus es tu. Formavi te; servus meus es tu, Israël, ne obliviscaris mei.

<sup>22</sup> Delevi ut nubem iniquitates tuas, et quasi nebulam peccata tua: revertere ad me, quoniam redemi te.

<sup>23</sup> Laudate, cæli, quoniam misericordiam fecit Dominus; jubilate, extrema terræ; resonate, montes, laudationem, saltus et omne lignum ejus, quoniam redemit Dominus Jacob, et Israël gloriabitur.

<sup>24</sup> Hæc dicit Dominus, redemptor tuus, et formator tuus ex utero: Ego sum Dominus, faciens omnia, extendens cælos solus, stabiliens terram, et nullus mecum;

<sup>25</sup> irrita faciens signa divinatorum, et ariolos in furorem vertens; convertens sapientes retrorsum, et scientiam eorum stultam faciens;

<sup>26</sup> suscitans verbum servi sui, et consilium nuntiorum suorum complens; qui dico Jerusalem: Habitaberis, et civitatibus Juda: Ædificabimini, et deserta ejus suscitabo;

<sup>27</sup> qui dico profundo: Desolare, et flumina tua arefaciam;

<sup>28</sup> qui dico Cyro: Pastor meus es, et omnem voluntatem meam complebis; qui

boiled pottage, and was filled, and was warmed, and said: Aha, I am warm, I have seen the fire.

<sup>17</sup> But the residue thereof he made a god, and a graven thing for himself: he boweth down before it, and adoreth it, and prayeth unto it, saying: Deliver me, for thou art my God.

<sup>18</sup> They have not known, nor understood: for their eyes are covered that they may not see, and that they may not understand with their heart.

<sup>19</sup> They do not consider in their mind, nor know, nor have the thought to say: I have burnt part of it in the fire, and I have baked bread upon the coals thereof: I have broiled flesh and have eaten, and of the residue thereof shall I make an idol? Shall I fall down before the stock of a tree?

<sup>20</sup> Part thereof is ashes: his foolish heart adoreth it, and he will not save his soul, nor say: Perhaps there is a lie in my right hand.

<sup>21</sup> Remember these things, O Jacob, and Israel, for thou art my servant. I have formed thee, thou art my servant, O Israel, forget me not.

<sup>22</sup> I have blotted out thy iniquities as a cloud, and thy sins as a mist: return to me, for I have redeemed thee.

<sup>23</sup> Give praise, O ye heavens, for the Lord hath shown mercy: shout with joy, ye ends of the earth: ye mountains, resound with praise, thou, O forest, and every tree therein: for the Lord hath redeemed Jacob, and Israel shall be glorified.

<sup>24</sup> Thus saith the Lord thy redeemer, and thy maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that established the earth, and there is none with me.

<sup>25</sup> That make void the tokens of diviners, and make the soothsayers mad. That turn the wise backward, and that make their knowledge foolish.

<sup>26</sup> That raise up the word of my servant and perform the counsel of my messengers, who say to Jerusalem: Thou shalt be inhabited: and to the cities of Juda: You shall be built, and I will raise up the wastes thereof.

<sup>27</sup> Who say to the deep: Be thou desolate, and I will dry up thy rivers.

<sup>28</sup> Who say to Cyrus: Thou art my shepherd, and thou shalt perform all

my pleasure. Who say to Jerusalem: Thou shalt be built: and to the temple: Thy foundations shall be laid.

## CHAPTER 45

*A prophecy of Cyrus, as a figure of Christ, the great deliverer of God's people.*

**T**hus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut.

<sup>2</sup> I will go before thee, and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron.

<sup>3</sup> And I will give thee hidden treasures, and the concealed riches of secret places: that thou mayest know that I am the Lord who call thee by thy name, the God of Israel.

<sup>4</sup> For the sake of my servant Jacob, and Israel my elect, I have even called thee by thy name: I have made a likeness of thee, and thou hast not known me.

<sup>5</sup> I am the Lord, and there is none else: there is no God besides me: I girded thee, and thou hast not known me:

<sup>6</sup> That they may know who are from the rising of the sun, and they who are from the west, that there is none besides me. I am the Lord, and there is none else:

<sup>7</sup> I form the light, and create darkness, I make peace, and create evil: I the Lord that do all these things.

<sup>8</sup> Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened, and bud forth a savior: and let justice spring up together: I the Lord have created him.

<sup>9</sup> Woe to him that gainsayeth his maker, a sherd of the earthen pots: shall the clay say to him that fashioneth it: What art thou making, and thy work is without hands?

<sup>10</sup> Woe to him that saith to his father: Why begettest thou? And to the woman: Why dost thou bring forth?

<sup>11</sup> Thus saith the Lord the Holy One of Israel, his maker: Ask me of things to come, concerning my children, and concerning the work of my hands give ye charge to me.

<sup>12</sup> I made the earth: and I created man upon it: my hand stretched forth the

dico Jerusalem: Ædificaberis, et templo: Fundaberis.

## CAPUT XLV

*Prophetia Cyri, ut figuram Christi, salvator magnus populi Dei.*

**H**æc dicit Dominus christo meo Cyro, cujus apprehendi dexteram, ut subijciam ante faciem ejus gentes, et dorsa regum vertam, et aperiam coram eo januas, et portæ non claudentur:

<sup>2</sup> Ego ante te ibo, et gloriosos terræ humiliabo; portas æreas conteram, et vectes ferreos confringam:

<sup>3</sup> et dabo tibi thesauros absconditos, et arcana secretorum, ut scias quia ego Dominus, qui voco nomen tuum, Deus Israël,

<sup>4</sup> propter servum meum Jacob, et Israël, electum meum; et vocavi te nomine tuo: assimilavi te, et non cognovisti me.

<sup>5</sup> Ego Dominus, et non est amplius; extra me non est Deus; accinxi te, et non cognovisti me:

<sup>6</sup> ut sciant hi qui ab ortu solis et qui ab occidente, quoniam absque me non est: ego Dominus, et non est alter:

<sup>7</sup> formans lucem et creans tenebras, faciens pacem et creans malum: ego Dominus faciens omnia hæc.

<sup>8</sup> Rorate, cæli, desuper, et nubes pluant justum; aperiatür terra, et germinet Salvatorem, et justitia oriatur simul: ego Dominus creavi eum.

<sup>9</sup> Væ qui contradicit factori suo, testa de samis terræ! Numquid dicet lutum figulo suo: Quid facis, et opus tuum absque manibus est?

<sup>10</sup> Væ qui dicit patri: Quid generas? Et mulieri: Quid parturis?

<sup>11</sup> Hæc dicit Dominus, Sanctus Israël, plastes ejus: Ventura interrogate me; super filios meos et super opus manuum mearum mandate mihi.

<sup>12</sup> Ego feci terram, et hominem super eam creavi ego: manus meæ tetenderunt

cælos, et omni militiæ eorum mandavi.

<sup>13</sup> Ego suscitavi eum ad justitiam, et omnes vias ejus dirigam; ipse ædificabit civitatem meam, et captivitatem meam dimittet, non in pretio neque in muneribus, dicit Dominus Deus exercituum.

<sup>14</sup> Hæc dicit Dominus: Labor Ægypti, et negotiatio Æthiopiæ, et Sabaim viri sublimes ad te transibunt, et tui erunt; post te ambulabunt, vincti manibus pergunt, et te adorabunt, teque deprecabuntur. Tantum in te est Deus, et non est absque te Deus.

<sup>15</sup> Vere tu es Deus absconditus, Deus Israël, salvator.

<sup>16</sup> Confusi sunt, et erubuerunt omnes: simul abierunt in confusionem fabricatores errorum.

<sup>17</sup> Israël salvatus est in Domino salute æterna; non confundemini, et non erubescetis usque in sæculum sæculi.

<sup>18</sup> Quia hæc dicit Dominus creans cælos, ipse Deus formans terram et faciens eam, ipse plastes ejus; non in vanum creavit eam: ut habitaretur formavit eam: Ego Dominus, et non est alius.

<sup>19</sup> Non in abscondito locutus sum, in loco terræ tenebroso; non dixi semini Jacob frustra: Quærite me: ego Dominus loquens justitiam, annuntians recta.

<sup>20</sup> Congregamini, et venite, et accedite simul qui salvati estis ex gentibus: nescierunt qui levant lignum sculpturæ suæ, et rogant deum non salvantem.

<sup>21</sup> Annuntiate, et venite, et consiliamini simul. Quis auditum fecit hoc ab initio, ex tunc prædixit illud? Numquid non ego Dominus, et non est ultra deus absque me? Deus justus, et salvans non est præter me.

<sup>22</sup> Convertimini ad me, et salvi eritis, omnes fines terræ, quia ego Deus, et non est alius.

<sup>23</sup> In memetipso juravi; egredietur de ore meo justitiæ verbum, et non revertetur:

<sup>24</sup> quia mihi curvabitur omne genu, et jurabit omnis lingua.

<sup>25</sup> Ergo in Domino, dicet, meæ sunt

heavens, and I have commanded all their host.

<sup>13</sup> I have raised him up to justice, and I will direct all his ways: he shall build my city, and let go my captives, not for ransom, nor for presents, saith the Lord the God of hosts.

<sup>14</sup> Thus saith the Lord: The labor of Egypt, and the merchandise of Ethiopia, and of Sabaim, men of stature shall come over to thee, and shall be thine: they shall walk after thee, they shall go bound with manacles: and they shall worship thee, and shall make supplication to thee: only in thee is God, and there is no God besides thee.

<sup>15</sup> Verily thou art a hidden God, the God of Israel the savior.

<sup>16</sup> They are all confounded and ashamed: the forgers of errors are gone together into confusion.

<sup>17</sup> Israel is saved in the Lord with an eternal salvation: you shall not be confounded, and you shall not be ashamed forever and ever.

<sup>18</sup> For thus saith the Lord that created the heavens, God himself that formed the earth, and made it, the very maker thereof: he did not create it in vain: he formed it to be inhabited. I am the Lord, and there is no other.

<sup>19</sup> I have not spoken in secret, in a dark place of the earth: I have not said to the seed of Jacob: Seek me in vain. I am the Lord that speak justice, that declare right things.

<sup>20</sup> Assemble yourselves, and come, and draw near together, ye that are saved of the Gentiles: they have no knowledge that set up the wood of their graven work, and pray to a god that cannot save.

<sup>21</sup> Tell ye, and come, and consult together: who hath declared this from the beginning? Who hath foretold this from that time? Have not I the Lord, and there is no God else besides me? A just God and a savior, there is none besides me.

<sup>22</sup> Be converted to me, and you shall be saved, all ye ends of the earth: for I am God, and there is no other.

<sup>23</sup> I have sworn by myself, the word of justice shall go out of my mouth, and shall not return:

<sup>24</sup> For every knee shall be bowed to me, and every tongue shall swear.

<sup>25</sup> Therefore shall he say: In the Lord

are my justices and empire: they shall come to him, and all that resist him shall be confounded.

<sup>26</sup> In the Lord shall all the seed of Israel be justified and praised.

## CHAPTER 46

*The idols of Babylon shall be destroyed. Salvation is promised through Christ.*

**B**el is broken, Nebo is destroyed: their idols are put upon beasts and cattle, your burdens of heavy weight even unto weariness.

<sup>2</sup> They are consumed, and are broken together: they could not save him that carried them, and they themselves shall go into captivity.

<sup>3</sup> Harken unto me, O house of Jacob, all the remnant of the house of Israel who are carried by my bowels, are borne up by my womb.

<sup>4</sup> Even to your old age I am the same, and to your grey hairs I will carry you. I have made you, and I will bear: I will carry and will save.

<sup>5</sup> To whom have you likened me, and made me equal, and compared me, and made me like?

<sup>6</sup> You that contribute gold out of the bag, and weigh out silver in the scales: and hire a goldsmith to make a god: and they fall down and worship.

<sup>7</sup> They bear him on their shoulders and carry him, and set him in his place, and he shall stand, and shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation.

<sup>8</sup> Remember this, and be ashamed: return, ye transgressors, to the heart.

<sup>9</sup> Remember the former age, for I am God, and there is no God beside, neither is there the like to me:

<sup>10</sup> Who show from the beginning the things that shall be at last, and from ancient times the things that as yet are not done, saying: My counsel shall stand, and all my will shall be done:

<sup>11</sup> Who call a bird from the east, and from a far country the man of my own will, and I have spoken, and will bring it to pass: I have created, and I will do it.

<sup>12</sup> Hear me, O ye hardhearted, who are far from justice.

<sup>13</sup> I have brought my justice near, it shall not be afar off: and my salvation

justitiæ et imperium; ad eum venient, et confundentur omnes qui repugnant ei.

<sup>26</sup> In Domino justificabitur, et laudabitur omne semen Israël.

## CAPUT XLVI

*Idoli Babylonis delentura sunt. Salvatio promittitur per Christum.*

**C**onfractus est Bel, contritus est Nabo; facta sunt simulacra eorum bestiis et jumentis, onera vestra gravi pondere usque ad lassitudinem.

<sup>2</sup> Contabuerunt, et contrita sunt simul; non potuerunt salvare portantem, et anima eorum in captivitate ibit.

<sup>3</sup> Audite me, domus Jacob, et omne residuum domus Israël; qui portamini a meo utero, qui gestamini a mea vulva.

<sup>4</sup> Usque ad senectam ego ipse, et usque ad canos ego portabo; ego feci, et ego feram; ego portabo, et salvabo.

<sup>5</sup> Cui assimilastis me, et adæquastis, et comparastis me, et fecistis similem?

<sup>6</sup> Qui confertis aurum de sacco, et argentum statera ponderatis, conducentes aurificem ut faciat deum, et procidunt, et adorant.

<sup>7</sup> Portant illum in humeris gestantes, et ponentes in loco suo, et stabit, ac de loco suo non movebitur: sed et cum clamaverint ad eum, non audiet; de tribulatione non salvabit eos.

<sup>8</sup> Mementote istud, et confundamini; redite, prævaricatores, ad cor.

<sup>9</sup> Recordamini prioris sæculi, quoniam ego sum Deus, et non est ultra Deus, nec est similis mei.

<sup>10</sup> Annuntians ab exordio novissimum, et ab initio quæ necdum facta sunt, dicens: Consilium meum stabit, et omnis voluntas mea fiet.

<sup>11</sup> Vocans ab oriente avem, et de terra longinqua virum voluntatis meæ: et locutus sum, et adducam illud; creavi et faciam illud.

<sup>12</sup> Audite me, duro corde, qui longe estis a justitia.

<sup>13</sup> Prope feci justitiam meam, non elongabitur, et salus mea non morabitur.

Dabo in Sion salutem, et in Israël gloriam meam.

## CAPUT XLVII

*Judicium Dei in Babylonem.*

**D**escende, sede in pulvere, virgo filia Babylon, sede in terra; non est solium filiæ Chaldæorum, quia ultra non vocaberis mollis et tenera.

<sup>2</sup> Tolle molam, et mole farinam; denuda turpitudinem tuam; discoperi humerum, revela crura, transi flumina.

<sup>3</sup> Revelabitur ignominia tua, et videbitur opprobrium tuum; ultionem capiam, et non resistet mihi homo.

<sup>4</sup> Redemptor noster, Dominus exercituum nomen illius, Sanctus Israël.

<sup>5</sup> Sede tacens, et intra in tenebras, filia Chaldæorum, quia non vocaberis ultra domina regnorum.

<sup>6</sup> Iratus sum super populum meum, contaminavi hæreditatem meam, et dedi eos in manu tua: non posuisti eis misericordias; super senem aggravasti jugum tuum valde.

<sup>7</sup> Et dixisti: In sempiternum ero domina. Non posuisti hæc super cor tuum, neque recordata es novissimi tui.

<sup>8</sup> Et nunc audi hæc delicata, et habitans confidenter, quæ dicis in corde tuo: Ego sum, et non est præter me amplius; non sedebo vidua, et ignorabo sterilitatem.

<sup>9</sup> Venient tibi duo hæc subito in die una, sterilitas et viduitas: universa venerunt super te, propter multitudinem maleficiorum tuorum, et propter duritiam incantatorum tuorum vehementem.

<sup>10</sup> Et fiduciam habuisti in malitia tua, et dixisti: Non est qui videat me. Sapientia tua et scientia tua, hæc decepit te. Et dixisti in corde tuo: Ego sum, et præter me non est altera.

<sup>11</sup> Veniet super te malum, et nescies ortum ejus; et irruet super te calamitas quam non poteris expiare; veniet super te repente miseria quam nescies.

<sup>12</sup> Sta cum incantatoribus tuis et cum multitudine maleficiorum tuorum, in

shall not tarry. I will give salvation in Sion, and my glory in Israel.

## CHAPTER 47

*God's judgment upon Babylon.*

**C**ome down, sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldeans, for thou shalt no more be called delicate and tender.

<sup>2</sup> Take a millstone and grind meal: uncover thy shame, strip thy shoulder, make bare thy legs, pass over the rivers.

<sup>3</sup> Thy nakedness shall be discovered, and thy shame shall be seen: I will take vengeance, and no man shall resist me.

<sup>4</sup> Our redeemer, the Lord of hosts is his name, the Holy One of Israel.

<sup>5</sup> Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

<sup>6</sup> I was angry with my people, I have polluted my inheritance, and have given them into thy hand: thou hast shown no mercy to them: upon the ancient thou hast laid thy yoke exceeding heavy.

<sup>7</sup> And thou hast said: I shall be a lady forever: thou hast not laid these things to thy heart, neither hast thou remembered thy latter end.

<sup>8</sup> And now hear these things, thou that art delicate, and dwellest confidently, that sayest in thy heart: I am, and there is none else besides me: I shall not sit as a widow, and I shall not know barrenness.

<sup>9</sup> These two things shall come upon thee suddenly in one day, barrenness and widowhood. All things are come upon thee, because of the multitude of thy sorceries, and for the great hardness of thy enchanters.

<sup>10</sup> And thou hast trusted in thy wickedness, and hast said: There is none that seeth me. Thy wisdom, and, thy knowledge, this hath deceived thee. And thou hast said in thy heart: I am, and besides me there is no other.

<sup>11</sup> Evil shall come upon thee, and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not keep off: misery shall come upon thee suddenly, which thou shalt not know.

<sup>12</sup> Stand now with thy enchanters, and with the multitude of thy sorceries, in

which thou hast labored from thy youth, if so be it may profit thee anything, or if thou mayst become stronger.

<sup>13</sup> Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the months, that from them they might tell the things that shall come to thee.

<sup>14</sup> Behold they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals wherewith they may be warmed, nor fire, that they may sit thereat.

<sup>15</sup> Such are all the things become to thee, in which thou hast labored: thy merchants from thy youth, everyone hath erred in his own way, there is none that can save thee.

#### CHAPTER 48

*He reproaches the Jews for their obstinacy: he will deliver them out of their captivity, for his own name's sake.*

**H**ear ye these things, O house of Jacob, you that are called by the name of Israel, and are come forth out of the waters of Juda, you who swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in justice.

<sup>2</sup> For they are called of the holy city, and are established upon the God of Israel: the Lord of hosts is his name.

<sup>3</sup> The former things of old, I have declared, and they went forth out of my mouth, and I have made them to be heard: I did them suddenly and they came to pass.

<sup>4</sup> For I knew that thou art stubborn, and thy neck is as an iron sinew, and thy forehead as brass.

<sup>5</sup> I foretold thee of old, before they came to pass I told thee, lest thou shouldst say: My idols have done these things, and my graven and molten things have commanded them.

<sup>6</sup> See now all the things which thou hast heard: but have you declared them? I have shown thee new things from that time, and things are kept which thou knowest not:

<sup>7</sup> They are created now, and not of old: and before the day, when thou heardest them not, lest thou shouldst say: Behold

quibus laborasti ab adolescentia tua, si forte quod prosit tibi, aut si possis fieri fortior.

<sup>13</sup> Defecisti in multitudine consiliorum tuorum. Stent, et salvent te augures cæli, qui contemplabantur sidera, et supputabant menses, ut ex eis annuntiarent ventura tibi.

<sup>14</sup> Ecce facti sunt quasi stipula, ignis combussit eos; non liberabunt animam suam de manu flammæ; non sunt prunæ quibus calefiant, nec focus ut se deant ad eum.

<sup>15</sup> Sic facta sunt tibi in quibuscumque laboraveras: negotiatores tui ab adolescentia tua, unusquisque in via sua erraverunt; non est qui salvet te.

#### CAPUT XLVIII

*Reprobat Judæos propter contumaciam eorum: eripiet eos a transmigracione eorum, propter nomen suum.*

**A**udite hæc, domus Jacob, qui vocamini nomine Israël, et de aquis Juda existis; qui juratis in nomine Domini, et Dei Israël recordamini non in veritate neque in justitia.

<sup>2</sup> De civitate enim sancta vocati sunt, et super Deum Israël constabiti sunt: Dominus exercituum nomen ejus.

<sup>3</sup> Priora ex tunc annuntiavi, et ex ore meo exierunt, et audita feci ea: repente operatus sum, et venerunt.

<sup>4</sup> Scivi enim quia durus es tu, et nervus ferreus cervix tua, et frons tua ærea.

<sup>5</sup> Prædixi tibi ex tunc; antequam venirent indicavi tibi, ne forte diceres: Idola mea fecerunt hæc, et sculptilia mea et conflabilia mandaverunt ista.

<sup>6</sup> Quæ audisti, vide omnia; vos autem, num annuntiastis? Audita feci tibi nova ex tunc, et conservata sunt quæ nescis.

<sup>7</sup> Nunc creata sunt et non ex tunc; et ante diem, et non audisti ea, ne forte dicas: Ecce ego cognovi ea.

<sup>8</sup> Neque audisti, neque cognovisti, neque ex tunc aperta est auris tua: scio enim quia prævaricans prævaricaberis, et transgressorem ex utero vocavi te.

<sup>9</sup> Propter nomen meum longe faciam furem meum; et laude mea infrenabo te, ne intereas.

<sup>10</sup> Ecce excoxi te, sed non quasi argentum; elegi te in camino paupertatis.

<sup>11</sup> Propter me, propter me faciam, ut non blasphemem; et gloriam meam alteri non dabo.

<sup>12</sup> Audi me, Jacob, et Israël quem ego voco: ego ipse, ego primus, et ego novissimus.

<sup>13</sup> Manus quoque mea fundavit terram, et dextera mea mensa est cælos; ego vocabo eos, et stabunt simul.

<sup>14</sup> Congregamini, omnes vos, et audite: quis de eis annuntiavit hæc? Dominus dilexit eum, faciet voluntatem suam in Babylone, et brachium suum in Chaldæis.

<sup>15</sup> Ego, ego locutus sum, et vocavi eum; adduxi eum, et directa est via ejus.

<sup>16</sup> Accedite ad me et audite hoc: non a principio in abscondito locutus sum: ex tempore antequam fieret, ibi eram: et nunc Dominus Deus misit me, et spiritus ejus.

<sup>17</sup> Hæc dicit Dominus, redemptor tuus, Sanctus Israël: Ego Dominus Deus tuus, docens te utilia, gubernans te in via qua ambulas.

<sup>18</sup> Utinam attendisses mandata mea: facta fuisset sicut flumen pax tua, et justitia tua sicut gurgites maris:

<sup>19</sup> et fuisset quasi arena semen tuum, et stirps uteri tui ut lapilli ejus; non interisset et non fuisset attritum nomen ejus a facie mea.

<sup>20</sup> Egredimini de Babylone, fugite a Chaldæis, in voce exsultationis annuntiate: auditum facite hoc, et efferte illud usque ad extrema terræ. Dicite: Redemit Dominus servum suum Jacob.

<sup>21</sup> Non sitierunt in deserto, cum educ-

I knew them.

<sup>8</sup> Thou hast neither heard, nor known, neither was thy ear opened of old. For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb.

<sup>9</sup> For my name's sake I will remove my wrath far off: and for my praise I will bridle thee, lest thou shouldst perish.

<sup>10</sup> Behold I have refined thee, but not as silver, I have chosen thee in the furnace of poverty.

<sup>11</sup> For my own sake, for my own sake will I do it, that I may not be blasphemed: and I will not give my glory to another.

<sup>12</sup> Hearken to me, O Jacob, and thou Israel whom I call: I am he, I am the first, and I am the last.

<sup>13</sup> My hand also hath founded the earth, and my right hand hath measured the heavens: I shall call them, and they shall stand together.

<sup>14</sup> Assemble yourselves together, all you, and hear: who among them hath declared these things? The Lord hath loved him, he will do his pleasure in Babylon, and his arm shall be on the Chaldeans.

<sup>15</sup> I, even I have spoken and called him: I have brought him, and his way is made prosperous.

<sup>16</sup> Come ye near unto me, and hear this: I have not spoken in secret from the beginning: from the time before it was done, I was there, and now the Lord God hath sent me, and his spirit.

<sup>17</sup> Thus saith the Lord thy redeemer, the Holy One of Israel: I am the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkest.

<sup>18</sup> O that thou hadst hearkened to my commandments: thy peace had been as a river, and thy justice as the waves of the sea,

<sup>19</sup> And thy seed had been as the sand, and the offspring of thy bowels like the gravel thereof: his name should not have perished, nor have been destroyed from before my face.

<sup>20</sup> Come forth out of Babylon, flee ye from the Chaldeans, declare it with the voice of joy: make this to be heard, and speak it out even to the ends of the earth. Say: The Lord hath redeemed his servant Jacob.

<sup>21</sup> They thirsted not in the desert, when

he led them out: he brought forth water out of the rock for them, and he clove the rock, and the waters gushed out.

<sup>22</sup> There is no peace to the wicked, saith the Lord.

#### CHAPTER 49

*Christ shall bring the Gentiles to salvation. God's love to his church is perpetual.*

**G**ive ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name.

<sup>2</sup> And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me.

<sup>3</sup> And he said to me: Thou art my servant Israel, for in thee will I glory.

<sup>4</sup> And I said: I have labored in vain, I have spent my strength without cause and in vain: therefore my judgment is with the Lord, and my work with my God.

<sup>5</sup> And now saith the Lord, that formed me from the womb to be his servant, that I may bring back Jacob unto him, and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength.

<sup>6</sup> And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth.

<sup>7</sup> Thus saith the Lord the redeemer of Israel, his Holy One, to the soul that is despised, to the nation that is abhorred, to the servant of rulers: Kings shall see, and princes shall rise up, and adore for the Lord's sake, because he is faithful, and for the Holy One of Israel, who hath chosen thee.

<sup>8</sup> Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed:

<sup>9</sup> That thou mightest say to them that are bound: Come forth: and to them that

eret eos: aquam de petra produxit eis, et scidit petram, et fluxerunt aquæ.

<sup>22</sup> Non est pax impiis, dicit Dominus.

#### CAPUT XLIX

*Christus feret gentiles ad salvationem. Amor Dei ad ecclesiam suam, perpetuum est.*

**A**udite, insulæ, et attendite, populi: Ade longe: Dominus ab utero vocavit me; de ventre matris meæ recordatus est nominis mei.

<sup>2</sup> Et posuit os meum quasi gladium acutum, in umbra manus suæ protexit me, et posuit me sicut sagittam electam: in pharetra sua abscondit me.

<sup>3</sup> Et dixit mihi: Servus meus es tu Israël, quia in te gloriabor.

<sup>4</sup> Et ego dixi: In vacuum laboravi; sine causa et vane fortitudinem meam consumpsi: ergo iudicium meum cum Domino, et opus meum cum Deo meo.

<sup>5</sup> Et nunc dicit Dominus, formans me ex utero servum sibi, ut reducam Jacob ad eum, et Israël non congregabitur; et glorificatus sum in oculis Domini, et Deus meus factus est fortitudo mea.

<sup>6</sup> Et dixit: Parum est ut sis mihi servus ad suscitandas tribus Jacob, et fæces Israël convertendas: ecce dedi te in lucem gentium, ut sis salus mea usque ad extremum terræ.

<sup>7</sup> Hæc dicit Dominus, redemptor Israël, Sanctus ejus, ad contemptibilem animam, ad abominatam gentem, ad servum dominorum: Reges videbunt, et consurgent principes, et adorabunt propter Dominum, quia fidelis est, et Sanctum Israël qui elegit te.

<sup>8</sup> Hæc dicit Dominus: In tempore placito exaudivi te, et in die salutis auxiliatus sum tui: et servavi te, et dedi te in fœdus populi, ut suscitares terram, et possideres hæreditates dissipatas;

<sup>9</sup> ut diceres his qui vincti sunt: Exite, et his qui in tenebris: Revelamini. Super



vias pascentur, et in omnibus planis pas-  
cua eorum.

<sup>10</sup> Non esurient neque sitient, et non  
percutiet eos æstus et sol, quia miserator  
eorum reget eos, et ad fontes aquarum  
potabit eos.

<sup>11</sup> Et ponam omnes montes meos in  
viam, et semitæ meæ exaltabuntur.

<sup>12</sup> Ecce isti de longe venient, et ecce illi  
ab aquilone et mari, et isti de terra aus-  
trali.

<sup>13</sup> Laudate, cæli, et exsulta, terra; ju-  
bilate, montes, laudem, quia consolatus  
est Dominus populum suum, et paupe-  
rum suorum miserebitur.

<sup>14</sup> Et dixit Sion: Dereliquit me Domi-  
nus, et Dominus oblitus est mei.

<sup>15</sup> Numquid oblivisci potest mulier in-  
fantem suum, ut non misereatur filio  
uteri sui? Etsi illa oblita fuerit, ego tamen  
non obliviscar tui.

<sup>16</sup> Ecce in manibus meis descripsi te;  
muri tui coram oculis meis semper.

<sup>17</sup> Venerunt structores tui; destruentes  
te et dissipantes a te exibunt.

<sup>18</sup> Leva in circuitu oculos tuos, et vide:  
omnes isti congregati sunt, venerunt  
tibi. Vivo ego, dicit Dominus, quia om-  
nibus his velut ornamento vestieris, et  
circumdabis tibi eos quasi sponsa;

<sup>19</sup> quia deserta tua, et solitudines tuæ,  
et terra ruinæ tuæ, nunc angusta erunt  
præ habitatoribus; et longe fugabuntur  
qui absorbebant te.

<sup>20</sup> Adhuc dicent in auribus tuis filii steri-  
lilitatis tuæ: Angustus est mihi locus; fac  
spatium mihi ut habitem.

<sup>21</sup> Et dices in corde tuo: Quis genuit  
mihi istos? Ego sterilis et non pariens,  
transmigrata, et captiva; et istos quis  
enutrivit? Ego destituta et sola; et isti ubi  
erant?

<sup>22</sup> Hæc dicit Dominus Deus: Ecce leva-  
bo ad gentes manum meam, et ad popu-  
los exaltabo signum meum. Et afferent  
filios tuos in ulnis, et filias tuas super  
humeros portabunt.

<sup>23</sup> Et erunt reges nutritii tui, et reginæ

are in darkness: Show yourselves. They  
shall feed in the ways, and their pas-  
tures shall be in every plain.

<sup>10</sup> They shall not hunger, nor thirst,  
neither shall the heat nor the sun strike  
them: for he that is merciful to them,  
shall be their shepherd, and at the foun-  
tains of waters he shall give them drink.

<sup>11</sup> And I will make all my mountains a  
way, and my paths shall be exalted.

<sup>12</sup> Behold these shall come from afar,  
and behold these from the north and from  
the sea, and these from the south country.

<sup>13</sup> Give praise, O ye heavens, and re-  
joice, O earth, ye mountains, give praise  
with jubilation: because the Lord hath  
comforted his people, and will have  
mercy on his poor ones.

<sup>14</sup> And Sion said: The Lord hath forsak-  
en me, and the Lord hath forgotten me.

<sup>15</sup> Can a woman forget her infant, so as  
not to have pity on the son of her womb?  
And if she should forget, yet will not I  
forget thee.

<sup>16</sup> Behold, I have graven thee in my  
hands: thy walls are always before my  
eyes.

<sup>17</sup> Thy builders are come: they that de-  
stroy thee and make thee waste shall go  
out of thee.

<sup>18</sup> Lift up thy eyes round about, and see  
all these are gathered together, they are  
come to thee: I live, saith the Lord, thou  
shalt be clothed with all these as with an  
ornament, and as a bride thou shalt put  
them about thee.

<sup>19</sup> For thy deserts, and thy desolate  
places, and the land of thy destruction  
shall now be too narrow by reason of  
the inhabitants, and they that swal-  
lowed thee up shall be chased far away.

<sup>20</sup> The children of thy barrenness shall  
still say in thy ears: The place is too strait  
for me, make me room to dwell in.

<sup>21</sup> And thou shalt say in thy heart: Who  
hath begotten these? I was barren and  
brought not forth, led away, and captive:  
and who hath brought up these? I was  
destitute and alone: and these, where  
were they?

<sup>22</sup> Thus saith the Lord God: Behold I  
will lift up my hand to the Gentiles, and  
will set up my standard to the people.  
And they shall bring thy sons in their  
arms, and carry thy daughters upon  
their shoulders.

<sup>23</sup> And kings shall be thy nursing fa-

thers, and queens thy nurses: they shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be confounded that wait for him.

<sup>24</sup> Shall the prey be taken from the strong? Or can that which was taken by the mighty, be delivered?

<sup>25</sup> For thus saith the Lord: Yea verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be delivered. But I will judge those that have judged thee, and thy children I will save.

<sup>26</sup> And I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine: and all flesh shall know, that I am the Lord that save thee, and thy Redeemer the Mighty One of Jacob.

#### CHAPTER 50

*The synagogue shall be divorced for her iniquities. Christ for her sake will endure ignominious afflictions.*

**T**hus saith the Lord: What is this bill of the divorce of your mother, with which I have put her away? Or who is my creditor, to whom I sold you: behold you are sold for your iniquities, and for your wicked deeds have I put your mother away.

<sup>2</sup> Because I came, and there was not a man: I called, and there was none that would hear. Is my hand shortened and become little, that I cannot redeem? Or is there no strength in me to deliver? Behold at my rebuke I will make the sea a desert, I will turn the rivers into dry land: the fishes shall rot for want of water, and shall die for thirst.

<sup>3</sup> I will clothe the heavens with darkness, and will make sackcloth their covering.

<sup>4</sup> The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary: he wakeneth in the morning, in the morning he wakeneth my ear, that I may hear him as a master.

<sup>5</sup> The Lord God hath opened my ear, and I do not resist: I have not gone back.

<sup>6</sup> I have given my body to the strikers, and my cheeks to them that plucked

nutrices tuæ; vultu in terram demisso adorabunt te, et pulverem pedum tuorum lingent. Et scies quia ego Dominus, super quo non confundentur qui expectant eum.

<sup>24</sup> Numquid tolletur a forti præda? aut quod captum fuerit a robusto, salvum esse poterit?

<sup>25</sup> Quia hæc dicit Dominus: Equidem, et captivitas a forti tolletur, et quod ablatum fuerit a robusto, salvabitur. Eos vero qui judicaverunt te, ego judicabo, et filios tuos ego salvabo.

<sup>26</sup> Et cibabo hostes tuos carnibus suis, et quasi musto, sanguine suo inebriabuntur, et sciet omnis caro quia ego Dominus salvans te, et redemptor tuus fortis Jacob.

#### CAPUT L

*Synagoga propter iniquitates suas repudiabitur. Christus propter eam patietur afflictiones ignominiosas.*

**H**æc dicit Dominus: Quis est hic liber repudii matris vestræ, quo dimisi eam? Aut quis est creditor meus, cui vendidi vos? Ecce in iniquitatibus vestris venditi estis, et in sceleribus vestris dimisi matrem vestram.

<sup>2</sup> Quia veni, et non erat vir; vocavi, et non erat qui audiret. Numquid abbreviata et parvula facta est manus mea, ut non possim redimere? Aut non est in me virtus ad liberandum? Ecce in increpatione mea desertum faciam mare, ponam flumina in siccum; computrescent pices sine aqua, et morientur in siti.

<sup>3</sup> Induam cælos tenebris, et saccum ponam operimentum eorum.

<sup>4</sup> Dominus dedit mihi linguam eruditam, ut sciam sustentare eum qui lassus est verbo. Erigit mane, mane erigit mihi aurem, ut audiam quasi magistrum.

<sup>5</sup> Dominus Deus aperuit mihi aurem, ego autem non contradico: retrorsum non abii.

<sup>6</sup> Corpus meum dedi percipientibus, et genas meas vellentibus; faciem meam

non averti ab increpantibus et conspuentibus in me.

<sup>7</sup> Dominus Deus auxiliator meus, ideo non sum confusus; ideo posui faciem meam ut petram durissimam, et scio quoniam non confundar.

<sup>8</sup> Juxta est qui justificat me; quis contradicet mihi? Stemus simul; quis est adversarius meus? Accedat ad me.

<sup>9</sup> Ecce Dominus Deus auxiliator meus; quis est qui condemnet me? Ecce omnes quasi vestimentum conterentur; tinea comedet eos.

<sup>10</sup> Quis ex vobis timens Dominum, audiens vocem servi sui? Qui ambulavit in tenebris, et non est lumen ei, speret in nomine Domini, et innitatur super Deum suum.

<sup>11</sup> Ecce vos omnes accedentes ignem, accincti flammis: ambulate in lumine ignis vestri, et in flammis quas succendistis; de manu mea factum est hoc vobis: in doloribus dormietis.

#### CAPUT LI

*Exhortatio credere in Christo. Defendit liberos ecclesiae suae.*

**A**udite me, qui sequimini quod justum est, et quæritis Dominum; attendite ad petram unde excisi estis, et ad cavernam laci de qua præcisi estis.

<sup>2</sup> Attendite ad Abraham, patrem vestrum, et ad Saram, quæ peperit vos: quia unum vocavi eum, et benedixi ei, et multiplicavi eum.

<sup>3</sup> Consolabitur ergo Dominus Sion, et consolabitur omnes ruinas ejus: et ponet desertum ejus quasi delicias, et solitudinem ejus quasi hortum Domini. Gaudium et lætitia invenietur in ea, gratiarum actio et vox laudis.

<sup>4</sup> Attendite ad me, popule meus, et tribus mea, me audite: quia lex a me exiit, et judicium meum in lucem populorum requiescet.

<sup>5</sup> Prope est justus meus, egressus est salvator meus, et brachia mea populos judicabunt; me insulæ expectabunt, et brachium meum sustinebunt.

<sup>6</sup> Levate in cælum oculos vestros, et videte sub terra deorsum: quia cæli sicut fumus liquescent, et terra sicut ves-

them: I have not turned away my face from them that rebuked me, and spit upon me.

<sup>7</sup> The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded.

<sup>8</sup> He is near that justifieth me, who will contend with me? Let us stand together, who is my adversary? Let him come near to me.

<sup>9</sup> Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up.

<sup>10</sup> Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? Let him hope in the name of the Lord, and lean upon his God.

<sup>11</sup> Behold all you that kindle a fire, encompassed with flames, walk in the light of your fire, and in the flames which you have kindled: this is done to you by my hand, you shall sleep in sorrows.

#### CHAPTER 51

*An exhortation to trust in Christ. He shall protect the children of his church.*

**G**ive ear to me, you that follow that which is just, and you that seek the Lord: look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out.

<sup>2</sup> Look unto Abraham your father, and to Sara that bore you: for I called him alone, and blessed him, and multiplied him.

<sup>3</sup> The Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her desert as a place of pleasure, and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of praise.

<sup>4</sup> Harken unto me, O my people, and give ear to me, O my tribes: for a law shall go forth from me, and my judgment shall rest to be a light of the nations.

<sup>5</sup> My Just One is near at hand, my savior is gone forth, and my arms shall judge the people: the islands shall look for me, and shall patiently wait for my arm.

<sup>6</sup> Lift up your eyes to heaven, and look down to the earth beneath: for the heavens shall vanish like smoke, and the

earth shall be worn away like a garment, and the inhabitants thereof shall perish in like manner. But my salvation shall be forever, and my justice shall not fail.

<sup>7</sup> Hearken to me, you that know what is just, my people who have my law in your heart: fear ye not the reproach of men, and be not afraid of their blasphemies.

<sup>8</sup> For the worm shall eat them up as a garment: and the moth shall consume them as wool: but my salvation shall be forever, and my justice from generation to generation.

<sup>9</sup> Arise, arise, put on strength, O thou arm of the Lord, arise as in the days of old, in the ancient generations. Hast not thou struck the proud one, and wounded the dragon?

<sup>10</sup> Hast not thou dried up the sea, the water of the mighty deep, who madest the depth of the sea a way, that the delivered might pass over?

<sup>11</sup> And now they that are redeemed by the Lord, shall return, and shall come into Sion singing praises, and joy everlasting shall be upon their heads, they shall obtain joy and gladness, sorrow and mourning shall flee away.

<sup>12</sup> I myself will comfort you: who art thou, that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass?

<sup>13</sup> And thou hast forgotten the Lord thy maker, who stretched out the heavens, and founded the earth: and thou hast been afraid continually all the day at the presence of his fury who afflicted thee, and had prepared himself to destroy thee: where is now the fury of the oppressor?

<sup>14</sup> He shall quickly come that is going to open unto you, and he shall not kill unto utter destruction, neither shall his bread fail.

<sup>15</sup> But I am the Lord thy God, who trouble the sea, and the waves thereof swell: the Lord of hosts is my name.

<sup>16</sup> I have put my words in thy mouth, and have protected thee in the shadow of my hand, that thou mightest plant the heavens, and found the earth: and mightest say to Sion: Thou art my people.

<sup>17</sup> Arise, arise, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his wrath; thou hast drunk even to the bottom of the cup of

timentum atteretur, et habitatores ejus sicut hæc interibunt: salus autem mea in sempiternum erit, et justitia mea non deficiet.

<sup>7</sup> Audite me, qui scitis justum, populus meus, lex mea in corde eorum: nolite timere opprobrium hominum, et blasphemias eorum ne metuatis:

<sup>8</sup> sicut enim vestimentum, sic comedet eos vermis, et sicut lanam, sic devorabit eos tineæ: salus autem mea in sempiternum erit, et justitia mea in generationes generationum.

<sup>9</sup> Consurge, consurge, induere fortitudinem, brachium Domini! consurge sicut in diebus antiquis, in generationibus sæculorum. Numquid non tu percussisti superbum, vulnerasti draconem?

<sup>10</sup> Numquid non tu siccasti mare, aquam abyssi vehementis; qui posuisti profundum maris viam, ut transirent liberati?

<sup>11</sup> Et nunc qui redempti sunt a Domino, revertentur, et venient in Sion laudantes, et lætitia sempiterna super capita eorum, gaudium et lætitiā tenebunt; fugiet dolor et gemitus.

<sup>12</sup> Ego, ego ipse consolabor vos. Quis tu, ut timeres ab homine mortali, et a filio hominis qui quasi fœnum ita arescet?

<sup>13</sup> Et oblitus es Domini, factoris tui, qui tetendit cælos et fundavit terram; et formidasti jugiter tota die a facie furoris ejus qui te tribulabat, et paraverat ad perdendum. Ubi nunc est furor tribulantis?

<sup>14</sup> Cito veniet gradiens ad aperiendum; et non interficiet usque ad internecionem, nec deficiet panis ejus.

<sup>15</sup> Ego autem sum Dominus Deus tuus, qui conturbo mare, et intumescunt fluctus ejus: Dominus exercituum nomen meum.

<sup>16</sup> Posui verba mea in ore tuo, et in umbra manus meæ protexi te, ut plantes cælos, et fundes terram, et dicas ad Sion: Populus meus es tu.

<sup>17</sup> Elevare, elevare, consurge, Jerusalem, quæ bibisti de manu Domini calicem iræ ejus; usque ad fundum calicis soporis bibisti, et potasti usque ad fæces.

<sup>18</sup> Non est qui sustentet eam, ex omnibus filiis quos genuit; et non est qui apprehendat manum ejus, ex omnibus filiis quos enutrivit.

<sup>19</sup> Duo sunt quæ occurrerunt tibi; quis contristabitur super te? Vastitas, et contritio, et fames, et gladius; quis consolabitur te?

<sup>20</sup> Filii tui projecti sunt, dormierunt in capite omnium viarum sicut oryx illaqueatus, pleni indignatione Domini, increpatione Dei tui.

<sup>21</sup> Idcirco audi hoc, paupercula, et ebria non a vino.

<sup>22</sup> Hæc dicit dominator tuus Dominus, et Deus tuus, qui pugnabit pro populo suo: Ecce tuli de manu tua calicem soporis, fundum calicis indignationis meæ: non adjicies ut bibas illum ultra.

<sup>23</sup> Et ponam illum in manu eorum qui te humiliaverunt, et dixerunt animæ tuæ: Incurvare, ut transeamus; et posuisti ut terram corpus tuum, et quasi viam transeuntibus.

## CAPUT LII

*Sub figura salvationis a transmigratione Babylonis, ecclesia invitatur pro redemptione ejus a peccato laudare. Regnum Christi exaltabitur.*

**C**onsurge, consurge, induere fortitudine tua, Sion! induere vestimentis gloriæ tuæ, Jerusalem, civitas Sancti, quia non adjicit ultra ut pertranseat per te incircumciscus et immundus.

<sup>2</sup> Excute de pulvere, consurge; sede, Jerusalem! solve vincula colli tui, captiva filia Sion.

<sup>3</sup> Quia hæc dicit Dominus: Gratis venundati estis, et sine argento redimimini.

<sup>4</sup> Quia hæc dicit Dominus Deus: In Ægyptum descendit populus meus in principio, ut colonus esset ibi, et Assur absque ulla causa calumniatus est eum.

<sup>5</sup> Et nunc quid mihi est hic, dicit Domi-

dead sleep, and thou hast drunk even to the dregs.

<sup>18</sup> There is none that can uphold her among all the children that she hath brought forth: and there is none that taketh her by the hand among all the children that she hath brought up.

<sup>19</sup> There are two things that have happened to thee: who shall be sorry for thee? Desolation, and destruction, and the famine, and the sword, who shall comfort thee?

<sup>20</sup> Thy children are cast forth, they have slept at the head of all the ways, as the wild ox that is snared: full of the indignation of the Lord, of the rebuke of thy God.

<sup>21</sup> Therefore hear this, thou poor little one, and thou that art drunk but not with wine.

<sup>22</sup> Thus saith thy Sovereign the Lord, and thy God, who will fight for his people: Behold I have taken out of thy hand the cup of dead sleep, the dregs of the cup of my indignation, thou shalt not drink it again any more.

<sup>23</sup> And I will put it in the hand of them that have oppressed thee, and have said to thy soul: Bow down, that we may go over: and thou hast laid thy body as the ground, and as a way to them that went over.

## CHAPTER 52

*Under the figure of the deliverance from the Babylonish captivity, the church is invited to rejoice for her redemption from sin. Christ's kingdom shall be exalted.*

**A**rise, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the Holy One: for henceforth the uncircumcised, and unclean shall no more pass through thee.

<sup>2</sup> Shake thyself from the dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion.

<sup>3</sup> For thus saith the Lord: You were sold gratis, and you shall be redeemed, without money.

<sup>4</sup> For thus saith the Lord God: My people went down into Egypt at the beginning to sojourn there: and the Assyrian hath oppressed them without any cause at all.

<sup>5</sup> And now what have I here, saith the

Lord: for my people is taken away gratis. They that rule over them treat them unjustly, saith the Lord, and my name is continually blasphemed all the day long.

<sup>6</sup> Therefore my people shall know my name in that day: for I myself that spoke, behold I am here.

<sup>7</sup> How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that showeth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!

<sup>8</sup> The voice of thy watchmen: they have lifted up their voice, they shall praise together: for they shall see eye to eye when the Lord shall convert Sion.

<sup>9</sup> Rejoice, and give praise together, O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem.

<sup>10</sup> The Lord hath prepared his holy arm in the sight of all the Gentiles: and all the ends of the earth shall see the salvation of our God.

<sup>11</sup> Depart, depart, go ye out from thence, touch no unclean thing: go out of the midst of her, be ye clean, you that carry the vessels of the Lord.

<sup>12</sup> For you shall not go out in a tumult, neither shall you make haste by flight: for the Lord will go before you, and the God of Israel will gather you together.

<sup>13</sup> Behold my servant shall understand, he shall be exalted, and extolled, and shall be exceeding high.

<sup>14</sup> As many have been astonished at thee, so shall his visage be inglorious among men, and his form among the sons of men.

<sup>15</sup> He shall sprinkle many nations, kings shall shut their mouth at him. For they to whom it was not told of him, have seen: and they that heard not, have beheld.

## CHAPTER 53

*A prophecy of the passion of Christ.*

**W**ho hath believed our report? And to whom is the arm of the Lord revealed?

<sup>2</sup> And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that

nus, quoniam ablatas est populus meus gratis? Dominatores ejus inique agunt, dicit Dominus, et jugiter tota die nomen meum blasphematur.

<sup>6</sup> Propter hoc sciet populus meus nomen meum in die illa: quia ego ipse qui loquebar, ecce adsum.

<sup>7</sup> Quam pulchri super montes pedes annuntiantis et prædicantis pacem; annuntiantis bonum, prædicantis salutem, dicentis Sion: Regnabit Deus tuus!

<sup>8</sup> Vox speculatorum tuorum: levaverunt vocem, simul laudabunt, quia oculo ad oculum videbunt cum converterit Dominus Sion.

<sup>9</sup> Gaudete, et laudate simul, deserta Jerusalem, quia consolatus est Dominus populum suum; redemit Jerusalem.

<sup>10</sup> Paravit Dominus brachium sanctum suum in oculis omnium gentium; et videbunt omnes fines terræ salutare Dei nostri.

<sup>11</sup> Recedite, recedite; exite inde, pollutum nolite tangere; exite de medio ejus; mundamini, qui fertis vasa Domini.

<sup>12</sup> Quoniam non in tumultu exibitis, nec in fuga properabitis; præcedet enim vos Dominus, et congregabit vos Deus Israël.

<sup>13</sup> Ecce intelliget servus meus, exaltabitur et elevabitur, et sublimis erit valde.

<sup>14</sup> Sicut obstupuerunt super te multi, sic inglorius erit inter viros aspectus ejus, et forma ejus inter filios hominum.

<sup>15</sup> Iste asperget gentes multas; super ipsum continebunt reges os suum: quia quibus non est narratum de eo viderunt, et qui non audierunt contemplati sunt.

## CAPUT LIII

*Prophetia passionis Christi.*

**Q**uis credidit auditui nostro? Et brachium Domini cui revelatum est?

<sup>2</sup> Et ascendet sicut virgultum coram eo, et sicut radix de terra sitiendi. Non est species ei, neque decor, et vidimus eum, et non erat aspectus, et desideravimus eum:

<sup>3</sup> despectum, et novissimum virorum, virum dolorum, et scientem infirmitatem, et quasi absconditum vultus ejus et despectus, unde nec reputavimus eum.

<sup>4</sup> Vere languores nostros ipse tulit, et dolores nostros ipse portavit; et nos putavimus eum quasi leprosum, et percussus a Deo, et humiliatum.

<sup>5</sup> Ipse autem vulneratus est propter iniquitates nostras; attritus est propter scelera nostra: disciplina pacis nostræ super eum, et livore ejus sanati sumus.

<sup>6</sup> Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit: et posuit Dominus in eo iniquitatem omnium nostrum.

<sup>7</sup> Oblatus est quia ipse voluit, et non aperuit os suum; sicut ovis ad occisionem ducetur, et quasi agnus coram tondeute se obmutescet, et non aperiet os suum.

<sup>8</sup> De angustia, et de judicio sublatus est. Generationem ejus quis enarrabit? Quia abscissus est de terra viventium: propter scelus populi mei percussi eum.

<sup>9</sup> Et dabit impios pro sepultura, et divitem pro morte sua, eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus.

<sup>10</sup> Et Dominus voluit contere eum in infirmitate. Si posuerit pro peccato animam suam, videbit semen longævum, et voluntas Domini in manu ejus dirigetur.

<sup>11</sup> Pro eo quod laboravit anima ejus, videbit et saturabitur. In scientia sua justificabit ipse justus servus meus multos, et iniquitates eorum ipse portabit.

<sup>12</sup> Ideo dispertiam ei plurimos, et fortium dividit spolia, pro eo quod tradidit in mortem animam suam, et cum sceleratis reputatus est, et ipse peccata multorum tulit, et pro transgressoribus rogavit.

#### CAPUT LIV

*Gentiles, qui antea erant steriles, multiplicabunt in ecclesia Christi: e quo misericordia Dei nunquam exiit.*

**L**auda, sterilis, quæ non paris; decanta laudem, et hinni, quæ non pariebas:

we should be desirous of him:

<sup>3</sup> Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not.

<sup>4</sup> Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted.

<sup>5</sup> But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed.

<sup>6</sup> All we like sheep have gone astray, everyone hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all.

<sup>7</sup> He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth.

<sup>8</sup> He was taken away from distress, and from judgment: who shall declare his generation? Because he is cut off out of the land of the living: for the wickedness of my people have I struck him.

<sup>9</sup> And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his mouth.

<sup>10</sup> And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long lived seed, and the will of the Lord shall be prosperous in his hand.

<sup>11</sup> Because his soul hath labored, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities.

<sup>12</sup> Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors.

#### CHAPTER 54

*The Gentiles, who were barren before, shall multiply in the church of Christ: from which God's mercy shall never depart.*

**G**ive praise, O thou barren, that bearest not: sing forth praise, and

make a joyful noise, thou that didst not travail with child: for many are the children of the desolate, more than of her that hath a husband, saith the Lord.

<sup>2</sup> Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not: lengthen thy cords, and strengthen thy stakes.

<sup>3</sup> For thou shalt pass on to the right hand, and to the left: and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities.

<sup>4</sup> Fear not, for thou shalt not be confounded, nor blush: for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood.

<sup>5</sup> For he that made thee shall rule over thee, the Lord of hosts is his name: and thy Redeemer, the Holy One of Israel, shall be called the God of all the earth.

<sup>6</sup> For the Lord hath called thee as a woman forsaken and mourning in spirit, and as a wife cast off from her youth, said thy God.

<sup>7</sup> For a small moment have I forsaken thee, but with great mercies will I gather thee.

<sup>8</sup> In a moment of indignation have I hid my face a little while from thee, but with everlasting kindness have I had mercy on thee, said the Lord thy Redeemer.

<sup>9</sup> This thing is to me as in the days of Noe, to whom I swore, that I would no more bring in the waters of Noe upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee.

<sup>10</sup> For the mountains shall be moved, and the hills shall tremble; but my mercy shall not depart from thee, and the covenant of my peace shall not be moved: said the Lord that hath mercy on thee.

<sup>11</sup> O poor little one, tossed with tempest, without all comfort, behold I will lay thy stones in order, and will lay thy foundations with sapphires,

<sup>12</sup> And I will make thy bulwarks of jasper: and thy gates of graven stones, and all thy borders of desirable stones.

<sup>13</sup> All thy children shall be taught of the Lord: and great shall be the peace of thy children.

<sup>14</sup> And thou shalt be founded in justice: depart far from oppression, for thou shalt not fear; and from terror, for

quoniam multi filii desertæ magis quam ejus quæ habet virum, dicit Dominus.

<sup>2</sup> Dilata locum tentorii tui, et pelles tabernaculorum tuorum extende, ne parcas: longos fac funiculos tuos, et clavos tuos consolida.

<sup>3</sup> Ad dexteram enim et ad lævam penetrabis, et semen tuum gentes hæreditabit, et civitates desertas inhabitabit.

<sup>4</sup> Noli timere, quia non confunderis, neque erubesces; non enim te pudebit, quia confusionis adolescentiæ tuæ oblivisceris, et opprobrii viduitatis tuæ non recordaberis amplius.

<sup>5</sup> Quia dominabitur tui qui fecit te, Dominus exercituum nomen ejus, et redemptor tuus, Sanctus Israël, Deus omnis terræ vocabitur.

<sup>6</sup> Quia ut mulierem derelictam et mœrentem spiritu vocavit te Dominus, et uxorem ab adolescentia abjectam, dixit Deus tuus.

<sup>7</sup> Ad punctum in modico dereliqui te, et in miserationibus magnis congregabo te.

<sup>8</sup> In momento indignationis abscondi faciem meam parumper a te; et in misericordia sempiterna misertus sum tui, dixit redemptor tuus, Dominus.

<sup>9</sup> Sicut in diebus Noë istud mihi est, cui juravi ne inducerem aquas Noë ultra super terram; sic juravi ut non irascar tibi, et non increpem te.

<sup>10</sup> Montes enim commovebuntur, et colles contremiscent; misericordia autem mea non recedet a te, et fœdus pacis meæ non movebitur, dixit miserator tuus Dominus.

<sup>11</sup> Pauperula, tempestate convulsa absque ulla consolatione, ecce ego sternam per ordinem lapides tuos, et fundabo te in sapphiris:

<sup>12</sup> Et ponam jaspidem propugnacula tua, et portas tuas in lapides sculptos, et omnes terminos tuos in lapides desiderabiles;

<sup>13</sup> universos filios tuos doctos a Domino, et multitudinem pacis filiis tuis.

<sup>14</sup> Et in justitia fundaberis: recede procul a calumnia, quia non timebis, et a pavore, quia non appropinquabit tibi.



<sup>15</sup> Ecce accola veniet qui non erat mecum, advena quondam tuus adjungetur tibi.

<sup>16</sup> Ecce ego creavi fabrum sufflantem in igne prunas, et proferentem vas in opus suum; et ego creavi interfectorem ad disperdendum.

<sup>17</sup> Omne vas quod fictum est contra te, non dirigetur, et omnem linguam resistentem tibi in iudicio, iudicabis. Hæc est hæreditas servorum Domini, et justitia eorum apud me, dicit Dominus.

### CAPUT LV

*Promittit Deus faucitatem gratiarum spiritualium fidelibus, qui credent in Christo ex omnibus nationibus, et eum servient candidule.*

**O**mnes sitientes, venite ad aquas, et qui non habetis argentum, properate, emite, et comedite: venite, emite absque argento et absque ulla commutatione vinum et lac.

<sup>2</sup> Quare appenditis argentum non in panibus, et laborem vestrum non in saturitate? Audite, audientes me, et comedite bonum, et delectabitur in crassitudine anima vestra.

<sup>3</sup> Incline aurem vestram, et venite ad me; audite, et vivet anima vestra, et feriam vobiscum pactum sempiternum, misericordias David fideles.

<sup>4</sup> Ecce testem populis dedi eum, ducem ac præceptorem gentibus.

<sup>5</sup> Ecce gentem quam nesciebas vocabis, et gentes quæ te non cognoverunt ad te current, propter Dominum Deum tuum, et Sanctum Israël, quia glorificavit te.

<sup>6</sup> Quærite Dominum dum inveniri potest; invocate eum dum prope est.

<sup>7</sup> Derelinquat impius viam suam, et vir iniquus cogitationes suas, et revertatur ad Dominum, et miserebitur ejus; et ad Deum nostrum, quoniam multus est ad ignoscendum.

<sup>8</sup> Non enim cogitationes meæ cogitationes vestræ, neque viæ vestræ viæ meæ, dicit Dominus.

<sup>9</sup> Quia sicut exaltantur cæli a terra, sic

it shall not come near thee.

<sup>15</sup> Behold, an inhabitant shall come, who was not with me, he that was a stranger to thee before, shall be joined to thee.

<sup>16</sup> Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work, and I have created the killer to destroy.

<sup>17</sup> No weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord.

### CHAPTER 55

*God promises abundance of spiritual graces to the faithful, that shall believe in Christ out of all nations, and sincerely serve him.*

**A**ll you that thirst, come to the waters: and you that have no money make haste, buy, and eat: come ye, buy wine and milk without money, and without any price.

<sup>2</sup> Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness.

<sup>3</sup> Incline your ear and come to me: hear and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David.

<sup>4</sup> Behold I have given him for a witness to the people, for a leader and a master to the Gentiles.

<sup>5</sup> Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.

<sup>6</sup> Seek ye the Lord, while he may be found: call upon him, while he is near.

<sup>7</sup> Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive.

<sup>8</sup> For my thoughts are not your thoughts: nor your ways my ways, saith the Lord.

<sup>9</sup> For as the heavens are exalted above

the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

<sup>10</sup> And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater:

<sup>11</sup> So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it.

<sup>12</sup> For you shall go out with joy, and be led forth with peace: the mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands.

<sup>13</sup> Instead of the shrub, shall come up the fir tree, and instead of the nettle, shall come up the myrtle tree: and the Lord shall be named for an everlasting sign, that shall not be taken away.

#### CHAPTER 56

*God invites all to keep his commandments: the Gentiles that keep them shall be the people of God: the Jewish pastors are reproved.*

**T**hus saith the Lord: Keep ye judgment, and do justice: for my salvation is near to come, and my justice to be revealed.

<sup>2</sup> Blessed is the man that doth this, and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil.

<sup>3</sup> And let not the son of the stranger, that adhereth to the Lord, speak, saying: The Lord will divide and separate me from his people. And let not the eunuch say: Behold I am a dry tree.

<sup>4</sup> For thus saith the Lord to the eunuchs: They that shall keep my sabbaths, and shall choose the things that please me, and shall hold fast my covenant:

<sup>5</sup> I will give to them in my house, and within my walls, a place, and a name better than sons and daughters: I will give them an everlasting name which shall never perish.

<sup>6</sup> And the children of the stranger that adhere to the Lord, to worship him, and to love his name, to be his servants: everyone that keepeth the sabbath from

exaltatæ sunt viæ meæ a viis vestris, et cogitationes meæ a cogitationibus vestris.

<sup>10</sup> Et quomodo descendit imber et nix de cælo, et illuc ultra non revertitur, sed inebriat terram, et infundit eam, et germinare eam facit, et dat semen serenti, et panem comedenti:

<sup>11</sup> sic erit verbum meum quod egredietur de ore meo; non revertetur ad me vacuum, sed faciet quæcumque volui, et prosperabitur in his ad quæ misi illud.

<sup>12</sup> Quia in lætitia egrediemini, et in pace deducemini; montes et colles cantabunt coram vobis laudem, et omnia ligna regionis plaudent manu.

<sup>13</sup> Pro saliuca ascendet abies, et pro urtica crescet myrtus; et erit Dominus nominatus in signum æternum quod non auferetur.

#### CAPUT LVI

*Invitat Deus omnes custodire praecepta sua: gentiles qui ea custodiunt populum Dei erunt: pastores Judaei reprobantur.*

**H**æc dicit Dominus: Custodite iudicium, et facite justitiam, quia juxta est salus mea ut veniat, et justitia mea ut reveletur.

<sup>2</sup> Beatus vir qui facit hoc, et filius hominis qui apprehendet istud, custodiens sabbatum ne polluat illud, custodiens manus suas ne faciat omne malum.

<sup>3</sup> Et non dicat filius advenæ qui adhæret Domino, dicens: Separatione dividet me Dominus a populo suo; et non dicat eunuchus: Ecce ego lignum aridum.

<sup>4</sup> Quia hæc dicit Dominus eunuchis: Qui custodierint sabbata mea, et elegerint quæ ego volui, et tenuerint fœdus meum,

<sup>5</sup> dabo eis in domo mea et in muris meis locum, et nomen melius a filiis et filiabus: nomen sempiternum dabo eis, quod non peribit.

<sup>6</sup> Et filios advenæ, qui adhærent Domino, ut colant eum, et diligent nomen ejus, ut sint ei in servos; omnem custodientem sabbatum ne polluat illud, et

tenentem fœdus meum;

<sup>7</sup> adducam eos in montem sanctum meum, et lætificabo eos in domo orationis meæ; holocausta eorum et victimæ eorum placebunt mihi super altari meo, quia domus mea domus orationis vocabitur cunctis populis.

<sup>8</sup> Ait Dominus Deus, qui congregat dispersos Israël: Adhuc congregabo ad eum congregatos ejus.

<sup>9</sup> Omnes bestię agri, venite ad devorandum, universæ bestię saltus.

<sup>10</sup> Speculatores ejus cæci omnes; nescierunt universi: canes muti non valentes latrare, videntes vana, dormientes, et amantes somnia.

<sup>11</sup> Et canes imprudentissimi, nescierunt saturitatem; ipsi pastores ignoraverunt intelligentiam: omnes in viam suam declinaverunt; unusquisque ad avaritiam suam, a summo usque ad novissimum.

<sup>12</sup> Venite, sumamus vinum, et impleamur ebrietate; et erit sicut hodie, sic et cras, et multo amplius.

#### CAPUT LVII

*Infidelitas Judæorum: idolatria eorum. Promissiones ascetas humiliare.*

**J**ustus perit, et non est qui recogitet in corde suo; et viri misericordiæ colliguntur, quia non est qui intelligat: a facie enim malitiæ collectus est justus.

<sup>2</sup> Veniat pax, requiescat in cubili suo qui ambulavit in directione sua.

<sup>3</sup> Vos autem accedite huc, filii auguratricis, semen adulteri et fornicariæ.

<sup>4</sup> Super quem lusistis? Super quem dilatastis os, et ejecistis linguam? Numquid non vos filii scelesti, semen mendax,

<sup>5</sup> qui consolamini in diis subter omne lignum frondosum, immolantes parvulos in torrentibus, subter eminentes petras?

<sup>6</sup> In partibus torrentis pars tua, hæc est sors tua: et ipsis effudisti libamen, obtulisti sacrificium. Numquid super his non indignabor?

<sup>7</sup> Super montem excelsum et sublimem posuisti cubile tuum, et illuc ascendisti ut immolares hostias.

<sup>8</sup> Et post ostium, et retro postem, po-

profaning it, and that holdeth fast my covenant:

<sup>7</sup> I will bring them into my holy mount, and will make them joyful in my house of prayer: their holocausts, and their victims shall please me upon my altar: for my house shall be called the house of prayer, for all nations.

<sup>8</sup> The Lord God, who gathereth the scattered of Israel, saith: I will still gather unto him his congregation.

<sup>9</sup> All ye beasts of the field come to devour, all ye beasts of the forest.

<sup>10</sup> His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping and loving dreams.

<sup>11</sup> And most impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, everyone after his own gain, from the first even to the last.

<sup>12</sup> Come, let us take wine, and be filled with drunkenness: and it shall be as today, so also tomorrow, and much more.

#### CHAPTER 57

*The infidelity of the Jews: their idolatry. Promises to humble penitents.*

**T**he just perisheth, and no man layeth it to heart, and men of mercy are taken away, because there is none that understandeth; for the just man is taken away from before the face of evil.

<sup>2</sup> Let peace come, let him rest in his bed that hath walked in his uprightness.

<sup>3</sup> But draw near hither, you sons of the sorceress, the seed of the adulterer, and of the harlot.

<sup>4</sup> Upon whom have you jested? Upon whom have you opened your mouth wide, and put out your tongue? Are not you wicked children, a false seed,

<sup>5</sup> Who seek your comfort in idols under every green tree, sacrificing children in the torrents, under the high rocks?

<sup>6</sup> In the parts of the torrent is thy portion, this is thy lot: and thou hast poured out libations to them, thou hast offered sacrifice. Shall I not be angry at these things?

<sup>7</sup> Upon a high and lofty mountain thou hast laid thy bed, and hast gone up thither to offer victims.

<sup>8</sup> And behind the door, and behind the

post thou hast set up thy remembrance: for thou hast discovered thyself near me, and hast received an adulterer: thou hast enlarged thy bed, and made a covenant with them: thou hast loved their bed with open hand.

<sup>9</sup> And thou hast adorned thyself for the king with ointment, and hast multiplied thy perfumes. Thou hast sent thy messengers far off, and wast debased even to hell.

<sup>10</sup> Thou hast been wearied in the multitude of thy ways: yet thou saidst not: I will rest: thou hast found life of thy hand, therefore thou hast not asked.

<sup>11</sup> For whom hast thou been solicitous and afraid, that thou hast lied, and hast not been mindful of me, nor thought on me in thy heart? For I am silent, and as one that seeth not, and thou hast forgotten me.

<sup>12</sup> I will declare thy justice, and thy works shall not profit thee.

<sup>13</sup> When thou shalt cry, let thy companies deliver thee, but the wind shall carry them all off, a breeze shall take them away, but he that putteth his trust in me, shall inherit the land, and shall possess my holy mount.

<sup>14</sup> And I will say: Make a way: give free passage, turn out of the path, take away the stumbling blocks out of the way of my people.

<sup>15</sup> For thus saith the High and the Eminent that inhabiteth eternity: and his name is Holy, who dwelleth in the high and holy place, and with a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.

<sup>16</sup> For I will not contend forever, neither will I be angry unto the end: because the spirit shall go forth from my face, and breathings I will make.

<sup>17</sup> For the iniquity of his covetousness I was angry, and I struck him: I hid my face from thee, and was angry: and he went away wandering in his own heart.

<sup>18</sup> I saw his ways, and I healed him, and brought him back, and restored comforts to him, and to them that mourn for him.

<sup>19</sup> I created the fruit of the lips, peace, peace to him that is far off, and to him that is near, said the Lord, and I healed him.

<sup>20</sup> But the wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire.

suisti memoriale tuum. Quia juxta me discooperuisti, et suscepisti adulterum, dilatasti cubile tuum, et pepigisti cum eis fœdus; dilexisti stratum eorum manu aperta.

<sup>9</sup> Et ornasti te regi unguento, et multiplicasti pigmenta tua. Misisti legatos tuos procul, et humiliata es usque ad inferos.

<sup>10</sup> In multitudine viæ tuæ laborasti; non dixisti: Quiescam. Vitam manus tuæ invenisti; propterea non rogasti.

<sup>11</sup> Pro quo sollicita timuisti, quia mentita es, et mei non es recordata, neque cogitasti in corde tuo? Quia ego tacens et quasi non videns, et mei oblita es.

<sup>12</sup> Ego annuntiabo justitiam tuam, et opera tua non proderunt tibi.

<sup>13</sup> Cum clamaveris, liberent te congregati tui, et omnes eos auferet ventus, tollet aura. Qui autem fiduciam habet mei, hæreditabit terram, et possidebit montem sanctum meum.

<sup>14</sup> Et dicam: Viam facite, præbete iter; declinate de semita, auferte offendicula de via populi mei.

<sup>15</sup> Quia hæc dicit Excelsus, et Sublimis, habitans æternitatem, et sanctum nomen ejus, in excelso et in sancto habitans, et cum contrito et humili spiritu: ut vivificet spiritum humilium, et vivificet cor contritorum.

<sup>16</sup> Non enim in sempiternum litigabo, neque usque ad finem irascar, quia spiritus a facie mea egredietur, et flatus ego faciam.

<sup>17</sup> Propter iniquitatem avaritiæ ejus iratus sum, et percussi eum. Abscondi a te faciem meam, et indignatus sum; et abiit vagus in via cordis sui.

<sup>18</sup> Vias ejus vidi, et sanavi eum; et reduxi eum, et reddidi consolationes ipsi, et lugentibus ejus.

<sup>19</sup> Creavi fructum labiorum pacem; pacem ei qui longe est et qui prope, dixit Dominus, et sanavi eum.

<sup>20</sup> Impii autem quasi mare fervens, quod quiescere non potest, et redundant fluctus ejus in conculcationem et lutum.

<sup>21</sup> Non est pax impiis, dicit Dominus Deus.

## CAPUT LVIII

*Negat Deus jejunia Judaeorum bilingua: probat opera misericordiae, et sinceram pietatem.*

**C**lama, ne cesses, quasi tuba exalta vocem tuam, et annuntia populo meo scelera eorum, et domui Jacob peccata eorum.

<sup>2</sup> Me etenim de die in diem quærunt, et scire vias meas volunt, quasi gens quæ justitiam fecerit, et iudicium Dei sui non dereliquerit. Rogant me iudicia justitiæ; appropinquare Deo volunt.

<sup>3</sup> Quare jejunavimus, et non aspexisti; humiliavimus animas nostras, et nescisti? Ecce in die jejunii vestri invenitur voluntas vestra, et omnes debitores vestros repetitis.

<sup>4</sup> Ecce ad lites et contentiones jejunatis, et percutitis pugno impie. Nolite jejunare sicut usque ad hanc diem, ut audiatur in excelso clamor vester.

<sup>5</sup> Numquid tale est jejunium quod elegi, per diem affligere hominem animam suam? Numquid contorquere quasi circum caput suum, et saccum et cinerem sternere? numquid istud vocabis jejunium, et diem acceptabilem Domino?

<sup>6</sup> Nonne hoc est magis jejunium quod elegi? Dissolve colligationes impietatis, solve fasciculos deprimentes, dimitte eos qui confracti sunt liberos, et omne onus dirumpe;

<sup>7</sup> frange esurienti panem tuum, et egenos vagosque induc in domum tuam; cum videris nudum, operi eum, et carnem tuam ne despexeris.

<sup>8</sup> Tunc erumpet quasi mane lumen tuum; et sanitas tua citius orietur, et anteibit faciem tuam justitia tua, et gloria Domini colliget te.

<sup>9</sup> Tunc invocabis, et Dominus exaudiet; clamabis, et dicet: Ecce adsum. Si abstuleris de medio tui catenam, et desideris extendere digitum et loqui quod non prodest;

<sup>10</sup> cum effuderis esurienti animam tuam, et animam afflictam repleveris, orietur in tenebris lux tua, et tenebræ

<sup>21</sup> There is no peace to the wicked, saith the Lord God.

## CHAPTER 58

*God rejects the hypocritical fasts of the Jews: recommends works of mercy, and sincere godliness.*

**C**ry, cease not, lift up thy voice like a trumpet, and show my people their wicked doings, and the house of Jacob their sins.

<sup>2</sup> For they seek me from day today, and desire to know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they are willing to approach to God.

<sup>3</sup> Why have we fasted, and thou hast not regarded: have we humbled our souls, and thou hast not taken notice? Behold in the day of your fast your own will is found, and you exact of all your debtors.

<sup>4</sup> Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high.

<sup>5</sup> Is this such a fast as I have chosen: for a man to afflict his soul for a day? Is this it, to wind his head about like a circle, and to spread sackcloth and ashes? Wilt thou call this a fast, and a day acceptable to the Lord?

<sup>6</sup> Is not this rather the fast that I have chosen? Loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden.

<sup>7</sup> Deal thy bread to the hungry, and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh.

<sup>8</sup> Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up.

<sup>9</sup> Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say, Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not.

<sup>10</sup> When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up

in darkness, and thy darkness shall be as the noonday.

<sup>11</sup> And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

<sup>12</sup> And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest.

<sup>13</sup> If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word:

<sup>14</sup> Then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

#### CHAPTER 59

*The dreadful evil of sin is displayed, as the great obstacle to all good from God: yet he will send a Redeemer, and make an everlasting covenant with his church.*

**B**ehold the hand of the Lord is not shortened that it cannot save, neither is his ear heavy that it cannot hear.

<sup>2</sup> But your iniquities have divided between you and your God, and your sins have hid his face from you that he should not hear.

<sup>3</sup> For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity.

<sup>4</sup> There is none that calleth upon justice, neither is there anyone that judgeth truly: but they trust in a mere nothing, and speak vanities: they have conceived labor, and brought forth iniquity.

<sup>5</sup> They have broken the eggs of asps, and have woven the webs of spiders: he that shall eat of their eggs, shall die: and that which is brought out, shall be hatched into a basilisk.

<sup>6</sup> Their webs shall not be for clothing, neither shall they cover themselves

tuae erunt sicut merides.

<sup>11</sup> Et requiem tibi dabit Dominus semper, et implebit splendoribus animam tuam, et ossa tua liberabit; et eris quasi hortus irriguus, et sicut fons aquarum cujus non deficient aquae.

<sup>12</sup> Et aedificabuntur in te deserta saeculorum, fundamenta generationis et generationis suscitabis; et vocaberis aedificator sepium, avertens semitas in quietem.

<sup>13</sup> Si averteris a sabbato pedem tuum, facere voluntatem tuam in die sancto meo, et vocaveris sabbatum delicatum, et sanctum Domini gloriosum, et glorificaveris eum dum non facis vias tuas, et non invenitur voluntas tua, ut loquaris sermonem:

<sup>14</sup> tunc delectaberis super Domino, et sustollam te super altitudines terrae, et cibabo te haereditate Jacob patris tui: os enim Domini locutum est.

#### CAPUT LIX

*Atrorū malum peccati ostenditur; ut obstaculum magnum bono omni e Deo: ad hoc mittit Redemptorem, et faciet foedum sempiternum cum ecclesia sua.*

**E**cce non est abbreviata manus Domini, ut salvare nequeat, neque aggravata est auris ejus, ut non exaudiat.

<sup>2</sup> Sed iniquitates vestrae diviserunt inter vos et Deum vestrum; et peccata vestra absconderunt faciem ejus a vobis, ne exaudiret.

<sup>3</sup> Manus enim vestrae pollutae sunt sanguine, et digiti vestri iniquitate; labia vestra locuta sunt mendacium, et lingua vestra iniquitatem fatur.

<sup>4</sup> Non est qui invocet justitiam, neque est qui iudicet vere: sed confidunt in nihilo, et loquuntur vanitates; conceperunt laborem, et pepererunt iniquitatem.

<sup>5</sup> Ova aspidum ruperunt, et telas araneae texuerunt. Qui comederit de ovibus eorum, morietur; et quod confotum est, erumpet in regulum.

<sup>6</sup> Telae eorum non erunt in vestimentum, neque operientur operibus suis;

opera eorum opera inutilia, et opus iniquitatis in manibus eorum.

<sup>7</sup> Pedes eorum ad malum currunt, et festinant ut effundant sanguinem innocentem; cogitationes eorum cogitationes inutiles: vastitas et contritio in viis eorum.

<sup>8</sup> Viam pacis nescierunt, et non est iudicium in gressibus eorum; semitæ eorum incurvatæ sunt eis: omnis qui calcatur in eis, ignorat pacem.

<sup>9</sup> Propter hoc elongatum est iudicium a nobis, et non apprehendet nos justitia. Exspectavimus lucem, et ecce tenebræ; splendorem, et in tenebris ambulavimus.

<sup>10</sup> Palpavimus sicut cæci parietem, et quasi absque oculis attractavimus: impigimus meride quasi in tenebris; in caliginosis quasi mortui.

<sup>11</sup> Rugiemus quasi ursi omnes, et quasi columbæ meditantés gememus: exspectavimus iudicium, et non est; salutem, et elongata est a nobis.

<sup>12</sup> Multiplicatæ sunt enim iniquitates nostræ coram te, et peccata nostra responderunt nobis, quia scelera nostra nobiscum et iniquitates nostras cognovimus.

<sup>13</sup> Peccare et mentiri contra Dominum, et aversi sumus ne iremus post tergum Dei nostri, ut loqueremur calumniam et transgressionem; concepimus et locuti sumus de corde verba mendacii.

<sup>14</sup> Et conversum est retrorsum iudicium, et justitia longe stetit, quia corrui in platea veritas, et æquitas non potuit ingredi.

<sup>15</sup> Et facta est veritas in oblivionem, et qui recessit a malo, prædæ patuit. Et vidit Dominus, et malum apparuit in oculis ejus, quia non est iudicium.

<sup>16</sup> Et vidit quia non est vir, et aporiatus est, quia non est qui occurrat; et salvavit sibi brachium suum, et justitia ejus ipsa confirmavit eum.

<sup>17</sup> Indutus est justitia ut lorica, et galea salutis in capite ejus; indutus est vestimentis ultionis, et opertus est quasi pallio zeli:

<sup>18</sup> sicut ad vindictam quasi ad retributionem indignationis hostibus suis, et vi-

with their works: their works are unprofitable works, and the work of iniquity is in their hands.

<sup>7</sup> Their feet run to evil, and make haste to shed innocent blood: their thoughts are unprofitable thoughts: wasting and destruction are in their ways.

<sup>8</sup> They have not known the way of peace, and there is no judgment in their steps: their paths are become crooked to them, everyone that treadeth in them knoweth no peace.

<sup>9</sup> Therefore is judgment far from us, and justice shall not overtake us. We looked for light, and behold darkness: brightness, and we have walked in the dark.

<sup>10</sup> We have groped for the wall, and like the blind we have groped as if we had no eyes: we have stumbled at noon-day as in darkness, we are in dark places, as dead men.

<sup>11</sup> We shall roar all of us like bears, and shall lament as mournful doves. We have looked for judgment, and there is none: for salvation, and it is far from us.

<sup>12</sup> For our iniquities are multiplied before thee, and our sins have testified against us: for our wicked doings are with us, and we have known our iniquities:

<sup>13</sup> In sinning and lying against the Lord: and we have turned away so that we went not after our God, but spoke calumny and transgression: we have conceived, and uttered from the heart, words of falsehood.

<sup>14</sup> And judgment is turned away backward, and justice hath stood far off: because truth hath fallen down in the street, and equity could not come in.

<sup>15</sup> And truth hath been forgotten: and he that departed from evil, lay open to be a prey: and the Lord saw, and it appeared evil in his eyes, because there is no judgment.

<sup>16</sup> And he saw that there is not a man: and he stood astonished, because there is none to oppose himself: and his own arm brought salvation to him, and his own justice supported him.

<sup>17</sup> He put on justice as a breastplate, and a helmet of salvation upon his head: he put on the garments of vengeance, and was clad with zeal as with a cloak.

<sup>18</sup> As unto revenge, as it were to repay wrath to his adversaries, and a reward

to his enemies: he will repay the like to the islands.

<sup>19</sup> And they from the west, shall fear the name of the Lord: and they from the rising of the sun, his glory when he shall come as a violent stream, which the spirit of the Lord driveth on:

<sup>20</sup> And there shall come a redeemer to Sion, and to them that return from iniquity in Jacob, saith the Lord.

<sup>21</sup> This is my covenant with them, saith the Lord: My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.

#### CHAPTER 60

*The light of true faith shall shine forth in the church of Christ, and shall be spread through all nations, and continue for all ages.*

**A**rise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee.

<sup>2</sup> For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

<sup>3</sup> And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

<sup>4</sup> Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side.

<sup>5</sup> Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.

<sup>6</sup> The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense: and showing forth praise to the Lord.

<sup>7</sup> All the flocks of Cedar shall be gathered together unto thee, the rams of Nabaioth shall minister to thee: they shall be offered upon my acceptable altar, and I will glorify the house of my majesty.

<sup>8</sup> Who are these, that fly as clouds, and as doves to their windows?

cissitudinem inimicis suis; insulis vicem reddet.

<sup>19</sup> Et timebunt qui ab occidente nomen Domini, et qui ab ortu solis gloriam ejus, cum venerit quasi fluvius violentus quem spiritus Domini cogit;

<sup>20</sup> et venerit Sion redemptor, et eis qui redeunt ab iniquitate in Jacob, dicit Dominus.

<sup>21</sup> Hoc fœdus meum cum eis, dicit Dominus: spiritus meus qui est in te, et verba mea quæ posui in ore tuo, non recedent de ore tuo, et de ore seminis tui, et de ore seminis seminis tui, dicit Dominus, amodo et usque in sempiternum.

#### CAPUT LX

*Lux Fidei veræ illuminabit in ecclesia Christi, et sternetur per omnes gentes, et manet per omnia sæcula sæculorum.*

**S**urge, illuminare, Jerusalem, quia venit lumen tuum, et gloria Domini super te orta est.

<sup>2</sup> Quia ecce tenebræ operient terram, et caligo populos; super te autem orietur Dominus, et gloria ejus in te videbitur.

<sup>3</sup> Et ambulabunt gentes in lumine tuo, et reges in splendore ortus tui.

<sup>4</sup> Leva in circuitu oculos tuos, et vide: omnes isti congregati sunt, venerunt tibi; filii tui de longe venient et filiæ tuæ de latere surgent.

<sup>5</sup> Tunc videbis, et afflues; mirabitur et dilatabitur cor tuum, quando conversa fuerit ad te multitudo maris, fortitudo gentium venerit tibi.

<sup>6</sup> Inundatio camelorum operiet te, dromedarii Madian et Epha; omnes de Saba venient, aurum et thus deferentes, et laudem Domino annuntiantes.

<sup>7</sup> Omne pecus Cedar congregabitur tibi; arietes Nabaioth ministrabunt tibi: offerentur super placabili altari meo, et domum majestatis meæ glorificabo.

<sup>8</sup> Qui sunt isti qui ut nubes volant, et quasi columbæ ad fenestras suas?



<sup>9</sup> Me enim insulæ exspectant, et naves maris in principio, ut adducam filios tuos de longe; argentum eorum, et aurum eorum cum eis, nomini Domini Dei tui, et Sancto Israëli, quia glorificavit te.

<sup>10</sup> Et ædificabunt filii peregrinorum muros tuos, et reges eorum ministrabunt tibi; in indignatione enim mea percussisti te, et in reconciliatione mea miseratus sum tui.

<sup>11</sup> Et aperientur portæ tuæ jugiter; die ac nocte non claudentur, ut afferatur ad te fortitudo gentium, et reges earum adducantur.

<sup>12</sup> Gens enim et regnum quod non servierit tibi peribit, et gentes solitudine vastabuntur.

<sup>13</sup> Gloria Libani ad te veniet, abies, et buxus, et pinus simul ad ornandum locum sanctificationis meæ; et locum pedum meorum glorificabo.

<sup>14</sup> Et venient ad te curvi filii eorum qui humiliaverunt te, et adorabunt vestigia pedum tuorum omnes qui detrahebant tibi: et vocabunt te civitatem Domini, Sion Sancti Israëli.

<sup>15</sup> Pro eo quod fuisti derelicta et odio habita, et non erat qui per te transiret, ponam te in superbiam sæculorum, gaudium in generationem et generationem:

<sup>16</sup> et suges lac gentium, et mamilla regum lactaberis; et scies quia ego Dominus salvans te, et redemptor tuus, Fortis Jacob.

<sup>17</sup> Pro ære afferam aurum, et pro ferro afferam argentum, et pro lignis æs, et pro lapidibus ferrum: et ponam visitationem tuam pacem, et præpositos tuos justitiam.

<sup>18</sup> Non audietur ultra iniquitas in terra tua; vastitas et contritio in terminis tuis: et occupabit salus muros tuos, et portas tuas laudatio.

<sup>19</sup> Non erit tibi amplius sol ad lucendum per diem, nec splendor lunæ illuminabit te: sed erit tibi Dominus in lucem sempiternam, et Deus tuus in gloriam tuam.

<sup>20</sup> Non occidet ultra sol tuus, et luna tua

<sup>9</sup> For, the islands wait for me, and the ships of the sea in the beginning: that I may bring thy sons from afar: their silver, and their gold with them, to the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

<sup>10</sup> And the children of strangers shall build up thy walls, and their kings shall minister to thee: for in my wrath have I struck thee, and in my reconciliation have I had mercy upon thee.

<sup>11</sup> And thy gates shall be open continually: they shall not be shut day nor night, that the strength of the Gentiles may be brought to thee, and their kings may be brought.

<sup>12</sup> For the nation and the kingdom that will not serve thee, shall perish: and the Gentiles shall be wasted with desolation.

<sup>13</sup> The glory of Libanus shall come to thee, the fir tree, and the box tree, and the pine tree together, to beautify the place of my sanctuary: and I will glorify the place of my feet.

<sup>14</sup> And the children of them that afflict thee, shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the Holy One of Israel.

<sup>15</sup> Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an everlasting glory, a joy unto generation and generation:

<sup>16</sup> And thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings: and thou shalt know that I am the Lord thy Savior, and thy Redeemer, the Mighty One of Jacob.

<sup>17</sup> For brass I will bring gold, and for iron I will bring silver: and for wood brass, and for stones iron: and I will make thy visitation peace, and thy overseers justice.

<sup>18</sup> Iniquity shall no more be heard in thy land, wasting nor destruction in thy borders, and salvation shall possess thy walls, and praise thy gates.

<sup>19</sup> Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory.

<sup>20</sup> Thy sun shall go down no more, and

thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended.

<sup>21</sup> And thy people shall be all just, they shall inherit the land forever, the branch of my planting, the work of my hand to glorify me.

<sup>22</sup> The least shall become a thousand, and a little one a most strong nation: I the Lord will suddenly do this thing in its time.

#### CHAPTER 61

*The office of Christ: the mission of the Apostles; the happiness of their converts.*

**T**he spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up.

<sup>2</sup> To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn:

<sup>3</sup> To appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of justice, the planting of the Lord to glorify him.

<sup>4</sup> And they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation.

<sup>5</sup> And strangers shall stand and shall feed your flocks: and the sons of strangers shall be your husbandmen, and the dressers of your vines.

<sup>6</sup> But you shall be called the priests of the Lord: to you it shall be said: Ye ministers of our God: you shall eat the riches of the Gentiles, and you shall pride yourselves in their glory.

<sup>7</sup> For your double confusion and shame, they shall praise their part: therefore shall they receive double in their land, everlasting joy shall be unto them.

<sup>8</sup> For I am the Lord that love judgment, and hate robbery in a holocaust: and I will make their work in truth, and I will make a perpetual covenant with them.

<sup>9</sup> And they shall know their seed among the Gentiles, and their off-

non minuetur, quia erit tibi Dominus in lucem sempiternam, et complebuntur dies luctus tui.

<sup>21</sup> Populus autem tuus omnes just; in perpetuum hæreditabunt terram: germen plantationis meæ, opus manus meæ ad glorificandum.

<sup>22</sup> Minimus erit in mille, et parvulus in gentem fortissimam. Ego Dominus in tempore ejus subito faciam istud.

#### CAPUT LXI

*Officium Christi: missio Apostolorum; felicitas conversorum eorum.*

**S**piritus Domini super me, eo quod unxerit Dominus me; ad annuntiandum mansuetis misit me, ut mederer contritis corde, et prædicarem captivis indulgentiam, et clausis apertionem;

<sup>2</sup> ut prædicarem annum placibilem Domino, et diem ultionis Deo nostro; ut consolarer omnes lugentes,

<sup>3</sup> ut ponerem lugentibus Sion, et darem eis coronam pro cinere, oleum gaudii pro luctu, pallium laudis pro spiritu mœroris; et vocabuntur in ea fortes justitiæ, plantatio Domini ad glorificandum.

<sup>4</sup> Et ædificabunt deserta a sæculo, et instaurabunt civitates desertas, dissipatas in generationem et generationem.

<sup>5</sup> Et stabunt alieni, et pascent pecora vestra, et filii peregrinorum agricolæ et vitatores vestri erunt.

<sup>6</sup> Vos autem sacerdotes Domini vocabimini: Ministri Dei nostri, dicetur vobis, fortitudinem gentium comedetis, et in gloria earum superbietis.

<sup>7</sup> Pro confusione vestra duplici et rubore, laudabunt partem suam; propter hoc in terra sua duplicia possidebunt, lætitia sempiterna erit eis.

<sup>8</sup> Quia ego Dominus diligens judicium, et odio habens rapinam in holocausto; et dabo opus eorum in veritate, et fœdus perpetuum feriam eis.

<sup>9</sup> Et scient in gentibus semen eorum, et germen eorum in medio populorum;

omnes qui viderint eos cognoscent illos, quia isti sunt semen cui benedixit Dominus.

<sup>10</sup> Gaudens gaudebo in Domino, et exsultabit anima mea in Deo meo, quia induit me vestimentis salutis, et indumento justitiæ circumdedit me, quasi sponsum decoratum corona, et quasi sponsam ornatam monilibus suis.

<sup>11</sup> Sicut enim terra profert germen suum, et sicut hortus semen suum germinat, sic Dominus Deus germinabit justitiam et laudem coram universis gentibus.

#### CAPUT LXII

*Non desistit propheta a Christum  
praedicante: quem omnes gentes  
convertentur: et cujus ecclesia manebit  
in perpetua.*

**P**ropter Sion non tacebo, et propter Jerusalem non quiescam, donec egrediatur ut splendor justus ejus, et salvator ejus ut lampas accendatur.

<sup>2</sup> Et videbunt gentes justum tuum, et cuncti reges inclytum tuum; et vocabitur tibi nomen novum, quod os Domini nominabit.

<sup>3</sup> Et eris corona gloriæ in manu Domini, et diadema regni in manu Dei tui.

<sup>4</sup> Non vocaberis ultra Derelicta, et terra tua non vocabitur amplius Desolata; sed vocaberis, Voluntas mea in ea, et terra tua Inhabitata, quia complacuit Domino in te, et terra tua inhabitabitur.

<sup>5</sup> Habitabit enim juvenis cum virgine, et habitabunt in te filii tui; et gaudebit sponsus super sponsam, et gaudebit super te Deus tuus.

<sup>6</sup> Super muros tuos, Jerusalem, consti-tui custodes; tota die et tota nocte in perpetuum non tacebunt. Qui reminiscimini Domini, ne taceatis,

<sup>7</sup> et ne detis silentium ei, donec stabiliat et donec ponat Jerusalem laudem in terra.

<sup>8</sup> Juravit Dominus in dextera sua, et in brachio fortitudinis suæ: Si dederō triti-

spring in the midst of peoples: all that shall see them, shall know them, that these are the seed which the Lord hath blessed.

<sup>10</sup> I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels.

<sup>11</sup> For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth: so shall the Lord God make justice to spring forth, and praise before all the nations.

#### CHAPTER 62

*The prophet will not cease from  
preaching Christ: to whom all nations  
shall be converted: and whose church  
shall continue forever.*

**F**or Sion's sake I will not hold my peace, and for the sake of Jerusalem, I will not rest till her just one come forth as brightness, and her savior be lighted as a lamp.

<sup>2</sup> And the Gentiles shall see thy just one, and all kings thy glorious one: and thou shalt be called by a new name, which the mouth of the Lord shall name.

<sup>3</sup> And thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

<sup>4</sup> Thou shalt no more be called Forsaken: and thy land shall no more be called Desolate: but thou shalt be called My pleasure in her, and thy land inhabited. Because the Lord hath been well pleased with thee: and thy land shall be inhabited.

<sup>5</sup> For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegroom shall rejoice over the bride, and thy God shall rejoice over thee.

<sup>6</sup> Upon thy walls, O Jerusalem, I have appointed watchmen all the day, and all the night, they shall never hold their peace. You that are mindful of the Lord, hold not your peace,

<sup>7</sup> And give him no silence till he establish, and till he make Jerusalem a praise in the earth.

<sup>8</sup> The Lord hath sworn by his right hand, and by the arm of his strength:

Surely I will no more give thy corn to be meat for thy enemies: and the sons of the strangers shall not drink thy wine, for which thou hast labored.

<sup>9</sup> For they that gather it, shall eat it, and shall praise the Lord: and they that bring it together, shall drink it in my holy courts.

<sup>10</sup> Go through, go through the gates, prepare the way for the people, make the road plain, pick out the stones, and lift up the standard to the people.

<sup>11</sup> Behold the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold thy Savior cometh: behold his reward is with him, and his work before him.

<sup>12</sup> And they shall call them, The holy people, the redeemed of the Lord. But thou shalt be called: A city sought after, and not forsaken.

#### CHAPTER 63

*Christ's victory over his enemies: his mercies to his people: their complaint.*

**W**ho is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength. I, that speak justice, and am a defender to save.

<sup>2</sup> Why then is thy apparel red, and thy garments like theirs that tread in the winepress?

<sup>3</sup> I have trodden the winepress alone, and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel.

<sup>4</sup> For the day of vengeance is in my heart, the year of my redemption is come.

<sup>5</sup> I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me.

<sup>6</sup> And I have trodden down the people in my wrath, and have made them drunk in my indignation, and have brought down their strength to the earth.

<sup>7</sup> I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed

cum tuum ultra cibum inimicis tuis; et si biberint filii alieni vinum tuum in quo laborasti.

<sup>9</sup> Quia qui congregant illud, comedent, et laudabunt Dominum; et qui comportant illud, bibent in atriis sanctis meis.

<sup>10</sup> Transite, transite per portas, præparate viam populo: planum facite iter, eligite lapides, et elevate signum ad populos.

<sup>11</sup> Ecce Dominus auditum fecit in extremis terræ: Dicite filiæ Sion: Ecce Salvator tuus venit; ecce merces ejus cum eo, et opus ejus coram illo.

<sup>12</sup> Et vocabunt eos, Populus sanctus, redempti a Domino; tu autem vocaberis, Quæsita civitas, et non Derelecta.

#### CAPUT LXIII

*Victoria Christi super inimicos suos: misericordiae ejus ad populum ejus: querella ejus.*

**Q**uis est iste, qui venit de Edom, tinctus vestibus de Bosra? Iste formosus in stola sua, gradiens in multitudine fortitudinis suæ. Ego qui loquor justitiam, et propugnator sum ad salvandum.

<sup>2</sup> Quare ergo rubrum est indumentum tuum, et vestimenta tua sicut calcantium in torculari?

<sup>3</sup> Torcular calcavi solus, et de gentibus non est vir mecum; calcavi eos in furore meo, et conculcavi eos in ira mea: et aspersus est sanguis eorum super vestimenta mea, et omnia indumenta mea inquinavi.

<sup>4</sup> Dies enim ultionis in corde meo, annus redemptionis meæ venit.

<sup>5</sup> Circumspexi, et non erat auxiliator; quæsivi, et non fuit qui adjuvaret: et salvavit mihi brachium meum, et indignatio mea ipsa auxiliata est mihi.

<sup>6</sup> Et conculcavi populos in furore meo, et inebriavi eos in indignatione mea, et detraxi in terram virtutem eorum.

<sup>7</sup> Miserationum Domini recordabor, laudem Domini super omnibus quæ reddidit nobis Dominus, et super mul-

titudinem bonorum domui Israëli, quæ largitus est eis secundum indulgentiam suam, et secundum multitudinem misericordiarum suarum.

<sup>8</sup> Et dixit: Verumtamen populus meus est, filii non negantes; et factus est eis salvator.

<sup>9</sup> In omni tribulatione eorum non est tribulatus, et angelus faciei ejus salvavit eos: in dilectione sua et in indulgentia sua ipse redemit eos, et portavit eos, et elevavit eos cunctis diebus sæculi.

<sup>10</sup> Ipsi autem ad iracundiam provocaverunt, et afflixerunt spiritum Sancti ejus: et conversus est eis in inimicum, et ipse debellavit eos.

<sup>11</sup> Et recordatus est dierum sæculi Moysi, et populi sui. Ubi est qui eduxit eos de mari cum pastoribus gregis sui? Ubi est qui posuit in medio ejus spiritum Sancti sui;

<sup>12</sup> qui eduxit ad dexteram Moysen, brachio majestatis suæ; qui scidit aquas ante eos, ut faceret sibi nomen sempiternum;

<sup>13</sup> qui eduxit eos per abyssos, quasi equum in deserto non impingentem?

<sup>14</sup> Quasi animal in campo descendens, spiritus Domini ductor ejus fuit. Sic adduxisti populum tuum, ut faceres tibi nomen gloriæ.

<sup>15</sup> Attende de cælo, et vide de habitaculo sancto tuo, et gloriæ tuæ. Ubi est zelus tuus, et fortitudo tua, multitudo viscerum tuorum et miserationum tuarum? Super me continuerunt se.

<sup>16</sup> Tu enim pater noster: et Abraham nescivit nos, et Israëli ignoravit nos: tu, Domine, pater noster, redemptor noster, a sæculo nomen tuum.

<sup>17</sup> Quare errare nos fecisti, Domine, de viis tuis; indurasti cor nostrum ne timeamus te? Convertere propter servos tuos, tribus hæreditatis tuæ.

<sup>18</sup> Quasi nihilum possederunt populum sanctum tuum: hostes nostri conculcaverunt sanctificationem tuam.

<sup>19</sup> Facti sumus quasi in principio, cum non dominareris nostri, neque invocaretur nomen tuum super nos.

upon us, and for the multitude of his good things to the house of Israel, which he hath given them according to his kindness, and according to the multitude of his mercies.

<sup>8</sup> And he said: Surely they are my people, children that will not deny: so he became their savior.

<sup>9</sup> In all their affliction he was not troubled, and the angel of his presence saved them: in his love, and in his mercy he redeemed them, and he carried them and lifted them up all the days of old.

<sup>10</sup> But they provoked to wrath, and afflicted the spirit of his Holy One: and he was turned to be their enemy, and he fought against them.

<sup>11</sup> And he remembered the days of old of Moses, and of his people: Where is he that brought them up out of the sea, with the shepherds of his flock? Where is he that put in the midst of them the spirit of his Holy One?

<sup>12</sup> He that brought out Moses by the right hand, by the arm of his majesty: that divided the waters before them, to make himself an everlasting name.

<sup>13</sup> He that led them out through the deep, as a horse in the wilderness that stumbleth not.

<sup>14</sup> As a beast that goeth down in the field, the spirit of the Lord was their leader: so didst thou lead thy people to make thyself a glorious name.

<sup>15</sup> Look down from heaven, and behold from thy holy habitation and the place of thy glory: where is thy zeal, and thy strength, the multitude of thy bowels, and of thy mercies? They have held back themselves from me.

<sup>16</sup> For thou art our father, and Abraham hath not known us, and Israel hath been ignorant of us: thou, O Lord, art our father, our redeemer, from everlasting is thy name.

<sup>17</sup> Why hast thou made us to err, O Lord, from thy ways: why hast thou hardened our heart, that we should not fear thee? Return for the sake of thy servants, the tribes of thy inheritance.

<sup>18</sup> They have possessed thy holy people as nothing: our enemies have trodden down thy sanctuary.

<sup>19</sup> We are become as in the beginning, when thou didst not rule over us, and when we were not called by thy name.

## CHAPTER 64

*The prophet prays for the release of his people; and for the remission of their sins.*

**O** that thou wouldst rend the heavens, and wouldst come down: the mountains would melt away at thy presence.

<sup>2</sup> They would melt as at the burning of fire, the waters would burn with fire, that thy name might be made known to thy enemies: that the nations might tremble at thy presence.

<sup>3</sup> When thou shalt do wonderful things, we shall not bear them: thou didst come down, and at thy presence the mountains melted away.

<sup>4</sup> From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee.

<sup>5</sup> Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold thou art angry, and we have sinned: in them we have been always, and we shall be saved.

<sup>6</sup> And we are all become as one unclean, and all our justices as the rag of a menstruous woman: and we have all fallen as a leaf, and our iniquities, like the wind, have taken us away.

<sup>7</sup> There is none that calleth upon thy name: that riseth up, and taketh hold of thee: thou hast hid thy face from us, and hast crushed us in the hand of our iniquity.

<sup>8</sup> And now, O Lord, thou art our father, and we are clay: and thou art our maker, and we all are the works of thy hands.

<sup>9</sup> Be not very angry, O Lord, and remember no longer our iniquity: behold, see we are all thy people.

<sup>10</sup> The city of thy sanctuary is become a desert, Sion is made a desert, Jerusalem is desolate.

<sup>11</sup> The house of our holiness, and of our glory, where our fathers praised thee, is burnt with fire, and all our lovely things are turned into ruins.

<sup>12</sup> Wilt thou refrain thyself, O Lord, upon these things, wilt thou hold thy peace, and afflict us vehemently?

## CHAPTER 65

*The Gentiles shall seek and find Christ, but the Jews will persecute him, and be rejected, only a remnant shall be*

## CAPUT LXIV

*Orat propheta pro salvatione populi sui; et pro remissione peccatorum ejus.*

**U**tinam dirumperes cælos, et descenderes; a facie tua montes defluerent;

<sup>2</sup> sicut exustio ignis tabescerent, aquæ arderent igni: ut notum fieret nomen tuum inimicis tuis; a facie tua gentes turbarentur.

<sup>3</sup> Cum feceris mirabilia, non sustinebimus; descendisti, et a facie tua montes defluerunt.

<sup>4</sup> A sæculo non audierunt, neque auri-bus perceperunt; oculus non vidit, Deus, absque te, quæ præparasti expectanti-bus te.

<sup>5</sup> Occurristi lætanti, et facienti justitiam; in viis tuis recordabuntur tui. Ecce tu iratus es, et peccavimus; in ipsis fuimus semper, et salvabimur.

<sup>6</sup> Et facti sumus ut immundus omnes nos, et quasi pannus menstruatæ universæ justitiæ nostræ; et cecidimus quasi folium universi, et iniquitates nostræ quasi ventus abstulerunt nos.

<sup>7</sup> Non est qui invocet nomen tuum; qui consurgat, et teneat te. Abscondisti faciem tuam a nobis, et allisisti nos in manu iniquitatis nostræ.

<sup>8</sup> Et nunc, Domine, pater noster es tu, nos vero lutum; et fictor noster tu, et opera manuum tuarum omnes nos.

<sup>9</sup> Ne irascaris, Domine, satis, et ne ultra memineris iniquitatis nostræ; ecce, respice, populus tuus omnes nos.

<sup>10</sup> Civitas Sancti tui facta est deserta, Sion deserta facta est, Jerusalem desolata est.

<sup>11</sup> Domus sanctificationis nostræ et gloriæ nostræ, ubi laudaverunt te patres nostri, facta est in exustionem ignis, et omnia desiderabilia nostra versa sunt in ruinas.

<sup>12</sup> Numquid super his continebis te, Domine; tacebis, et affliges nos vehementer?

## CAPUT LXV

*Gentiles quaerent et invenient Christum, sed Judæi eum consecrabitur, et deicientur, relicum solum*

*conservabitur. Ecclesia multiplicabit, et cum gratiis abundabit.*

**Q**uæsierunt me qui ante non interrogabant; inveniunt qui non quæsierunt me. Dixi: Ecce ego, ecce ego, ad gentem quæ non invocabat nomen meum.

<sup>2</sup> Expandi manus meas tota die ad populum incredulum, qui graditur in via non bona post cogitationes suas.

<sup>3</sup> Populus qui ad iracundiam provocat me ante faciem meam semper; qui immolant in hortis, et sacrificant super lateres;

<sup>4</sup> qui habitant in sepulchris, et in delubris idolorum dormiunt; qui comedunt carnem suillam, et jus profanum in vasibus eorum;

<sup>5</sup> qui dicunt: Recede a me, non appropinques mihi, quia immundus es. Isti fumus erunt in furore meo, ignis ardens tota die.

<sup>6</sup> Ecce scriptum est coram me: Non tacebo, sed reddam, et retribuam in sinum eorum.

<sup>7</sup> Iniquitates vestras, et iniquitates patrum vestrorum simul, dicit Dominus; qui sacrificaverunt super montes, et super colles exprobraverunt mihi; et remetiar opus eorum primum in sinu eorum.

<sup>8</sup> Hæc dicit Dominus: Quomodo si inveniat granum in botro, et dicatur: Ne dissipet illud, quoniam benedictio est: sic faciam propter servos meos, ut non disperdam totum.

<sup>9</sup> Et educam de Jacob semen, et de Juda possidentem montes meos; et hæreditabunt eam electi mei, et servi mei habitabunt ibi.

<sup>10</sup> Et erunt campestria in caulis gregum, et vallis Achor in cubile armentorum, populo meo qui requisierunt me.

<sup>11</sup> Et vos qui dereliquistis Dominum, qui oblitis estis montem sanctum meum, qui ponitis fortunæ mensam, et libatis super eam:

<sup>12</sup> numerabo vos in gladio, et omnes in cæde corruetis: pro eo quod vocavi, et non respondistis; locutus sum, et non audistis; et faciebatis malum in oculis meis, et quæ nolui elegistis.

<sup>13</sup> Propter hoc hæc dicit Dominus Deus: Ecce servi mei comedent, et vos esuri-

*reserved. The church shall multiply, and abound with graces.*

**T**hey have sought me that before asked not for me, they have found me that sought me not. I said: Behold me, behold me, to a nation that did not call upon my name.

<sup>2</sup> I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not good after their own thoughts.

<sup>3</sup> A people that continually provoke me to anger before my face, that immolate in gardens, and sacrifice upon bricks.

<sup>4</sup> That dwell in sepulchers, and sleep in the temple of idols: that eat swine's flesh, and profane broth is in their vessels.

<sup>5</sup> That say: Depart from me, come not near me, because thou art unclean: these shall be smoke in my anger, a fire burning all the day.

<sup>6</sup> Behold it is written before me: I will not be silent, but I will render and repay into their bosom,

<sup>7</sup> Your iniquities, and the iniquities of your fathers together, saith the Lord, who have sacrificed upon the mountains, and have reproached me upon the hills; and I will measure back their first work in their bosom.

<sup>8</sup> Thus saith the Lord: As if a grain be found in a cluster, and it be said: Destroy it not, because it is a blessing: so will I do for the sake of my servants, that I may not destroy the whole.

<sup>9</sup> And I will bring forth a seed out of Jacob, and out of Juda a possessor of my mountains: and my elect shall inherit it, and my servants shall dwell there.

<sup>10</sup> And the plains shall be turned to folds of flocks, and the valley of Achor into a place for the herds to lie down in, for my people that have sought me.

<sup>11</sup> And you, that have forsaken the Lord, that have forgotten my holy mount, that set a table for fortune, and offer libations upon it,

<sup>12</sup> I will number you in the sword, and you shall all fall by slaughter: because I called and you did not answer: I spoke, and you did not hear: and you did evil in my eyes, and you have chosen the things that displease me.

<sup>13</sup> Therefore thus saith the Lord God: Behold my servants shall eat, and you

shall be hungry: behold my servants shall drink, and you shall be thirsty.

<sup>14</sup> Behold my servants shall rejoice, and you shall be confounded: behold my servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit.

<sup>15</sup> And you shall leave your name for an execration to my elect: and the Lord God shall slay thee, and call his servants by another name.

<sup>16</sup> In which he that is blessed upon the earth, shall be blessed in God, amen: and he that sweareth in the earth, shall swear by God, amen: because the former distresses are forgotten, and because they are hid from my eyes.

<sup>17</sup> For behold I create new heavens, and a new earth: and the former things shall not be in remembrance, and they shall not come upon the heart.

<sup>18</sup> But you shall be glad and rejoice forever in these things, which I create: for behold I create Jerusalem a rejoicing, and the people thereof joy.

<sup>19</sup> And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying.

<sup>20</sup> There shall no more be an infant of days there, nor an old man that shall not fill up his days: for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.

<sup>21</sup> And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruits of them.

<sup>22</sup> They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, so shall be the days of my people, and the works of their hands shall be of long continuance.

<sup>23</sup> My elect shall not labor in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord, and their posterity with them.

<sup>24</sup> And it shall come to pass, that before they call, I will hear; as they are yet speaking, I will hear.

<sup>25</sup> The wolf and the lamb shall feed together; the lion and the ox shall eat straw; and dust shall be the serpent's food: they shall not hurt nor kill in all my holy mountain, saith the Lord.

etis; ecce servi mei bibent, et vos sitietis;

<sup>14</sup> ecce servi mei lætabuntur, et vos confundemini; ecce servi mei laudabunt præ exultatione cordis, et vos clamabitis præ dolore cordis, et præ contritione spiritus ululabitis,

<sup>15</sup> et dimittetis nomen vestrum in iuramentum electis meis; et interficiet te Dominus Deus, et servos suos vocabit nomine alio:

<sup>16</sup> in quo qui benedictus est super terram benedicetur in Deo, amen, et qui jurat in terra jurabit in Deo, amen: quia oblivioni traditæ sunt angustię priores, et quia absconditæ sunt ab oculis meis.

<sup>17</sup> Ecce enim ego creo cælos novos, et terram novam; et non erunt in memoria priora, et non ascendent super cor.

<sup>18</sup> Sed gaudebitis et exultabitis usque in sempiternum in his quæ ego creo: quia ecce ego creo Jerusalem exultationem, et populum ejus gaudium.

<sup>19</sup> Et exultabo in Jerusalem, et gaudebo in populo meo, et non audietur in eo ultra vox fletus et vox clamoris.

<sup>20</sup> Non erit ibi amplius infans dierum, et senex qui non impleat dies suos, quoniam puer centum annorum morietur, et peccator centum annorum maledictus erit.

<sup>21</sup> Et ædificabunt domos, et habitabunt; et plantabunt vineas, et comedent fructus earum.

<sup>22</sup> Non ædificabunt, et alius habitabit; non plantabunt, et alius comedet: secundum enim dies ligni erunt dies populi mei, et opera manuum eorum inveterabunt.

<sup>23</sup> Electi mei non laborabunt frustra, neque generabunt in conturbatione, quia semen benedictorum Domini est, et nepotes eorum cum eis.

<sup>24</sup> Eritque antequam clament, ego exaudiam; adhuc illis loquentibus, ego audiam.

<sup>25</sup> Lupus et agnus pascentur simul, leo et bos comedent paleas, et serpenti pulvis panis ejus. Non nocebunt, neque occident in omni monte sancto meo, dicit Dominus.



## CAPUT LXVI

*Magis reprobationis Iudaeorum, et vocatio gentilium.*

**H**æc dicit Dominus: Cælum sedes mea, terra autem scabellum pedum meorum. Quæ est ista domus quam ædificabitis mihi? Et quis est iste locus quietis meæ?

<sup>2</sup> Omnia hæc manus mea fecit, et facta sunt universa ista, dicit Dominus; ad quem autem respiciam, nisi ad pauper-culum, et contritum spiritu, et tremen-tem sermones meos?

<sup>3</sup> Qui immolat bovem, quasi qui interficiat virum; qui mactat pecus, quasi qui excerebret canem; qui offert oblationem, quasi qui sanguinem suillum offerat; qui recordatur thuris, quasi qui benedicat idolo. Hæc omnia elegerunt in viis suis, et in abominationibus suis anima eorum delectata est.

<sup>4</sup> Unde et ego eligam illusiones eorum, et quæ timebant adducam eis; quia vocavi, et non erat qui responderet; locutus sum, et non audierunt; feceruntque malum in oculis meis, et quæ nolui elegerunt.

<sup>5</sup> Audite verbum Domini, qui tremitis ad verbum ejus. Dixerunt fratres vestri odientes vos, et abjicientes propter nomen meum: Glorificetur Dominus, et videbimus in lætitia vestra; ipsi autem confundentur.

<sup>6</sup> Vox populi de civitate, vox de templo, vox Domini reddentis retributionem inimicis suis.

<sup>7</sup> Antequam parturiret, peperit; antequam veniret partus ejus, peperit mascululum.

<sup>8</sup> Quis audivit umquam tale? Et quis vidit huic simile? Numquid parturiet terra in die una, aut parietur gens simul, quia parturivit et peperit Sion filios suos?

<sup>9</sup> Numquid ego qui alios parere facio, ipse non pariam? dicit Dominus. Si ego, qui generationem ceteris tribuo, sterilis ero? ait Dominus Deus tuus.

<sup>10</sup> Lætamini cum Jerusalem et exsultate in ea, omnes qui diligitis eam; gaudete cum ea gaudio, universi qui lugetis super eam:

## CHAPTER 66

*More of the reprobation of the Jews, and of the call of the Gentiles.*

**T**hus saith the Lord: Heaven is my throne, and the earth my footstool: what is this house that you will build to me? And what is this place of my rest?

<sup>2</sup> My hand made all these things, and all these things were made, saith the Lord. But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?

<sup>3</sup> He that sacrificeth an ox, is as if he slew a man: he that killeth a sheep in sacrifice, as if he should brain a dog: he that offereth an oblation, as if he should offer swine's blood; he that remembereth incense, as if he should bless an idol. All these things have they chosen in their ways, and their soul is delighted in their abominations.

<sup>4</sup> Wherefore I also will choose their mockeries, and will bring upon them the things they feared: because I called, and there was none that would answer; I have spoken, and they heard not; and they have done evil in my eyes, and have chosen the things that displease me.

<sup>5</sup> Hear the word of the Lord, you that tremble at his word: Your brethren that hate you, and cast you out for my name's sake, have said: Let the Lord be glorified, and we shall see in your joy: but they shall be confounded.

<sup>6</sup> A voice of the people from the city, a voice from the temple, the voice of the Lord that rendereth recompense to his enemies.

<sup>7</sup> Before she was in labor, she brought forth; before her time came to be delivered, she brought forth a man child.

<sup>8</sup> Who hath ever heard such a thing? And who hath seen the like to this? Shall the earth bring forth in one day? Or shall a nation be brought forth at once, because Sion hath been in labor, and hath brought forth her children?

<sup>9</sup> Shall not I that make others to bring forth children, myself bring forth, saith the Lord? shall I, that give generation to others, be barren, saith the Lord thy God?

<sup>10</sup> Rejoice with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her.

<sup>11</sup> That you may suck, and be filled with the breasts of her consolations: that you may milk out, and flow with delights, from the abundance of her glory.

<sup>12</sup> For thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck; you shall be carried at the breasts, and upon the knees they shall caress you.

<sup>13</sup> As one whom the mother caresseth, so will I comfort you, and you shall be comforted in Jerusalem.

<sup>14</sup> You shall see and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants, and he shall be angry with his enemies.

<sup>15</sup> For behold the Lord will come with fire, and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke with flames of fire.

<sup>16</sup> For the Lord shall judge by fire, and by his sword unto all flesh, and the slain of the Lord shall be many.

<sup>17</sup> They that were sanctified, thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and the abomination, and the mouse: they shall be consumed together, saith the Lord.

<sup>18</sup> But I know their works, and their thoughts: I come that I may gather them together with all nations and tongues: and they shall come and shall see my glory.

<sup>19</sup> And I will set a sign among them, and I will send of them that shall be saved, to the Gentiles into the sea, into Africa, and Lydia them that draw the bow: into Italy, and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles:

<sup>20</sup> And they shall bring all your brethren out of all nations for a gift to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches, to my holy mountain Jerusalem, saith the Lord, as if the children of Israel should bring an offering in a clean vessel into the house of the Lord.

<sup>21</sup> And I will take of them to be priests, and Levites, saith the Lord.

<sup>22</sup> For as the new heavens, and the new earth, which I will make to stand

<sup>11</sup> ut sugatis et repleamini ab ubere consolationis ejus; ut mulgeatis et deliciis affluatis ab omnimoda gloria ejus.

<sup>12</sup> Quia hæc dicit Dominus: Ecce ego declinabo super eam quasi fluvium pacis, et quasi torrentem inundantem gloriam gentium, quam sugetis: ad ubera portabimini, et super genua blandientur vobis.

<sup>13</sup> Quomodo si cui mater blandiatur, ita ego consolabor vos, et in Jerusalem consolabimini.

<sup>14</sup> Videbitis, et gaudebit cor vestrum, et ossa vestra quasi herba germinabunt: et cognoscetur manus Domini servis ejus, et indignabitur inimicis suis.

<sup>15</sup> Quia ecce Dominus in igne veniet, et quasi turbo quadrigæ ejus, reddere in indignatione furorem suum et increpationem suam in flamma ignis:

<sup>16</sup> quia in igne Dominus dijudicabit, et in gladio suo ad omnem carnem; et multiplicabuntur interfecti a Domino,

<sup>17</sup> qui sanctificabantur et mundos se putabant in hortis post januam intrinsecus, qui comedeabant carnem suillam, et abominationem et murem: simul consumuntur, dicit Dominus.

<sup>18</sup> Ego autem opera eorum et cogitationes eorum venio ut congregem, cum omnibus gentibus et linguis: et venient, et videbunt gloriam meam.

<sup>19</sup> Et ponam in eis signum, et mittam ex eis qui salvati fuerint, ad gentes in mare, in Africam, et Lydiam, tendentes sagittam; in Italiam et Græciam, ad insulas longe, ad eos qui non audierunt de me, et non viderunt gloriam meam. Et annuntiabunt gloriam meam gentibus;

<sup>20</sup> et adducent omnes fratres vestros de cunctis gentibus donum Domino, in equis, et in quadrigis, et in lecticis, et in mulis, et in carrucis, ad montem sanctum meum Jerusalem, dicit Dominus, quomodo si inferant filii Israël munus in vase mundo in domum Domini.

<sup>21</sup> Et assumam ex eis in sacerdotes et Levitas, dicit Dominus.

<sup>22</sup> Quia sicut cæli novi, et terra nova, quæ ego facio stare coram me, dicit Do-

minus, sic stabit semen vestrum et nomen vestrum.

<sup>23</sup> Et erit mensis ex mense, et sabbatum ex sabbato: veniet omnis caro ut adoret coram facie mea, dicit Dominus.

<sup>24</sup> Et egredientur, et videbunt cadavera virorum qui prævaricati sunt in me; vermis eorum non morietur, et ignis eorum non extinguetur: et erunt usque ad satietatem visionis omni carni.

before me, saith the Lord: so shall your seed stand, and your name.

<sup>23</sup> And there shall be month after month, and sabbath after sabbath: and all flesh shall come to adore before my face, saith the Lord.

<sup>24</sup> And they shall go out, and see the carcasses of the men that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh.

## THE PROPHECY OF JEREMIAS

*Jeremias, a priest, a native of Anathoth, a priestly city in the tribe of Benjamin, was sanctified from his mother's womb, to be a prophet of God. This office he began to execute when he was yet a child in age. He was in his whole life, according to the significations of his name, Great before the Lord. He was a special figure of Jesus Christ, in the persecutions he underwent for discharging his duty, in his charity for his persecutors, and in the violent death he suffered at their hands: it being an ancient tradition of the Hebrews, that he was stoned to death by the remnant of the Jews who had retired into Egypt.*

### CHAPTER I

*The time, and the calling, of Jeremias: his prophetic visions. God encourages him.*

**T**he words of Jeremias the son of Helcias, of the priests that were in Anathoth, in the land of Benjamin.

<sup>2</sup> The word of the Lord which came to him in the days of Josias the son of Amon king of Juda, in the thirteenth year of his reign.

<sup>3</sup> And which came to him in the days of Joakim the son of Josias king of Juda, unto the end of the eleventh year of Sedecias the son of Josias king of Juda, even unto the carrying away of Jerusalem captive, in the fifth month.

<sup>4</sup> And the word of the Lord came to me, saying:

<sup>5</sup> Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations.

<sup>6</sup> And I said: Ah, ah, ah, Lord God: behold, I cannot speak, for I am a child.

<sup>7</sup> And the Lord said to me: Say not: I am a child: for thou shalt go to all that I shall send thee: and whatsoever I shall command thee, thou shalt speak.

<sup>8</sup> Be not afraid at their presence: for I am with thee to deliver thee, saith the Lord.

<sup>9</sup> And the Lord put forth his hand, and touched my mouth: and the Lord said to me: Behold I have given my words in thy mouth:

<sup>10</sup> Lo, I have set thee this day over the nations, and over the kingdoms, to root up, and to pull down, and to waste, and

### CAPUT I

*Tempus, et vocatio, Jeremiae: visiones propheticæ. Confirmat eum Deus.*

**V**erba Jeremiæ filii Helciæ, de sacerdotibus qui fuerunt in Anathoth, in terra Benjamin.

<sup>2</sup> Quod factum est verbum Domini ad eum in diebus Josiæ filii Amon, regis Juda, in tertiodecimo anno regni ejus.

<sup>3</sup> Et factum est in diebus Joakim filii Josiæ, regis Juda, usque ad consumptionem undecimi anni Sedeciæ, filii Josiæ, regis Juda, usque ad transmigrationem Jerusalem, in mense quinto.

<sup>4</sup> Et factum est verbum Domini ad me, dicens:

<sup>5</sup> Priusquam te formarem in utero, novi te, et antequam exires de vulva, sanctificavi te, et prophetam in gentibus dedi te.

<sup>6</sup> Et dixi: A, a, a, Domine Deus, ecce nescio loqui, quia puer ego sum.

<sup>7</sup> Et dixit Dominus ad me: Noli dicere: Puer sum: quoniam ad omnia quæ mittam te ibis, et universa quæcumque mandavero tibi loqueris.

<sup>8</sup> Ne timeas a facie eorum, quia tecum ego sum ut eruam te, dicit Dominus.

<sup>9</sup> Et misit Dominus manum suam, et tetigit os meum, et dixit Dominus ad me: Ecce dedi verba mea in ore tuo:

<sup>10</sup> ecce constitui te hodie super gentes et super regna, ut evellas, et destruas, et disperdas, et dissipes, et ædifices, et plantes.

<sup>11</sup> Et factum est verbum Domini ad me, dicens: Quid tu vides, Jeremia?

Et dixi: Virgam vigilantem ego video.

<sup>12</sup> Et dixit Dominus ad me: Bene vidisti: quia vigilabo ego super verbo meo, ut faciam illud.

<sup>13</sup> Et factum est verbum Domini secundo ad me, dicens: Quid tu vides?

Et dixi: Ollam succensam ego video, et faciem ejus a facie aquilonis.

<sup>14</sup> Et dixit Dominus ad me: Ab aquilone pandetur malum super omnes habitatores terræ:

<sup>15</sup> quia ecce ego convocabo omnes cognationes regnorum aquilonis, ait Dominus: et venient, et ponent unusquisque solium suum in introitu portarum Jerusalem, et super omnes muros ejus in circuitu, et super universas urbes Juda:

<sup>16</sup> et loquar judicia mea cum eis super omnem malitiam eorum qui dereliquerunt me, et libaverunt diis alienis, et adoraverunt opus manuum suarum.

<sup>17</sup> Tu ergo, accinge lumbos tuos, et surge, et loquere ad eos omnia quæ ego præcipio tibi. Ne formides a facie eorum, nec enim timere te faciam vultum eorum.

<sup>18</sup> Ego quippe dedi te hodie in civitatem munitam, et in columnam ferream, et in murum æreum, super omnem terram, regibus Juda, principibus ejus, et sacerdotibus, et populo terræ.

<sup>19</sup> Et bellabunt adversum te, et non prævalebunt, quia ego tecum sum, ait Dominus, ut liberem te.

## CAPUT II

*Expostulat Deus cum Judæis propter ingratitude et infidelitatem eorum.*

**E**t factum est verbum Domini ad me, dicens:

<sup>2</sup> Vade, et clama in auribus Jerusalem, dicens: Hæc dicit Dominus: Recordatus sum tui, miserans adolescentiam tuam, et caritatem desponsationis tuæ, quando secuta es me in deserto, in terra quæ non seminatur.

<sup>3</sup> Sanctus Israël Domino, primitiæ frugum ejus: omnes qui devorant eum delinquant: mala venient super eos, dicit Dominus.

to destroy, and to build, and to plant.

<sup>11</sup> And the word of the Lord came to me, saying: What seest thou, Jeremias? And I said: I see a rod watching.

<sup>12</sup> And the Lord said to me: Thou hast seen well: for I will watch over my word to perform it.

<sup>13</sup> And the word of the Lord came to me a second time saying: What seest thou? And I said: I see a boiling caldron, and the face thereof from the face of the north.

<sup>14</sup> And the Lord said to me: From the north shall an evil break forth upon all the inhabitants of the land.

<sup>15</sup> For behold I will call together all the families of the kingdoms of the north, saith the Lord: and they shall come, and shall set everyone his throne in the entrance of the gates of Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda.

<sup>16</sup> And I will pronounce my judgments against them, touching all their wickedness, who have forsaken me, and have sacrificed to strange gods, and have adored the work of their own hands.

<sup>17</sup> Thou therefore gird up thy loins, and arise, and speak to them all that I command thee. Be not afraid at their presence: for I will make thee not to fear their countenance.

<sup>18</sup> For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land.

<sup>19</sup> And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

## CHAPTER 2

*God expostulates with the Jews for their ingratitude and infidelity.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Go, and cry in the ears of Jerusalem, saying: Thus saith the Lord: I have remembered thee, pitying thy youth, and the love of thy espousals, when thou followedst me in the desert, in a land that is not sown.

<sup>3</sup> Israel is holy to the Lord, the first fruits of his increase: all they that devour him offend: evils shall come upon them, saith the Lord.

4 Hear ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel:

5 Thus saith the Lord: What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?

6 And they have not said: Where is the Lord, that made us come up out of the land of Egypt? That led us through the desert, through a land uninhabited and unpassable, through a land of drought, and the image of death, through a land wherein no man walked, nor any man dwelt?

7 And I brought you into the land of Carmel, to eat the fruit thereof, and the best things thereof: and when ye entered in, you defiled my land and made my inheritance an abomination.

8 The priests did not say: Where is the Lord? And they that held the law knew me not, and the pastors transgressed against me: and the prophets prophesied in Baal, and followed idols.

9 Therefore will I yet contend in judgment with you, saith the Lord, and I will plead with your children.

10 Pass over to the isles of Cethim, and see: and send into Cedar, and consider diligently: and see if there hath been done anything like this.

11 If a nation hath changed their gods, and indeed they are not gods: but my people have changed their glory into an idol.

12 Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord.

13 For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water.

14 Is Israel a bondman, or a home-born slave? Why then is he become a prey?

15 The lions have roared upon him, and have made a noise, they have made his land a wilderness: his cities are burnt down, and there is none to dwell in them.

16 The children also of Memphis, and of Taphnes have deflowered thee, even to the crown of the head.

17 Hath not this been done to thee, because thou hast forsaken the Lord thy God at that time, when he led thee by

4 Audite verbum Domini, domus Jacob, et omnes cognationes domus Israël.

5 Hæc dicit Dominus: Quid invenerunt patres vestri in me iniquitatis, quia elongaverunt a me, et ambulaverunt post vanitatem, et vani facti sunt?

6 Et non dixerunt: Ubi est Dominus qui ascendere nos fecit de terra Ægypti; qui traduxit nos per desertum, per terram inhabitabilem et inviam, per terram sitis, et imaginem mortis, per terram in qua non ambulavit vir, neque habitavit homo?

7 Et induxi vos in terram Carmeli, ut comederetis fructum ejus et optima illius: et ingressi contaminastis terram meam, et hæreditatem meam posuistis in abominationem.

8 Sacerdotes non dixerunt: Ubi est Dominus? Et tenentes legem nescierunt me, et pastores prævaricati sunt in me, et prophetae prophetaverunt in Baal, et idola secuti sunt.

9 Propterea adhuc iudicio contendam vobiscum, ait Dominus, et cum filiis vestris disceptabo.

10 Transite ad insulas Cethim, et videte: et in Cedar mittite, et considerate vehementer: et videte si factum est hujuscemodi:

11 si mutavit gens deos suos, et certe ipsi non sunt dii: populus vero meus mutavit gloriam suam in idolum.

12 Obstupescite, cæli, super hoc, et portæ ejus, desolamini vehementer, dicit Dominus.

13 Duo enim mala fecit populus meus: me dereliquerunt fontem aquæ vivæ, et foderunt sibi cisternas, cisternas dissipatas, quia continere non valent aquas.

14 Numquid servus est Israël, aut vernaculus? Quare ergo factus est in prædam?

15 Super eum rugierunt leones, et dederunt vocem suam: posuerunt terram ejus in solitudinem. Civitates ejus exustæ sunt, et non est qui habitet in eis.

16 Filii quoque Mempheos et Taphnes constupraverunt te usque ad verticem.

17 Numquid non istud factum est tibi, quia dereliquisti Dominum Deum tuum eo tempore quo ducebat te per viam?

18 Et nunc quid tibi vis in via Ægypti, ut bibas aquam turbidam? Et quid tibi cum via Assyriorum, ut bibas aquam fluminis?

19 Arguet te malitia tua, et aversio tua increpabit te. Scito et vide, quia malum et amarum est reliquisse te Dominum Deum tuum, et non esse timorem mei apud te, dicit Dominus Deus exercituum.

20 A sæculo confregisti jugum meum: rupisti vincula mea, et dixisti: Non serviam. In omni enim colle sublimi, et sub omni ligno frondoso, tu prosternebaris meretrix.

21 Ego autem plantavi te vineam electam, omne semen verum: quomodo ergo conversa es mihi in pravum, vinea aliena?

22 Si laveris te nitro, et multiplicaveris tibi herbam borith, maculata es in iniquitate tua coram me, dicit Dominus Deus.

23 Quomodo dicis: Non sum polluta; post Baalim non ambulavi? Vide vias tuas in convalle; scito quid feceris: cursor levis explicans vias suas.

24 Onager assuetus in solitudine, in desiderio animæ suæ attraxit ventum amoris sui: nullus avertet eam: omnes qui quærunt eam non deficient: in menstruis ejus invenient eam.

25 Prohibe pedem tuum a nuditate, et guttur tuum a siti. Et dixisti: Desperavi: nequaquam faciam: adamavi quippe alienos, et post eos ambulabo.

26 Quomodo confunditur fur quando deprehenditur, sic confusi sunt domus Israël, ipsi et reges eorum, principes, et sacerdotes, et prophetæ eorum,

27 dicentes ligno: Pater meus es tu: et lapidi: Tu me genuisti. Verterunt ad me tergum et non faciem, et in tempore afflictionis suæ dicent: Surge, et libera nos.

28 Ubi sunt dii tui quos fecisti tibi? Surgant, et liberent te in tempore afflictionis tuæ: secundum numerum quippe civitatum tuarum erant dii tui, Juda.

the way?

18 And now what hast thou to do in the way of Egypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the water of the river?

19 Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee. Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts.

20 Of old time thou hast broken my yoke, thou hast burst my bands, and thou saidst: I will not serve. For on every high hill, and under every green tree thou didst prostitute thyself.

21 Yet, I planted thee a chosen vineyard, all true seed: how then art thou turned unto me into that which is good for nothing, O strange vineyard?

22 Though thou wash thyself with niter, and multiply to thyself the herb borith, thou art stained in thy iniquity before me, saith the Lord God.

23 How canst thou say: I am not polluted, I have not walked after Baalim? See thy ways in the valley, know what thou hast done: as a swift runner pursuing his course.

24 A wild ass accustomed to the wilderness in the desire of his heart, snuffed up the wind of his love: none shall turn her away: all that seek her shall not fail: in her monthly filth they shall find her.

25 Keep thy foot from being bare, and thy throat from thirst. But thou saidst: I have lost all hope, I will not do it: for I have loved strangers, and I will walk after them.

26 As the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, their princes and their priests, and their prophets.

27 Saying to a stock: Thou art my father: and to a stone: Thou hast begotten me: they have turned their back to me, and not their face: and in the time of their affliction they will say: Arise, and deliver us.

28 Where are the gods, whom thou hast made thee? Let them arise and deliver thee in the time of thy affliction: for according to the number of thy cities were thy gods, O Juda.

<sup>29</sup> Why will you contend with me in judgment? You have all forsaken me, saith the Lord.

<sup>30</sup> In vain have I struck your children, they have not received correction: your sword hath devoured your prophets, your generation is like a ravaging lion.

<sup>31</sup> See ye the word of the Lord: Am I become a wilderness to Israel, or a lateward springing land? Why then have my people said: We are revolted, we will come to thee no more?

<sup>32</sup> Will a virgin forget her ornament, or a bride her stomacher? But my people hath forgotten me days without number.

<sup>33</sup> Why dost thou endeavor to show thy way good to seek my love, thou who hast also taught thy malices to be thy ways,

<sup>34</sup> And in thy skirts is found the blood of the souls of the poor and innocent? Not in ditches have I found them, but in all places, which I mentioned before.

<sup>35</sup> And thou hast said: I am without sin and am innocent: and therefore let thy anger be turned away from me. Behold, I will contend with thee in judgment, because thou hast said: I have not sinned.

<sup>36</sup> How exceeding base art thou become, going the same ways over again! And thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

<sup>37</sup> For from thence thou shalt go, and thy hand shall be upon thy head: for the Lord hath destroyed thy trust, and thou shalt have nothing prosperous therein.

### CHAPTER 3

*God invites the rebel Jews to return to him, with a promise to receive them: he foretells the conversion of the Gentiles.*

**I**t is commonly said: If a man put away his wife, and she go from him, and marry another man, shall he return to her any more? Shall not that woman be polluted, and defiled? But thou hast prostituted thyself to many lovers: nevertheless return to me, saith the Lord, and I will receive thee.

<sup>2</sup> Lift up thy eyes on high: and see where thou hast not prostituted thyself: thou didst sit in the ways, waiting for them as a robber in the wilderness: and

<sup>29</sup> Quid vultis mecum iudicio contendere? Omnes dereliquistis me, dicit Dominus.

<sup>30</sup> Frustra percussi filios vestros: disciplinam non receperunt. Devoravit gladius vester prophetas vestros: quasi leo vastator

<sup>31</sup> generatio vestra. Videte verbum Domini: numquid solitudo factus sum Israëli, aut terra serotina? Quare ergo dixit populus meus: Recessimus; non veniemus ultra ad te?

<sup>32</sup> Numquid obliviscetur virgo ornamenti sui, aut sponsa fasciæ pectoralis suæ? Populus vero meus oblitus est mei diebus innumeris.

<sup>33</sup> Quid niteris bonam ostendere viam tuam ad quærendam dilectionem, quæ insuper et malitias tuas docuisti vias tuas,

<sup>34</sup> et in alis tuis inventus est sanguis animarum pauperum et innocentum? Non in fossis inveni eos, sed in omnibus quæ supra memoravi.

<sup>35</sup> Et dixisti: Absque peccato et innocens ego sum, et propterea avertatur furor tuus a me. Ecce ego iudicio contendam tecum, eo quod dixeris: Non peccavi.

<sup>36</sup> Quam vilis facta es nimis, iterans vias tuas! Et ab Ægypto confunderis, sicut confusa es ab Assur.

<sup>37</sup> Nam et ab ista egredieris, et manus tuæ erunt super caput tuum: quoniam obrivit Dominus confidentiam tuam, et nihil habebis prosperum in ea.

### CAPUT III

*Invitat Deus Judæos rebelles redire ad eum, cum promissione eos accipere: prophetat conversionem gentilium.*

**V**ulgo dicitur: Si dimiserit vir uxorem vsuam, et recedens ab eo duxerit virum alterum, numquid revertetur ad eam ultra? Numquid non polluta et contaminata erit mulier illa? Tu autem fornicata es cum amatoribus multis: tamen revertere ad me, dicit Dominus, et ego suscipiam te.

<sup>2</sup> Leva oculos tuos in directum, et vide ubi non prostrata sis. In viis sedebas, expectans eos quasi latro in solitudine: et polluisti terram in fornicationibus tuis,



et in malitiis tuis.

<sup>3</sup> Quam ob rem prohibitæ sunt stillæ pluviarum, et serotinus imber non fuit. Frons mulieris meretricis facta est tibi; noluisti erubescere.

<sup>4</sup> Ergo saltem amodo voca me: Pater meus, dux virginitatis meæ tu es:

<sup>5</sup> numquid irasceris in perpetuum, aut perseverabis in finem? Ecce locuta es, et fecisti mala, et potuisti.

<sup>6</sup> Et dixit Dominus ad me in diebus Josiæ regis: Numquid vidisti quæ fecerit aversatrix Israël? Abiit sibimet super omnem montem excelsum, et sub omni ligno frondoso, et fornicata est ibi.

<sup>7</sup> Et dixi, cum fecisset hæc omnia: Ad me revertere: et non est reversa. Et vidit prævaricatrix soror ejus Juda,

<sup>8</sup> quia pro eo quod mœchata esset aversatrix Israël, dimissem eam, et dedissem ei libellum repudii: et non timuit prævaricatrix Juda soror ejus, sed abiit, et fornicata est etiam ipsa:

<sup>9</sup> et facilitate fornicationis suæ contaminavit terram, et mœchata est cum lapide et ligno:

<sup>10</sup> et in omnibus his non est reversa ad me prævaricatrix soror ejus Juda in toto corde suo, sed in mendacio, ait Dominus.

<sup>11</sup> Et dixit Dominus ad me: Justificavit animam suam aversatrix Israël, comparatione prævaricatricis Judæ.

<sup>12</sup> Vade, et clama sermones istos contra aquilonem, et dices: Revertere, aversatrix Israël, ait Dominus, et non avertam faciem meam a vobis, quia sanctus ego sum, dicit Dominus, et non irascar in perpetuum.

<sup>13</sup> Verumtamen scito iniquitatem tuam, quia in Dominum Deum tuum prævaricata es, et dispersisti vias tuas alienis sub omni ligno frondoso, et vocem meam non audisti, ait Dominus.

<sup>14</sup> Convertimini, filii revertentes, dicit Dominus, quia ego vir vester: et assumam vos unum de civitate, et duos de cognatione, et introducam vos in Sion.

<sup>15</sup> Et dabo vobis pastores juxta cor meum, et pascent vos scientia et doctrina.

thou hast polluted the land with thy fornications, and with thy wickedness.

<sup>3</sup> Therefore the showers were withholden, and there was no laterward rain: thou hadst a harlot's forehead, thou wouldst not blush.

<sup>4</sup> Therefore at the least from this time call to me: Thou art my father, the guide of my virginity:

<sup>5</sup> Wilt thou be angry forever, or wilt thou continue unto the end? Behold, thou hast spoken, and hast done evil things, and hast been able.

<sup>6</sup> And the Lord said to me in the days of king Josias: Hast thou seen what rebellious Israel hath done? She hath gone of herself upon every high mountain, and under every green tree, and hath played the harlot there.

<sup>7</sup> And when she had done all these things, I said: Return to me, and she did not return. And her treacherous sister Juda saw,

<sup>8</sup> That because the rebellious Israel had played the harlot, I had put her away, and given her a bill of divorce: yet her treacherous sister Juda was not afraid, but went and played the harlot also herself.

<sup>9</sup> And by the facility of her fornication she defiled the land, and played the harlot with stones and with stocks.

<sup>10</sup> And after all this, her treacherous sister Juda hath not returned to me with her whole heart, but with falsehood, saith the Lord.

<sup>11</sup> And the Lord said to me: The rebellious Israel hath justified her soul, in comparison of the treacherous Juda.

<sup>12</sup> Go, and proclaim these words towards the north, and thou shalt say: Return, O rebellious Israel, saith the Lord, and I will not turn away my face from you: for I am holy, saith the Lord, and I will not be angry forever.

<sup>13</sup> But yet acknowledge thy iniquity, that thou hast transgressed against the Lord thy God: and thou hast scattered thy ways to strangers under every green tree, and hast not heard my voice, saith the Lord.

<sup>14</sup> Return, O ye revolting children, saith the Lord: for I am your husband: and I will take you, one of a city, and two of a kindred, and will bring you into Sion.

<sup>15</sup> And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine.

<sup>16</sup> And when you shall be multiplied, and increase in the land in those days, saith the Lord, they shall say no more: The ark of the covenant of the Lord: neither shall it come upon the heart, neither shall they remember it, neither shall it be visited, neither shall that be done any more.

<sup>17</sup> At that time Jerusalem shall be called the throne of the Lord: and all the nations shall be gathered together to it, in the name of the Lord to Jerusalem, and they shall not walk after the perversity of their most wicked heart.

<sup>18</sup> In those days the house of Juda shall go to the house of Israel, and they shall come together out of the land of the north to the land which I gave to your fathers.

<sup>19</sup> But I said: How shall I put thee among the children, and give thee a lovely land, the goodly inheritance of the armies of the Gentiles? And I said: Thou shalt call me father and shalt not cease to walk after me.

<sup>20</sup> But as a woman that despiseth her lover, so hath the house of Israel despised me, saith the Lord.

<sup>21</sup> A voice was heard in the highways, weeping and howling of the children of Israel: because they have made their way wicked, they have forgotten the Lord their God.

<sup>22</sup> Return, you rebellious children, and I will heal your rebellions. Behold we come to thee: for thou art the Lord our God.

<sup>23</sup> In very deed the hills were liars, and the multitude of the mountains: truly in the Lord our God is the salvation of Israel.

<sup>24</sup> Confusion hath devoured the labor of our fathers from our youth, their flocks and their herds, their sons and their daughters.

<sup>25</sup> We shall sleep in our confusion, and our shame shall cover us, because we have sinned against the Lord our God, we and our fathers from our youth even to this day, and we have not hearkened to the voice of the Lord our God.

#### CHAPTER 4

*An admonition to sincere repentance, and circumcision of the heart, with threats of grievous punishment to those that persist in sin.*

<sup>16</sup> Cumque multiplicati fueritis, et creveritis in terra in diebus illis, ait Dominus, non dicent ultra: Arca testamenti Domini: neque ascendet super cor, neque recordabuntur illius, nec visitabitur, nec fiet ultra.

<sup>17</sup> In tempore illo vocabunt Jerusalem solium Domini: et congregabuntur ad eam omnes gentes in nomine Domini in Jerusalem, et non ambulabunt post pravitatem cordis sui pessimi.

<sup>18</sup> In diebus illis ibit domus Juda ad domum Israël, et venient simul de terra aquilonis ad terram quam dedi patribus vestris.

<sup>19</sup> Ego autem dixi: Quomodo ponam te in filios, et tribuam tibi terram desiderabilem, hæreditatem præclaram exercituum gentium? Et dixi: Patrem vocabis me, et post me ingredi non cessabis.

<sup>20</sup> Sed quomodo si contemnat mulier amatorem suum, sic contempsit me domus Israël, dicit Dominus.

<sup>21</sup> Vox in viis audita est, ploratus et ululatus filiorum Israël: quoniam iniquam fecerunt viam suam, oblii sunt Domini Dei sui.

<sup>22</sup> Convertimini, filii revertentes, et sanabo aversiones vestras. Ecce nos venimus ad te: tu enim es Dominus Deus noster.

<sup>23</sup> Vere mendaces erant colles, et multitudo montium: vere in Domino Deo nostro salus Israël.

<sup>24</sup> Confusio comedit laborem patrum nostrorum ab adolescentia nostra, greges eorum, et armenta eorum, filios eorum, et filias eorum.

<sup>25</sup> Dormiemus in confusione nostra, et operiet nos ignominia nostra, quoniam Domino Deo nostro peccavimus nos, et patres nostri, ab adolescentia nostra usque ad diem hanc, et non audivimus vocem Domini Dei nostri.

#### CAPUT IV

*Admonitio sinceram poenitentiam, et circumcissione cordis, cum denuntiationibus poeni gravi ad eos qui in peccato perstare.*

**S**i reverteris, Israël, ait Dominus, ad me convertere: si abstuleris offendicula tua a facie mea, non commoveberis.

<sup>2</sup> Et jurabis: Vivit Dominus in veritate, et in iudicio, et in iustitia: et benedicient eum gentes, ipsumque laudabunt.

<sup>3</sup> Hæc enim dicit Dominus viro Juda et Jerusalem: Novate vobis novale, et nolite serere super spinas.

<sup>4</sup> Circumcidimini Domino, et auferite præputia cordium vestrorum, viri Juda, et habitatores Jerusalem: ne forte egrediatur ut ignis indignatio mea, et succendatur, et non sit qui extinguat, propter malitiam cogitationum vestrarum.

<sup>5</sup> Annuntiate in Juda, et in Jerusalem auditum facite: loquimini, et canite tuba in terra, clamate fortiter, et dicite: Congregamini, et ingrediamur civitates munitas.

<sup>6</sup> Levate signum in Sion; confortamini, nolite stare: quia malum ego adduco ab aquilone, et contritionem magnam.

<sup>7</sup> Ascendit leo de cubili suo, et prædo gentium se levavit: egressus est de loco suo ut ponat terram tuam in solitudinem: civitates tuæ vastabuntur, remanentes absque habitatore.

<sup>8</sup> Super hoc accingite vos ciliciis; plangite, et ululate: quia non est aversa ira furoris Domini a nobis.

<sup>9</sup> Et erit in die illa, dicit Dominus: peribit cor regis, et cor principum, et obstupescet sacerdotum, et prophetæ consternabuntur.

<sup>10</sup> Et dixi: Heu! heu! heu! Domine Deus, ergone decepisti populum istum et Jerusalem, dicens: Pax erit vobis: et ecce pervenit gladius usque ad animam?

<sup>11</sup> In tempore illo dicetur populo huic et Jerusalem: Ventus urens in viis quæ sunt in deserto viæ filiæ populi mei, non ad ventilandum et ad purgandum.

<sup>12</sup> Spiritus plenus ex his veniet mihi, et nunc ego loquar iudicia mea cum eis.

<sup>13</sup> Ecce quasi nubes ascendet, et quasi tempestas currus ejus: velociores aequi-

**I**f thou wilt return, O Israel, saith the Lord, return to me: if thou wilt take away thy stumbling blocks out of my sight, thou shalt not be moved.

<sup>2</sup> And thou shalt swear: As the Lord liveth, in truth, and in judgment, and in justice: and the Gentiles shall bless him, and shall praise him.

<sup>3</sup> For thus saith the Lord to the men of Juda and Jerusalem: Break up anew your fallow ground, and sow not upon thorns:

<sup>4</sup> Be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Juda, and ye inhabitants of Jerusalem: lest my indignation come forth like fire, and burn, and there be none that can quench it because of the wickedness of your thoughts.

<sup>5</sup> Declare ye in Juda, and make it heard in Jerusalem: speak, and sound with the trumpet in the land: cry aloud, and say: Assemble yourselves, and let us go into strong cities.

<sup>6</sup> Set up the standard in Sion. Strengthen yourselves, stay not: for I bring evil from the north, and great destruction.

<sup>7</sup> The lion is come up out of his den, and the robber of nations hath roused himself: he is come forth out of his place, to make thy land desolate: thy cities shall be laid waste, remaining without an inhabitant.

<sup>8</sup> For this gird yourselves with hair-cloth, lament and howl: for the fierce anger of the Lord is not turned away from us.

<sup>9</sup> And it shall come to pass in that day, saith the Lord: That the heart of the king shall perish, and the heart of the princes: and the priests shall be astonished, and the prophets shall be amazed.

<sup>10</sup> And I said: Alas, alas, O Lord God, hast thou then deceived this people and Jerusalem, saying: You shall have peace: and behold the sword reacheth even to the soul?

<sup>11</sup> At that time it shall be said to this people, and to Jerusalem: A burning wind is in the ways that are in the desert of the way of the daughter of my people, not to fan, nor to cleanse.

<sup>12</sup> A full wind from these places shall come to me: and now I will speak my judgments with them.

<sup>13</sup> Behold he shall come up as a cloud, and his chariots as a tempest: his horses

are swifter than eagles: woe unto us, for we are laid waste.

<sup>14</sup> Wash thy heart from wickedness, O Jerusalem, that thou mayst be saved: how long shall hurtful thoughts abide in thee?

<sup>15</sup> For a voice of one declaring from Dan, and giving notice of the idol from mount Ephraim.

<sup>16</sup> Say ye to the nations: Behold it is heard in Jerusalem, that guards are coming from a far country, and give out their voice against the cities of Juda.

<sup>17</sup> They are set round about her, as keepers of fields: because she hath provoked me to wrath, saith the Lord.

<sup>18</sup> Thy ways, and thy devices have brought these things upon thee: this is thy wickedness, because it is bitter, because it hath touched thy heart.

<sup>19</sup> My bowels, my bowels are in pain, the senses of my heart are troubled within me, I will not hold my peace, for my soul hath heard the sound of the trumpet, the cry of battle.

<sup>20</sup> Destruction upon destruction is called for, and all the earth is laid waste: my tents are destroyed on a sudden, and my pavilions in a moment.

<sup>21</sup> How long shall I see men fleeing away, how long shall I hear the sound of the trumpet?

<sup>22</sup> For my foolish people have not known me: they are foolish and senseless children: they are wise to do evil, but to do good they have no knowledge.

<sup>23</sup> I beheld the earth, and lo it was void, and nothing: and the heavens, and there was no light in them.

<sup>24</sup> I looked upon the mountains, and behold they trembled: and all the hills were troubled.

<sup>25</sup> I beheld, and lo there was no man: and all the birds of the air were gone.

<sup>26</sup> I looked, and behold Carmel was a wilderness: and all its cities were destroyed at the presence of the Lord, and at the presence of the wrath of his indignation.

<sup>27</sup> For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy.

<sup>28</sup> The earth shall mourn, and the heavens shall lament from above: because I have spoken, I have purposed, and I have not repented, neither am I turned away from it.

lis equi illius. Væ nobis, quoniam vastati sumus.

<sup>14</sup> Lava a malitia cor tuum, Jerusalem, ut salva fias: usquequo morabuntur in te cogitationes noxiæ?

<sup>15</sup> Vox enim annuntiantis a Dan, et notum facientis idolum de monte Ephraim.

<sup>16</sup> Dicite gentibus: Ecce auditum est in Jerusalem custodes venire de terra longinqua, et dare super civitates Juda vocem suam:

<sup>17</sup> quasi custodes agrorum facti sunt super eam in gyro, quia me ad iracundiam provocavit, dicit Dominus.

<sup>18</sup> Viæ tuæ et cogitationes tuæ fecerunt hæc tibi: ista malitia tua, quia amara, quia tetigit cor tuum.

<sup>19</sup> Ventrem meum, ventrem meum doleo; sensus cordis mei turbati sunt in me; non tacebo, quoniam vocem buccinæ audivit anima mea, clamorem prælii.

<sup>20</sup> Contritio super contritionem vocata est, et vastata est omnis terra: repente vastata sunt tabernacula mea; subito pelles meæ.

<sup>21</sup> Usquequo videbo fugientem; audiam vocem buccinæ?

<sup>22</sup> Quia stultus populus meus me non cognovit: filii insipientes sunt et vecordes: sapientes sunt ut faciant mala, bene autem facere nescierunt.

<sup>23</sup> Aspexi terram, et ecce vacua erat et nihili; et cælos, et non erat lux in eis.

<sup>24</sup> Vidi montes, et ecce movebantur: et omnes colles conturbati sunt.

<sup>25</sup> Intuitus sum, et non erat homo: et omne volatile cæli recessit.

<sup>26</sup> Aspexi, et ecce Carmelus desertus, et omnes urbes ejus destructæ sunt a facie Domini, et a facie iræ furoris ejus.

<sup>27</sup> Hæc enim dicit Dominus: Deserta erit omnis terra, sed tamen consummationem non faciam.

<sup>28</sup> Lugebit terra, et mœrebunt cæli desuper, eo quod locutus sum. Cogitavi, et non pœnituit me, nec aversus sum ab eo.

<sup>29</sup> A voce equitis et mittentis sagittam fugit omnis civitas: ingressi sunt ardua, et ascenderunt rupes: universæ urbes derelictæ sunt, et non habitat in eis homo.

<sup>30</sup> Tu autem vastata, quid facies? cum vestieris te coccino, cum ornata fueris monili aureo, et pinxeris stibio oculos tuos, frustra componeris: contempserunt te amatores tui; animam tuam quærent.

<sup>31</sup> Vocem enim quasi parturientis audi-vi, angustias ut puerperæ: vox filiæ Sion intermorientis, expandentisque manus suas: Væ mihi, quia defecit anima mea propter interfectos!

## CAPUT V

*Judicia Dei cedent in Judæos propter peccata numerosa eorum.*

**C**ircuite vias Jerusalem, et aspice, et considerate, et quærite in plateis ejus, an inveniatis virum facientem judicium, et quærentem fidem: et propitius ero ei.

<sup>2</sup> Quod si etiam: Vivit Dominus, dixerint, et hoc falso jurabunt.

<sup>3</sup> Domine, oculi tui respiciunt fidem: percussisti eos, et non doluerunt; attrivisti eos, et renuerunt accipere disciplinam: induraverunt facies suas supra petram, et noluerunt reverti.

<sup>4</sup> Ego autem dixi: Forsitan pauperes sunt et stulti, ignorantes viam Domini, judicium Dei sui.

<sup>5</sup> Ibo igitur ad optimates, et loquar eis: ipsi enim cognoverunt viam Domini, judicium Dei sui: et ecce magis hi simul confregerunt jugum; ruperunt vincula.

<sup>6</sup> Idcirco percussit eos leo de silva; lusus ad vesperam vastavit eos: pardus vigilans super civitates eorum: omnis qui egressus fuerit ex eis capietur, quia multiplicatæ sunt prævaricationes eorum, confortatæ sunt aversiones eorum.

<sup>29</sup> At the voice of the horsemen, and the archers, all the city is fled away: they have entered into thickets and climbed up the rocks: all the cities are forsaken, and there dwelleth not a man in them.

<sup>30</sup> But when thou art spoiled what wilt thou do? Though thou clothest thyself with scarlet, though thou deckest thee with ornaments of gold, and paintest thy eyes with stibic stone, thou shalt dress thyself out in vain: thy lovers have despised thee, they will seek thy life.

<sup>31</sup> For I have heard the voice as of a woman in travail, anguishes as of a woman in labor of a child. The voice of the daughter of Sion, dying away, spreading her hands: Woe is me, for my soul hath fainted because of them that are slain.

## CHAPTER 5

*The judgments of God shall fall upon the Jews for their manifold sins.*

**G**o about through the streets of Jerusalem, and see, and consider, and seek in the broad places thereof, if you can find a man that executeth judgment, and seeketh faith: and I will be merciful unto it.

<sup>2</sup> And though they say: The Lord liveth; this also they will swear falsely.

<sup>3</sup> O Lord, thy eyes are upon truth: thou hast struck them, and they have not grieved: thou hast bruised them, and they have refused to receive correction: they have made their faces harder than the rock, and they have refused to return.

<sup>4</sup> But I said: Perhaps these are poor and foolish, that know not the way of the Lord, the judgment of their God.

<sup>5</sup> I will go therefore to the great men, and will speak to them: for they have known the way of the Lord, the judgment of their God: and behold these have altogether broken the yoke more, and have burst the bonds.

<sup>6</sup> Wherefore a lion out of the wood hath slain them, a wolf in the evening hath spoiled them, a leopard watcheth for their cities: everyone that shall go out thence shall be taken, because their transgressions are multiplied, their rebellions are strengthened.

<sup>7</sup> How can I be merciful to thee? Thy children have forsaken me, and swear by them that are not gods: I fed them to the full, and they committed adultery, and rioted in the harlot's house.

<sup>8</sup> They are become as amorous horses and stallions: everyone neighed after his neighbor's wife.

<sup>9</sup> Shall I not visit for these things, saith the Lord? And shall not my soul take revenge on such a nation?

<sup>10</sup> Scale the walls thereof, and throw them down, but do not utterly destroy: take away the branches thereof, because they are not the Lord's.

<sup>11</sup> For the house of Israel, and the house of Juda have greatly transgressed against me, saith the Lord.

<sup>12</sup> They have denied the Lord, and said, It is not he: and the evil shall not come upon us: we shall not see the sword and famine.

<sup>13</sup> The prophets have spoken in the wind, and there was no word of God in them: these things therefore shall befall them.

<sup>14</sup> Thus saith the Lord the God of hosts: because you have spoken this word, behold I will make my words in thy mouth as fire, and this people as wood, and it shall devour them.

<sup>15</sup> Behold I will bring upon you a nation from afar, O house of Israel, saith the Lord: a strong nation, an ancient nation, a nation whose language thou shalt not know, nor understand what they say.

<sup>16</sup> Their quiver is as an open sepulcher, they are all valiant.

<sup>17</sup> And they shall eat up thy corn, and thy bread: they shall devour thy sons, and thy daughters: they shall eat up thy flocks, and thy herds: they shall eat thy vineyards, and thy figs: and with the sword they shall destroy thy strong cities, wherein thou trustest.

<sup>18</sup> Nevertheless in those days, saith the Lord, I will not bring you to utter destruction.

<sup>19</sup> And if you shall say: Why hath the Lord our God done all these things to us? Thou shalt say to them: As you have forsaken me, and served a strange god in your own land, so shall you serve strangers in a land that is not your own.

<sup>20</sup> Declare ye this to the house of Jacob,

<sup>7</sup> Super quo propitius tibi esse potero? Filii tui dereliquerunt me, et jurant in his qui non sunt dii. Saturavi eos, et mœchati sunt, et in domo meretricis luxuriabantur.

<sup>8</sup> Equi amatores et emissarii facti sunt: unusquisque ad uxorem proximi sui hinniebat.

<sup>9</sup> Numquid super his non visitabo, dicit Dominus, et in gente tali non ulciscetur anima mea?

<sup>10</sup> Ascendite muros ejus, et dissipate, consummationem autem nolite facere: auferte propagines ejus, quia non sunt Domini.

<sup>11</sup> Prævaricatione enim prævaricata est in me domus Israël, et domus Juda, ait Dominus.

<sup>12</sup> Negaverunt Dominum, et dixerunt: Non est ipse: neque veniet super nos malum: gladium et famem non videbimus.

<sup>13</sup> Prophetæ fuerunt in ventum locuti, et responsum non fuit in eis: hæc ergo evenient illis.

<sup>14</sup> Hæc dicit Dominus Deus exercituum: Quia locuti estis verbum istud, ecce ego do verba mea in ore tuo in ignem, et populum istum in ligna, et vorabit eos.

<sup>15</sup> Ecce ego adducam super vos gentem de longinquo, domus Israël, ait Dominus: gentem robustam, gentem antiquam, gentem cujus ignorabis linguam, nec intelliges quid loquatur.

<sup>16</sup> Pharetra ejus quasi sepulchrum patens; universi fortes.

<sup>17</sup> Et comedet segetes tuas et panem tuum; devorabit filios tuos et filias tuas; comedet gregem tuum et armenta tua; comedet vineam tuam et ficum tuam: et conteret urbes munitas tuas, in quibus tu habes fiduciam, gladio.

<sup>18</sup> Verumtamen in diebus illis, ait Dominus, non faciam vos in consummationem.

<sup>19</sup> Quod si dixeritis: Quare fecit nobis Dominus Deus noster hæc omnia? Dices ad eos: Sicut dereliquistis me, et servistis deo alieno in terra vestra, sic servietis alienis in terra non vestra.

<sup>20</sup> Annuntiate hoc domui Jacob, et au-

ditum facite in Juda, dicentes:

<sup>21</sup> Audi, popule stulte, qui non habes cor: qui habentes oculos, non videtis; et aures, et non auditis.

<sup>22</sup> Me ergo non timebitis, ait Dominus, et a facie mea non dolebitis? Qui posui arenam terminum mari, præceptum sempiternum quod non præteribit: et commovebuntur, et non poterunt; et intumescunt fluctus ejus, et non transibunt illud.

<sup>23</sup> Populo autem huic factum est cor incredulum et exasperans: recesserunt, et abierunt.

<sup>24</sup> Et non dixerunt in corde suo: Metuamus Dominum Deum nostrum, qui dat nobis pluviam temporaneam et serotinam in tempore suo, plenitudinem annuæ messis custodientem nobis.

<sup>25</sup> Iniquitates vestræ declinaverunt hæc, et peccata vestra prohibuerunt bonum a vobis:

<sup>26</sup> quia inventi sunt in populo meo impii insidiantes quasi aucupes, laqueos ponentes et pedicas ad capiendos viros.

<sup>27</sup> Sicut decipula plena avibus, sic domus eorum plenæ dolo: ideo magnificati sunt et ditati.

<sup>28</sup> Incrassati sunt et impinguati, et præterierunt sermones meos pessime. Causam viduæ non judicaverunt, causam pupilli non direxerunt, et iudicium pauperum non judicaverunt.

<sup>29</sup> Numquid super his non visitabo, dicit Dominus, aut super gentem hujusmodi non ulciscetur anima mea?

<sup>30</sup> Stupor et mirabilia facta sunt in terra:

<sup>31</sup> prophetæ prophetabant mendacium, et sacerdotes applaudebant manibus suis, et populus meus dilexit talia. Quid igitur fiet in novissimo ejus?

## CAPUT VI

*Mala denuntiantes Jerusalem. Invitatur redire, et ambulare in via bona, et non hostias sine obedientia dependere.*

**C**onfortamini, filii Benjamin, in medio Jerusalem: et in Thecua clangite buccina, et super Bethacarem levate vexillum, quia malum visum est ab aquilone, et contritio magna.

and publish it in Juda, saying:

<sup>21</sup> Hear, O foolish people, and without understanding: who have eyes, and see not: and ears, and hear not.

<sup>22</sup> Will not you then fear me, saith the Lord: and will you not repent at my presence? I have set the sand a bound for the sea, an everlasting ordinance, which it shall not pass over: and the waves thereof shall toss themselves, and shall not prevail: they shall swell, and shall not pass over it.

<sup>23</sup> But the heart of this people is become hard of belief and provoking, they are revolted and gone away.

<sup>24</sup> And they have not said in their heart: Let us fear the Lord our God, who giveth us the early and the latter rain in due season: who preserveth for us the fullness of the yearly harvest.

<sup>25</sup> Your iniquities have turned these things away, and your sins have withholden good things from you.

<sup>26</sup> For among my people are found wicked men, that lie in wait as fowlers, setting snares and traps to catch men.

<sup>27</sup> As a net is full of birds, so their houses are full of deceit: therefore are they become great and enriched.

<sup>28</sup> They are grown gross and fat: and have most wickedly transgressed my words. They have not judged the cause of the widow, they have not managed the cause of the fatherless, and they have not judged the judgment of the poor.

<sup>29</sup> Shall I not visit for these things, saith the Lord? Or shall not my soul take revenge on such a nation?

<sup>30</sup> Astonishing and wonderful things have been done in the land.

<sup>31</sup> The prophets prophesied falsehood, and the priests clapped their hands: and my people loved such things: what then shall be done in the end thereof?

## CHAPTER 6

*The evils that threaten Jerusalem. She is invited to return, and walk in the good way, and not to rely on sacrifices without obedience.*

**S**trengthen yourselves, ye sons of Benjamin, in the midst of Jerusalem, and sound the trumpet in Thecua, and set up the standard over Bethacarem: for evil is seen out of the north, and a great destruction.

2 I have likened the daughter of Sion to a beautiful and delicate woman.

3 The shepherds shall come to her with their flocks: they have pitched their tents against her round about: everyone shall feed them that are under his hand.

4 Prepare ye war against her: arise, and let us go up at midday: woe unto us, for the day is declined, for the shadows of the evening are grown longer.

5 Arise, and let us go up in the night, and destroy her houses.

6 For thus saith the Lord of hosts: Hew down her trees, cast up a trench about Jerusalem: this is the city to be visited, all oppression is in the midst of her.

7 As a cistern maketh its water cold, so hath she made her wickedness cold: violence and spoil shall be heard in her, infirmity and stripes are continually before me.

8 Be thou instructed, O Jerusalem, lest my soul depart from thee, lest I make thee desolate, a land uninhabited.

9 Thus saith the Lord of hosts: They shall gather the remains of Israel, as in a vine, even to one cluster: turn back thy hand, as a grape gatherer into the basket.

10 To whom shall I speak? And to whom shall I testify, that he may hear? Behold, their ears are uncircumcised, and they cannot hear: behold the word of the Lord is become unto them a reproach: and they will not receive it.

11 Therefore am I full of the fury of the Lord, I am weary with holding in: pour it out upon the child abroad, and upon the council of the young men together: for man and woman shall be taken, the ancient and he that is full of days.

12 And their houses shall be turned over to others, with their lands and their wives together: for I will stretch forth my hand upon the inhabitants of the land, saith the Lord.

13 For from the least of them even to the greatest, all are given to covetousness: and from the prophet even to the priest, all are guilty of deceit.

14 And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: and there was no peace.

15 They were confounded, because they committed abomination: yea,

2 Speciosæ et delicatæ assimilavi filiam Sion.

3 Ad eam venient pastores et greges eorum; fixerunt in ea tentoria in circuitu: pascet unusquisque eos qui sub manu sua sunt.

4 Sanctificate super eam bellum: surgite, et ascendamus in meridie: vae nobis, quia declinavit dies, quia longiores factæ sunt umbræ vesperi!

5 Surgite, et ascendamus in nocte, et dissipemus domus ejus.

6 Quia hæc dicit Dominus exercituum: Cædite lignum ejus, et fundite circa Jerusalem aggerem. Hæc est civitas visitationis: omnis calumnia in medio ejus.

7 Sicut frigidam fecit cisterna aquam suam, sic frigidam fecit malitiam suam. Iniquitas et vastitas audivitur in ea, coram me semper infirmitas et plaga.

8 Erudire, Jerusalem, ne forte recedat anima mea a te, ne forte ponam te desertam, terram inhabitabilem.

9 Hæc dicit Dominus exercituum: Usque ad racemum colligent quasi in vinea reliquias Israël. Convertete manum tuam quasi vindemiator ad cartallum.

10 Cui loquar, et quem contestabor ut audiatur? Ecce incircumcisæ aures eorum, et audire non possunt: ecce verbum Domini factum est eis in opprobrium, et non suscipiunt illud.

11 Idcirco furore Domini plenus sum, laboravi sustinens. Effunde super parvulum foris, et super consilium juvenum simul: vir enim cum muliere capietur, senex cum pleno dierum.

12 Et transibunt domus eorum ad alios, agri et uxores pariter, quia extendam manum meam super habitantes terram, dicit Dominus:

13 a minore quippe usque ad majorem omnes avaritiæ student, et a propheta usque ad sacerdotem cuncti faciunt dolum.

14 Et curabant contritionem filiæ populi mei cum ignominia, dicentes: Pax, pax! et non erat pax.

15 Confusi sunt, quia abominationem fecerunt: quin potius confusione non



sunt confusi, et erubescere nescierunt. Quam ob rem cadent inter ruentes: in tempore visitationis suæ corrueunt, dicit Dominus.

<sup>16</sup> Hæc dicit Dominus: State super vias, et videte, et interrogate de semitis antiquis quæ sit via bona, et ambulate in ea: et invenietis refrigerium animabus vestris. Et dixerunt: Non ambulabimus.

<sup>17</sup> Et constitui super vos speculatores: Audite vocem tubæ. Et dixerunt: Non audiemus.

<sup>18</sup> Ideo audite, gentes, et cognosce, congregatio, quanta ego faciam eis.

<sup>19</sup> Audi, terra: ecce ego adducam mala super populum istum, fructum cogitationum ejus: quia verba mea non audierunt, et legem meam projecerunt.

<sup>20</sup> Ut quid mihi thus de Saba affertis, et calamum suave olentem de terra longinqua? Holocaustomata vestra non sunt accepta, et victimæ vestræ non placuerunt mihi.

<sup>21</sup> Propterea hæc dicit Dominus: Ecce ego dabo in populum istum ruinas: et ruent in eis patres et filii simul, vicinus et proximus peribunt.

<sup>22</sup> Hæc dicit Dominus: Ecce populus venit de terra aquilonis, et gens magna consurget a finibus terræ.

<sup>23</sup> Sagittam et scutum arripiet: crudelis est et non miserebitur. Vox ejus quasi mare sonabit: et super equos ascendent, præparati quasi vir ad prælium adversum te, filia Sion.

<sup>24</sup> Audivimus famam ejus, dissolutæ sunt manus nostræ: tribulatio apprehendit nos, dolores ut parturientem.

<sup>25</sup> Nolite exire ad agros, et in via ne ambuletis, quoniam gladius inimici, pavor in circuitu.

<sup>26</sup> Filia populi mei, accingere cilicio, et conspergere cinere: luctum unigeniti fac tibi, planctum amarum, quia repente veniet vastator super nos.

rather they were not confounded with confusion, and they knew not how to blush: wherefore they shall fall among them that fall: in the time of their visitation they shall fall down, saith the Lord.

<sup>16</sup> Thus saith the Lord: Stand ye on the ways, and see, and ask for the old paths, which is the good way, and walk ye in it: and you shall find refreshment for your souls. And they said: We will not walk.

<sup>17</sup> And I appointed watchmen over you, saying: Hearken ye to the sound of the trumpet. And they said: We will not hearken.

<sup>18</sup> Therefore hear, ye nations, and know, O congregation, what great things I will do to them.

<sup>19</sup> Hear, O earth: Behold I will bring evils upon this people, the fruits of their own thoughts: because they have not heard my words, and they have cast away my law.

<sup>20</sup> To what purpose do you bring me frankincense from Saba, and the sweet smelling cane from a far country? Your holocausts are not acceptable, nor are your sacrifices pleasing to me.

<sup>21</sup> Therefore thus saith the Lord: Behold I will bring destruction upon this people, by which fathers and sons together shall fall, neighbor and kinsman shall perish.

<sup>22</sup> Thus saith the Lord: Behold a people cometh from the land of the north, and a great nation shall rise up from the ends of the earth.

<sup>23</sup> They shall lay hold on arrow and shield: they are cruel, and will have no mercy. Their voice shall roar like the sea: and they shall mount upon horses, prepared as men for war, against thee, O daughter of Sion.

<sup>24</sup> We have heard the fame thereof, our hands grow feeble: anguish hath taken hold of us, as a woman in labor.

<sup>25</sup> Go not out into the fields, nor walk in the highway: for the sword of the enemy, and fear is on every side.

<sup>26</sup> Gird thee with sackcloth, O daughter of my people, and sprinkle thee with ashes: make thee mourning as for an only son, a bitter lamentation, because the destroyer shall suddenly come upon us.

<sup>27</sup> I have set thee for a strong trier among my people: and thou shalt know, and prove their way.

<sup>28</sup> All these princes go out of the way, they walk deceitfully, they are brass and iron: they are all corrupted.

<sup>29</sup> The bellows have failed, the lead is consumed in the fire, the founder hath melted in vain: for their wicked deeds are not consumed.

<sup>30</sup> Call them reprobate silver, for the Lord hath rejected them.

## CHAPTER 7

*The temple of God shall not protect a sinful people, without a sincere conversion. The Lord will not receive the prayers of the prophet for them: because they are obstinate in their sins.*

**T**he word that came to Jeremias from the Lord, saying:

<sup>2</sup> Stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord.

<sup>3</sup> Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good: and I will dwell with you in this place.

<sup>4</sup> Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord.

<sup>5</sup> For if you will order well your ways, and your doings: if you will execute judgment between a man and his neighbor,

<sup>6</sup> If you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt,

<sup>7</sup> I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and for evermore.

<sup>8</sup> Behold you put your trust in lying words, which shall not profit you:

<sup>9</sup> To steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not.

<sup>10</sup> And you have come, and stood before me in this house, in which my name is called upon, and have said: We are delivered, because we have done all these abominations.

<sup>27</sup> Probatores dedi te in populo meo robustum: et scies, et probabis viam eorum.

<sup>28</sup> Omnes isti principes declinantes, ambulantes fraudulentè, æs et ferrum: universi corrupti sunt.

<sup>29</sup> Defecit sufflatorium, in igne consumptum est plumbum: frustra conflavit conflator, malitiæ enim eorum non sunt consumptæ.

<sup>30</sup> Argentum reprobum vocate eos, quia Dominus projecit illos.

## CAPUT VII

*Templum Dei non defendet populum peccabilem, sine conversione sincera. Dominus non accipiet orationes prophetæ pro eis: quia sunt contumaces in peccatis eorum.*

**V**erbum quod factum est ad Jeremiam a Domino, dicens:

<sup>2</sup> Sta in porta domus Domini, et prædica ibi verbum istud, et dic: Audite verbum Domini, omnis Juda, qui ingredimini per portas has ut adoretis Dominum.

<sup>3</sup> Hæc dicit Dominus exercituum, Deus Israël: Bonas facite vias vestras, et studia vestra, et habitabo vobiscum in loco isto.

<sup>4</sup> Nolite confidere in verbis mendacii, dicentes: Templum Domini, templum Domini, templum Domini est!

<sup>5</sup> Quoniam si bene direxeritis vias vestras, et studia vestra; si feceritis iudicium inter virum et proximum ejus;

<sup>6</sup> advenæ, et pupillo, et viduæ non feceritis calumniam, nec sanguinem innocentem effuderitis in loco hoc, et post deos alienos non ambulaveritis in malum vobismetipsis:

<sup>7</sup> habitabo vobiscum in loco isto, in terra quam dedi patribus vestris a sæculo et usque in sæculum.

<sup>8</sup> Ecce vos confiditis vobis in sermonibus mendacii, qui non proderunt vobis:

<sup>9</sup> furari, occidere, adulterari, jurare mendaciter, libare Baalim, et ire post deos alienos quos ignoratis:

<sup>10</sup> et venistis, et stetistis coram me in domo hac, in qua invocatum est nomen meum, et dixistis: Liberati sumus, eo quod fecerimus omnes abominationes istas.

11 Numquid ergo spelunca latronum facta est domus ista, in qua invocatum est nomen meum in oculis vestris? Ego, ego sum: ego vidi, dicit Dominus.

12 Ite ad locum meum in Silo, ubi habitavit nomen meum a principio, et videte quæ fecerim ei propter malitiam populi mei Israël.

13 Et nunc, quia fecistis omnia opera hæc, dicit Dominus, et locutus sum ad vos mane consurgens, et loquens, et non audistis: et vocavi vos, et non respondistis:

14 faciam domui huic, in qua invocatum est nomen meum, et in qua vos habetis fiduciam, et loco quem dedi vobis et patribus vestris, sicut feci Silo:

15 et projiciam vos a facie mea sicut projeci omnes fratres vestros, universum semen Ephraim.

16 Tu ergo, noli orare pro populo hoc, nec assumas pro eis laudem et orationem: et non obsistas mihi, quia non exaudiam te.

17 Nonne vides quid isti faciunt in civitatibus Juda, et in plateis Jerusalem?

18 Filii colligunt ligna, et patres succendunt ignem, et mulieres conspergunt adipem, ut faciant placentas reginæ cæli, et libent diis alienis, et me ad iracundiam provocent.

19 Numquid me ad iracundiam provocant? dicit Dominus; nonne semetipsos in confusionem vultus sui?

20 Ideo hæc dicit Dominus Deus: Ecce furor meus et indignatio mea conflatur super locum istum, super viros, et super jumenta, et super lignum regionis, et super fruges terræ: et succendetur, et non extinguetur.

21 Hæc dicit Dominus exercituum, Deus Israël: Holocaustomata vestra adite victimis vestris, et comedite carnes:

22 quia non sum locutus cum patribus vestris, et non præcepi eis, in die qua eduxi eos de terra Ægypti, de verbo holocaustomatum et victimarum:

23 sed hoc verbum præcepi eis, dicens: Audite vocem meam, et ero vobis Deus, et vos eritis mihi populus: et ambulate in omni via quam mandavi vobis, ut

11 Is this house then, in which my name hath been called upon, in your eyes become a den of robbers? I, I am he: I have seen it, saith the Lord.

12 Go ye to my place in Silo, where my name dwelt from the beginning: and see what I did to it for the wickedness of my people Israel:

13 And now, because you have done all these works, saith the Lord: and I have spoken to you rising up early, and speaking, and you have not heard: and I have called you, and you have not answered:

14 I will do to this house, in which my name is called upon, and in which you trust, and to the place which I have given you and your fathers, as I did to Silo.

15 And I will cast you away from before my face, as I have cast away all your brethren, the whole seed of Ephraim.

16 Therefore do not thou pray for this people, nor take to thee praise and supplication for them: and do not withstand me: for I will not hear thee.

17 Seest thou not what they do in the cities of Juda, and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to offer libations to strange gods, and to provoke me to anger.

19 Do they provoke me to anger, saith the Lord? Is it not themselves, to the confusion of their own countenance?

20 Therefore thus saith the Lord God: Behold my wrath and my indignation is enkindled against this place, upon men and upon beasts, and upon the trees of the field, and upon the fruits of the land, and it shall burn, and shall not be quenched.

21 Thus saith the Lord of hosts the God of Israel: Add your burnt offerings to your sacrifices, and eat ye the flesh.

22 For I spoke not to your fathers, and I commanded them not, in the day that I brought them out of the land of Egypt, concerning the matter of burnt offerings and sacrifices.

23 But this thing I commanded them, saying: Hearken to my voice, and I will be your God, and you shall be my people: and walk ye in all the way that I

have commanded you, that it may be well with you.

<sup>24</sup> But they hearkened not, nor inclined their ear: but walked in their own will, and in the perversity of their wicked heart: and went backward and not forward,

<sup>25</sup> From the day that their fathers came out of the land of Egypt, even to this day. And I have sent to you all my servants the prophets, from day today, rising up early and sending.

<sup>26</sup> And they have not hearkened to me: nor inclined their ear: but have hardened their neck, and have done worse than their fathers.

<sup>27</sup> And thou shalt speak to them all these words, but they will not hearken to thee: and thou shalt call them, but they will not answer thee.

<sup>28</sup> And thou shalt say to them: This is a nation which hath not hearkened to the voice of the Lord their God, nor received instruction: faith is lost, and is taken away out of their mouth.

<sup>29</sup> Cut off thy hair, and cast it away: and take up a lamentation on high: for the Lord hath rejected, and forsaken the generation of his wrath,

<sup>30</sup> Because the children of Juda have done evil in my eyes, saith the Lord. They have set their abominations in the house in which my name is called upon, to pollute it;

<sup>31</sup> And they have built the high places of Topheth, which is in the valley of the son of Ennom, to burn their sons, and their daughters in the fire: which I commanded not, nor thought on in my heart.

<sup>32</sup> Therefore behold the days shall come, saith the Lord, and it shall no more be called Topheth, nor the valley of the son of Ennom: but the valley of slaughter: and they shall bury in Topheth, because there is no place.

<sup>33</sup> And the carcasses of this people shall be meat for the fowls of the air, and for the beasts of the earth, and there shall be none to drive them away.

<sup>34</sup> And I will cause to cease out of the cities of Juda, and out of the streets of Jerusalem, the voice of joy, and the voice of gladness, the voice of the bridegroom and the voice of the bride: for the land shall be desolate.

bene sit vobis.

<sup>24</sup> Et non audierunt, nec inclinaverunt aurem suam: sed abierunt in voluntatibus et in pravitate cordis sui mali: factique sunt retrorsum, et non in ante,

<sup>25</sup> a die qua egressi sunt patres eorum de terra Ægypti usque ad diem hanc. Et misi ad vos omnes servos meos prophetas per diem, consurgens diluculo, et mittens:

<sup>26</sup> et non audierunt me, nec inclinaverunt aurem suam: sed induraverunt cervicem suam, et pejus operati sunt quam patres eorum.

<sup>27</sup> Et loqueris ad eos omnia verba hæc, et non audient te: et vocabis eos, et non respondebunt tibi.

<sup>28</sup> Et dices ad eos: Hæc est gens quæ non audivit vocem Domini Dei sui, nec recepit disciplinam; periit fides, et ablata est de ore eorum.

<sup>29</sup> Tonde capillum tuum, et projice, et sume in directum planctum: quia projecit Dominus et reliquit generationem furoris sui;

<sup>30</sup> quia fecerunt filii Juda malum in oculis meis, dicit Dominus. Posuerunt infendicula sua in domo in qua invocatum est nomen meum, ut polluerent eam:

<sup>31</sup> et ædificaverunt excelsa Topheth, quæ est in valle filii Ennom, ut incenderent filios suos et filias suas igni, quæ non præcepi, nec cogitavi in corde meo.

<sup>32</sup> Ideo ecce dies venient, dicit Dominus, et non dicetur amplius Topheth, et vallis filii Ennom, sed vallis interfectionis: et sepelient in Topheth, eo quod non sit locus.

<sup>33</sup> Et erit morticinum populi hujus in cibos volucris cæli et bestiis terræ, et non erit qui abigat.

<sup>34</sup> Et quiescere faciam de urbibus Juda, et de plateis Jerusalem, vocem gaudii et vocem lætitiæ, vocem sponsi et vocem sponsæ: in desolationem enim erit terra.

## CAPUT VIII

*Mala alia cedent in Judaeos propter  
impaenitentiam eorum.*

**I**n illo tempore, ait Dominus, ejicient ossa regum Juda, et ossa principum ejus, et ossa sacerdotum, et ossa prophetarum, et ossa eorum qui habitaverunt Jerusalem, de sepulchris suis:

<sup>2</sup> et expandent ea ad solem, et lunam, et omnem militiam caeli, quæ dilexerunt, et quibus servierunt, et post quæ ambulaverunt, et quæ quæsierunt, et adoraverunt. Non colligentur, et non sepelientur: in sterquilinum super faciem terræ erunt.

<sup>3</sup> Et eligent magis mortem quam vitam, omnes qui residui fuerint de cognatione hac pessima, in universis locis quæ derelicta sunt, ad quæ ejeci eos, dicit Dominus exercituum.

<sup>4</sup> Et dices ad eos: Hæc dicit Dominus: Numquid qui cadit non resurget? Et qui aversus est non revertetur?

<sup>5</sup> Quare ergo aversus est populus iste in Jerusalem aversione contentiosa? Apprehenderunt mendacium, et noluerunt reverti.

<sup>6</sup> Attendi, et auscultavi: nemo quod bonum est loquitur; nullus est qui agat penitentiam super peccato suo, dicens: Quid feci? Omnes conversi sunt ad cursum suum, quasi equus impetu vadens ad prælium.

<sup>7</sup> Milvus in cælo cognovit tempus suum: turtur, et hirundo, et ciconia custodierunt tempus adventus sui: populus autem meus non cognovit iudicium Domini.

<sup>8</sup> Quomodo dicitis: Sapientes nos sumus, et lex Domini nobiscum est? Vere mendacium operatus est stylus scribarum!

<sup>9</sup> Confusi sunt sapientes; perterriti et capti sunt: verbum enim Domini projecerunt, et sapientia nulla est in eis.

<sup>10</sup> Propterea dabo mulieres eorum exteris, agros eorum hæredibus, quia a minimo usque ad maximum omnes avritiam sequuntur: a propheta usque ad sacerdotem cuncti faciunt mendacium.

## CHAPTER 8

*Other evils that shall fall upon the Jews  
for their impenitence.*

**A**t that time, saith the Lord, they shall cast out the bones of the kings of Juda, and the bones of the princes thereof, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves.

<sup>2</sup> And they shall spread them abroad to the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and adored: they shall not be gathered, and they shall not be buried: they shall be as dung upon the face of the earth.

<sup>3</sup> And death shall be chosen rather than life by all that shall remain of this wicked kindred in all places, which are left, to which I have cast them out, saith the Lord of hosts.

<sup>4</sup> And thou shalt say to them: Thus saith the Lord: Shall not he that falleth, rise again? And he that is turned away, shall he not turn again?

<sup>5</sup> Why then is this people in Jerusalem turned away with a stubborn revolting? they have laid hold on lying, and have refused to return.

<sup>6</sup> I attended, and hearkened; no man speaketh what is good, there is none that doth penance for his sin, saying: What have I done? They are all turned to their own course, as a horse rushing to the battle.

<sup>7</sup> The kite in the air hath known her time: the turtle, and the swallow, and the stork have observed the time of their coming: but my people have not known the judgment of the Lord.

<sup>8</sup> How do you say: We are wise, and the law of the Lord is with us? Indeed the lying pen of the scribes hath wrought falsehood.

<sup>9</sup> The wise men are confounded, they are dismayed, and taken: for they have cast away the word of the Lord, and there is no wisdom in them.

<sup>10</sup> Therefore will I give their women to strangers, their fields to others for an inheritance: because from the least even to the greatest all follow covetousness: from the prophet even to the priest all

deal deceitfully.

<sup>11</sup> And they healed the breach of the daughter of my people disgracefully, saying: Peace, peace: when there was no peace.

<sup>12</sup> They are confounded, because they have committed abomination: yea rather they are not confounded with confusion, and they have not known how to blush: therefore shall they fall among them that fall; in the time of their visitation they shall fall, saith the Lord.

<sup>13</sup> Gathering I will gather them together, saith the Lord, there is no grape on the vines, and there are no figs on the fig tree, the leaf is fallen: and I have given them the things that are passed away.

<sup>14</sup> Why do we sit still? Assemble yourselves, and let us enter into the fenced city, and let us be silent there: for the Lord our God hath put us to silence, and hath given us water of gall to drink: for we have sinned against the Lord.

<sup>15</sup> We looked for peace and no good came: for a time of healing, and behold fear.

<sup>16</sup> The snorting of his horses was heard from Dan, all the land was moved at the sound of the neighing of his warriors: and they came and devoured the land, and all that was in it: the city and its inhabitants.

<sup>17</sup> For behold I will send among you serpents, basilisks, against which there is no charm: and they shall bite you, saith the Lord.

<sup>18</sup> My sorrow is above sorrow, my heart mourneth within me.

<sup>19</sup> Behold the voice of the daughter of my people from a far country: Is not the Lord in Sion, or is not her king in her? Why then have they provoked me to wrath with their idols, and strange vanities?

<sup>20</sup> The harvest is past, the summer is ended, and we are not saved.

<sup>21</sup> For the affliction of the daughter of my people I am afflicted, and made sorrowful, astonishment hath taken hold on me.

<sup>22</sup> Is there no balm in Galaad? Or is there no physician there? Why then is not the wound of the daughter of my people closed?

<sup>11</sup> Et sanabant contritionem filiæ populi mei ad ignominiam, dicentes: Pax, pax! cum non esset pax.

<sup>12</sup> Confusi sunt, quia abominationem fecerunt: quinimmo confusione non sunt confusi, et erubescere nescierunt. Idcirco cadent inter corruentes: in tempore visitationis suæ corruent, dicit Dominus.

<sup>13</sup> Congregans congregabo eos, ait Dominus. Non est uva in vitibus, et non sunt ficus in ficulnea: folium defluxit, et dedi eis quæ prætergressa sunt.

<sup>14</sup> Quare sedemus? Convenite, et ingrediamur civitatem munitam, et sileamus ibi: quia Dominus Deus noster silere nos fecit, et potum dedit nobis aquam fellis: peccavimus enim Domino.

<sup>15</sup> Exspectavimus pacem, et non erat bonum: tempus medelæ, et ecce formido.

<sup>16</sup> A Dan auditus est fremitus equorum ejus; a voce hinnituum pugnatorum ejus commota est omnis terra, et venerunt, et devoraverunt terram et plenitudinem ejus; urbem et habitatores ejus.

<sup>17</sup> Quia ecce ego mittam vobis serpentes regulos, quibus non est incantatio: et mordebunt vos, ait Dominus.

<sup>18</sup> Dolor meus super dolorem, in me cor meum mœrens.

<sup>19</sup> Ecce vox clamoris filiæ populi mei de terra longinqua: Numquid Dominus non est in Sion? aut rex ejus non est in ea? Quare ergo me ad iracundiam concitaverunt in sculptilibus suis, et in vanitatibus alienis?

<sup>20</sup> Transiit messis, finita est æstas, et nos salvati non sumus.

<sup>21</sup> Super contritione filiæ populi mei contritus sum, et contristatus: stupor obtinuit me.

<sup>22</sup> Numquid resina non est in Galaad? Aut medicus non est ibi? Quare igitur non est obducta cicatrix filiæ populi mei?

## CAPUT IX

*Luget propheta miserias populi sui: et peccata eorum, quae causae earum sunt. Exhortat eos ad paenitentiam.*

**Q**uis dabit capiti meo aquam, et oculis meis fontem lacrimarum, et plorabo die ac nocte interfectos filiae populi mei?

<sup>2</sup> Quis dabit me in solitudine diversorium viatorum, et derelinquam populum meum, et recedam ab eis? Quia omnes adulteri sunt, cœtus prævaricatorum.

<sup>3</sup> Et extenderunt linguam suam quasi arcum mendacii et non veritatis: confortati sunt in terra, quia de malo ad malum egressi sunt, et me non cognoverunt, dicit Dominus.

<sup>4</sup> Unusquisque se a proximo suo custodiat, et in omni fratre suo non habeat fiduciam: quia omnis frater supplantans supplantabit, et omnis amicus fraudulenter incedet.

<sup>5</sup> Et vir fratrem suum deridebit, et veritatem non loquentur: docuerunt enim linguam suam loqui mendacium; ut inique agerent laboraverunt.

<sup>6</sup> Habitatio tua in medio doli: in dolo renuerunt scire me, dicit Dominus.

<sup>7</sup> Propterea hæc dicit Dominus exercituum: Ecce ego conflabo, et probabo eos: quid enim aliud faciam a facie filiae populi mei?

<sup>8</sup> Sagitta vulnerans lingua eorum, dolum locuta est. In ore suo pacem cum amico suo loquitur, et occulte ponit ei insidias.

<sup>9</sup> Numquid super his non visitabo, dicit Dominus, aut in gente hujusmodi non ulciscetur anima mea?

<sup>10</sup> Super montes assumam fletum ac lamentum, et super speciosa deserti planctum, quoniam incensa sunt, eo quod non sit vir pertransiens, et non audierunt vocem possidentis: a volucre cæli usque ad pecora transmigraverunt et recesserunt.

<sup>11</sup> Et dabo Jerusalem in acervos arenæ, et cubilia draconum: et civitates Juda dabo in desolationem, eo quod non sit

## CHAPTER 9

*The prophet laments the miseries of his people: and their sins, which are the cause of them. He exhorts them to repentance.*

**W**ho will give water to my head, and a fountain of tears to my eyes? And I will weep day and night for the slain of the daughter of my people.

<sup>2</sup> Who will give me in the wilderness a lodging place of wayfaring men, and I will leave my people, and depart from them? Because they are all adulterers, an assembly of transgressors.

<sup>3</sup> And they have bent their tongue, as a bow, for lies, and not for truth: they have strengthened themselves upon the earth, for they have proceeded from evil to evil, and me they have not known, saith the Lord.

<sup>4</sup> Let every man take heed of his neighbor, and let him not trust in any brother of his: for every brother will utterly supplant, and every friend will walk deceitfully.

<sup>5</sup> And a man shall mock his brother, and they will not speak the truth: for they have taught their tongue to speak lies: they have labored to commit iniquity.

<sup>6</sup> Thy habitation is in the midst of deceit: through deceit they have refused to know me, saith the Lord.

<sup>7</sup> Therefore thus saith the Lord of hosts: Behold I will melt, and try them: for what else shall I do before the daughter of my people?

<sup>8</sup> Their tongue is a piercing arrow, it hath spoken deceit: with his mouth one speaketh peace with his friend, and secretly he lieth in wait for him.

<sup>9</sup> Shall I not visit them for these things, saith the Lord? Or shall not my soul be revenged on such a nation?

<sup>10</sup> For the mountains I will take up weeping and lamentation, and for the beautiful places of the desert, mourning: because they are burnt up, for that there is not a man that passeth through them: and they have not heard the voice of the owner: from the fowl of the air to the beasts they are gone away and departed.

<sup>11</sup> And I will make Jerusalem to be heaps of sand, and dens of dragons: and I will make the cities of Juda desolate, for

want of an inhabitant.

<sup>12</sup> Who is the wise man, that may understand this, and to whom the word of the mouth of the Lord may come that he may declare this, why the land hath perished, and is burnt up like a wilderness, which none passeth through?

<sup>13</sup> And the Lord said: Because they have forsaken my law, which I gave them, and have not heard my voice, and have not walked in it.

<sup>14</sup> But they have gone after the perverseness of their own heart, and after Baalim, which their fathers taught them.

<sup>15</sup> Therefore thus saith the Lord of hosts the God of Israel: Behold I will feed this people with wormwood, and give them water of gall to drink.

<sup>16</sup> And I will scatter them among the nations, which they and their fathers have not known: and I will send the sword after them till they be consumed.

<sup>17</sup> Thus saith the Lord of hosts the God of Israel: Consider ye, and call for the mourning women, and let them come: and send to them that are wise women, and let them make haste:

<sup>18</sup> Let them hasten and take up a lamentation for us: let our eyes shed tears, and our eyelids run down with waters.

<sup>19</sup> For a voice of wailing is heard out of Zion: How are we wasted and greatly confounded? Because we have left the land, because our dwellings are cast down.

<sup>20</sup> Hear therefore, ye women, the word of the Lord: and let your ears receive the word of his mouth: and teach your daughters wailing: and everyone her neighbor mourning.

<sup>21</sup> For death is come up through our windows, it is entered into our houses to destroy the children from without, the young men from the streets.

<sup>22</sup> Speak: Thus saith the Lord: Even the carcass of man shall fall as dung upon the face of the country, and as grass behind the back of the mower, and there is none to gather it.

<sup>23</sup> Thus saith the Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches:

<sup>24</sup> But let him that glorieth glory in this, that he understandeth and knoweth me,

habitor.

<sup>12</sup> Quis est vir sapiens qui intelligat hoc, et ad quem verbum oris Domini fiat, ut annuntiet istud, quare perierit terra, et exusta sit quasi desertum, eo quod non sit qui pertranseat?

<sup>13</sup> Et dixit Dominus: Quia dereliquerunt legem meam quam dedi eis, et non audierunt vocem meam, et non ambulaverunt in ea,

<sup>14</sup> et abierunt post pravitatem cordis sui, et post Baalim, quod didicerunt a patribus suis:

<sup>15</sup> idcirco hæc dicit Dominus exercituum, Deus Israël: Ecce ego cibabo populum istum absinthio, et potum dabo eis aquam fellis.

<sup>16</sup> Et dispergam eos in gentibus quas non noverunt ipsi et patres eorum, et mittam post eos gladium, donec consumantur.

<sup>17</sup> Hæc dicit Dominus exercituum, Deus Israël: Contemplamini, et vocate lamentatrices, et veniant: et ad eas quæ sapientes sunt mittite, et properent:

<sup>18</sup> festinent, et assumant super nos lamentum: deducant oculi nostri lacrimas, et palpebræ nostræ defluant aquis.

<sup>19</sup> Quia vox lamentationis audita est de Zion: Quomodo vastati sumus, et confusi vehementer? Quia dereliquimus terram; quoniam dejecta sunt tabernacula nostra.

<sup>20</sup> Audite ergo, mulieres, verbum Domini, et assumant aures vestræ sermonem oris ejus, et docete filias vestras lamentum, et unaquæque proximam suam planctum:

<sup>21</sup> quia ascendit mors per fenestras nostras; ingressa est domos nostras, disperdere parvulos deforis, juvenes de plateis.

<sup>22</sup> Loquere: Hæc dicit Dominus: Et cadet morticinum hominis quasi stercus super faciem regionis, et quasi fœnum post tergum metentis, et non est qui colligat.

<sup>23</sup> Hæc dicit Dominus: Non glorietur sapiens in sapientia sua, et non glorietur fortis in fortitudine sua, et non glorietur dives in divitiis suis:

<sup>24</sup> sed in hoc glorietur, qui gloriatur, scire et nosse me, quia ego sum Domi-



nus qui facio misericordiam, et iudicium, et iustitiam in terra: hæc enim placent mihi, ait Dominus.

<sup>25</sup> Ecce dies veniunt, dicit Dominus, et visitabo super omnem qui circumcisum habet præputium,

<sup>26</sup> super Ægyptum, et super Juda, et super Edom, et super filios Ammon, et super Moab; et super omnes qui attonsi sunt in comam, habitantes in deserto: quia omnes gentes habent præputium, omnis autem domus Israëli incircumcisi sunt corde.

## CAPUT X

*Nec stellæ nec idoli sunt timendæ, sed Creator magnus omnium. Verberatu Jerusalem propter peccata sua.*

**A**udite verbum quod locutus est Dominus super vos, domus Israëli.

<sup>2</sup> Hæc dicit Dominus: Juxta vias gentium nolite discere, et a signis cæli nolite metuere, quæ timent gentes,

<sup>3</sup> quia leges populorum vanæ sunt. Quia lignum de saltu præcidit opus manus artificis in ascia:

<sup>4</sup> argento et auro decoravit illud: clavis et malleis compegit, ut non dissolvatur:

<sup>5</sup> in similitudinem palmæ fabricata sunt, et non loquentur: portata tollentur, quia incedere non valent. Nolite ergo timere ea, quia nec male possunt facere, nec bene.

<sup>6</sup> Non est similis tui, Domine: magnus es tu, et magnum nomen tuum in fortitudine.

<sup>7</sup> Quis non timebit te, o Rex gentium? Tuum est enim decus: inter cunctos sapientes gentium, et in universis regnis eorum, nullus est similis tui.

<sup>8</sup> Pariter insipientes et fatui probabuntur: doctrina vanitatis eorum lignum est.

<sup>9</sup> Argentum involutum de Tharsis affertur, et aurum de Ophaz: opus artificis et manus ærari. Hyacinthus et purpura indumentum eorum: opus artificum universa hæc.

for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please me, saith the Lord.

<sup>25</sup> Behold, the days come, saith the Lord, and I will visit upon everyone that hath the foreskin circumcised.

<sup>26</sup> Upon Egypt, and upon Juda, and upon Edom, and upon the children of Ammon, and upon Moab, and upon all that have their hair polled round, that dwell in the desert: for all the nations are uncircumcised in the flesh, but all the house of Israel are uncircumcised in the heart.

## CHAPTER 10

*Neither stars nor idols are to be feared, but the great Creator of all things. The chastisement of Jerusalem for her sins.*

**H**ear ye the word which the Lord hath spoken concerning you, O house of Israel.

<sup>2</sup> Thus saith the Lord: Learn not according to the ways of the Gentiles: and be not afraid of the signs of heaven, which the heathens fear:

<sup>3</sup> For the laws of the people are vain: for the works of the hand of the workman hath cut a tree out of the forest with an axe.

<sup>4</sup> He hath decked it with silver and gold: he hath put it together with nails and hammers, that it may not fall asunder.

<sup>5</sup> They are framed after the likeness of a palm tree, and shall not speak: they must be carried to be removed, because they cannot go. Therefore fear them not, for they can neither do evil nor good.

<sup>6</sup> There is none like to thee, O Lord: thou art great, and great is thy name in might.

<sup>7</sup> Who shall not fear thee, O king of nations? For thine is the glory: among all the wise men of the nations, and in all their kingdoms there is none like unto thee.

<sup>8</sup> They shall be all proved together to be senseless and foolish: the doctrine of their vanity is wood.

<sup>9</sup> Silver spread into plates is brought from Tharsis, and gold from Ophaz: the work of the artificer, and of the hand of the coppersmith: violet and purple is their clothing: all these things are the work of artificers.

<sup>10</sup> But the Lord is the true God: he is the living God, and the everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his threatening.

<sup>11</sup> Thus then shall you say to them: The gods that have not made heaven and earth, let them perish from the earth, and from among those places that are under heaven.

<sup>12</sup> He that maketh the earth by his power, that prepareth the world by his wisdom, and stretcheth out the heavens by his knowledge.

<sup>13</sup> At his voice he giveth a multitude of waters in the heaven, and lifteth up the clouds from the ends of the earth: he maketh lightnings for rain, and bringeth forth the wind out of his treasures.

<sup>14</sup> Every man is become a fool for knowledge, every artist is confounded in his graven idol: for what he hath cast is false, and there is no spirit in them.

<sup>15</sup> They are vain things, and a ridiculous work: in the time of their visitation they shall perish.

<sup>16</sup> The portion of Jacob is not like these: for it is he who formed all things: and Israel is the rod of his inheritance: the Lord of hosts is his name.

<sup>17</sup> Gather up thy shame out of the land, thou that dwellest in a siege.

<sup>18</sup> For thus saith the Lord: Behold I will cast away far off the inhabitants of the land at this time: and I will afflict them, so that they may be found.

<sup>19</sup> Woe is me for my destruction, my wound is very grievous. But I said: Truly this is my own evil, and I will bear it.

<sup>20</sup> My tabernacle is laid waste, all my cords are broken: my children are gone out from me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains.

<sup>21</sup> Because the pastors have done foolishly, and have not sought the Lord: therefore have they not understood, and all their flock is scattered.

<sup>22</sup> Behold the sound of a noise cometh, a great commotion out of the land of the north: to make the cities of Juda a desert, and a dwelling for dragons.

<sup>23</sup> I know, O Lord, that the way of a man is not his: neither is it in a man to walk, and to direct his steps.

<sup>10</sup> Dominus autem Deus verus est, ipse Deus vivens, et rex sempiternus. Ab indignatione ejus commovebitur terra, et non sustinebunt gentes comminationem ejus.

<sup>11</sup> Sic ergo dicetis eis: Dii qui cælos et terram non fecerunt, pereant de terra et de his quæ sub cælo sunt!

<sup>12</sup> Qui facit terram in fortitudine sua, præparat orbem in sapientia sua, et prudentia sua extendit cælos:

<sup>13</sup> ad vocem suam dat multitudinem aquarum in cælo, et elevat nebulas ab extremitatibus terræ: fulgura in pluviam facit, et educit ventum de thesauris suis.

<sup>14</sup> Stultus factus est omnis homo a scientia: confusus est artifex omnis in sculptili, quoniam falsum est quod conflavit, et non est spiritus in eis.

<sup>15</sup> Vana sunt, et opus risu dignum: in tempore visitationis suæ peribunt.

<sup>16</sup> Non est his similis pars Jacob: qui enim formavit omnia, ipse est, et Israël virga hæreditatis ejus: Dominus exercituum nomen illi.

<sup>17</sup> Congrega de terra confusionem tuam, quæ habitas in obsidione:

<sup>18</sup> quia hæc dicit Dominus: Ecce ego longe projiciam habitatores terræ in hac vice, et tribulabo eos ita ut inveniantur.

<sup>19</sup> Væ mihi super contritione mea: pessima plaga mea. Ego autem dixi: Plane hæc infirmitas mea est, et portabo illam.

<sup>20</sup> Tabernaculum meum vastatum est; omnes funiculi mei dirupti sunt: filii mei exierunt a me, et non subsistunt. Non est qui extendat ultra tentorium meum, et erigat pelles meas.

<sup>21</sup> Quia stulte egerunt pastores, et Dominum non quasierunt: propterea non intellexerunt, et omnis grex eorum dispersus est.

<sup>22</sup> Vox auditionis ecce venit, et commotio magna de terra aquilonis: ut ponat civitates Juda solitudinem, et habitaculum draconum.

<sup>23</sup> Scio, Domine, quia non est hominis via ejus, nec viri est ut ambulet, et dirigat gressus suos.

<sup>24</sup> Corripe me, Domine, verumtamen in iudicio, et non in furore tuo, ne forte ad nihilum redigas me.

<sup>25</sup> Effunde indignationem tuam super gentes quæ non cognoverunt te, et super provincias quæ nomen tuum non invocaverunt: quia comederunt Jacob, et devoraverunt eum, et consumpserunt illum, et decus ejus dissipaverunt.

## CAPUT XI

*Propheta prædicat foedum Dei: et denuntiat mala ad transgressores contumacias ejus. Conjuratio Judaeorum contra eum, figuram conjurationis eorum contra Christum.*

**V**erbum quod factum est a Domino ad Jeremiam, dicens:

<sup>2</sup> Audite verba pacti hujus, et loquimini ad viros Juda, et ad habitatores Jerusalem,

<sup>3</sup> et dices ad eos: Hæc dicit Dominus Deus Israël: Maledictus vir qui non audierit verba pacti hujus

<sup>4</sup> quod præcepi patribus vestris, in die qua eduxi eos de terra Ægypti, de fornace ferrea, dicens: Audite vocem meam, et facite omnia quæ præcipio vobis, et eritis mihi in populum, et ego ero vobis in Deum:

<sup>5</sup> ut suscitem juramentum quod juravi patribus vestris, daturum me eis terram fluentem lacte et melle, sicut est dies hæc. Et respondi, et dixi: Amen, Domine.

<sup>6</sup> Et dixit Dominus ad me: Vociferare omnia verba hæc in civitatibus Juda, et foris Jerusalem, dicens: Audite verba pacti hujus, et facite illa,

<sup>7</sup> quia contestans contestatus sum patres vestros, in die qua eduxi eos de terra Ægypti, usque ad diem hanc: mane surgens contestatus sum, et dixi: Audite vocem meam.

<sup>8</sup> Et non audierunt, nec inclinaverunt aurem suam, sed abierunt, unusquisque in privitate cordis sui mali: et induxi super eos omnia verba pacti hujus quod præcepi ut facerent, et non fecerunt.

<sup>9</sup> Et dixit Dominus ad me: Inventa est conjuratio in viris Juda et in habitatoribus Jerusalem.

<sup>24</sup> Correct me, O Lord, but yet with judgment: and not in thy fury, lest thou bring me to nothing.

<sup>25</sup> Pour out thy indignation upon the nations that have not known thee, and upon the provinces that have not called upon thy name: because they have eaten up Jacob, and devoured him, and consumed him, and have destroyed his glory.

## CHAPTER 11

*The prophet proclaims the covenant of God: and denounces evils to the obstinate transgressors of it. The conspiracy of the Jews against him, a figure of their conspiracy against Christ.*

**T**he word that came from the Lord to Jeremias, saying:

<sup>2</sup> Hear ye the words of this covenant, and speak to the men of Juda, and to the inhabitants of Jerusalem,

<sup>3</sup> And thou shalt say to them: Thus saith the Lord the God of Israel: Cursed is the man that shall not hearken to the words of this covenant,

<sup>4</sup> Which I commanded your fathers in the day that I brought them out of the land of Egypt, from the iron furnace, saying: Hear ye my voice, and do all things that I command you: and you shall be my people, and I will be your God:

<sup>5</sup> That I may accomplish the oath which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered and said: Amen, O Lord.

<sup>6</sup> And the Lord said to me: Proclaim aloud all these words in the cities of Juda, and in the streets of Jerusalem, saying: Hear ye the words of the covenant, and do them:

<sup>7</sup> For protesting I conjured your fathers in the day that I brought them out of the land of Egypt even to this day: rising early I conjured them, and said: Hearken ye to my voice:

<sup>8</sup> And they obeyed not, nor inclined their ear: but walked everyone in the perverseness of his own wicked heart: and I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.

<sup>9</sup> And the Lord said to me: A conspiracy is found among the men of Juda, and among the inhabitants of Jerusalem.

<sup>10</sup> They are returned to the former iniquities of their fathers, who refused to hear my words: so these likewise have gone after strange gods, to serve them: the house of Israel, and the house of Juda have made void my covenant, which I made with their fathers.

<sup>11</sup> Wherefore thus saith the Lord: Behold I will bring in evils upon them, which they shall not be able to escape: and they shall cry to me, and I will not hearken to them.

<sup>12</sup> And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods to whom they offer sacrifice, and they shall not save them in the time of their affliction.

<sup>13</sup> For according to the number of thy cities were thy gods, O Juda: and according to the number of the streets of Jerusalem thou hast set up altars of confusion, altars to offer sacrifice to Baalim.

<sup>14</sup> Therefore do not thou pray for this people, and do not take up praise and prayer for them: for I will not hear them in the time of their cry to me, in the time of their affliction.

<sup>15</sup> What is the meaning that my beloved hath wrought much wickedness in my house? Shall the holy flesh take away from thee thy crimes, in which thou hast boasted?

<sup>16</sup> The Lord called thy name, a plentiful olive tree, fair, fruitful, and beautiful: at the noise of a word, a great fire was kindled in it, and the branches thereof are burnt.

<sup>17</sup> And the Lord of hosts that planted thee, hath pronounced evil against thee: for the evils of the house of Israel, and of the house of Juda, which they have done to themselves, to provoke me, offering sacrifice to Baalim.

<sup>18</sup> But thou, O Lord, hast shown me, and I have known: then thou showedst me their doings.

<sup>19</sup> And I was as a meek lamb, that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more.

<sup>20</sup> But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and the hearts, let me see thy revenge on them: for to thee have I re-

<sup>10</sup> Reversi sunt ad iniquitates patrum suorum priores, qui noluerunt audire verba mea: et hi ergo abierunt post deos alienos, ut servirent eis: irritum fecerunt domus Israël et domus Juda pactum meum quod pepigi cum patribus eorum.

<sup>11</sup> Quam ob rem hæc dicit Dominus: Ecce ego inducam super eos mala de quibus exire non poterunt: et clamabunt ad me, et non exaudiam eos.

<sup>12</sup> Et ibunt civitates Juda et habitatores Jerusalem, et clamabunt ad deos quibus libant, et non salvabunt eos in tempore afflictionis eorum.

<sup>13</sup> Secundum numerum enim civitatum tuarum erant dii tui, Juda: et secundum numerum viarum Jerusalem, posuisti aras confusionis, aras ad libandum Baalim.

<sup>14</sup> Tu ergo noli orare pro populo hoc, et ne assumas pro eis laudem et orationem, quia non exaudiam in tempore clamoris eorum ad me, in tempore afflictionis eorum.

<sup>15</sup> Quid est, quod dilectus meus in domo mea fecit scelera multa? Numquid carnes sanctæ auferent a te malitias tuas, in quibus gloriata es?

<sup>16</sup> Olivam uberem, pulchram, fructiferam, speciosam, vocavit Dominus nomen tuum: ad vocem loquelæ, grandis exarsit ignis in ea, et combusta sunt fruteta ejus.

<sup>17</sup> Et Dominus exercituum, qui plantavit te, locutus est super te malum, pro malis domus Israël, et domus Juda, quæ fecerunt sibi ad irritandum me, libantes Baalim.

<sup>18</sup> Tu autem, Domine, demonstrasti mihi, et cognovi: tunc ostendisti mihi studia eorum.

<sup>19</sup> Et ego quasi agnus mansuetus, qui portatur ad victimam: et non cognovi quia cogitaverunt super me consilia, dicentes: Mittamus lignum in panem ejus, et eradamus eum de terra viventium, et nomen ejus non memoretur amplius.

<sup>20</sup> Tu autem, Domine Sabaoth, qui judicas juste, et probas renes et corda, videam ultionem tuam ex eis: tibi enim revelavi causam meam.

<sup>21</sup> Propterea hæc dicit Dominus ad viros Anathoth, qui quæerunt animam tuam, et dicunt: Non prophetabis in nomine Domini, et non morieris in manibus nostris:

<sup>22</sup> propterea hæc dicit Dominus exercituum: Ecce ego visitabo super eos: juvenes morientur in gladio; filii eorum et filiæ eorum morientur in fame.

<sup>23</sup> Et reliquæ non erunt ex eis: inducam enim malum super viros Anathoth, annum visitationis eorum.

### CAPUT XII

*Faucitas sceleratorum erunt pro tempore breve. Desolatio Judæorum propter peccata eorum. Reditus eorum a captivitate.*

**J**ustus quidem tu es, Domine, si dispuitem tecum: verumtamen justa loquar ad te: Quare via impiorum prosperatur; bene est omnibus qui prævaricantur et inique agunt?

<sup>2</sup> Plantasti eos, et radicem miserunt: proficiunt, et faciunt fructum: prope es tu ori eorum, et longe a renibus eorum.

<sup>3</sup> Et tu, Domine, nosti me, vidisti me, et probasti cor meum tecum. Congrega eos quasi gregem ad victimam, et sanctifica eos in die occisionis.

<sup>4</sup> Usquequo lugebit terra, et herba omnis regionis siccabitur, propter malitiam habitantium in ea? Consumptum est animal, et volucre, quoniam dixerunt: Non videbit novissima nostra.

<sup>5</sup> Si cum peditibus currens laborasti, quomodo contendere poteris cum equis? Cum autem in terra pacis securus fueris, quid facies in superbia Jordanis?

<sup>6</sup> Nam et fratres tui, et domus patris tui, etiam ipsi pugnaverunt adversum te, et clamaverunt post te plena voce: ne credas eis, cum locuti fuerint tibi bona.

<sup>7</sup> Reliqui domum meam; dimisi hæreditatem meam: dedi dilectam animam meam in manu inimicorum ejus.

<sup>8</sup> Facta est mihi hæreditas mea quasi leo in silva: dedit contra me vocem, ideo

vealed my cause.

<sup>21</sup> Therefore thus saith the Lord to the men of Anathoth, who seek thy life, and say: Thou shalt not prophesy in the name of the Lord, and thou shalt not die in our hands.

<sup>22</sup> Therefore thus saith the Lord of hosts: Behold I will visit upon them: their young men shall die by the sword, their sons and their daughters shall die by famine.

<sup>23</sup> And there shall be no remains of them: for I will bring in evil upon the men of Anathoth, the year of their visitation.

### CHAPTER 12

*The prosperity of the wicked shall be but for a short time. The desolation of the Jews for their sins. Their return from their captivity.*

**T**hou indeed, O Lord, art just, if I plead with thee, but yet I will speak what is just to thee: Why doth the way of the wicked prosper: why is it well with all them that transgress, and do wickedly?

<sup>2</sup> Thou hast planted them, and they have taken root: they prosper and bring forth fruit: thou art near in their mouth, and far from their reins.

<sup>3</sup> And thou, O Lord, hast known me, thou hast seen me, and proved my heart with thee: gather them together as sheep for a sacrifice, and prepare them for the day of slaughter.

<sup>4</sup> How long shall the land mourn, and the herb of every field wither for the wickedness of them that dwell therein? The beasts and the birds are consumed: because they have said: He shall not see our last end.

<sup>5</sup> If thou hast been wearied with running with footmen, how canst thou contend with horses? And if thou hast been secure in a land of peace, what wilt thou do in the swelling of the Jordan?

<sup>6</sup> For even thy brethren, and the house of thy father, even they have fought against thee, and have cried after thee with full voice: believe them not when they speak good things to thee.

<sup>7</sup> I have forsaken my house, I have left my inheritance: I have given my dear soul into the hand of her enemies.

<sup>8</sup> My inheritance is become to me as a lion in the wood: it hath cried out against

me, therefore have I hated it.

<sup>9</sup> Is my inheritance to me as a speckled bird? Is it as a bird dyed throughout? Come ye, assemble yourselves, all ye beasts of the earth, make haste to devour.

<sup>10</sup> Many pastors have destroyed my vineyard, they have trodden my portion under foot: they have changed my delightful portion into a desolate wilderness.

<sup>11</sup> They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate; because there is none that considereth in the heart.

<sup>12</sup> The spoilers are come upon all the ways of the wilderness, for the sword of the Lord shall devour from one end of the land to the other end thereof: there is no peace for all flesh.

<sup>13</sup> They have sown wheat, and reaped thorns: they have received an inheritance, and it shall not profit them: you shall be ashamed of your fruits, because of the fierce wrath of the Lord.

<sup>14</sup> Thus saith the Lord against all my wicked neighbors, that touch the inheritance that I have shared out to my people Israel: Behold I will pluck them out of their land, and I will pluck the house of Juda out of the midst of them.

<sup>15</sup> And when I shall have plucked them out, I will return, and have mercy on them: and will bring them back, every man to his inheritance, and every man into his land.

<sup>16</sup> And it shall come to pass, if they will be taught, and will learn the ways of my people, to swear by my name: The Lord liveth, as they have taught my people to swear by Baal: that they shall be built up in the midst of my people.

<sup>17</sup> But if they will not hear, I will utterly pluck out and destroy that nation, saith the Lord.

#### CHAPTER 13

*Under the figure of a linen girdle is foretold the destruction of the Jews. Their obstinacy in sin brings all miseries upon them.*

**T**hus saith the Lord to me: Go, and get thee a linen girdle, and thou shalt put it about thy loins, and shalt not put it into water.

<sup>2</sup> And I got a girdle according to the

odivi eam.

<sup>9</sup> Numquid avis discolor hæreditas mea mihi? Numquid avis tincta per totum? Venite, congregamini, omnes bestię terræ: properate ad devorandum.

<sup>10</sup> Pastores multi demoliti sunt vineam meam, conculcaverunt partem meam, dederunt portionem meam desiderabilem in desertum solitudinis.

<sup>11</sup> Posuerunt eam in dissipationem, luxitque super me: desolatione desolata est omnis terra, quia nullus est qui recogitet corde.

<sup>12</sup> Super omnes vias deserti venerunt vastatores, quia gladius Domini devorabit: ab extremo terræ usque ad extremum ejus, non est pax universæ carni.

<sup>13</sup> Seminaverunt triticum, et spinas messuerunt: hæreditatem acceperunt, et non eis proderit. Confundemini a fructibus vestris propter iram furoris Domini.

<sup>14</sup> Hæc dicit Dominus adversum omnes vicinos meos pessimos, qui tangunt hæreditatem quam distribui populo meo Israël: Ecce ego evellam eos de terra sua, et domum Juda evellam de medio eorum.

<sup>15</sup> Et cum evulsero eos, convertar, et miserebor eorum, et reducam eos: virum ad hæreditatem suam, et virum in terram suam.

<sup>16</sup> Et erit: si eruditi didicerint vias populi mei, ut jurent in nomine meo: Vivit Dominus! sicut docuerunt populum meum jurare in Baal, ædificabuntur in medio populi mei.

<sup>17</sup> Quod si non audierint, evellam gentem illam evulsione et perditione, ait Dominus.

#### CAPUT XIII

*Sub figura lumbare lineum prophetatur destructionem Judæorum. Contumacia eorum in peccato fert miseras omnes in eos.*

**H**æc dicit Dominus ad me: Vade, et posside tibi lumbare lineum, et pones illud super lumbos tuos, et in aquam non inferes illud.

<sup>2</sup> Et possedi lumbare juxta verbum Do-

mini, et posui circa lumbos meos.

<sup>3</sup> Et factus est sermo Domini ad me secundo, dicens:

<sup>4</sup> Tolle lumbare quod possedisti, quod est circa lumbos tuos: et surgens vade ad Euphraten, et absconde ibi illud in foramine petrae.

<sup>5</sup> Et abii, et abscondi illud in Euphrate, sicut praeceperat mihi Dominus.

<sup>6</sup> Et factum est post dies plurimos, dixit Dominus ad me: Surge, vade ad Euphraten, et tolle inde lumbare quod praecepi tibi ut absconderes illud ibi.

<sup>7</sup> Et abii ad Euphraten, et fodi, et tuli lumbare de loco ubi absconderam illud: et ecce computruerat lumbare, ita ut nulli usui aptum esset.

<sup>8</sup> Et factum est verbum Domini ad me, dicens:

<sup>9</sup> Hæc dicit Dominus: Sic putrescere faciam superbiam Juda, et superbiam Jerusalem multam:

<sup>10</sup> populum istum pessimum qui nolunt audire verba mea, et ambulante in pravitate cordis sui, abieruntque post deos alienos ut servirent eis et adorarent eos: et erunt sicut lumbare istud, quod nulli usui aptum est.

<sup>11</sup> Sicut enim adhæret lumbare ad lumbos viri, sic agglutinaui mihi omnem domum Israël, et omnem domum Juda, dicit Dominus, ut essent mihi in populum, et in nomen, et in laudem, et in gloriam: et non audierunt.

<sup>12</sup> Dices ergo ad eos sermonem istum: Hæc dicit Dominus Deus Israël: Omnis laguncula implebitur vino. Et dicent ad te: Numquid ignoramus quia omnis laguncula implebitur vino?

<sup>13</sup> Et dices ad eos: Hæc dicit Dominus: Ecce ego implebo omnes habitatores terræ hujus, et reges qui sedent de stirpe David super thronum ejus, et sacerdotes, et prophetas, et omnes habitatores Jerusalem, ebrietate.

<sup>14</sup> Et dispergam eos virum a fratre suo, et patres et filios pariter, ait Dominus. Non parcam, et non concedam: neque miserebor, ut non disperdam eos.

<sup>15</sup> Audite, et auribus percipite: nolite

word of the Lord, and put it about my loins.

<sup>3</sup> And the word of the Lord came to me the second time, saying:

<sup>4</sup> Take the girdle which thou hast got, which is about thy loins, and arise, go to the Euphrates, and hide it there in a hole of the rock.

<sup>5</sup> And I went, and hid it by the Euphrates, as the Lord had commanded me.

<sup>6</sup> And it came to pass after many days, that the Lord said to me: Arise, go to the Euphrates, and take from thence the girdle, which I commanded thee to hide there.

<sup>7</sup> And I went to the Euphrates, and digged, and took the girdle out of the place where I had hid it and behold the girdle was rotten, so that it was fit for no use.

<sup>8</sup> And the word of the Lord came to me, saying:

<sup>9</sup> Thus saith the Lord: After this manner will I make the pride of Juda, and the great pride of Jerusalem to rot.

<sup>10</sup> This wicked people, that will not hear my words, and that walk in the perverseness of their heart, and have gone after strange gods to serve them, and to adore them: and they shall be as this girdle, which is fit for no use.

<sup>11</sup> For as the girdle sticketh close to the loins of a man, so have I brought close to me all the house of Israel, and all the house of Juda, saith the Lord: that they might be my people, and for a name, and for a praise, and for a glory: but they would not hear.

<sup>12</sup> Thou shalt speak therefore to them this word: Thus saith the Lord, the God of Israel: Every bottle shall be filled with wine. And they shall say to thee: Do we not know that every bottle shall be filled with wine?

<sup>13</sup> And thou shalt say to them: Thus saith the Lord: Behold I will fill all the inhabitants of this land, and the kings of the race of David that sit upon his throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

<sup>14</sup> And I will scatter them every man from his brother, and fathers and sons in like manner, saith the Lord: I will not spare, and I will not pardon: nor will I have mercy, but to destroy them.

<sup>15</sup> Hear ye, and give ear: Be not proud,

for the Lord hath spoken.

<sup>16</sup> Give ye glory to the Lord your God, before it be dark, and before your feet stumble upon the dark mountains: you shall look for light, and he will turn it into the shadow of death, and into darkness.

<sup>17</sup> But if you will not hear this, my soul shall weep in secret for your pride: weeping it shall weep, and my eyes shall run down with tears, because the flock of the Lord is carried away captive.

<sup>18</sup> Say to the king, and to the queen: Humble yourselves, sit down: for the crown of your glory is come down from your head.

<sup>19</sup> The cities of the south are shut up, and there is none to open them: all Juda is carried away captive with an entire captivity.

<sup>20</sup> Lift up your eyes, and see, you that come from the north: where is the flock that is given thee, thy beautiful cattle?

<sup>21</sup> What wilt thou say when he shall visit thee? For thou hast taught them against thee, and instructed them against thy own head: shall not sorrows lay hold on thee, as a woman in labor?

<sup>22</sup> And if thou shalt say in thy heart: Why are these things come upon me? For the greatness of thy iniquity, thy nakedness is discovered, the soles of thy feet are defiled.

<sup>23</sup> If the Ethiopian can change his skin, or the leopard his spots: you also may do well, when you have learned evil.

<sup>24</sup> And I will scatter them as stubble, which is carried away by the wind in the desert.

<sup>25</sup> This is thy lot, and the portion of thy measure from me, saith the Lord, because thou hast forgotten me, and hast trusted in falsehood.

<sup>26</sup> Wherefore I have also bared thy thighs against thy face, and thy shame hath appeared.

<sup>27</sup> I have seen thy adulteries, and thy neighing, the wickedness of thy fornication: and thy abominations, upon the hills in the field. Woe to thee, Jerusalem, wilt thou not be made clean after me: how long yet?

elevari, quia Dominus locutus est.

<sup>16</sup> Date Domino Deo vestro gloriam antequam contenebrescat, et antequam offendant pedes vestri ad montes caliginosos: expectabitis lucem, et ponet eam in umbram mortis, et in caliginem.

<sup>17</sup> Quod si hoc non audieritis, in abscondito plorabit anima mea a facie superbiæ: plorans plorabit, et deducet oculus meus lacrimam, quia captus est grex Domini.

<sup>18</sup> Dic regi et dominatrici: Humiliamini, sedete, quoniam descendit de capite vestro corona gloriæ vestræ.

<sup>19</sup> Civitates austri clausæ sunt, et non est qui aperiat: translata est omnis Juda transmigratione perfecta.

<sup>20</sup> Levate oculos vestros et videte, qui venitis ab aquilone: ubi est grex qui datus est tibi, pecus inclytum tuum?

<sup>21</sup> Quid dices cum visitaverit te? Tu enim docuisti eos adversum te, et erudisti in caput tuum. Numquid non dolores apprehendent te, quasi mulierem parturientem?

<sup>22</sup> Quod si dixeris in corde tuo: Quare venerunt mihi hæc? Propter multitudinem iniquitatis tuæ revelata sunt verecundiora tua, pollutæ sunt plantæ tuæ.

<sup>23</sup> Si mutare potest Æthiops pellem suam, aut pardus varietates suas, et vos poteritis benefacere, cum didiceritis malum.

<sup>24</sup> Et disseminabo eos quasi stipulam quæ vento raptatur in deserto.

<sup>25</sup> Hæc sors tua, parsque mensuræ tuæ a me, dicit Dominus, quia oblita es mei, et confisa es in mendacio.

<sup>26</sup> Unde et ego nudavi femora tua contra faciem tuam, et apparuit ignominia tua:

<sup>27</sup> adulteria tua, et hinnitus tuus, scelus fornicationis tuæ: super colles in agro vidi abominationes tuas. Væ tibi, Jerusalem! non mundaberis post me: usquequo adhuc?



## CAPUT XIV

*Fames grava: oratioque prophetæ in illo tempore. Mala denuntiantur ad pseudopphetas. Luget propheta pro populo suo.*

**Q**uod factum est verbum Domini ad Jeremiam, de sermonibus siccitatis.

<sup>2</sup> Luxit Judæa, et portæ ejus corruerunt, et obscuratæ sunt in terra, et clamor Jerusalem ascendit.

<sup>3</sup> Majores miserunt minores suos ad aquam: venerunt ad hauriendum. Non invenerunt aquam: reportaverunt vasa sua vacua. Confusi sunt, et afflicti, et operuerunt capita sua.

<sup>4</sup> Propter terræ vastitatem, quia non venit pluvia in terram, confusi sunt agricolæ: operuerunt capita sua.

<sup>5</sup> Nam et cerva in agro peperit, et reliquit, quia non erat herba.

<sup>6</sup> Et onagri steterunt in rupibus; traxerunt ventum quasi dracones, defecerunt oculi eorum, quia non erat herba.

<sup>7</sup> Si iniquitates nostræ responderint nobis, Domine, fac propter nomen tuum: quoniam multæ sunt aversiones nostræ, tibi peccavimus.

<sup>8</sup> Exspectatio Israël, salvator ejus in tempore tribulationis, quare quasi colonus futurus es in terra, et quasi viator declinans ad manendum?

<sup>9</sup> Quare futurus es velut vir vagus, ut fortis qui non potest salvare? Tu autem in nobis es, Domine, et nomen tuum invocatum est super nos: ne derelinquas nos.

<sup>10</sup> Hæc dicit Dominus populo huic, qui dilexit movere pedes suos, et non quievit, et Domino non placuit: Nunc recordabitur iniquitatum eorum, et visitabit peccata eorum.

<sup>11</sup> Et dixit Dominus ad me: Noli orare pro populo isto in bonum.

<sup>12</sup> Cum jejunaverint, non exaudiam preces eorum, et si obtulerint holocaustomata et victimas, non suscipiam ea: quoniam gladio, et fame, et peste consumam eos.

<sup>13</sup> Et dixi: A, a, a, Domine Deus: prophetæ dicunt eis: Non videbitis glad-

## CHAPTER 14

*A grievous famine: and the prophet's prayer on that occasion. Evils denounced to false prophets. The prophet mourns for his people.*

**T**he word of the Lord that came to Jeremias concerning the words of the drought.

<sup>2</sup> Judea hath mourned, and the gates thereof are fallen, and are become obscure on the ground, and the cry of Jerusalem is gone up.

<sup>3</sup> The great ones sent their inferiors to the water: they came to draw, they found no water, they carried back their vessels empty: they were confounded and afflicted, and covered their heads.

<sup>4</sup> For the destruction of the land, because there came no rain upon the earth, the husbandmen were confounded, they covered their heads.

<sup>5</sup> Yea, the hind also brought forth in the field, and left it, because there was no grass.

<sup>6</sup> And the wild asses stood upon the rocks, they snuffed up the wind like dragons, their eyes failed, because there was no grass.

<sup>7</sup> If our iniquities have testified against us, O Lord, do thou it for thy name's sake, for our rebellions are many, we have sinned against thee.

<sup>8</sup> O expectation of Israel, the Savior thereof in time of trouble: why wilt thou be as a stranger in the land, and as a wayfaring man turning in to lodge?

<sup>9</sup> Why wilt thou be as a wandering man, as a mighty man that cannot save? But thou, O Lord, art among us, and thy name is called upon by us, forsake us not.

<sup>10</sup> Thus saith the Lord to this people, that have loved to move their feet, and have not rested, and have not pleased the Lord: He will now remember their iniquities, and visit their sins.

<sup>11</sup> And the Lord said to me: Pray not for this people for their good.

<sup>12</sup> When they fast I will not hear their prayers: and if they offer holocausts and victims, I will not receive them: for I will consume them by the sword, and by famine, and by the pestilence.

<sup>13</sup> And I said: Ah, ah, ah, O Lord God, the prophets say to them: You shall not

see the sword, and there shall be no famine among you, but he will give you true peace in this place.

<sup>14</sup> And the Lord said to me: The prophets prophesy falsely in my name: I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision, and divination and deceit, and the seduction of their own heart.

<sup>15</sup> Therefore thus saith the Lord concerning the prophets that prophesy in my name, whom I did not send, that say: Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed.

<sup>16</sup> And the people to whom they prophesy, shall be cast out in the streets of Jerusalem because of the famine and the sword, and there shall be none to bury them: they and their wives, their sons and their daughters, and I will pour out their own wickedness upon them.

<sup>17</sup> And thou shalt speak this word to them: Let my eyes shed down tears night and day, and let them not cease, because the virgin daughter of my people is afflicted with a great affliction, with an exceeding grievous evil.

<sup>18</sup> If I go forth into the fields, behold the slain with the sword: and if I enter into the city, behold them that are consumed with famine. The prophet also and the priest are gone into a land which they knew not.

<sup>19</sup> Hast thou utterly cast away Juda, or hath thy soul abhorred Sion? Why then hast thou struck us, so that there is no healing for us? We have looked for peace, and there is no good: and for the time of healing, and behold trouble.

<sup>20</sup> We acknowledge, O Lord, our wickedness, the iniquities of our fathers, because we have sinned against thee.

<sup>21</sup> Give us not to be a reproach, for thy name's sake, and do not disgrace in us the throne of thy glory: remember, break not thy covenant with us.

<sup>22</sup> Are there any among the graven things of the Gentiles that can send rain? Or can the heavens give showers? Art not thou the Lord our God, whom we have looked for? For thou hast made all these things.

ium, et fames non erit in vobis: sed pacem veram dabit vobis in loco isto.

<sup>14</sup> Et dicit Dominus ad me: Falso prophetæ vaticinantur in nomine meo: non misi eos, et non præcepi eis, neque locutus sum ad eos. Visionem mendacem, et divinationem, et fraudulentiam, et seductionem cordis sui, prophetant vobis.

<sup>15</sup> Idcirco hæc dicit Dominus de prophetis qui prophetant in nomine meo, quos ego non misi, dicentes: Gladius et fames non erit in terra hac: In gladio et fame consumentur prophetæ illi.

<sup>16</sup> Et populi quibus prophetant erunt projecti in viis Jerusalem præ fame et gladio, et non erit qui sepeliat eos: ipsi et uxores eorum, filii et filiæ eorum: et effundam super eos malum suum.

<sup>17</sup> Et dices ad eos verbum istud: Deducant oculi mei lacrimam per noctem et diem, et non taceant, quoniam contritione magna contrita est virgo filia populi mei, plaga pessima vehementer.

<sup>18</sup> Si egressus fuero ad agros, ecce occisi gladio: et si introiero in civitatem, ecce attenuati fame. Propheta quoque et sacerdos abierunt in terram quam ignorabant.

<sup>19</sup> Numquid projiciens abjecisti Judam? Aut Sion abominata est anima tua? Quare ergo percussisti nos ita ut nulla sit sanitas? Expectavimus pacem, et non est bonum: et tempus curationis, et ecce turbatio.

<sup>20</sup> Cognovimus, Domine, impietates nostras, iniquitates patrum nostrorum, quia peccavimus tibi.

<sup>21</sup> Ne des nos in opprobrium, propter nomen tuum, neque facias nobis contumeliam solii gloriæ tuæ: recordare, ne irritum facias fœdus tuum nobiscum.

<sup>22</sup> Numquid sunt in sculptilibus gentium qui pluant? aut cæli possunt dare imbres? nonne tu es Dominus Deus noster, quem expectavimus? tu enim fecisti omnia hæc.

## CAPUT XV

*Censet Deus Judaeos punire pro peccatis eorum. Querella prophetae, et promissionem Dei ad eum.*

**E**t dixit Dominus ad me: Si steterit Moyses et Samuel coram me, non est anima mea ad populum istum: ejice illos a facie mea, et egrediantur.

<sup>2</sup> Quod si dixerint ad te: Quo egrediemur? dices ad eos: Hæc dicit Dominus: Qui ad mortem, ad mortem, et qui ad gladium, ad gladium, et qui ad famem, ad famem, et qui ad captivitatem, ad captivitatem.

<sup>3</sup> Et visitabo super eos quatuor species, dicit Dominus: gladium ad occisionem, et canes ad lacerandum, et volatilia cæli et bestias terræ ad devorandum et dissipandum.

<sup>4</sup> Et dabo eos in fervorem universis regnis terræ, propter Manassen filium Ezechiae regis Juda, super omnibus quæ fecit in Jerusalem.

<sup>5</sup> Quis enim miserebitur tui, Jerusalem, aut quis contristabitur pro te? Aut quis ibit ad rogandum pro pace tua?

<sup>6</sup> Tu reliquisti me, dicit Dominus; retorsorum abiisti: et extendam manum meam super te, et interficiam te: laboravi rogans.

<sup>7</sup> Et dispergam eos ventilabro in portis terræ: interfeci et disperdidi populum meum, et tamen a viis suis non sunt reversi.

<sup>8</sup> Multiplicatæ sunt mihi viduæ ejus super arenam maris: induxi eis super matrem adolescentis vastatorem meridie: misi super civitates repente terrorem.

<sup>9</sup> Infirmata est quæ peperit septem; defecit anima ejus: occidit ei sol cum adhuc esset dies: confusa est, et erubuit: et residuos ejus in gladium dabo in conspectu inimicorum eorum, ait Dominus.

<sup>10</sup> Væ mihi, mater mea! quare genuisti me, virum rixæ, virum discordiæ in universa terra? Non fœneravi, nec fœneravit mihi quisquam: omnes maledicunt mihi.

<sup>11</sup> Dicit Dominus: Si non reliquiæ tuæ in bonum, si non occurri tibi in tempore

## CHAPTER 15

*God is determined to punish the Jews for their sins. The prophet's complaint, and God's promise to him.*

**A**nd the Lord said to me: If Moses and Samuel shall stand before me, my soul is not towards this people: cast them out from my sight, and let them go forth.

<sup>2</sup> And if they shall say unto thee: Whither shall we go forth? thou shalt say to them: Thus saith the Lord: Such as are for death, to death: and such as are for the sword, to the sword: and such as are for famine, to famine: and such as are for captivity, to captivity.

<sup>3</sup> And I will visit them with four kinds, saith the Lord: The sword to kill, and the dogs to tear, and the fowls of the air, and the beasts of the earth, to devour and to destroy.

<sup>4</sup> And I will give them up to the rage of all the kingdoms of the earth: because of Manasses the son of Ezechias the king of Juda, for all that he did in Jerusalem.

<sup>5</sup> For who shall have pity on thee, O Jerusalem? Or who shall bemoan thee? Or who shall go to pray for thy peace?

<sup>6</sup> Thou hast forsaken me, saith the Lord, thou art gone backward: and I will stretch out my hand against thee, and I will destroy thee: I am weary of entreating thee.

<sup>7</sup> And I will scatter them with a fan in the gates of the land: I have killed and destroyed my people, and yet they are not returned from their ways.

<sup>8</sup> Their widows are multiplied unto me above the sand of the sea: I have brought upon them against the mother of the young man a spoiler at noonday: I have cast a terror on a sudden upon the cities.

<sup>9</sup> She that hath borne seven is become weak, her soul hath fainted away: her sun is gone down, while it was yet day: she is confounded, and ashamed: and the residue of them I will give up to the sword in the sight of their enemies, saith the Lord.

<sup>10</sup> Woe is me, my mother: why hast thou borne me a man of strife, a man of contention to all the earth? I have not lent on usury, neither hath any man lent to me on usury: yet all curse me.

<sup>11</sup> The Lord saith to me: Assuredly it shall be well with thy remnant, assur-

edly I shall help thee in the time of affliction, and in the time of tribulation against the enemy.

<sup>12</sup> Shall iron be allied with the iron from the north, and the brass?

<sup>13</sup> Thy riches and thy treasures I will give unto spoil for nothing, because of all thy sins, even in all thy borders.

<sup>14</sup> And I will bring thy enemies out of a land, which thou knowest not: for a fire is kindled in my rage, it shall burn upon you.

<sup>15</sup> O Lord, thou knowest, remember me, and visit me, and defend me from them that persecute me, do not defend me in thy patience: know that for thy sake I have suffered reproach.

<sup>16</sup> Thy words were found, and I did eat them, and thy word was to me a joy and gladness of my heart: for thy name is called upon me, O Lord God of hosts.

<sup>17</sup> I sat not in the assembly of jesters, nor did I make a boast of the presence of thy hand: I sat alone, because thou hast filled me with threats.

<sup>18</sup> Why is my sorrow become perpetual, and my wound desperate so as to refuse to be healed? It is become to me as the falsehood of deceitful waters that cannot be trusted.

<sup>19</sup> Therefore thus saith the Lord: If thou wilt be converted, I will convert thee, and thou shalt stand before my face; and if thou wilt separate the precious from the vile, thou shalt be as my mouth: they shall be turned to thee, and thou shalt not be turned to them.

<sup>20</sup> And I will make thee to this people as a strong wall of brass: and they shall fight against thee, and shall not prevail: for I am with thee to save thee, and to deliver thee, saith the Lord.

<sup>21</sup> And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the mighty.

#### CHAPTER 16

*The prophet is forbid to marry. The Jews shall be utterly ruined for their idolatry: but shall at length be released from their captivity, and the Gentiles shall be converted.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Thou shalt not take thee a wife, nei-

afflictionis, et in tempore tribulationis adversus inimicum.

<sup>12</sup> Numquid fœderabitur ferrum ferro ab aquilone, et æs?

<sup>13</sup> Divitias tuas et thesauros tuos in direptionem dabo gratis, in omnibus peccatis tuis, et in omnibus terminis tuis.

<sup>14</sup> Et adducam inimicos tuos de terra quam nescis, quia ignis succensus est in furore meo: super vos ardebit.

<sup>15</sup> Tu scis, Domine, recordare mei, et visita me, et tuere me ab his qui persequuntur me. Noli in patientia tua suscipere me: scito quoniam sustinui propter te opprobrium.

<sup>16</sup> Inventi sunt sermones tui, et comedi eos: et factum est mihi verbum tuum in gaudium et in lætitiâ cordis mei, quoniam invocatum est nomen tuum super me, Domine Deus exercituum.

<sup>17</sup> Non sedi in concilio ludentium, et gloriatus sum a facie manus tuæ: solus sedebam, quoniam comminatione replesti me.

<sup>18</sup> Quare factus est dolor meus perpetuus, et plaga mea desperabilis renuit curari? Facta est mihi quasi mendacium aquarum infidelium.

<sup>19</sup> Propter hoc hæc dicit Dominus: Si converteris, convertam te, et ante faciem meam stabis: et si separaveris pretiosum a vili, quasi os meum eris: convertentur ipsi ad te, et tu non converteris ad eos.

<sup>20</sup> Et dabo te populo huic in murum æreum fortem: et bellabunt adversum te, et non prævalebunt, quia ego tecum sum ut salvem te, et eruam te, dicit Dominus:

<sup>21</sup> Et liberabo te de manu pessimorum, et redimam te de manu fortium.

#### CAPUT XVI

*Prohibetur propheta conjungere. Judæi disperdentur propter idolatriam eorum: sed tandem eripientur a captivitate eorum, et gentiles convertentur.*

**E**t factum est verbum Domini ad me, edicens:

<sup>2</sup> Non accipies uxorem, et non erunt

tibi filii et filiæ in loco isto.

<sup>3</sup> Quia hæc dicit Dominus super filios et filias qui generantur in loco isto, et super matres eorum, quæ genuerunt eos, et super patres eorum, de quorum stirpe sunt nati in terra hac:

<sup>4</sup> Mortibus ægrotationum moriuntur: non plangentur, et non sepelientur: in sterquilinum super faciem terræ erunt, et gladio et fame consumentur: et erit cadaver eorum in escam volatilibus cæli et bestiis terræ.

<sup>5</sup> Hæc enim dicit Dominus: Ne ingrediaris domum convivii, neque vadas ad plangendum, neque consoleris eos, quia abstuli pacem meam a populo isto, dicit Dominus, misericordiam et miserationes.

<sup>6</sup> Et morientur grandes et parvi in terra ista: non sepelientur, neque plangentur, et non se incident, neque calvitium fiet pro eis.

<sup>7</sup> Et non frangent inter eos lugenti panem ad consolandum super mortuo, et non dabunt eis potum calicis ad consolandum super patre suo et matre.

<sup>8</sup> Et domum convivii non ingrediaris, ut sedeas cum eis, et comedas, et bibas.

<sup>9</sup> Quia hæc dicit Dominus exercituum, Deus Israël: Ecce ego auferam de loco isto, in oculis vestris, et in diebus vestris, vocem gaudii et vocem lætitiæ, vocem sponsi et vocem sponsæ.

<sup>10</sup> Et cum annuntiaveris populo huic omnia verba hæc, et dixerint tibi: Quare locutus est Dominus super nos omne malum grande istud? quæ iniquitas nostra, et quod peccatum nostrum, quod peccavimus Domino Deo nostro?

<sup>11</sup> dices ad eos: Quia dereliquerunt me patres vestri, ait Dominus, et abierunt post deos alienos, et servierunt eis, et adoraverunt eos, et me dereliquerunt, et legem meam non custodierunt.

<sup>12</sup> Sed et vos pejus operati estis quam patres vestri: ecce enim ambulat unusquisque post pravitatem cordis sui mali, ut me non audiat.

<sup>13</sup> Et ejiciam vos de terra hac in terram

ther shalt thou have sons and daughters in this place.

<sup>3</sup> For thus saith the Lord concerning the sons and daughters, that are born in this place, and concerning their mothers that bore them: and concerning their fathers, of whom they were born in this land:

<sup>4</sup> They shall die by the death of grievous illnesses: they shall not be lamented, and they shall not be buried, they shall be as dung upon the face of the earth: and they shall be consumed with the sword, and with famine: and their carcasses shall be meat for the fowls of the air, and for the beasts of the earth.

<sup>5</sup> For thus saith the Lord: Enter not into the house of feasting, neither go thou to mourn, nor to comfort them: because I have taken away my peace from this people, saith the Lord, my mercy and commiserations.

<sup>6</sup> Both the great and the little shall die in this land: they shall not be buried nor lamented, and men shall not cut themselves, nor make themselves bald for them.

<sup>7</sup> And they shall not break bread among them to him that mourneth, to comfort him for the dead: neither shall they give them to drink of the cup, to comfort them for their father and mother.

<sup>8</sup> And do not thou go into the house of feasting, to sit with them, and to eat and drink:

<sup>9</sup> For thus saith the Lord of hosts, the God of Israel: Behold I will take away out of this place in your sight, and in your days the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

<sup>10</sup> And when thou shalt tell this people all these words, and they shall say to thee: Wherefore hath the Lord pronounced against us all this great evil? What is our iniquity? And what is our sin, that we have sinned against the Lord our God?

<sup>11</sup> Thou shalt say to them: Because your fathers forsook me, saith the Lord: and went after strange gods, and served them, and adored them: and they forsook me, and kept not my law.

<sup>12</sup> And you also have done worse than your fathers: for behold everyone of you walketh after the perverseness of his evil heart, so as not to hearken to me.

<sup>13</sup> So I will cast you forth out of this

land, into a land which you know not, nor your fathers: and there you shall serve strange gods day and night, which shall not give you any rest.

<sup>14</sup> Therefore behold the days come, saith the Lord, when it shall be said no more: The Lord liveth, that brought forth the children of Israel out of the land of Egypt.

<sup>15</sup> But, The Lord liveth, that brought the children of Israel out of the land of the north, and out of all the lands to which I cast them out: and I will bring them again into their land, which I gave to their fathers.

<sup>16</sup> Behold I will send many fishers, saith the Lord, and they shall fish them: and after this I will send them many hunters, and they shall hunt them from every mountain, and from every hill and out of the holes of the rocks.

<sup>17</sup> For my eyes are upon all their ways: they are not hid from my face, and their iniquity hath not been hid from my eyes.

<sup>18</sup> And I will repay first their double iniquities, and their sins: because they have defiled my land with the carcasses of their idols, and they have filled my inheritance with their abominations.

<sup>19</sup> O Lord, my might, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: Surely our fathers have possessed lies, a vanity which hath not profited them.

<sup>20</sup> Shall a man make gods unto himself and they are no gods?

<sup>21</sup> Therefore behold I will this once cause them to know, I will show them my hand and my power: and they shall know that my name is the Lord.

#### CHAPTER 17

*For their obstinacy in sin the Jews shall be led captive. He is cursed that trusteth in flesh. God alone searcheth the heart, giving to everyone as he deserves. The prophet prayeth to be delivered from his enemies, and preacheth up the observance of the sabbath.*

**T**he sin of Juda is written with a pen of iron, with the point of a diamond, it is graven upon the table of their heart, upon the horns of their altars.

<sup>2</sup> When their children shall remember

quam ignoratis, vos et patres vestri: et servietis ibi diis alienis, die ac nocte, qui non dabunt vobis requiem.

<sup>14</sup> Propterea ecce dies veniunt, dicit Dominus, et non dicetur ultra: Vivit Dominus qui eduxit filios Israël de terra Ægypti,

<sup>15</sup> sed: Vivit Dominus qui eduxit filios Israël de terra aquilonis, et de universis terris ad quas ejeci eos: et reducam eos in terram suam, quam dedi patribus eorum.

<sup>16</sup> Ecce ego mittam piscatores multos, dicit Dominus, et piscabuntur eos: et post hæc mittam eis multos venatores, et venabuntur eos de omni monte, et de omni colle, et de cavernis petrarum.

<sup>17</sup> Quia oculi mei super omnes vias eorum: non sunt absconditæ a facie mea, et non fuit occultata iniquitas eorum ab oculis meis.

<sup>18</sup> Et reddam primum duplices iniquitates, et peccata eorum, quia contaminaverunt terram meam in morticinis idolorum suorum, et abominationibus suis impleverunt hæreditatem meam.

<sup>19</sup> Domine, fortitudo mea, et robur meum, et refugium meum in die tribulationis, ad te gentes venient ab extremis terræ, et dicent: Vere mendacium possederunt patres nostri, vanitatem quæ eis non profuit.

<sup>20</sup> Numquid faciet sibi homo deos, et ipsi non sunt dii?

<sup>21</sup> Idcirco ecce ego ostendam eis per vicem hanc, ostendam eis manum meam, et virtutem meam, et scient quia nomen mihi Dominus.

#### CAPUT XVII

*Propter contumaciam eorum in peccato Judæi in captivitate ducentur. Damnatur qui in carne credit. Deus solus investigat cordem, dans omnibus quod meret. Propheta orat eripi ab inimicis suis, et prædicat sabbatate.*

**P**eccatum Juda scriptum est stylo ferreo in ungue adamantino, exaratum super latitudinem cordis eorum, et in cornibus ararum eorum.

<sup>2</sup> Cum recordati fuerint filii eorum

ararum suarum, et lucorum suorum, lignorumque frondentium, in montibus excelsis,

<sup>3</sup> sacrificantes in agro: fortitudinem tuam, et omnes thesauros tuos in direptionem dabo; excelsa tua propter peccata in universis finibus tuis.

<sup>4</sup> Et relinqueris sola ab hæreditate tua, quam dedi tibi, et servire te faciam inimicis tuis in terra quam ignoras: quoniam ignem succendisti in furore meo: usque in æternum ardebit.

<sup>5</sup> Hæc dicit Dominus: Maledictus homo qui confidit in homine, et ponit carnem brachium suum, et a Domino recedit cor ejus.

<sup>6</sup> Erit enim quasi myricæ in deserto, et non videbit cum venerit bonum: sed habitabit in siccitate in deserto, in terra salsuginis et inhabitabili.

<sup>7</sup> Benedictus vir qui confidit in Domino, et erit Dominus fiducia ejus.

<sup>8</sup> Et erit quasi lignum quod transplantatur super aquas, quod ad humorem mittit radices suas, et non timebit cum venerit æstus: et erit folium ejus viride, et in tempore siccitatis non erit sollicitum, nec aliquando desinet facere fructum.

<sup>9</sup> Pravum est cor omnium, et inscrutabile: quis cognoscat illud?

<sup>10</sup> Ego Dominus scrutans cor, et probans renes: qui do unicuique juxta viam suam, et juxta fructum adinventionum suarum.

<sup>11</sup> Perdix fovit quæ non peperit: fecit divitias, et non in judicio: in dimidio dierum suorum derelinquet eas, et in novissimo suo erit insipiens.

<sup>12</sup> Solium gloriæ altitudinis a principio, locus sanctificationis nostræ.

<sup>13</sup> Exspectatio Israël, Domine, omnes qui te derelinquant confundentur: recedentes a te, in terra scribentur, quoniam dereliquerunt venam aquarum viventium Dominum.

<sup>14</sup> Sana me, Domine, et sanabor: salvum me fac, et salvus ero: quoniam laus mea tu es.

<sup>15</sup> Ecce ipsi dicunt ad me: Ubi est verbum Domini? veniat:

<sup>16</sup> et ego non sum turbatus, te pastorem

their altars, and their groves, and their green trees upon the high mountains,

<sup>3</sup> Sacrificing in the field: I will give thy strength, and all thy treasures to the spoil, and thy high places for sin in all thy borders.

<sup>4</sup> And thou shalt be left stripped of thy inheritance, which I gave thee: and I will make thee serve thy enemies in a land which thou knowest not: because thou hast kindled a fire in my wrath, it shall burn forever.

<sup>5</sup> Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

<sup>6</sup> For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert in a salt land, and not inhabited.

<sup>7</sup> Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence.

<sup>8</sup> And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit.

<sup>9</sup> The heart is perverse above all things, and unsearchable, who can know it?

<sup>10</sup> I am the Lord, who search the heart, and prove the reins: who give to everyone according to his way, and according to the fruit of his devices.

<sup>11</sup> As the partridge hath hatched eggs which she did not lay: so is he that hath gathered riches, and not by right: in the midst of his days he shall leave them, and in his latter end he shall be a fool.

<sup>12</sup> A high and glorious throne from the beginning is the place of our sanctification.

<sup>13</sup> O Lord, the hope of Israel: all that forsake thee shall be confounded: they that depart from thee, shall be written in the earth: because they have forsaken the Lord, the vein of living waters.

<sup>14</sup> Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for thou art my praise.

<sup>15</sup> Behold they say to me: Where is the word of the Lord? Let it come.

<sup>16</sup> And I am not troubled, following

thee for my pastor, and I have not desired the day of man, thou knowest. That which went out of my lips, hath been right in thy sight.

<sup>17</sup> Be not thou a terror unto me, thou art my hope in the day of affliction.

<sup>18</sup> Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction, destroy them.

<sup>19</sup> Thus saith the Lord to me: Go, and stand in the gate of the children of the people, by which the kings of Juda come in, and go out, and in all the gates of Jerusalem:

<sup>20</sup> And thou shalt say to them: Hear the word of the Lord, ye kings of Juda, and all Juda, and all the inhabitants of Jerusalem, that enter in by these gates.

<sup>21</sup> Thus saith the Lord: Take heed to your souls, and carry no burdens on the sabbath day: and bring them not in by the gates of Jerusalem.

<sup>22</sup> And do not bring burdens out of your houses on the sabbath day, neither do ye any work: sanctify the sabbath day, as I commanded your fathers.

<sup>23</sup> But they did not hear, nor incline their ear: but hardened their neck, that they might not hear me, and might not receive instruction.

<sup>24</sup> And it shall come to pass: if you will hearken to me, saith the Lord, to bring in no burdens by the gates of this city on the sabbath day: and if you will sanctify the sabbath day, to do no work therein:

<sup>25</sup> Then shall there enter in by the gates of this city kings and princes, sitting upon the throne of David, and riding in chariots and on horses, they and their princes, the men of Juda, and the inhabitants of Jerusalem: and this city shall be inhabited forever.

<sup>26</sup> And they shall come from the cities of Juda, and from the places round about Jerusalem, and from the land of Benjamin, and from the plains, and from the mountains, and from the south, bringing holocausts, and victims, and sacrifices, and frankincense, and they shall bring in an offering into the house of the Lord.

<sup>27</sup> But if you will not hearken to me, to sanctify the sabbath day, and not to carry burdens, and not to bring them in by the gates of Jerusalem on the sab-

sequens: et diem hominis non desideravi, tu scis: quod egressum est de labiis meis, rectum in conspectu tuo fuit.

<sup>17</sup> Non sis tu mihi formidini: spes mea tu in die afflictionis.

<sup>18</sup> Confundantur qui me persequuntur, et non confundar ego: paveant illi, et non paveam ego: induc super eos diem afflictionis, et duplici contritione contere eos.

<sup>19</sup> Hęc dicit Dominus ad me: Vade, et sta in porta filiorum populi, per quam ingrediuntur reges Juda, et egrediuntur, et in cunctis portis Jerusalem:

<sup>20</sup> et dices ad eos: Audite verbum Domini, reges Juda, et omnis Juda, cunctique habitatores Jerusalem, qui ingredimini per portas istas.

<sup>21</sup> Hęc dicit Dominus: Custodite animas vestras, et nolite portare pondera in die sabbati, nec inferatis per portas Jerusalem:

<sup>22</sup> et nolite ejicere onera de domibus vestris in die sabbati, et omne opus non facietis: sanctificate diem sabbati, sicut præcepi patribus vestris.

<sup>23</sup> Et non audierunt, nec inclinaverunt aurem suam: sed induraverunt cervicem suam, ne audirent me, et ne acciperent disciplinam.

<sup>24</sup> Et erit: si audieritis me, dicit Dominus, ut non inferatis onera per portas civitatis hujus in die sabbati: et si sanctificaveritis diem sabbati, ne faciatis in eo omne opus:

<sup>25</sup> ingredientur per portas civitatis hujus reges et principes, sedentes super solium David, et ascendentes in curribus et equis, ipsi et principes eorum, viri Juda, et habitatores Jerusalem: et habitabitur civitas hæc in sempiternum.

<sup>26</sup> Et venient de civitatibus Juda, et de circuitu Jerusalem, et de terra Benjamin, et de campestribus, et de montuosis, et ab austro, portantes holocaustum, et victimam, et sacrificium, et thus, et inferent oblationem in domum Domini.

<sup>27</sup> Si autem non audieritis me ut sanctificetis diem sabbati, et ne portetis onus, et ne inferatis per portas Jerusalem in die sabbati, succendam ignem in portis



ejus, et devorabit domos Jerusalem, et non exstinguetur.

## CAPUT XVIII

*Ut lutus in manibus figuli, Israel in manu Dei. Ascetas concedit et contumacias punit. Consentiant contra Jeremiam, pro quo denuntiat eis miserias super eos dejicientes.*

**V**erbum quod factum est ad Jeremiam a Domino, dicens:

<sup>2</sup> Surge, et descende in domum figuli, et ibi audies verba mea.

<sup>3</sup> Et descendi in domum figuli, et ecce ipse faciebat opus super rotam.

<sup>4</sup> Et dissipatum est vas quod ipse faciebat e luto manibus suis: conversusque fecit illud vas alterum, sicut placuerat in oculis ejus ut faceret.

<sup>5</sup> Et factum est verbum Domini ad me, dicens:

<sup>6</sup> Numquid sicut figulus iste, non potero vobis facere, domus Israël? ait Dominus: ecce sicut lutum in manu figuli, sic vos in manu mea, domus Israël.

<sup>7</sup> Repente loquar adversum gentem et adversum regnum, ut eradicem, et destruiam, et disperdam illud:

<sup>8</sup> si pœnitentiam egerit gens illa a malo suo, quod locutus sum adversus eam, agam et ego pœnitentiam super malo quod cogitavi ut facerem ei.

<sup>9</sup> Et subito loquar de gente et de regno, ut ædificem et plantem illud.

<sup>10</sup> Si fecerit malum in oculis meis, ut non audiat vocem meam, pœnitentiam agam super bono quod locutus sum ut facerem ei.

<sup>11</sup> Nunc ergo dic viro Juda, et habitatoribus Jerusalem, dicens: Hæc dicit Dominus: Ecce ego fingo contra vos malum, et cogito contra vos cogitationem: revertatur unusquisque a via sua mala, et dirigite vias vestras et studia vestra.

<sup>12</sup> Qui dixerunt: Desperavimus: post cogitationes enim nostras ibimus, et unusquisque pravitatem cordis sui mali faciemus.

<sup>13</sup> Ideo hæc dicit Dominus: Interrogate gentes: Quis audivit talia horribilia, quæ fecit nimis virgo Israël?

bath day: I will kindle a fire in the gates thereof, and it shall devour the houses of Jerusalem, and it shall not be quenched.

## CHAPTER 18

*As the clay in the hand of the potter, so is Israel in God's hand. He pardoneth penitents, and punisheth the obstinate. They conspire against Jeremias, for which he denounceth to them the miseries that hang over them.*

**T**he word that came to Jeremias from the Lord, saying:

<sup>2</sup> Arise, and go down into the potter's house, and there thou shalt hear my words.

<sup>3</sup> And I went down into the potter's house, and behold he was doing a work on the wheel.

<sup>4</sup> And the vessel was broken which he was making of clay with his hands: and turning he made another vessel, as it seemed good in his eyes to make it.

<sup>5</sup> Then the word of the Lord came to me, saying:

<sup>6</sup> Cannot I do with you, as this potter, O house of Israel, saith the Lord? Behold as clay is in the hand of the potter, so are you in my hand, O house of Israel.

<sup>7</sup> I will suddenly speak against a nation, and against a kingdom, to root out, and to pull down, and to destroy it.

<sup>8</sup> If that nation against which I have spoken, shall repent of their evil, I also will repent of the evil that I have thought to do to them.

<sup>9</sup> And I will suddenly speak of a nation and of a kingdom, to build up and plant it.

<sup>10</sup> If it shall do evil in my sight, that it obey not my voice: I will repent of the good that I have spoken to do unto it.

<sup>11</sup> Now therefore tell the men of Juda, and the inhabitants of Jerusalem, saying: Thus saith the Lord: Behold I frame evil against you, and devise a device against you: let every man of you return from his evil way, and make ye your ways and your doings good.

<sup>12</sup> And they said: We have no hopes: for we will go after our own thoughts, and we will do everyone according to the perverseness of his evil heart.

<sup>13</sup> Therefore thus saith the Lord: Ask among the nations: Who hath heard such horrible things, as the virgin of Is-

rael hath done to excess?

<sup>14</sup> Shall the snow of Libanus fail from the rock of the field? Or can the cold waters that gush out and run down, be taken away?

<sup>15</sup> Because my people have forgotten me, sacrificing in vain, and stumbling in their ways, in ancient paths, to walk by them in a way not trodden:

<sup>16</sup> That their land might be given up to desolation, and to a perpetual hissing: everyone that shall pass by it, shall be astonished, and wag his head.

<sup>17</sup> As a burning wind will I scatter them before the enemy: I will show them the back, and not the face, in the day of their destruction.

<sup>18</sup> And they said: Come, and let us invent devices against Jeremias: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us give no heed to all his words.

<sup>19</sup> Give heed to me, O Lord, and hear the voice of my adversaries.

<sup>20</sup> Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in thy sight, to speak good for them, and to turn away thy indignation from them.

<sup>21</sup> Therefore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children: and widows let their husbands be slain by death: let their young men be stabbed with the sword in battle.

<sup>22</sup> Let a cry be heard out of their houses: for thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet.

<sup>23</sup> But thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from thy sight: let them be overthrown before thy eyes, in the time of thy wrath do thou destroy them.

#### CHAPTER 19

*Under the type of breaking a potter's vessel, the prophet foreshoweth the desolation of the Jews for their sins.*

**T**hus saith the Lord: Go, and take a potter's earthen bottle, and take of

<sup>14</sup> Numquid deficiet de petra agri nix Libani? Aut evelli possunt aquæ erumpentes frigidæ, et defluentes?

<sup>15</sup> Quia oblitus est mei populus meus, frustra libantes, et impingentes in viis suis, in semitis sæculi, ut ambularent per eas in itinere non trito,

<sup>16</sup> ut fieret terra eorum in desolationem, et in sibilum sempiternum: omnis qui præterierit per eam obstupescet, et movebit caput suum.

<sup>17</sup> Sicut ventus urens dispergam eos coram inimico: dorsum, et non faciem, ostendam eis in die perditionis eorum.

<sup>18</sup> Et dixerunt: Venite, et cogitemus contra Jeremiam cogitationes: non enim peribit lex a sacerdote, neque consilium a sapiente, nec sermo a propheta: venite, et percutiamus eum lingua, et non attendamus ad universos sermones ejus.

<sup>19</sup> Attende, Domine, ad me, et audi vocem adversariorum meorum.

<sup>20</sup> Numquid redditur pro bono malum, quia foderunt foveam animæ meæ? Recordare quod steterim in conspectu tuo ut loquerer pro eis bonum, et averterem indignationem tuam ab eis.

<sup>21</sup> Propterea da filios eorum in famem, et deduc eos in manus gladii: fiant uxores eorum absque liberis, et viduæ: et viri earum interficiantur morte: juvenes eorum confodiantur gladio in prælio:

<sup>22</sup> audiatur clamor de domibus eorum: adduces enim super eos latronem re-ventem, quia foderunt foveam ut caperent me, et laqueos absconderunt pedibus meis.

<sup>23</sup> Tu autem, Domine, scis omne consilium eorum adversum me in mortem: ne propitieris iniquitati eorum, et peccatum eorum a facie tua non deleatur: fiant corruentes in conspectu tuo; in tempore furoris tui abutere eis.

#### CAPUT XIX

*Sub figura fragentis vasis figuli, propheta præphetat desolationem Judæorum propter peccata eorum.*

**H**æc dicit Dominus: Vade, et accipe Hagunculam figuli testeam a seniori-

bus populi et a senioribus sacerdotum,

<sup>2</sup> et egredere ad vallem filii Ennom, quæ est juxta introitum portæ fictilis: et prædicabis ibi verba quæ ego loquar ad te.

<sup>3</sup> Et dices: Audite verbum Domini, reges Juda, et habitatores Jerusalem. Hæc dicit Dominus exercituum, Deus Israël: Ecce ego inducam afflictionem super locum istum, ita ut omnis qui audierit illam, tinniant aures ejus,

<sup>4</sup> eo quod dereliquerint me, et alienum fecerint locum istum, et libaverunt in eo diis alienis quos nescierunt, ipsi et patres eorum, et reges Juda: et repleverunt locum istum sanguine innocentium,

<sup>5</sup> et ædificaverunt excelsa Baalim, ad comburendos filios suos igni in holocaustum Baalim: quæ non præcepi, nec locutus sum, nec ascenderunt in cor meum.

<sup>6</sup> Propterea ecce dies veniunt, dicit Dominus, et non vocabitur amplius locus iste Topheth, et vallis filii Ennom, sed vallis occisionis.

<sup>7</sup> Et dissipabo consilium Juda et Jerusalem in loco isto, et subvertam eos gladio in conspectu inimicorum suorum, et in manu quærentium animas eorum: et dabo cadavera eorum escam volatilibus cæli et bestiis terræ.

<sup>8</sup> Et ponam civitatem hanc in stuporem, et in sibilum: omnis qui præterierit per eam obstupescet, et sibilabit super universa plaga ejus.

<sup>9</sup> Et cibabo eos carnibus filiorum suorum et carnibus filiarum suarum: et unusquisque carnem amici sui comedet in obsidione, et in angustia in qua concludent eos inimici eorum, et qui quærent animas eorum.

<sup>10</sup> Et conteres lagunculam in oculis virorum qui ibunt tecum,

<sup>11</sup> et dices ad eos: Hæc dicit Dominus exercituum: Sic conteram populum istum, et civitatem istam, sicut conteritur vas figuli, quod non potest ultra instaurari: et in Topheth sepelientur, eo quod non sit alius locus ad sepeliendum.

<sup>12</sup> Sic faciam loco huic, ait Dominus, et

the ancients of the people, and of the ancients of the priests:

<sup>2</sup> And go forth into the valley of the son of Ennom, which is by the entry of the earthen gate: and there thou shalt proclaim the words that I shall tell thee.

<sup>3</sup> And thou shalt say: Hear the word of the Lord, O ye kings of Juda, and ye inhabitants of Jerusalem: Thus saith the Lord of hosts, the God of Israel: Behold I will bring an affliction upon this place: so that whosoever shall hear it, his ears shall tingle:

<sup>4</sup> Because they have forsaken me, and have profaned this place: and have sacrificed therein to strange gods, whom neither they nor their fathers knew, nor the kings of Juda: and they have filled this place with the blood of innocents.

<sup>5</sup> And they have built the high places of Baalim, to burn their children with fire for a holocaust to Baalim: which I did not command, nor speak of, neither did it once come into my mind.

<sup>6</sup> Therefore behold the days come, saith the Lord, that this place shall no more be called Topheth, nor the valley of the son of Ennom, but the valley of slaughter.

<sup>7</sup> And I will defeat the counsel of Juda and of Jerusalem in this place: and I will destroy them with the sword in the sight of their enemies, and by the hands of them that seek their lives: and I will give their carcasses to be meat for the fowls of the air, and for the beasts of the earth.

<sup>8</sup> And I will make this city an astonishment, and a hissing: everyone that shall pass by it, shall be astonished, and shall hiss because of all the plagues thereof.

<sup>9</sup> And I will feed them with the flesh of their sons, and with the flesh of their daughters: and they shall eat everyone the flesh of his friend in the siege, and in the distress wherewith their enemies, and they that seek their lives, shall straiten them.

<sup>10</sup> And thou shalt break the bottle in the sight of the men that shall go with thee.

<sup>11</sup> And thou shalt say to them: Thus saith the Lord of hosts: Even so will I break this people, and this city, as the potter's vessel is broken, which cannot be made whole again: and they shall be buried in Topheth, because there is no other place to bury in.

<sup>12</sup> Thus will I do to this place, saith the

Lord, and to the inhabitants thereof: and I will make this city as Topheth.

<sup>13</sup> And the houses of Jerusalem, and the houses of the kings of Juda shall be unclean as the place of Topheth: all the houses upon whose roofs they have sacrificed to all the host of heaven, and have poured out drink offerings to strange gods.

<sup>14</sup> Then Jeremias came from Topheth, whither the Lord had sent him to prophesy, and he stood in the court of the house of the Lord, and said to all the people:

<sup>15</sup> Thus saith the Lord of hosts, the God of Israel: Behold I will bring in upon this city, and upon all the cities thereof all the evils that I have spoken against it: because they have hardened their necks, that they might not hear my words.

#### CHAPTER 20

*The prophet is persecuted: he denounces captivity to his persecutors, and bemoans himself.*

**N**ow Phassur the son of Emmer, the priest, who was appointed chief in the house of the Lord, heard Jeremias prophesying these words.

<sup>2</sup> And Phassur struck Jeremias the prophet, and put him in the stocks, that were in the upper gate of Benjamin, in the house of the Lord.

<sup>3</sup> And when it was light the next day, Phassur brought Jeremias out of the stocks. And Jeremias said to him: The Lord hath not called thy name Phassur, but fear on every side.

<sup>4</sup> For thus saith the Lord: Behold I will deliver thee up to fear, thee and all thy friends: and they shall fall by the sword of their enemies, and thy eyes shall see it, and I will give all Juda into the hand of the king of Babylon: and he shall carry them away to Babylon, and shall strike them with the sword.

<sup>5</sup> And I will give all the substance of this city, and all its labor, and every precious thing thereof, and all the treasures of the kings of Juda will I give into the hands of their enemies: and they shall pillage them, and take them away, and carry them to Babylon.

<sup>6</sup> But thou Phassur, and all that dwell in thy house, shall go into captivity, and thou shalt go to Babylon, and there thou shalt die, and there thou shalt be buried,

habitoribus ejus, et ponam civitatem istam sicut Topheth.

<sup>13</sup> Et erunt domus Jerusalem, et domus regum Juda, sicut locus Topheth, immundæ, omnes domus in quarum domatibus sacrificaverunt omni militiæ cæli, et libaverunt libamina diis alienis.

<sup>14</sup> Venit autem Jeremias de Topheth, quo miserat eum Dominus ad prophetandum, et stetit in atrio domus Domini, et dixit ad omnem populum:

<sup>15</sup> Hæc dicit Dominus exercituum, Deus Israël: Ecce ego inducam super civitatem hanc, et super omnes urbes ejus, universa mala quæ locutus sum adversum eam, quoniam induraverunt cervicem suam ut non audirent sermones meos.

#### CAPUT XX

*Propheta oppugnatur: denuntiat captivitatem ad persecutores ejus, et luget se.*

**E**t audivit Phassur filius Emmer, sacerdos, qui constitutus erat princeps in domo Domini, Jeremiam prophetantem sermones istos.

<sup>2</sup> Et percussit Phassur Jeremiam prophetam, et misit eum in nervum quod erat in porta Benjamin superiori, in domo Domini.

<sup>3</sup> Cumque illuxisset in crastinum, eduxit Phassur Jeremias de nervo, et dixit ad eum Jeremias: Non Phassur vocavit Dominus nomen tuum, sed Pavorem undique.

<sup>4</sup> Quia hæc dicit Dominus: Ecce ego dabo te in pavorem, te et omnes amicos tuos: et corruent gladio inimicorum suorum, et oculi tui videbunt: et omnem Judam dabo in manum regis Babylonis, et traducet eos in Babylonem, et percutiet eos gladio.

<sup>5</sup> Et dabo universam substantiam civitatis hujus, et omnem laborem ejus, omneque pretium, et cunctos thesauros regum Juda dabo in manu inimicorum eorum: et diripient eos, et tollent, et ducent in Babylonem.

<sup>6</sup> Tu autem, Phassur, et omnes habitatores domus tuæ, ibitis in captivitatem: et in Babylonem venies, et ibi morieris, ibique sepelieris tu, et omnes amici tui,

quibus prophetasti mendacium.

<sup>7</sup> Seduxisti me, Domine, et seductus sum: fortior me fuisti, et invaluisti: factus sum in derisum tota die; omnes subsannant me.

<sup>8</sup> Quia jam olim loquor, vociferans iniquitatem, et vastitatem clamito: et factus est mihi sermo Domini in opprobrium, et in derisum tota die.

<sup>9</sup> Et dixi: Non recordabor ejus, neque loquar ultra in nomine illius: et factus est in corde meo quasi ignis exæstuans, claususque in ossibus meis, et defecit, ferre non sustinens.

<sup>10</sup> Audivi enim contumelias multorum, et terrorem in circuitu: Persequimini, et persequamur eum, ab omnibus viris qui erant pacifici mei, et custodientes latus meum: si quomodo decipiatur, et prævaleamus adversus eum, et consequamur ultionem ex eo.

<sup>11</sup> Dominus autem mecum est, quasi bellator fortis: idcirco qui persequuntur me cadent, et infirmi erunt: confundentur vehementer, quia non intellexerunt opprobrium sempiternum, quod nunquam delebitur.

<sup>12</sup> Et tu, Domine exercituum, probator justi, qui vides renes et cor, videam, quæso, ultionem tuam ex eis: tibi enim revelavi causam meam.

<sup>13</sup> Cantate Domino, laudate Dominum, quia liberavit animam pauperis de manu malorum.

<sup>14</sup> Maledicta dies in qua natus sum! dies in qua peperit me mater mea, non sit benedicta!

<sup>15</sup> Maledictus vir qui annuntiavit patri meo, dicens: Natus est tibi puer masculus, et quasi gaudio lætificavit eum!

<sup>16</sup> Sit homo ille ut sunt civitates quæ subvertit Dominus, et non pœnituit eum: audiat clamorem mane, et ululatum in tempore meridiano,

<sup>17</sup> qui non me interfecit a vulva, ut fieret mihi mater mea sepulchrum, et vulva ejus conceptus æternus!

<sup>18</sup> Quare de vulva egressus sum, ut viderem laborem et dolorem, et consumerentur in confusione dies mei?

thou and all thy friends, to whom thou hast prophesied a lie.

<sup>7</sup> Thou hast deceived me, O Lord, and I am deceived: thou hast been stronger than I, and thou hast prevailed. I am become a laughingstock all the day, all scoff at me.

<sup>8</sup> For I am speaking now this long time, crying out against iniquity, and I often proclaim devastation: and the word of the Lord is made a reproach to me, and a derision all the day.

<sup>9</sup> Then I said: I will not make mention of him, nor speak any more in his name: and there came in my heart as a burning fire, shut up in my bones, and I was wearied, not being able to bear it.

<sup>10</sup> For I heard the reproaches of many, and terror on every side: Persecute him, and let us persecute him: from all the men that were my familiars, and continued at my side: if by any means he may be deceived, and we may prevail against him, and be revenged on him.

<sup>11</sup> But the Lord is with me as a strong warrior: therefore they that persecute me shall fall, and shall be weak: they shall be greatly confounded, because they have not understood the everlasting reproach, which never shall be effaced.

<sup>12</sup> And thou, O Lord of hosts, prover of the just, who seest the reins and the heart: let me see, I beseech thee, thy vengeance on them: for to thee I have laid open my cause.

<sup>13</sup> Sing ye to the Lord, praise the Lord: because he hath delivered the soul of the poor out of the hand of the wicked.

<sup>14</sup> Cursed be the day wherein I was born: let not the day in which my mother bore me, be blessed.

<sup>15</sup> Cursed be the man that brought the tidings to my father, saying: A man child is born to thee: and made him greatly rejoice.

<sup>16</sup> Let that man be as the cities which the Lord hath overthrown, and hath not repented: let him hear a cry in the morning, and howling at noontide:

<sup>17</sup> Who slew me not from the womb, that my mother might have been my grave, and her womb an everlasting conception.

<sup>18</sup> Why came I out of the womb, to see labor and sorrow, and that my days should be spent in confusion?

## CHAPTER 21

*The prophet's answer to the messengers of Sedecias, when Jerusalem was besieged.*

**T**he word that came to Jeremias from the Lord, when king Sedecias sent unto him Phassur, the son of Melchias, and Sophonias, the son of Maasias the priest, saying:

<sup>2</sup> Inquire of the Lord for us, for Nabuchodonosor king of Babylon maketh war against us: if so be the Lord will deal with us according to all his wonderful works, that he may depart from us.

<sup>3</sup> And Jeremias said to them: Thus shall you say to Sedecias:

<sup>4</sup> Thus saith the Lord, the God of Israel: Behold I will turn back the weapons of war that are in your hands, and with which you fight against the king of Babylon, and the Chaldeans, that besiege you round about the walls: and I will gather them together in the midst of this city.

<sup>5</sup> And I myself will fight against you with an outstretched hand, and with a strong arm, and in fury, and in indignation, and in great wrath.

<sup>6</sup> And I will strike the inhabitants of this city, men and beasts shall die of a great pestilence.

<sup>7</sup> And after this, saith the Lord, I will give Sedecias the king of Juda, and his servants, and his people, and such as are left in this city from the pestilence, and the sword, and the famine, into the hand of Nabuchodonosor the king of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he shall strike them with the edge of the sword, and he shall not be moved to pity, nor spare them, nor show mercy to them.

<sup>8</sup> And to this people thou shalt say: Thus saith the Lord: Behold I set before you the way of life, and the way of death.

<sup>9</sup> He that shall abide in this city, shall die by the sword, and by the famine, and by the pestilence: but he that shall go out and flee over to the Chaldeans, that besiege you, shall live, and his life shall be to him as a spoil.

<sup>10</sup> For I have set my face against this city for evil, and not for good, saith the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

## CAPUT XXI

*Responsum prophetae ad legatos Sedeciae, quando obessa Jerusalem est.*

**V**erbum quod factum est ad Jeremiam a Domino, quando misit ad eum rex Sedecias Phassur filium Melchiae, et Sophoniam filium Maasiae sacerdotem, dicens:

<sup>2</sup> Interroga pro nobis Dominum, quia Nabuchodonosor, rex Babylonis, praelatur adversum nos: si forte faciat Dominus nobiscum secundum omnia mirabilia sua, et recedat a nobis.

<sup>3</sup> Et dixit Jeremias ad eos: Sic dicetis Sedeciae:

<sup>4</sup> Haec dicit Dominus Deus Israel: Ecce ego convertam vasa belli quae in manibus vestris sunt, et quibus vos pugnatis adversum regem Babylonis et Chaldaeos qui obsident vos in circuitu murorum: et congregabo ea in medio civitatis hujus.

<sup>5</sup> Et debellabo ego vos in manu extenta, et in brachio forti, et in furore, et in indignatione, et in ira grandi.

<sup>6</sup> Et percutiam habitatores civitatis hujus: homines et bestiae pestilentia magna morientur.

<sup>7</sup> Et post haec, ait Dominus, dabo Sedeciam regem Juda, et servos ejus, et populum ejus, et qui derelicti sunt in civitate hac a peste, et gladio, et fame, in manu Nabuchodonosor regis Babylonis, et in manu inimicorum eorum, et in manu quaerentium animam eorum: et percutiet eos in ore gladii, et non flectetur, neque parcat, nec miserebitur.

<sup>8</sup> Et ad populum hunc dices: Haec dicit Dominus: Ecce ego do coram vobis viam vitae, et viam mortis.

<sup>9</sup> Qui habitaverit in urbe hac morietur gladio, et fame, et peste: qui autem egressus fuerit, et transfugerit ad Chaldaeos qui obsident vos, vivet, et erit ei anima sua quasi spoliolum.

<sup>10</sup> Posui enim faciem meam super civitatem hanc in malum, et non in bonum, ait Dominus: in manu regis Babylonis dabitur, et exuret eam igni.

<sup>11</sup> Et domui regis Juda: Audite verba Domini,

<sup>12</sup> domus David. Hæc dicit Dominus: Judicate mane judicium, et eruite vi oppressum de manu calumniantis, ne forte egrediatur ut ignis indignatio mea, et succendatur, et non sit qui extinguat, propter malitiam studiorum vestrorum.

<sup>13</sup> Ecce ego ad te, habitatricem vallis solidæ atque campestris, ait Dominus: qui dicitis: Quis percutiet nos? et quis ingredietur domos nostras?

<sup>14</sup> Et visitabo super vos juxta fructum studiorum vestrorum, dicit Dominus: et succendam ignem in saltu ejus, et devorabit omnia in circuitu ejus.

### CAPUT XXII

*Echortatio uter regi et populo ad Deum redire. Sententia Dei in Joachaz, Joakim, et Jechoniam.*

**H**æc dicit Dominus: Descende in domum regis Juda, et loqueris ibi verbum hoc,

<sup>2</sup> et dices: Audi verbum Domini, rex Juda, qui sedes super solium David: tu et servi tui, et populus tuus, qui ingredimini per portas istas.

<sup>3</sup> Hæc dicit Dominus: Facite judicium et justitiam, et liberate vi oppressum de manu calumniatoris: et advenam, et pupillum, et viduam nolite contristare, neque opprimatis inique, et sanguinem innocentem ne effundatis in loco isto.

<sup>4</sup> Si enim facientes feceritis verbum istud, ingredientur per portas domus hujus, reges sedentes de genere David super thronum ejus, et ascendentes currus et equos, ipsi, et servi, et populus eorum.

<sup>5</sup> Quod si non audieritis verba hæc: in memetipso juravi, dicit Dominus, quia in solitudinem erit domus hæc.

<sup>6</sup> Quia hæc dicit Dominus super domum regis Juda: Galaad, tu mihi caput Libani, si non posuero te solitudinem, urbes inhabitabiles!

<sup>7</sup> Et sanctificabo super te, interficientem virum et arma ejus: et succident electas cedros tuas, et præcipitabunt in ignem.

<sup>11</sup> And to the house of the king of Juda: Hear ye the word of the Lord,

<sup>12</sup> O house of David, thus saith the Lord: Judge ye judgment in the morning, and deliver him that is oppressed by violence out of the hand of the oppressor: lest my indignation go forth like a fire, and be kindled, and there be none to quench it, because of the evil of your ways.

<sup>13</sup> Behold I come to thee that dwellest in a valley upon a rock above a plain, saith the Lord: and you say: Who shall strike us and who shall enter into our houses?

<sup>14</sup> But I will visit upon you according to the fruit of your doings, saith the Lord: and I will kindle a fire in the forest thereof: and it shall devour all things round about it.

### CHAPTER 22

*An echortation both to king and people to return to God. The sentence of God upon Joachaz, Joakim, and Jechonias.*

**T**hus saith the Lord: Go down to the house of the king of Juda, and there thou shalt speak this word,

<sup>2</sup> And thou shalt say: Hear the word of the Lord, O king of Juda, that sittest upon the throne of David: thou and thy servants, and thy people, who enter in by these gates.

<sup>3</sup> Thus saith the Lord: Execute judgment and justice, and deliver him that is oppressed out of the hand of the oppressor: and afflict not the stranger, the fatherless, and the widow, nor oppress them unjustly: and shed not innocent blood in this place.

<sup>4</sup> For if you will do this thing indeed, then shall there enter in by the gates of this house, kings of the race of David sitting upon his throne, and riding in chariots and on horses, they and their servants, and their people.

<sup>5</sup> But if you will not hearken to these words: I swear by myself, saith the Lord, that this house shall become a desolation.

<sup>6</sup> For thus saith the Lord to the house of the king of Juda: Thou art to me Galaad the head of Libanus: yet surely I will make thee a wilderness, and cities not habitable.

<sup>7</sup> And I will prepare against thee the destroyer and his weapons: and they shall cut down thy chosen cedars, and shall cast them headlong into the fire.

<sup>8</sup> And many nations shall pass by this city: and they shall say every man to his neighbor: Why hath the Lord done so to this great city?

<sup>9</sup> And they shall answer: Because they have forsaken the covenant of the Lord their God, and have adored strange gods, and served them.

<sup>10</sup> Weep not for him that is dead, nor bemoan him with your tears: lament him that goeth away, for he shall return no more, nor see his native country.

<sup>11</sup> For thus saith the Lord to Sellum the son of Josias the king of Juda, who reigned instead of his father, who went forth out of this place: He shall return hither no more:

<sup>12</sup> But in the place, to which I have removed him, there shall he die, and he shall not see this land any more.

<sup>13</sup> Woe to him that buildeth up his house by injustice, and his chambers not in judgment: that will oppress his friend without cause, and will not pay him his wages.

<sup>14</sup> Who saith: I will build me a wide house, and large chambers: who openeth to himself windows, and maketh roofs of cedar, and painteth them with vermilion.

<sup>15</sup> Shalt thou reign, because thou comparest thyself to the cedar? Did not thy father eat and drink, and do judgment and justice, and it was then well with him?

<sup>16</sup> He judged the cause of the poor and needy for his own good: was it not therefore because he knew me, saith the Lord?

<sup>17</sup> But thy eyes and thy heart are set upon covetousness, and upon shedding innocent blood, and upon oppression, and running after evil works.

<sup>18</sup> Therefore thus saith the Lord concerning Joakim the son of Josias king of Juda: They shall not mourn for him, Alas, my brother, and, Alas, sister: they shall not lament for him, Alas, my lord, or, Alas, the noble one.

<sup>19</sup> He shall be buried with the burial of an ass, rotten and cast forth without the gates of Jerusalem.

<sup>20</sup> Go up to Libanus, and cry: and lift up thy voice in Basan, and cry to them that pass by, for all thy lovers are destroyed.

<sup>21</sup> I spoke to thee in thy prosperity: and

<sup>8</sup> Et pertransibunt gentes multæ per civitatem hanc, et dicet unusquisque proximo suo: Quare fecit Dominus sic civitati huic grandi?

<sup>9</sup> Et respondebunt: Eo quod dereliquerint pactum Domini Dei sui, et adoraverint deos alienos, et servierint eis.

<sup>10</sup> Nolite flere mortuum, neque lugeatis super eum fletu: plangite eum qui egreditur, quia non revertetur ultra, nec videbit terram nativitatis suæ.

<sup>11</sup> Quia hæc dicit Dominus ad Sellum, filium Josiæ, regem Juda, qui regnavit pro Josia patre suo, qui egressus est de loco isto: Non revertetur huc amplius,

<sup>12</sup> sed in loco ad quem transtuli eum, ibi morietur, et terram istam non videbit amplius.

<sup>13</sup> Væ qui ædificat domum suam in injustitia, et cœnacula sua non in iudicio: amicum suum opprimet frustra, et mercedem ejus non reddet ei:

<sup>14</sup> qui dicit: Ædificabo mihi domum latam, et cœnacula spatiosa: qui aperit sibi fenestras et facit laquearia cedrina, pingitque sinopide.

<sup>15</sup> Numquid regnabis quoniam confers te cedro? Pater tuus numquid non comedit et bibit, et fecit iudicium et justitiam tunc cum bene erat ei?

<sup>16</sup> Judicavit causam pauperis et egeni in bonum suum: numquid non ideo quia cognovit me? dicit Dominus.

<sup>17</sup> Tui vero oculi et cor ad avaritiam, et ad sanguinem innocentem fundendum, et ad calumniam, et ad cursum mali operis.

<sup>18</sup> Propterea hæc dicit Dominus ad Joakim, filium Josiæ, regem Juda: Non plangent eum: Væ frater! et væ soror! non concrepabunt ei: Væ domine! et væ inclyte!

<sup>19</sup> Sepultura asini sepelietur, putrefactus et projectus extra portas Jerusalem.

<sup>20</sup> Ascende Libanum, et clama, et in Basan da vocem tuam: et clama ad transeuntes, quia contriti sunt omnes amatores tui.

<sup>21</sup> Locutus sum ad te in abundantia tua,



et dixisti: Non audiam: hæc est via tua ab adolescentia tua, quia non audisti vocem meam.

<sup>22</sup> Omnes pastores tuos pascet ventus, et amatores tui in captivitatem ibunt: et tunc confunderis, et erubesces ab omni malitia tua.

<sup>23</sup> Quæ sedes in Libano, et nidificas in cedris, quomodo congemuisti cum venissent tibi dolores, quasi dolores par-turientis?

<sup>24</sup> Vivo ego, dicit Dominus, quia si fuerit Jechonias filius Joakim regis Juda annulus in manu dextera mea, inde evellam eum,

<sup>25</sup> et dabo te in manu quærentium animam tuam, et in manu quorum tu formidas faciem, et in manu Nabuchodonosor regis Babylonis, et in manu Chaldæorum:

<sup>26</sup> et mittam te, et matrem tuam quæ genuit te, in terram alienam, in qua nati non estis, ibique moriemini.

<sup>27</sup> Et in terram ad quam ipsi levant animam suam ut revertantur illuc, non revertentur.

<sup>28</sup> Numquid vas fictile atque contritum vir iste Jechonias? Numquid vas absque omni voluptate? Quare abjecti sunt ipse et semen ejus, et projecti in terram quam ignoraverunt?

<sup>29</sup> Terra, terra, terra, audi sermonem Domini.

<sup>30</sup> Hæc dicit Dominus: Scribe virum istum sterilem, virum qui in diebus suis non prosperabitur: nec enim erit de semine ejus vir qui sedeat super solium David, et potestatem habeat ultra in Juda.

### CAPUT XXIII

*Deus reprobat gubernatores malos; et promittit pastores bonos mittere; et Christus ipse princeps pastorum. Collatrat pseudoprophetas prædicantes sine eis missis.*

**V**æ pastoribus qui disperdunt et dilacerant, gregem pascuæ meæ! dicit Dominus.

<sup>2</sup> Ideo hæc dicit Dominus Deus Israëli ad pastores qui pascunt populum meum: Vos dispersistis gregem meum,

thou saidst: I will not hear: this hath been thy way from thy youth, because thou hast not heard my voice.

<sup>22</sup> The wind shall feed all thy pastors, and thy lovers shall go into captivity and then shalt thou be confounded, and ashamed of all thy wickedness.

<sup>23</sup> Thou that sittest in Libanus, and makest thy nest in the cedars, how hast thou mourned when sorrows came upon thee, as the pains of a woman in labor?

<sup>24</sup> As I live, saith the Lord, if Jechonias the son of Joakim the king of Juda were a ring on my right hand, I would pluck him thence.

<sup>25</sup> And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, and into the hand of Nabuchodonosor king of Babylon, and into the hand of the Chaldeans.

<sup>26</sup> And I will send thee, and thy mother that bore thee, into a strange country, in which you were not born, and there you shall die:

<sup>27</sup> And they shall not return into the land, whereunto they lift up their mind to return thither.

<sup>28</sup> Is this man Jechonias an earthen and a broken vessel? Is he a vessel wherein is no pleasure? Why are they cast out, he and his seed, and are cast into a land which they know not?

<sup>29</sup> O earth, earth, earth, hear the word of the Lord.

<sup>30</sup> Thus saith the Lord: Write this man barren, a man that shall not prosper in his days: for there shall not be a man of his seed that shall sit upon the throne of David, and have power any more in Juda.

### CHAPTER 23

*God reproves evil governors; and promises to send good pastors; and Christ himself the prince of the pastors. He inveighs against false prophets preaching without being sent.*

**W**oe to the pastors, that destroy and tear the sheep of my pasture, saith the Lord.

<sup>2</sup> Therefore thus saith the Lord the God of Israel to the pastors that feed my people: You have scattered my flock, and

driven them away, and have not visited them: behold I will visit upon you for the evil of your doings, saith the Lord.

<sup>3</sup> And I will gather together the remnant of my flock, out of all the lands into which I have cast them out: and I will make them return to their own fields, and they shall increase and be multiplied.

<sup>4</sup> And I will set up pastors over them, and they shall feed them: they shall fear no more, and they shall not be dismayed: and none shall be wanting of their number, saith the Lord.

<sup>5</sup> Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign, and shall be wise: and shall execute judgment and justice in the earth.

<sup>6</sup> In those days shall Juda be saved, and Israel shall dwell confidently: and this is the name that they shall call him: The Lord our just one.

<sup>7</sup> Therefore behold the days come, saith the Lord, and they shall say no more: The Lord liveth, who brought up the children of Israel out of the land of Egypt:

<sup>8</sup> But, The Lord liveth, who hath brought out, and brought hither the seed of the house of Israel from the land of the north, and out of all the lands, to which I had cast them forth: and they shall dwell in their own land.

<sup>9</sup> To the prophets: My heart is broken within me, all my bones tremble: I am become as a drunken man, and as a man full of wine, at the presence of the Lord, and at the presence of his holy words.

<sup>10</sup> Because the land is full of adulterers, because the land hath mourned by reason of cursing, the fields of the desert are dried up: and their course is become evil, and their strength unlike.

<sup>11</sup> For the prophet and the priest are defiled: and in my house I have found their wickedness, saith the Lord.

<sup>12</sup> Therefore their way shall be as a slippery way in the dark: for they shall be driven on, and fall therein: for I will bring evils upon them, the year of their visitation, saith the Lord.

<sup>13</sup> And I have seen folly in the prophets of Samaria: they prophesied in Baal and deceived my people Israel.

<sup>14</sup> And I have seen the likeness of adulterers, and the way of lying in the proph-

et ejecistis eos, et non visitastis eos: ecce ego visitabo super vos malitiam studiorum vestrorum, ait Dominus.

<sup>3</sup> Et ego congregabo reliquias gregis mei de omnibus terris ad quas ejecero eos illuc: et convertam eos ad rura sua, et crescent et multiplicabuntur.

<sup>4</sup> Et suscitabo super eos pastores, et pascent eos: non formidabunt ultra, et non pavebunt, et nullus quæretur ex numero, dicit Dominus.

<sup>5</sup> Ecce dies veniunt, dicit Dominus, et suscitabo David germen justum: et regnabit rex, et sapiens erit, et faciet iudicium et justitiam in terra.

<sup>6</sup> In diebus illis salvabitur Juda, et Israël habitabit confidenter: et hoc est nomen quod vocabunt eum: Dominus justus noster.

<sup>7</sup> Propter hoc ecce dies veniunt, dicit Dominus, et non dicent ultra: Vivit Dominus, qui eduxit filios Israël de terra Ægypti,

<sup>8</sup> sed: Vivit Dominus, qui eduxit et adduxit semen domus Israël de terra aquilonis, et de cunctis terris ad quas ejece-ram eos illuc, et habitabunt in terra sua.

<sup>9</sup> Ad prophetas: Contritum est cor meum in medio mei; contremuerunt omnia ossa mea: factus sum quasi vir ebrius, et quasi homo madidus a vino, a facie Domini, et a facie verborum sanctorum ejus.

<sup>10</sup> Quia adulteris repleta est terra, quia a facie maledictionis luxit terra, arefacta sunt arva deserti: factus est cursus eorum malus, et fortitudo eorum dissimilis.

<sup>11</sup> Propheta namque et sacerdos polluti sunt, et in domo mea inveni malum eorum, ait Dominus.

<sup>12</sup> Idcirco via eorum erit quasi lubricum in tenebris: impellentur enim, et corruent in ea: afferam enim super eos mala, annum visitationis eorum, ait Dominus.

<sup>13</sup> Et in prophetis Samariæ vidi fatuitatem: prophetabant in Baal, et decipiebant populum meum Israël.

<sup>14</sup> Et in prophetis Jerusalem vidi similitudinem adulterantium, et iter men-

dacii: et confortaverunt manus pessimorum, ut non converteretur unusquisque a malitia sua: facti sunt mihi omnes ut Sodoma, et habitatores ejus quasi Gomorrha.

<sup>15</sup> Propterea hæc dicit Dominus exercituum ad prophetas: Ecce ego cibabo eos absinthio, et potabo eos felle: a prophetis enim Jerusalem egressa est pollutio super omnem terram.

<sup>16</sup> Hæc dicit Dominus exercituum: Nolite audire verba prophetarum qui prophetant vobis, et decipiunt vos: visionem cordis sui loquuntur, non de ore Domini.

<sup>17</sup> Dicunt his qui blasphemant me: Locutus est Dominus: Pax erit vobis: et omni qui ambulat in pravitate cordis sui dixerunt: Non veniet super vos malum.

<sup>18</sup> Quis enim affuit in consilio Domini, et vidit, et audivit sermonem ejus? Quis consideravit verbum illius, et audivit?

<sup>19</sup> Ecce turbo Dominicæ indignationis egrediatur, et tempestas erumpens super caput impiorum veniet.

<sup>20</sup> Non revertetur furor Domini, usque dum faciat et usque dum compleat cogitationem cordis sui: in novissimis diebus intelligetis consilium ejus.

<sup>21</sup> Non mittebam prophetas, et ipsi currebant: non loquebar ad eos, et ipsi prophetabant.

<sup>22</sup> Si stetissent in consilio meo, et nota fecissent verba mea populo meo, avertissem utique eos a via sua mala, et a cogitationibus suis pessimis.

<sup>23</sup> Putasne Deus e vicino ego sum, dicit Dominus, et non Deus de longe?

<sup>24</sup> Si occultabitur vir in absconditis, et ego non videbo eum? dicit Dominus. Numquid non cælum et terram ego impleo? dicit Dominus.

<sup>25</sup> Audivi quæ dixerunt prophetæ prophetantes in nomine meo mendacium, atque dicentes: Somniavi, somniavi.

<sup>26</sup> Usquequo istud est in corde prophetarum vaticinantium mendacium, et prophetantium seductiones cordis sui?

<sup>27</sup> Qui volunt facere ut obliviscatur populus meus nominis mei, propter

ets of Jerusalem: and they strengthened the hands of the wicked, that no man should return from his evil doings, they are all become unto me as Sodom, and the inhabitants thereof as Gomorrha.

<sup>15</sup> Therefore thus saith the Lord of hosts to the prophets: Behold I will feed them with wormwood, and will give them gall to drink: for from the prophets of Jerusalem corruption is gone forth into all the land.

<sup>16</sup> Thus saith the Lord of hosts: Hearken not to the words of the prophets that prophesy to you, and deceive you: they speak a vision of their own heart, and not out of the mouth of the Lord.

<sup>17</sup> They say to them that blaspheme me: The Lord hath said: You shall have peace: and to everyone that walketh in the perverseness of his own heart, they have said: No evil shall come upon you.

<sup>18</sup> For who hath stood in the counsel of the Lord, and hath seen and heard his word? Who hath considered his word and heard it?

<sup>19</sup> Behold the whirlwind of the Lord's indignation shall come forth, and a tempest shall break out and come upon the head of the wicked.

<sup>20</sup> The wrath of the Lord shall not return till he execute it, and till he accomplish the thought of his heart: in the latter days you shall understand his counsel.

<sup>21</sup> I did not send prophets, yet they ran: I have not spoken to them, yet they prophesied.

<sup>22</sup> If they had stood in my counsel, and had made my words known to my people, I should have turned them from their evil way, and from their wicked doings.

<sup>23</sup> Am I, think ye, a God at hand, saith the Lord, and not a God afar off?

<sup>24</sup> Shall a man be hid in secret places, and I not see him, saith the Lord? Do not I fill heaven and earth, saith the Lord?

<sup>25</sup> I have heard what the prophets said, that prophesy lies in my name, and say: I have dreamed, I have dreamed.

<sup>26</sup> How long shall this be in the heart of the prophets that prophesy lies, and that prophesy the delusions of their own heart?

<sup>27</sup> Who seek to make my people forget my name through their dreams, which

they tell every man to his neighbor: as their fathers forgot my name for Baal.

<sup>28</sup> The prophet that hath a dream, let him tell a dream: and he that hath my word, let him speak my word with truth: what hath the chaff to do with the wheat, saith the Lord?

<sup>29</sup> Are not my words as a fire, saith the Lord: and as a hammer that breaketh the rock in pieces?

<sup>30</sup> Therefore behold I am against the prophets, saith the Lord: who steal my words everyone from his neighbor.

<sup>31</sup> Behold I am against the prophets, saith the Lord: who use their tongues, and say: The Lord saith it.

<sup>32</sup> Behold I am against the prophets that have lying dreams, saith the Lord: and tell them, and cause my people to err by their lying, and by their wonders: when I sent them not, nor commanded them, who have not profited this people at all, saith the Lord.

<sup>33</sup> If therefore this people, or the prophet, or the priest shall ask thee, saying: What is the burden of the Lord? Thou shalt say to them: You are the burden: for I will cast you away, saith the Lord.

<sup>34</sup> And as for the prophet, and the priest, and the people that shall say: The burden of the Lord: I will visit upon that man, and upon his house.

<sup>35</sup> Thus shall you say everyone to his neighbor, and to his brother, What hath the Lord answered? And what hath the Lord spoken?

<sup>36</sup> And the burden of the Lord shall be mentioned no more, for every man's word shall be his burden: for you have perverted the words of the living God, of the Lord of hosts our God.

<sup>37</sup> Thus shalt thou say to the prophet: What hath the Lord answered thee? and what hath the Lord spoken?

<sup>38</sup> But if you shall say: The burden of the Lord: therefore thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not, The burden of the Lord:

<sup>39</sup> Therefore behold I will take you away carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence.

<sup>40</sup> And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.

somnia eorum quæ narrat unusquisque ad proximum suum, sicut obliti sunt patres eorum nominis mei propter Baal?

<sup>28</sup> Propheta qui habet somnium, narret somnium: et qui habet sermonem meum, loquatur sermonem meum vere. Quid paleis ad triticum? dicit Dominus.

<sup>29</sup> Numquid non verba mea sunt quasi ignis, dicit Dominus, et quasi malleus conterens petram?

<sup>30</sup> Propterea ecce ego ad prophetas, ait Dominus, qui furantur verba mea unusquisque a proximo suo.

<sup>31</sup> Ecce ego ad prophetas, ait Dominus, qui assumunt linguas suas, et aiunt: Dicit Dominus.

<sup>32</sup> Ecce ego ad prophetas somniantes mendacium, ait Dominus, qui narraverunt ea, et seduxerunt populum meum in mendacio suo et in miraculis suis, cum ego non misissem eos, nec mandassem eis, qui nihil profuerunt populo huic, dicit Dominus.

<sup>33</sup> Si igitur interrogaverit te populus iste, vel propheta, aut sacerdos, dicens: Quod est onus Domini? Dices ad eos: Vos estis onus: proijciam quippe vos, dicit Dominus.

<sup>34</sup> Et propheta, et sacerdos, et populus qui dicit: Onus Domini: visitabo super virum illum et super domum ejus.

<sup>35</sup> Hæc dicetis unusquisque ad proximum, et ad fratrem suum: Quid respondit Dominus? Et quid locutus est Dominus?

<sup>36</sup> Et onus Domini ultra non memorabitur: quia onus erit unicuique sermo suus, et pervertistis verba Dei viventis, Domini exercituum, Dei nostri.

<sup>37</sup> Hæc dices ad prophetam: Quid respondit tibi Dominus? et quid locutus est Dominus?

<sup>38</sup> Si autem onus Domini dixeritis, propter hoc hæc dicit Dominus: Quia dixistis sermonem istum: Onus Domini, et misi ad vos dicens: Nolite dicere: Onus Domini:

<sup>39</sup> propterea ecce ego tollam vos portans, et derelinquam vos, et civitatem quam dedi vobis et patribus vestris, a facie mea:

<sup>40</sup> et dabo vos in opprobrium sempiternum, et in ignominiam æternam, quæ nunquam oblivione delebitur.

## CAPUT XXIV

*Sub figura bonorum et malorum ficorum, prophetat refectionem Judaeorum, qui ducebantur ut captivi cum Jechonia, et desolationem cujus relictos esse.*

**O**stendit mihi Dominus: et ecce duo calathi pleni ficis, positi ante templum Domini, postquam transtulit Nabuchodonosor rex Babylonis Jechoniam filium Joakim, regem Juda, et principes ejus, et fabrum, et inclusorem, de Jerusalem, et adduxit eos in Babylonem.

<sup>2</sup> Calathus unus ficus bonas habebat nimis, ut solent ficus esse primi temporis: et calathus unus ficus habebat malas nimis, quæ comedi non poterant eo quod essent malæ.

<sup>3</sup> Et dixit Dominus ad me: Quid tu vides, Jeremia? Et dixi: Ficus, ficus bonas, bonas valde: et malas, malas valde, quæ comedi non possunt eo quod sint malæ.

<sup>4</sup> Et factum est verbum Domini ad me, dicens:

<sup>5</sup> Hæc dicit Dominus Deus Israël: Sicut ficus hæ bonæ, sic cognoscam transmigrationem Juda, quam emisi de loco isto in terram Chaldæorum, in bonum.

<sup>6</sup> Et ponam oculos meos super eos ad placandum, et reducam eos in terram hanc: et ædificabo eos, et non destruam: et plantabo eos, et non evellam.

<sup>7</sup> Et dabo eis cor ut sciant me, quia ego sum Dominus: et erunt mihi in populum, et ego ero eis in Deum, quia reverentur ad me in toto corde suo.

<sup>8</sup> Et sicut ficus pessimæ quæ comedi non possunt, eo quod sint malæ, hæc dicit Dominus: Sic dabo Sedeciam regem Juda, et principes ejus, et reliquos de Jerusalem, qui remanserunt in urbe hac, et qui habitant in terra Ægypti.

<sup>9</sup> Et dabo eos in vexationem, afflictionemque omnibus regnis terræ, in opprobrium, et in parabolam, et in proverbium, et in maledictionem in universis locis ad quæ ejeci eos.

<sup>10</sup> Et mittam in eis gladium, et famem, et pestem, donec consumantur de terra

## CHAPTER 24

*Under the type of good and bad figs, he foretells the restoration of the Jews that had been carried away captive with Jechonias, and the desolation of those that were left behind.*

**T**he Lord showed me: and behold two baskets full of figs, set before the temple of the Lord: after that Nabuchodonosor king of Babylon had carried away Jechonias the son of Joakim the king of Juda, and his chief men, and the craftsmen, and engravers of Jerusalem, and had brought them to Babylon.

<sup>2</sup> One basket had very good figs, like the figs of the first season: and the other basket had very bad figs, which could not be eaten, because they were bad.

<sup>3</sup> And the Lord said to me: What seest thou, Jeremias? And I said: Figs, the good figs, very good: and the bad figs, very bad, which cannot be eaten because they are bad.

<sup>4</sup> And the word of the Lord came to me, saying:

<sup>5</sup> Thus saith the Lord the God of Israel: Like these good figs, so will I regard the captives of Juda, whom I have sent forth out of this place into the land of the Chaldeans, for their good.

<sup>6</sup> And I will set my eyes upon them to be pacified, and I will bring them again into this land: and I will build them up, and not pull them down: and I will plant them, and not pluck them up.

<sup>7</sup> And I will give them a heart to know me, that I am the Lord: and they shall be my people, and I will be their God: because they shall return to me with their whole heart.

<sup>8</sup> And as the very bad figs, that cannot be eaten, because they are bad: thus saith the Lord: So will I give Sedecias the king of Juda, and his princes, and the residue of Jerusalem, that have remained in this city, and that dwell in the land of Egypt.

<sup>9</sup> And I will deliver them up to vexation, and affliction, to all the kingdoms of the earth: to be a reproach, and a byword, and a proverb, and to be a curse in all places, to which I have cast them out.

<sup>10</sup> And I will send among them the sword, and the famine, and the pesti-

lence: till they be consumed out of the land which I gave to them, and their fathers.

## CHAPTER 25

*The prophet foretells the seventy years captivity; after that the destruction of Babylon, and other nations.*

**T**he word that came to Jeremias concerning all the people of Juda, in the fourth year of Joakim the son of Josias king of Juda (the same is the first year of Nabuchodonosor king of Babylon),

<sup>2</sup> Which Jeremias the prophet spoke to all the people of Juda, and to all the inhabitants of Jerusalem, saying:

<sup>3</sup> From the thirteenth year of Josias the son of Ammon king of Juda until this day: this is the three and twentieth year, the word of the Lord hath come to me, and I have spoken to you, rising before day, and speaking, and you have not hearkened.

<sup>4</sup> And the Lord hath sent to you all his servants the prophets, rising early, and sending, and you have not hearkened, nor inclined your ears to hear.

<sup>5</sup> When he said: Return ye, everyone from his evil way, and from your wicked devices, and you shall dwell in the land which the Lord hath given to you, and your fathers forever and ever.

<sup>6</sup> And go not after strange gods to serve them, and adore them: nor provoke me to wrath by the works of your hands, and I will not afflict you.

<sup>7</sup> And you have not heard me, saith the Lord, that you might provoke me to anger with the works of your hands, to your own hurt.

<sup>8</sup> Therefore thus saith the Lord of hosts: Because you have not heard my words:

<sup>9</sup> Behold I will send, and take all the kindreds of the north, saith the Lord, and Nabuchodonosor the king of Babylon my servant: and I will bring them against this land, and against the inhabitants thereof, and against all the nations that are round about it: and I will destroy them, and make them an astonishment and a hissing, and perpetual desolations.

<sup>10</sup> And I will take away from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the mill

quam dedi eis et patribus eorum.

## CAPUT XXV

*Propheta prophetat septuaginta annos captivitatis; post hoc destructionem Babylonis, et aliarum gentium.*

**V**erbum quod factum est ad Jeremiam, de omni populo Juda, in anno quarto Joakim filii Josiæ regis Juda (ipse est annus primus Nabuchodonosor regis Babylonis),

<sup>2</sup> quod locutus est Jeremias propheta ad omnem populum Juda, et ad universos habitatores Jerusalem, dicens:

<sup>3</sup> A tertio decimo anno Josiæ filii Amon regis Juda, usque ad diem hanc, iste tertius et vigesimus annus, factum est verbum Domini ad me, et locutus sum ad vos, de nocte consurgens et loquens, et non audistis.

<sup>4</sup> Et misit Dominus ad vos omnes servos suos prophetas, consurgens diluculo, mittensque: et non audistis, neque inclinastis aures vestras ut audiretis,

<sup>5</sup> cum diceret: Revertimini unusquisque a via sua mala, et a pessimis cogitationibus vestris, et habitabitis in terra quam dedit Dominus vobis et patribus vestris, a sæculo et usque in sæculum:

<sup>6</sup> et nolite ire post deos alienos, ut serviatis eis, adoretisque eos: neque me ad iracundiam provocetis in operibus manuum vestrarum, et non affligam vos.

<sup>7</sup> Et non audistis me, dicit Dominus, ut me ad iracundiam provocaretis in operibus manuum vestrarum, in malum vestrum.

<sup>8</sup> Propterea hæc dicit Dominus exercituum: Pro eo quod non audistis verba mea,

<sup>9</sup> ecce ego mittam et assumam universas cognationes aquilonis, ait Dominus, et Nabuchodonosor regem Babylonis servum meum, et adducam eos super terram istam, et super habitatores ejus, et super omnes nationes quæ in circuitu illius sunt: et interficiam eos, et ponam eos in stuporem et in sibilum, et in solitudines sempiternas.

<sup>10</sup> Perdamque ex eis vocem gaudii et vocem lætitiæ, vocem sponsi et vocem sponsæ, vocem molæ et lumen lucernæ.

11 Et erit universa terra hæc in solitudinem, et in stuporem: et servient omnes gentes istæ regi Babylonis septuaginta annis.

12 Cumque impleti fuerint septuaginta anni, visitabo super regem Babylonis et super gentem illam, dicit Dominus, iniquitatem eorum, et super terram Chaldæorum, et ponam illam in solitudines sempiternas.

13 Et adducam super terram illam omnia verba mea, quæ locutus sum contra eam, omne quod scriptum est in libro isto, quæcumque prophetavit Jeremias adversum omnes gentes:

14 quia servierunt eis, cum essent gentes multæ, et reges magni: et reddam eis secundum opera eorum, et secundum facta manuum suarum.

15 Quia sic dicit Dominus exercituum, Deus Israël: Sume calicem vini furoris hujus de manu mea, et propinabis de illo cunctis gentibus, ad quas ego mitam te.

16 Et bibent, et turbabuntur et insanient a facie gladii quem ego mittam inter eos.

17 Et accepi calicem de manu Domini, et propinavi cunctis gentibus ad quas misit me Dominus:

18 Jerusalem, et civitatibus Juda, et regibus ejus, et principibus ejus, ut darem eos in solitudinem, et in stuporem, et in sibilum, et in maledictionem, sicut est dies ista:

19 Pharaoni regi Ægypti, et servis ejus, et principibus ejus, et omni populo ejus:

20 et universis generaliter: cunctis regibus terræ Ausitidis, et cunctis regibus terræ Philisthim, et Ascaloni, et Gazæ, et Accaron, et reliquiis Azoti:

21 et Idumææ, et Moab, et filiis Ammon:

22 et cunctis regibus Tyri, et universis regibus Sidonis, et regibus terræ insularum qui sunt trans mare:

23 et Dedan, et Thema, et Buz, et universis qui attonsi sunt in comam:

24 et cunctis regibus Arabiæ, et cunctis regibus occidentis, qui habitant in deserto:

25 et cunctis regibus Zambri, et cunctis regibus Elam, et cunctis regibus Medorum:

and the light of the lamp.

11 And all this land shall be a desolation, and an astonishment: and all these nations shall serve the king of Babylon seventy years.

12 And when the seventy years shall be expired, I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans: and I will make it perpetual desolations.

13 And I will bring upon that land all my words, that I have spoken against it, all that is written in this book, all that Jeremias hath prophesied against all nations:

14 For they have served them, whereas they were many nations, and great kings: and I will repay them according to their deeds, and according to the works of their hands.

15 For thus saith the Lord of hosts the God of Israel: Take the cup of wine of this fury at my hand: and thou shalt make all the nations to drink thereof, into which I shall send thee.

16 And they shall drink, and be troubled, and be mad because of the sword, which I shall send among them.

17 And I took the cup at the hand of the Lord, and I presented it to all the nations to drink of it, to which the Lord sent me:

18 To wit, Jerusalem, and the cities of Juda, and the kings thereof, and the princes thereof: to make them a desolation, and an astonishment, and a hissing, and a curse, as it is at this day.

19 Pharaoh the king of Egypt, and his servants, and his princes, and all his people,

20 And all in general: all the kings of the land of Ausitis, and all the kings of the land of the Philistines, and Ascalon, and Gaza, and Accaron, and the remnant of Azotus.

21 And Edom, and Moab, and the children of Ammon.

22 And all the kings of Tyre, and all the kings of Sidon: and the kings of the land of the islands that are beyond the sea.

23 And Dedan, and Thema, and Buz, and all that have their hair cut round.

24 And all the kings of Arabia, and all the kings of the west, that dwell in the desert.

25 And all the kings of Zambri, and all the kings of Elam, and all the kings of the Medes:

<sup>26</sup> And all the kings of the north far and near, everyone against his brother: and all the kingdoms of the earth, which are upon the face thereof: and the king of Sesac shall drink after them.

<sup>27</sup> And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Drink ye, and be drunken, and vomit: and fall, and rise no more, because of the sword, which I shall send among you.

<sup>28</sup> And if they refuse to take the cup at thy hand to drink, thou shalt say to them: Thus saith the Lord of hosts: Drinking you shall drink:

<sup>29</sup> For behold I begin to bring evil on the city wherein my name is called upon: and shall you be as innocent and escape free? You shall not escape free: for I will call for the sword upon all the inhabitants of the earth, saith the Lord of hosts.

<sup>30</sup> And thou shalt prophesy unto them all these words, and thou shalt say to them: The Lord shall roar from on high, and shall utter his voice from his holy habitation: roaring he shall roar upon the place of his beauty: the shout as it were of them that tread grapes shall be given out against all the inhabitants of the earth.

<sup>31</sup> The noise is come even to the ends of the earth: for the Lord entereth into judgment with the nations: he entereth into judgment with all flesh; the wicked I have delivered up to the sword, saith the Lord.

<sup>32</sup> Thus saith the Lord of hosts: Behold evil shall go forth from nation to nation: and a great whirlwind shall go forth from the ends of the earth.

<sup>33</sup> And the slain of the Lord shall be at that day from one end of the earth even to the other end thereof: they shall not be lamented, and they shall not be gathered up, nor buried: they shall lie as dung upon the face of the earth.

<sup>34</sup> Howl, ye shepherds, and cry: and sprinkle yourselves with ashes, ye leaders of the flock: for the days of your slaughter and your dispersion are accomplished, and you shall fall like precious vessels.

<sup>35</sup> And the shepherds shall have no way to flee, nor the leaders of the flock to save themselves.

<sup>36</sup> A voice of the cry of the shepherds, and a howling of the principal of the flock: because the Lord hath wasted

<sup>26</sup> cunctis quoque regibus aquilonis, de prope et de longe, unicuique contra fratrem suum: et omnibus regnis terræ quæ super faciem ejus sunt: et rex Sesach bibet post eos.

<sup>27</sup> Et dices ad eos: Hæc dicit Dominus exercituum, Deus Israël: Bibite, et inebriamini, et vomite: et cadite, neque surgatis a facie gladii quem ego mittam inter vos.

<sup>28</sup> Cumque noluerint accipere calicem de manu tua ut bibant, dices ad eos: Hæc dicit Dominus exercituum: Bibentes bibetis:

<sup>29</sup> quia ecce in civitate in qua invocatum est nomen meum ego incipiam affligere, et vos quasi innocentes et immunes eritis? non eritis immunes: gladium enim ego voco super omnes habitatores terræ, dicit Dominus exercituum.

<sup>30</sup> Et tu prophetabis ad eos omnia verba hæc, et dices ad illos: Dominus de excelso rugiet, et de habitaculo sancto suo dabit vocem suam: rugiens rugiet super decorem suum: celeuma quasi calcantium concinetur adversus omnes habitatores terræ.

<sup>31</sup> Pervenit sonitus usque ad extrema terræ, quia iudicium Domino cum gentibus: iudicatur ipse cum omni carne. Impios tradidi gladio, dicit Dominus.

<sup>32</sup> Hæc dicit Dominus exercituum: Ecce afflictio egredietur de gente in gentem, et turbo magnus egredietur a summitatibus terræ.

<sup>33</sup> Et erunt interfecti Domini in die illa, a summo terræ usque ad summum ejus: non plangentur, et non colligentur, neque sepelientur: in sterquilinum super faciem terræ jacebunt.

<sup>34</sup> Ululate, pastores, et clamate, et aspergite vos cinere, optimates gregis: quia completi sunt dies vestri ut interficiamini, et dissipationes vestræ: et cadetis quasi vasa pretiosa.

<sup>35</sup> Et peribit fuga a pastoribus, et salvatio ab optimatibus gregis.

<sup>36</sup> Vox clamoris pastorum, et ululatus optimatum gregis, quia vastavit Dominus pascua eorum:



<sup>37</sup> et conticuerunt arva pacis a facie iræ furoris Domini.

<sup>38</sup> Dereliquit quasi leo umbraculum suum, quia facta est terra eorum in desolationem a facie iræ columbæ, et a facie iræ furoris Domini.

### CAPUT XXVI

*Propheta capitur et accusatur a sacerdotibus: sed a principes exolvitur.*

**I**n principio regni Joakim filii Josiæ regis Juda, factum est verbum istud a Domino, dicens:

<sup>2</sup> Hæc dicit Dominus: Sta in atrio domus Domini, et loqueris ad omnes civitates Juda, de quibus veniunt ut adorent in domo Domini universos sermones quos ego mandavi tibi ut loquaris ad eos: noli subtrahere verbum,

<sup>3</sup> si forte audiant, et convertantur unusquisque a via sua mala, et pœniteat me mali quod cogito facere eis propter malitiam studiorum eorum.

<sup>4</sup> Et dices ad eos: Hæc dicit Dominus: Si non audieritis me, ut ambuletis in lege mea quam dedi vobis,

<sup>5</sup> ut audiat sermone servorum meorum prophetarum, quos ego misi ad vos de nocte consurgens, et dirigens, et non audistis:

<sup>6</sup> dabo domum istam sicut Silo, et urbem hanc dabo in maledictionem cunctis gentibus terræ.

<sup>7</sup> Et audierunt sacerdotes, et prophetæ, et omnis populus, Jeremiam loquentem verba hæc in domo Domini.

<sup>8</sup> Cumque complexet Jeremias, loquens omnia quæ præceperat ei Dominus ut loqueretur ad universum populum, apprehenderunt eum sacerdotes, et prophetæ, et omnis populus, dicens: Morte moriatur.

<sup>9</sup> Quare prophetavit in nomine Domini, dicens: Sicut Silo erit domus hæc, et urbs ista desolabitur eo quod non sit habitator? Et congregatus est omnis populus adversus Jeremiam in domo Domini.

<sup>10</sup> Et audierunt principes Juda verba hæc, et ascenderunt de domo regis in

their pastures.

<sup>37</sup> And the fields of peace have been silent because of the fierce anger of the Lord.

<sup>38</sup> He hath forsaken his covert as the lion, for the land is laid waste because of the wrath of the dove, and because of the fierce anger of the Lord.

### CHAPTER 26

*The prophet is apprehended and accused by the priests: but discharged by the princes.*

**I**n the beginning of the reign of Joakim the son of Josias king of Juda, came this word from the Lord, saying:

<sup>2</sup> Thus saith the Lord: stand in the court of the house of the Lord, and speak to all the cities of Juda, out of which they come, to adore in the house of the Lord, all the words which I have commanded thee to speak unto them: leave not out one word.

<sup>3</sup> If so be they will hearken and be converted everyone from his evil way; that I may repent me of the evil that I think to do unto them for the wickedness of their doings.

<sup>4</sup> And thou shalt say to them: Thus saith the Lord: If you will not hearken to me to walk in my law, which I have given you:

<sup>5</sup> To give ear to the words of my servants the prophets, whom I sent to you rising up early: and sending, and you have not hearkened:

<sup>6</sup> I will make this house like Silo: and I will make this city a curse to all the nations of the earth.

<sup>7</sup> And the priests, and the prophets, and all the people heard Jeremias speaking these words in the house of the Lord.

<sup>8</sup> And when Jeremias had made an end of speaking all that the Lord had commanded him to speak to all the people, the priests, and the prophets, and all the people laid hold on him, saying: Let him be put to death.

<sup>9</sup> Why hath he prophesied in the name of the Lord, saying: This house shall be like Silo; and this city shall be made desolate, without an inhabitant? And all the people were gathered together against Jeremias in the house of the Lord.

<sup>10</sup> And the princes of Juda heard these words: and they went up from the king's

house into the house of the Lord, and sat in the entry of the new gate of the house of the Lord.

<sup>11</sup> And the priests and the prophets spoke to the princes, and to all the people, saying: The judgment of death is for this man: because he hath prophesied against this city, as you have heard with your ears.

<sup>12</sup> Then Jeremias spoke to all the princes, and to all the people, saying: The Lord sent me to prophesy concerning this house, and concerning this city all the words that you have heard.

<sup>13</sup> Now therefore amend your ways, and your doings, and hearken to the voice of the Lord your God: and the Lord will repent him of the evil that he hath spoken against you.

<sup>14</sup> But as for me, behold I am in your hands: do with me what is good and right in your eyes:

<sup>15</sup> But know ye, and understand, that if you put me to death, you will shed innocent blood against your own selves, and against this city, and the inhabitants thereof. For in truth the Lord sent me to you, to speak all these words in your hearing.

<sup>16</sup> Then the princes, and all the people said to the priests, and to the prophets: There is no judgment of death for this man: for he hath spoken to us in the name of the Lord our God.

<sup>17</sup> And some of the ancients of the land rose up: and they spoke to all the assembly of the people, saying:

<sup>18</sup> Micheas of Morasthi was a prophet in the days of Ezechias king of Juda, and he spoke to all the people of Juda, saying: Thus saith the Lord of hosts: Sion shall be ploughed like a field, and Jerusalem shall be a heap of stones: and the mountain of the house the high places of woods.

<sup>19</sup> Did Ezechias king of Juda, and all Juda, condemn him to death? Did they not fear the Lord, and beseech the face of the Lord: and the Lord repented of the evil that he had spoken against them? Therefore we are doing a great evil against our souls.

<sup>20</sup> There was also a man that prophesied in the name of the Lord, Urias the son of Semei of Cariathiarim: and he prophesied against this city, and against this land, according to all the words of Jeremias.

domum Domini, et sederunt in introitu portæ domus Domini novæ.

<sup>11</sup> Et locuti sunt sacerdotes et prophetae ad principes, et ad omnem populum, dicentes: Judicium mortis est viro huic, quia prophetavit adversus civitatem istam, sicut audistis auribus vestris.

<sup>12</sup> Et ait Jeremias ad omnes principes, et ad universum populum, dicens: Dominus misit me ut prophetarem ad domum istam, et ad civitatem hanc, omnia verba quæ audistis.

<sup>13</sup> Nunc ergo bonas facite vias vestras et studia, vestra, et audite vocem Domini Dei vestri, et pœnitebit Dominum mali quod locutus est adversus vos.

<sup>14</sup> Ego autem ecce in manibus vestris sum: facite mihi quod bonum et rectum est in oculis vestris.

<sup>15</sup> Verumtamen scitote et cognoscite quod, si occideritis me, sanguinem innocentem tradetis contra vosmetipsos, et contra civitatem istam, et habitatores ejus: in veritate enim misit me Dominus ad vos, ut loquerer in auribus vestris omnia verba hæc.

<sup>16</sup> Et dixerunt principes et omnis populus ad sacerdotes et ad prophetas: Non est viro huic judicium mortis, quia in nomine Domini Dei nostri locutus est ad nos.

<sup>17</sup> Surrexerunt ergo viri de senioribus terræ, et dixerunt ad omnem cœtum populi, loquentes:

<sup>18</sup> Michæas de Morasthi fuit propheta in diebus Ezechiaë regis Juda, et ait ad omnem populum Juda, dicens: Hæc dicit Dominus exercituum: Sion quasi ager arabitur, et Jerusalem in acervum lapidum erit, et mons domus in excelsa silvarum.

<sup>19</sup> Numquid morte condemnavit eum Ezechias rex Juda, et omnis Juda? numquid non timerunt Dominum, et deprecati sunt faciem Domini, et pœnituit Dominum mali quod locutus fuerat adversum eos? Itaque nos facimus malum grande contra animas nostras.

<sup>20</sup> Fuit quoque vir prophetans in nomine Domini, Urias filius Semei de Cariathiarim, et prophetavit adversus civitatem istam, et adversus terram hanc, juxta omnia verba Jeremiaë.

<sup>21</sup> Et audivit rex Joakim, et omnes potentes et principes ejus, verba hæc, et quæsit rex interficere eum: et audivit Urias, et timuit, fugitique, et ingressus est Ægyptum.

<sup>22</sup> Et misit rex Joakim viros in Ægyptum, Elnathan filium Achobor, et viros cum eo, in Ægyptum,

<sup>23</sup> et eduxerunt Uriam de Ægypto, et adduxerunt eum ad regem Joakim, et percussit eum gladio, et projecit cadaver ejus in sepulchris vulgi ignobilis.

<sup>24</sup> Igitur manus Ahicam filii Saphan fuit cum Jeremia, ut non traderetur in manus populi, et interficerent eum.

## CAPUT XXVII

*Propheta mittit vincula ad reges multos, significans eos sub jugo regis Babylonis collos eorum demittere. Vases templi non reddentur quamdiu omnes relicta feruntur.*

**I**n principio regni Joakim filii Josiæ regis Juda, factum est verbum istud ad Jeremiam a Domino, dicens:

<sup>2</sup> Hæc dicit Dominus ad me: Fac tibi vincula et catenas, et pones eas in collo tuo,

<sup>3</sup> et mittes eas ad regem Edom, et ad regem Moab, et ad regem filiorum Ammon, et ad regem Tyri, et ad regem Sidonis, in manu nuntiorum qui venerunt Jerusalem ad Sedeciam regem Juda.

<sup>4</sup> Et præcipies eis ut ad dominos suos loquantur: Hæc dicit Dominus exercituum, Deus Israël: Hæc dicetis ad dominos vestros:

<sup>5</sup> Ego feci terram, et homines, et jumenta quæ sunt super faciem terræ, in fortitudine mea magna, et in brachio meo extento, et dedi eam ei qui placuit in oculis meis.

<sup>6</sup> Et nunc itaque ego dedi omnes terras istas in manu Nabuchodonosor regis Babylonis servi mei: insuper et bestias agri dedi ei, ut serviant illi:

<sup>7</sup> et servient ei omnes gentes, et filio ejus, et filio filii ejus, donec veniat tempus terræ ejus et ipsius: et servient ei gentes multæ et reges magni.

<sup>21</sup> And Joakim, and all his men in power, and his princes heard these words: and the king sought to put him to death. And Urias heard it, and was afraid, and fled and went into Egypt.

<sup>22</sup> And king Joakim sent men into Egypt, Elnathan the son of Achobor, and men with him into Egypt.

<sup>23</sup> And they brought Urias out of Egypt: and brought him to king Joakim, and he slew him with the sword: and he cast his dead body into the graves of the common people.

<sup>24</sup> So the hand of Ahicam the son of Saphan was with Jeremias, that he should not be delivered into the hands of the people, to put him to death.

## CHAPTER 27

*The prophet sends chains to divers kings, signifying that they must bend their necks under the yoke of the king of Babylon. The vessels of the temple shall not be brought back till all the rest are carried away.*

**I**n the beginning of the reign of Joakim the son of Josias king of Juda, this word came to Jeremias from the Lord, saying:

<sup>2</sup> Thus saith the Lord to me: Make thee bands, and chains: and thou shalt put them on thy neck.

<sup>3</sup> And thou shalt send them to the king of Edom, and to the king of Moab, and to the king of the children of Ammon, and to the king of Tyre, and to the king of Sidon: by the hand of the messengers that are come to Jerusalem to Sedecias the king of Juda.

<sup>4</sup> And thou shalt command them to speak to their masters: Thus saith the Lord of hosts the God of Israel: Thus shall you say to your masters:

<sup>5</sup> I made the earth, and the men and the beasts that are upon the face of the earth, by my great power, and by my stretched out arm: and I have given it to whom it seemed good in my eyes.

<sup>6</sup> And now I have given all these lands into the hand of Nabuchodonosor king of Babylon my servant: moreover also the beasts of the field I have given him to serve him.

<sup>7</sup> And all nations shall serve him, and his son, and his son's son: till the time come for his land and himself: and many nations and great kings shall serve him.

<sup>8</sup> But the nation and kingdom that will not serve Nabuchodonosor king of Babylon, and whosoever will not bend his neck under the yoke of the king of Babylon: I will visit upon that nation with the sword, and with famine, and with pestilence, saith the Lord: till I consume them by his hand.

<sup>9</sup> Therefore hearken not to your prophets, and diviners, and dreamers, and soothsayers, and sorcerers, that say to you: You shall not serve the king of Babylon.

<sup>10</sup> For they prophesy lies to you: to remove you far from your country, and cast you out, and to make you perish.

<sup>11</sup> But the nation that shall bend down their neck under the yoke of the king of Babylon, and shall serve him: I will let them remain in their own land, saith the Lord: and they shall till it, and dwell in it.

<sup>12</sup> And I spoke to Sedecias the king of Juda according to all these words, saying: Bend down your necks under the yoke of the king of Babylon, and serve him, and his people, and you shall live.

<sup>13</sup> Why will you die, thou and thy people by the sword, and by famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon?

<sup>14</sup> Harken not to the words of the prophets that say to you: You shall not serve the king of Babylon: for they tell you a lie.

<sup>15</sup> For I have not sent them, saith the Lord: and they prophesy in my name falsely: to drive you out, and that you may perish, both you, and the prophets that prophesy to you.

<sup>16</sup> I spoke also to the priests, and to this people, saying: Thus saith the Lord: Harken not to the words of your prophets, that prophesy to you, saying: Behold the vessels of the Lord shall now in a short time be brought again from Babylon: for they prophesy a lie unto you.

<sup>17</sup> Therefore hearken not to them, but serve the king of Babylon, that you may live. Why should this city be given up to desolation?

<sup>18</sup> But if they be prophets, and the word of the Lord be in them: let them interpose themselves before the Lord of hosts, that the vessels which were left in the house of the Lord, and in the house of the king of Juda, and in Jerusalem,

<sup>8</sup> Gens autem et regnum quod non servierit Nabuchodonosor regi Babylonis, et quicumque non curvaverit collum suum sub jugo regis Babylonis, in gladio, et in fame, et in peste visitabo super gentem illam, ait Dominus, donec consumam eos in manu ejus.

<sup>9</sup> Vos ergo nolite audire prophetas vestros, et divinos, et somniatores, et augures, et maleficos, qui dicunt vobis: Non servietis regi Babylonis:

<sup>10</sup> quia mendacium prophetant vobis, ut longe vos faciant de terra vestra, et ejicient vos, et pereatis.

<sup>11</sup> Porro gens quæ subjecerit cervicem suam sub jugo regis Babylonis, et servierit ei, dimittam eam in terra sua, dicit Dominus, et colet eam, et habitabit in ea.

<sup>12</sup> Et ad Sedeciam regem Juda locutus sum secundum omnia verba hæc, dicens: Subjicite colla vestra sub jugo regis Babylonis, et servite ei et populo ejus, et vivetis.

<sup>13</sup> Quare moriemini, tu et populus tuus, gladio, et fame, et peste, sicut locutus est Dominus ad gentem quæ servire noluerit regi Babylonis?

<sup>14</sup> Nolite audire verba prophetarum dicentium vobis: Non servietis regi Babylonis: quia mendacium ipsi loquuntur vobis:

<sup>15</sup> quia non misi eos, ait Dominus, et ipsi prophetant in nomine meo mendaciter, ut ejicient vos, et pereatis, tam vos quam prophetæ qui vaticinantur vobis.

<sup>16</sup> Et ad sacerdotes, et ad populum istum, locutus sum, dicens: Hæc dicit Dominus: Nolite audire verba prophetarum vestrorum, qui prophetant vobis, dicentes: Ecce vasa Domini revertentur de Babylone nunc cito: mendacium enim prophetant vobis.

<sup>17</sup> Nolite ergo audire eos: sed servite regi Babylonis, ut vivatis: quare datur hæc civitas in solitudinem?

<sup>18</sup> Et si prophetæ sunt, et est verbum Domini in eis, occurrant Domino exercituum, ut non veniant vasa quæ derelicta fuerant in domo Domini, et in domo regis Juda, et in Jerusalem, in Babylone.

<sup>19</sup> Quia hæc dicit Dominus exercituum ad columnas, et ad mare, et ad bases, et ad reliqua vasorum quæ remanserunt in civitate hac,

<sup>20</sup> quæ non tulit Nabuchodonosor rex Babylonis, cum transferret Jechoniam filium Joakim regem Juda, de Jerusalem in Babylonem, et omnes optimates Juda et Jerusalem:

<sup>21</sup> quia hæc dicit Dominus exercituum, Deus Israël, ad vasa quæ derelicta sunt in domo Domini, et in domo regis Juda et Jerusalem:

<sup>22</sup> In Babylonem transferentur, et ibi erunt usque ad diem visitationis suæ, dicit Dominus, et afferri faciam ea, et restitui in loco isto.

#### CAPUT XXVIII

*Pseudopropheta Hananiae: moritur anno eodem, sic prophetat Jeremias.*

**E**t factum est in anno illo, in principio regni Sedeciae regis Juda, in anno quarto, in mense quinto, dixit ad me Hananias filius Azur, propheta de Gabaon, in domo Domini, coram sacerdotibus et omni populo, dicens:

<sup>2</sup> Hæc dicit Dominus exercituum, Deus Israël: Contrivi jugum regis Babylonis.

<sup>3</sup> Adhuc duo anni dierum, et ego referri faciam ad locum istum omnia vasa domus Domini, quæ tulit Nabuchodonosor rex Babylonis de loco isto, et transtulit ea in Babylonem.

<sup>4</sup> Et Jechoniam filium Joakim regem Juda, et omnem transmigracionem Juda, qui ingressi sunt in Babylonem, ego convertam ad locum istum, ait Dominus: conteram enim jugum regis Babylonis.

<sup>5</sup> Et dixit Jeremias propheta ad Hananiam prophetam, in oculis sacerdotum, et in oculis omnis populi qui stabat in domo Domini:

<sup>6</sup> et ait Jeremias propheta: Amen! sic faciat Dominus: suscitet Dominus verba tua quæ prophetasti, ut referantur vasa in domum Domini, et omnis transmigrationis de Babylone ad locum istum.

may not go to Babylon.

<sup>19</sup> For thus saith the Lord of hosts to the pillars, and to the sea, and to the bases, and to the rest of the vessels that remain in this city:

<sup>20</sup> Which Nabuchodonosor the king of Babylon did not take, when he carried away Jechonias the son of Joakim the king of Juda, from Jerusalem to Babylon, and all the great men of Juda and Jerusalem.

<sup>21</sup> For thus saith the Lord of hosts the God of Israel, to the vessels that are left in the house of the Lord, and in the house of the king of Juda and Jerusalem:

<sup>22</sup> They shall be carried to Babylon, and there they shall be until the day of their visitation, saith the Lord: and I will cause them to be brought, and to be restored in this place.

#### CHAPTER 28

*The false prophecy of Hananias: he dies that same year, as Jeremias foretold.*

**A**nd it came to pass in that year, in the beginning of the reign of Sedecias king of Juda, in the fourth year, in the fifth month, that Hananias the son of Azur, a prophet of Gabaon spoke to me, in the house of the Lord before the priests, and all the people, saying:

<sup>2</sup> Thus saith the Lord of hosts the God of Israel: I have broken the yoke of the king of Babylon.

<sup>3</sup> As yet two years of days, and I will cause all the vessels of the house of the Lord to be brought back into this place, which Nabuchodonosor king of Babylon took away from this place, and carried them to Babylon.

<sup>4</sup> And I will bring back to this place Jechonias the son of Joakim king of Juda, and all the captives of Juda, that are gone to Babylon, saith the Lord: for I will break the yoke of the king of Babylon.

<sup>5</sup> And Jeremias the prophet said to Hananias the prophet in the presence of the priests, and in the presence of all the people that stood in the house of the Lord:

<sup>6</sup> And Jeremias the prophet said: Amen, the Lord do so: the Lord perform thy words, which thou hast prophesied: that the vessels may be brought again into the house of the Lord, and all the

captives may return out of Babylon to this place.

<sup>7</sup> Nevertheless hear this word that I speak in thy ears, and in the ears of all the people:

<sup>8</sup> The prophets that have been before me, and before thee from the beginning, and have prophesied concerning many countries, and concerning great kingdoms, of war, and of affliction, and of famine.

<sup>9</sup> The prophet that prophesied peace: when his word shall come to pass, the prophet shall be known, whom the Lord hath sent in truth.

<sup>10</sup> And Hananias the prophet took the chain from the neck of Jeremias the prophet, and broke it.

<sup>11</sup> And Hananias spoke in the presence of all the people, saying: Thus saith the Lord: Even so will I break the yoke of Nabuchodonosor the king of Babylon after two full years from off the neck of all the nations.

<sup>12</sup> And Jeremias the prophet went his way. And the word of the Lord came to Jeremias, after that Hananias the prophet had broken the chain from off the neck of Jeremias the prophet, saying:

<sup>13</sup> Go, and tell Hananias: Thus saith the Lord: Thou hast broken chains of wood, and thou shalt make for them chains of iron.

<sup>14</sup> For thus saith the Lord of hosts the God of Israel: I have put a yoke of iron upon the neck of all these nations, to serve Nabuchodonosor king of Babylon, and they shall serve him: moreover also I have given him the beasts of the earth.

<sup>15</sup> And Jeremias the prophet said to Hananias the prophet: Hear now, Hananias: the Lord hath not sent thee, and thou hast made this people to trust in a lie.

<sup>16</sup> Therefore thus saith the Lord: Behold I will send thee away from off the face of the earth: this year shalt thou die: for thou hast spoken against the Lord.

<sup>17</sup> And Hananias the prophet died in that year, in the seventh month.

#### CHAPTER 29

*Jeremias writeth to the captives in Babylon, exhorting them to be easy there, and not to hearken to false prophets. That they shall be delivered after seventy years. But those that remain*

<sup>7</sup> Verumtamen audi verbum hoc quod ego loquor in auribus tuis, et in auribus universi populi:

<sup>8</sup> prophetæ qui fuerunt ante me et ante te, ab initio, et prophetaverunt super terras multas et super regna magna de prælio, et de afflictione, et de fame:

<sup>9</sup> propheta qui vaticinatus est pacem, cum venerit verbum ejus, scietur propheta quem misit Dominus in veritate.

<sup>10</sup> Et tulit Hananias propheta catenam de collo Jeremiæ prophetæ, et confregit eam.

<sup>11</sup> Et ait Hananias in conspectu omnis populi, dicens: Hæc dicit Dominus: Sic confringam jugum Nabuchodonosor regis Babylonis, post duos annos dierum de collo omnium gentium.

<sup>12</sup> Et abiit Jeremias propheta in viam suam. Et factum est verbum Domini ad Jeremiam, postquam confregit Hananias propheta catenam de collo Jeremiæ prophetæ, dicens:

<sup>13</sup> Vade, et dices Hananiæ: Hæc dicit Dominus: Catenas ligneas contrivisti, et facies pro eis catenas ferreas.

<sup>14</sup> Quia hæc dicit Dominus exercituum, Deus Israël: Jugum ferreum posui super collum cunctorum gentium istarum, ut serviant Nabuchodonosor regi Babylonis, et servient ei: insuper et bestias terræ dedi ei.

<sup>15</sup> Et dixit Jeremias propheta ad Hananiam prophetam: Audi, Hanania: non misit te Dominus, et tu confidere fecisti populum istum in mendacio.

<sup>16</sup> Idcirco hæc dicit Dominus: Ecce ego mittam te a facie terræ: hoc anno morieris: adversum enim Dominum locutus es.

<sup>17</sup> Et mortuus est Hananias propheta in anno illo, mense septimo.

#### CAPUT XXIX

*Jeremias scribit ad captivos in Babylone, exhortans eos ibi faciles esse, et non pseudopphetas audire. Eripiuntur post septuaginta annos. Sed qui manent in Jerusalem a gladio, fame et pestilentia*

*perditurus esse. Achab etiam, Sedecias, et Semeias, pseudoprophetae, misere morituri esse.*

**E**t hæc sunt verba libri quem misit Jeremias propheta de Jerusalem ad reliquias seniorum transmigratorum, et ad sacerdotes, et ad prophetas, et ad omnem populum quem traduxerat Nabuchodonosor de Jerusalem in Babylonem,

<sup>2</sup> postquam egressus est Jechonias rex, et domina, et eunuchi, et principes Juda et Jerusalem, et faber et inclusor, de Jerusalem,

<sup>3</sup> in manu Elasa filii Saphan, et Gamariæ filii Helciæ, quos misit Sedecias rex Juda ad Nabuchodonosor regem Babylonis in Babylonem, dicens:

<sup>4</sup> Hæc dicit Dominus exercituum, Deus Israël, omni transmigratori quam transtuli de Jerusalem in Babylonem:

<sup>5</sup> Ædificate domos, et habitate: et plantate hortos, et comedite fructum eorum.

<sup>6</sup> Accipite uxores, et generate filios et filias: et date filiis vestris uxores, et filias vestras date viris, et pariant filios et filias: et multiplicamini ibi, et nolite esse pauci numero.

<sup>7</sup> Et quærite pacem civitatis ad quam transmigrare vos feci, et orate pro ea ad Dominum, quia in pace illius erit pax vobis.

<sup>8</sup> Hæc enim dicit Dominus exercituum, Deus Israël: Non vos seducant prophetæ vestri qui sunt in medio vestrum, et divini vestri, et ne attendatis ad somnia vestra quæ vos somniatis:

<sup>9</sup> quia falso ipsi prophetant vobis in nomine meo, et non misi eos, dicit Dominus.

<sup>10</sup> Quia hæc dicit Dominus: Cum cœperint impleri in Babylone septuaginta anni, visitabo vos, et suscitabo super vos verbum meum bonum, ut reducam vos ad locum istum.

<sup>11</sup> Ego enim scio cogitationes quas ego cogito super vos, ait Dominus, cogitationes pacis et non afflictionis, ut dem vobis finem et patientiam.

<sup>12</sup> Et invocabitis me, et ibitis: et orabitis

*in Jerusalem shall perish by the sword, famine, and pestilence. And that Achab, Sedecias, and Semeias, false prophets, shall die miserably.*

**N**ow these are the words of the letter which Jeremias the prophet sent from Jerusalem to the residue of the ancients that were carried into captivity, and to the priests, and to the prophets, and to all the people, whom Nabuchodonosor had carried away from Jerusalem to Babylon:

<sup>2</sup> After that Jechonias the king, and the queen, and the eunuchs, and the princes of Juda, and of Jerusalem, and the craftsmen, and the engravers were departed out of Jerusalem:

<sup>3</sup> By the hand of Elasa the son of Saphan, and Gamarias the son of Helcias, whom Sedecias king of Juda sent to Babylon to Nabuchodonosor king of Babylon, saying:

<sup>4</sup> Thus saith the Lord of hosts the God of Israel, to all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon:

<sup>5</sup> Build ye houses, and dwell in them: and plant orchards, and eat the fruit of them.

<sup>6</sup> Take ye wives, and beget sons and daughters: and take wives for your sons, and give your daughters to husbands, and let them bear sons and daughters: and be ye multiplied there, and be not few in number.

<sup>7</sup> And seek the peace of the city, to which I have caused you to be carried away captives; and pray to the Lord for it: for in the peace thereof shall be your peace.

<sup>8</sup> For thus saith the Lord of hosts the God of Israel: Let not your prophets that are in the midst of you, and your diviners deceive you: and give no heed to your dreams which you dream:

<sup>9</sup> For they prophesy falsely to you in my name: and I have not sent them, saith the Lord.

<sup>10</sup> For thus saith the Lord: When the seventy years shall begin to be accomplished in Babylon, I will visit you: and I will perform my good word in your favor, to bring you again to this place.

<sup>11</sup> For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of affliction, to give you an end and patience.

<sup>12</sup> And you shall call upon me, and you

shall go, and you shall pray to me, and I will hear you.

<sup>13</sup> You shall seek me, and shall find me: when you shall seek me with all your heart.

<sup>14</sup> And I will be found by you, saith the Lord: and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the Lord: and I will bring you back from the place to which I caused you to be carried away captive.

<sup>15</sup> Because you have said: The Lord hath raised us up prophets in Babylon:

<sup>16</sup> For thus saith the Lord to the king that sitteth upon the throne of David, and to all the people that dwell in this city, to your brethren that are not gone forth with you into captivity.

<sup>17</sup> Thus saith the Lord of hosts: Behold I will send upon them the sword, and the famine, and the pestilence: and I will make them like bad figs that cannot be eaten, because they are very bad.

<sup>18</sup> And I will persecute them with the sword, and with famine, and with the pestilence: and I will give them up unto affliction to all the kingdoms of the earth: to be a curse, and an astonishment, and a hissing, and a reproach to all the nations to which I have driven them out:

<sup>19</sup> Because they have not hearkened to my words, saith the Lord: which I sent to them by my servants the prophets, rising by night, and sending: and you have not heard, saith the Lord.

<sup>20</sup> Hear ye therefore the word of the Lord, all ye of the captivity, whom I have sent out from Jerusalem to Babylon.

<sup>21</sup> Thus saith the Lord of hosts the God of Israel, to Achab the son of Colias, and to Sedecias the son of Maasias, who prophesy unto you in my name falsely: Behold I will deliver them up into the hands of Nabuchodonosor the king of Babylon: and he shall kill them before your eyes.

<sup>22</sup> And of them shall be taken up a curse by all the captivity of Juda, that are in Babylon, saying: The Lord make thee like Sedecias, and like Achab, whom the king of Babylon fried in the fire:

<sup>23</sup> Because they have acted folly in Israel, and have committed adultery with the wives of their friends, and have spoken lying words in my name, which I

me, et ego exaudiam vos.

<sup>13</sup> Quæretis me, et invenietis, cum quæsieritis me in toto corde vestro.

<sup>14</sup> Et inveniar a vobis, ait Dominus: et reducam captivitatem vestram, et congregabo vos de universis gentibus et de cunctis locis ad quæ expuli vos, dicit Dominus, et reverti vos faciam de loco ad quem transmigrare vos feci.

<sup>15</sup> Quia dixistis: Suscitavit nobis Dominus prophetas in Babylone:

<sup>16</sup> quia hæc dicit Dominus ad regem qui sedet super solium David, et ad omnem populum habitatorem urbis hujus, ad fratres vestros qui non sunt egressi vobiscum in transmigrationem:

<sup>17</sup> hæc dicit Dominus exercituum: Ecce mittam in eos gladium, et famem, et pestem: et ponam eos quasi ficus malas, quæ comedi non possunt eo quod pessimæ sint:

<sup>18</sup> et persequar eos in gladio, et in fame, et in pestilentia: et dabo eos in vexationem universis regnis terræ: in maledictionem, et in stuporem, et in sibilum, et in opprobrium cunctis gentibus ad quas ego ejeci eos,

<sup>19</sup> eo quod non audierint verba mea, dicit Dominus, quæ misit ad eos per servos meos prophetas, de nocte consurgens et mittens: et non audistis, dicit Dominus.

<sup>20</sup> Vos ergo audite verbum Domini, omnis transmigratio quam emisi de Jerusalem in Babylonem.

<sup>21</sup> Hæc dicit Dominus exercituum, Deus Israël, ad Achab filium Coliæ, et ad Sedeciam filium Maasiæ, qui prophetant vobis in nomine meo mendaciter: Ecce ego tradam eos in manus Nabuchodonosor regis Babylonis, et percutiet eos in oculis vestris:

<sup>22</sup> et assumetur ex eis maledictio omni transmigratio*ni* Juda quæ est in Babylone, dicentium: Ponat te Dominus sicut Sedeciam et sicut Achab, quos frixit rex Babylonis in igne:

<sup>23</sup> pro eo quod fecerunt stultitiam in Israël, et mœchati sunt in uxores amicorum suorum, et locuti sunt verbum in nomine meo mendaciter, quod non



mandavi eis. Ego sum iudex et testis, dicit Dominus.

<sup>24</sup> Et ad Semeiam Nehelamiten dices:

<sup>25</sup> Hæc dicit Dominus exercituum, Deus Israël: Pro eo quod misisti in nomine tuo libros ad omnem populum qui est in Jerusalem, et ad Sophoniam filium Maasiæ sacerdotem, et ad universos sacerdotes, dicens:

<sup>26</sup> Dominus dedit te sacerdotem pro Jojade sacerdote, ut sis dux in domo Domini, super omnem virum arreptitium et prophetantem, ut mittas eum in nervum et in carcerem:

<sup>27</sup> et nunc quare non increpasti Jeremiam Anathothiten, qui prophetat vobis?

<sup>28</sup> Quia super hoc misit in Babylonem ad nos, dicens: Longum est: ædificate domos, et habitate: et plantate hortos, et comedite fructus eorum.

<sup>29</sup> Legit ergo Sophonias sacerdos librum istum in auribus Jeremiæ prophetæ.

<sup>30</sup> Et factum est verbum Domini ad Jeremiam, dicens:

<sup>31</sup> Mitte ad omnem transmigratorem, dicens: Hæc dicit Dominus ad Semeiam Nehelamiten: Pro eo quod prophetavit vobis Semeias, et ego non misi eum, et fecit vos confidere in mendacio,

<sup>32</sup> idcirco hæc dicit Dominus: Ecce ego visitabo super Semeiam Nehelamiten, et super semen ejus: non erit ei vir sedens in medio populi hujus, et non videbit bonum quod ego faciam populo meo, ait Dominus, quia prævaricationem locutus est adversus Dominum.

### CAPUT XXX

*Eripiet Deus populum suum a captivitate ejus: Christus erit regem ejus: et ecclesia ejus erit in aeternam gloriosa.*

**H**oc verbum quod factum est ad Jeremiam a Domino, dicens:

<sup>2</sup> Hæc dicit Dominus Deus Israël, dicens: Scribe tibi omnia verba quæ locutus sum ad te, in libro.

<sup>3</sup> Ecce enim dies veniunt, dicit Dominus, et convertam conversionem populi mei Israël et Juda, ait Dominus: et convertam eos ad terram quam dedi patribus eorum, et possidebunt eam.

commanded them not: I am the judge and the witness, saith the Lord.

<sup>24</sup> And to Semeias the Nehelamite thou shalt say:

<sup>25</sup> Thus saith the Lord of hosts the God of Israel: Because thou hast sent letters in thy name to all the people that are in Jerusalem, and to Sophonias the son of Maasias the priest, and to all the priests, saying:

<sup>26</sup> The Lord hath made thee priest instead of Jojada the priest, that thou shouldst be ruler in the house of the Lord, over every man that raveth and prophesieth, to put him in the stocks, and into prison.

<sup>27</sup> And now why hast thou not rebuked Jeremias the Anathothite, who prophesieth to you?

<sup>28</sup> For he hath also sent to us in Babylon, saying: It is a long time: build ye houses, and dwell in them: and plant gardens, and eat the fruits of them.

<sup>29</sup> So Sophonias the priest read this letter, in the hearing of Jeremias the prophet.

<sup>30</sup> And the word of the Lord came to Jeremias, saying:

<sup>31</sup> Send to all them of the captivity, saying: Thus saith the Lord to Semeias the Nehelamite: Because Semeias hath prophesied to you, and I sent him not: and hath caused you to trust in a lie:

<sup>32</sup> Therefore thus saith the Lord: behold I will visit upon Semeias the Nehelamite, and upon his seed: he shall not have a man to sit in the midst of this people, and he shall not see the good that I will do to my people, saith the Lord: because he hath spoken treason against the Lord.

### CHAPTER 30

*God will deliver his people from their captivity: Christ shall be their king: and his church shall be glorious forever.*

**T**his is the word that came to Jeremias from the Lord, saying:

<sup>2</sup> Thus saith the Lord, the God of Israel, saying: Write thee all the words that I have spoken to thee, in a book.

<sup>3</sup> For behold the days come, saith the Lord, and I will bring again the captivity of my people Israel and Juda, saith the Lord: and I will cause them to return to the land which I gave to their fathers,

and they shall possess it.

<sup>4</sup> And these are the words that the Lord hath spoken to Israel and to Juda:

<sup>5</sup> For thus saith the Lord: We have heard a voice of terror: there is fear and no peace.

<sup>6</sup> Ask ye, and see if a man bear children? Why then have I seen every man with his hands on his loins, like a woman in labor, and all faces are turned yellow?

<sup>7</sup> Alas, for that day is great, neither is there the like to it; and it is the time of tribulation to Jacob, but he shall be saved out of it.

<sup>8</sup> And it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst his bands: and strangers shall no more rule over him:

<sup>9</sup> But they shall serve the Lord their God, and David their king, whom I will raise up to them.

<sup>10</sup> Therefore fear thou not, my servant Jacob, saith the Lord, neither be dismayed, O Israel: for behold, I will save thee from a country afar off, and thy seed from the land of their captivity: and Jacob shall return, and be at rest, and abound with all good things, and there shall be none whom he may fear:

<sup>11</sup> For I am with thee, saith the Lord, to save thee: for I will utterly consume all the nations, among which I have scattered thee: but I will not utterly consume thee: but I will chastise thee in judgment, that thou mayst not seem to thyself innocent.

<sup>12</sup> For thus saith the Lord: Thy bruise is incurable, thy wound is very grievous.

<sup>13</sup> There is none to judge thy judgment to bind it up: thou hast no healing medicines.

<sup>14</sup> All thy lovers have forgotten thee, and will not seek after thee: for I have wounded thee with the wound of an enemy, with cruel chastisement: by reason of the multitude of thy iniquities, thy sins are hardened.

<sup>15</sup> Why criest thou for thy affliction? Thy sorrow is incurable: for the multitude of thy iniquity, and for thy hardened sins I have done these things to thee.

<sup>16</sup> Therefore all they that devour thee, shall be devoured: and all thy enemies shall be carried into captivity: and they that waste thee shall be wasted, and all

<sup>4</sup> Et hæc verba quæ locutus est Dominus ad Israël et ad Judam:

<sup>5</sup> Quoniam hæc dicit Dominus: Vocem terroris audivimus: formido, et non est pax.

<sup>6</sup> Interrogate, et videte si generat masculus: quare ergo vidi omnis viri manum super lumbum suum, quasi parurientis, et conversæ sunt universæ facies in auruginem?

<sup>7</sup> Væ! quia magna dies illa, nec est similis ejus: tempusque tribulationis est Jacob, et ex ipso salvabitur.

<sup>8</sup> Et erit in die illa, ait Dominus exercituum: conteram jugum ejus de collo tuo, et vincula ejus dirumpam, et non dominabuntur ei amplius alieni:

<sup>9</sup> sed servient Domino Deo suo, et David regi suo, quem suscitabo eis.

<sup>10</sup> Tu ergo ne timeas, serve meus Jacob, ait Dominus, neque paveas, Israël: quia ecce ego salvabo te de terra longinqua, et semen tuum de terra captivitatis eorum: et revertetur Jacob, et quiescet, et cunctis affluet bonis, et non erit quem formidet:

<sup>11</sup> quoniam tecum ego sum, ait Dominus, ut salvem te. Faciam enim consumptionem in cunctis gentibus in quibus dispersi te: te autem non faciam in consumptionem: sed castigabo te in iudicio, ut non videaris tibi innoxius.

<sup>12</sup> Quia hæc dicit Dominus: Insanabilis fractura tua; pessima plaga tua:

<sup>13</sup> non est qui judicet iudicium tuum ad alligandum: curationum utilitas non est tibi.

<sup>14</sup> Omnes amatores tui obliti sunt tui, teque non quærent: plaga enim inimici percussi te castigatione crudeli: propter multitudinem iniquitatis tuæ dura facta sunt peccata tua.

<sup>15</sup> Quid clamas super contritione tua? Insanabilis est dolor tuus: propter multitudinem iniquitatis tuæ, et propter dura peccata tua, feci hæc tibi.

<sup>16</sup> Propterea omnes qui comedunt te devorabuntur, et universi hostes tui in captivitatem ducentur: et qui te vastant vastabuntur, cunctosque prædatores

tuos dabo in prædam.

<sup>17</sup> Obducam enim cicatricem tibi, et a vulneribus tuis sanabo te, dicit Dominus. Quia ejectam vocaverunt te, Sion: hæc est, quæ non habebat requirentem.

<sup>18</sup> Hæc dicit Dominus: Ecce ego convertam conversionem tabernaculorum Jacob, et tectis ejus miserebor: et ædificabitur civitas in excelso suo, et templum juxta ordinem suum fundabitur:

<sup>19</sup> et egredietur de eis laus, voxque ludentium. Et multiplicabo eos, et non minuentur: et glorificabo eos, et non tenuabuntur.

<sup>20</sup> Et erunt filii ejus sicut a principio, et cœtus ejus coram me permanebit, et visitabo adversum omnes qui tribulant eum.

<sup>21</sup> Et erit dux ejus ex eo, et princeps de medio ejus producetur: et applicabo eum, et accedet ad me. Quis enim iste est qui applicet cor suum ut appropinquet mihi? ait Dominus:

<sup>22</sup> et eritis mihi in populum, et ego ero vobis in Deum.

<sup>23</sup> Ecce turbo Domini, furor egrediens, procella ruens: in capite impiorum conquiescet.

<sup>24</sup> Non avertet iram indignationis Dominus, donec faciat et compleat cogitationem cordis sui: in novissimo dierum intelligetis ea.

### CAPUT XXXI

*Refectio Israel. Rachel a lugente desistet. Foedus novum. Ecclesia cedit numquam.*

**I**n tempore illo, dicit Dominus, ero Deus universis cognationibus Israël, et ipsi erunt mihi in populum.

<sup>2</sup> Hæc dicit Dominus: Invenit gratiam in deserto populus qui remanserat a gladio: vadet ad requiem suam Israël.

<sup>3</sup> Longe Dominus apparuit mihi. Et in caritate perpetua dilexi te: ideo attraxi te, miserans.

<sup>4</sup> Rursumque ædificabo te, et ædificaberis, virgo Israël: adhuc ornaberis tympanis tuis, et egredieris in choro luden-

that prey upon thee will I give for a prey.

<sup>17</sup> For I will close up thy scar, and will heal thee of thy wounds, saith the Lord. Because they have called thee, O Sion, an outcast: This is she that hath none to seek after her.

<sup>18</sup> Thus saith the Lord: Behold I will bring back the captivity of the pavilions of Jacob, and will have pity on his houses, and the city shall be built in her high place, and the temple shall be founded according to the order thereof.

<sup>19</sup> And out of them shall come forth praise, and the voice of them that play: and I will multiply them, and they shall not be made few: and I will glorify them, and they shall not be lessened.

<sup>20</sup> And their children shall be as from the beginning, and their assembly shall be permanent before me: and I will visit against all that afflict them.

<sup>21</sup> And their leader shall be of themselves: and their prince shall come forth from the midst of them: and I will bring him near, and he shall come to me: for who is this that setteth his heart to approach to me, saith the Lord?

<sup>22</sup> And you shall be my people: and I will be your God.

<sup>23</sup> Behold the whirlwind of the Lord, his fury going forth, a violent storm, it shall rest upon the head of the wicked.

<sup>24</sup> The Lord will not turn away the wrath of his indignation, till he have executed and performed the thought of his heart: in the latter days you shall understand these things.

### CHAPTER 31

*The restoration of Israel. Rachel shall cease from mourning. The new covenant. The church shall never fail.*

**A**t that time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people.

<sup>2</sup> Thus saith the Lord: The people that were left and escaped from the sword, found grace in the desert: Israel shall go to his rest.

<sup>3</sup> The Lord hath appeared from afar to me. Yea I have loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee.

<sup>4</sup> And I will build thee again, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tim-

brels, and shalt go forth in the dances of them that make merry.

<sup>5</sup> Thou shalt yet plant vineyards in the mountains of Samaria: the planters shall plant, and they shall not gather the vintage before the time.

<sup>6</sup> For there shall be a day, in which the watchmen on mount Ephraim, shall cry: Arise, and let us go up to Sion to the Lord our God.

<sup>7</sup> For thus saith the Lord: Rejoice ye in the joy of Jacob, and neigh before the head of the Gentiles: shout ye, and sing, and say: Save, O Lord, thy people, the remnant of Israel.

<sup>8</sup> Behold I will bring them from the north country, and will gather them from the ends of the earth and among them shall be the blind, and the lame, the woman with child, and she that is bringing forth, together, a great company of them returning hither.

<sup>9</sup> They shall come with weeping: and I will bring them back in mercy: and I will bring them through the torrents of waters in a right way, and they shall not stumble in it: for I am a father to Israel, and Ephraim is my firstborn.

<sup>10</sup> Hear the word of the Lord, O ye nations, and declare it in the islands that are afar off, and say: He that scattered Israel will gather him: and he will keep him as the shepherd doth his flock.

<sup>11</sup> For the Lord hath redeemed Jacob, and delivered him out of the hand of one that was mightier than he.

<sup>12</sup> And they shall come, and shall give praise in mount Sion: and they shall flow together to the good things of the Lord, for the corn, and wine, and oil, and the increase of cattle and herds, and their soul shall be as a watered garden, and they shall be hungry no more.

<sup>13</sup> Then shall the virgin rejoice in the dance, the young men and old men together: and I will turn their mourning into joy, and will comfort them, and make them joyful after their sorrow.

<sup>14</sup> And I will fill the soul of the priests with fatness: and my people shall be filled with my good things, saith the Lord.

<sup>15</sup> Thus saith the Lord: A voice was heard on high of lamentation, of mourning, and weeping, of Rachel weeping for her children and refusing to be comforted for them, because they are not.

tium.

<sup>5</sup> Adhuc plantabis vineas in montibus Samarie: plantabunt plantantes, et donec tempus veniat, non vindemiabunt.

<sup>6</sup> Quia erit dies in qua clamabunt custodes in monte Ephraim: Surgite, et ascendamus in Sion ad Dominum Deum nostrum.

<sup>7</sup> Quia hæc dicit Dominus: Exsultate in lætitia, Jacob, et hinnite contra caput gentium: personate, et canite, et dicite: Salva, Domine, populum tuum, reliquias Israël.

<sup>8</sup> Ecce ego adducam eos de terra aquilonis, et congregabo eos ab extremis terræ: inter quos erunt cæcus et claudus, prægnans et pariens simul, cœtus magnus revertentium huc.

<sup>9</sup> In fletu venient, et in misericordia reducam eos: et adducam eos per torrentes aquarum in via recta, et non impingent in ea, quia factus sum Israël pater, et Ephraim primogenitus meus est.

<sup>10</sup> Audite verbum Domini, gentes, et annuntiate in insulis quæ procul sunt, et dicite: Qui dispersit Israël congregabit eum, et custodiet eum sicut pastor gregem suum.

<sup>11</sup> Redemit enim Dominus Jacob, et liberavit eum de manu potentioris.

<sup>12</sup> Et venient, et laudabunt in monte Sion: et confluent ad bona Domini, super frumento, et vino, et oleo, et fœtu pecorum et armentorum: eritque anima eorum quasi hortus irriguus, et ultra non esurient.

<sup>13</sup> Tunc lætabitur virgo in choro, juvenes et senes simul: et convertam luctum eorum in gaudium, et consolabor eos, et lætificabo a dolore suo.

<sup>14</sup> Et inebriabo animam sacerdotum pinguedine, et populus meus bonis meis adimplebitur, ait Dominus.

<sup>15</sup> Hæc dicit Dominus: Vox in excelso audita est lamentationis: luctus, et fletus Rachel plorantis filios suos, et nolentis consolari super eis, quia non sunt.

16 Hæc dicit Dominus: Quiescat vox tua a ploratu, et oculi tui a lacrimis, quia est merces operi tuo, ait Dominus, et revertentur de terra inimici:

17 et est spes novissimis tuis, ait Dominus, et revertentur filii ad terminos suos.

18 Audiens audivi Ephraim transmittentem: Castigasti me, et eruditus sum, quasi juvenculus indomitus: converte me, et convertar, quia tu Dominus Deus meus.

19 Postquam enim convertisti me, egi poenitentiam: et postquam ostendisti mihi, percussi femur meum. Confusus sum, et erubui, quoniam sustinui opprobrium adolescentiæ meæ.

20 Si filius honorabilis mihi Ephraim, si puer delicatus! quia ex quo locutus sum de eo, adhuc recordabor ejus. Idcirco conturbata sunt viscera mea super eum: miserans miserebor ejus, ait Dominus.

21 Statue tibi speculam, pone tibi amaritudines; dirige cor tuum in viam rectam in qua ambulasti: revertere, virgo Israël, revertere ad civitates tuas istas.

22 Usquequo deliciis dissolveris, filia vaga? quia creavit Dominus novum super terram: femina circumdabit virum.

23 Hæc dicit Dominus exercituum, Deus Israël: Adhuc dicent verbum istud in terra Juda et in urbibus ejus, cum convertero captivitatem eorum: Benedicat tibi Dominus, pulchritudo justitiæ, mons sanctus:

24 et habitabunt in eo Judas et omnes civitates ejus simul, agricolæ et mīnantes greges.

25 Quia inebriavi animam lassam, et omnem animam esurientem saturavi.

26 Ideo quasi de somno suscitatus sum: et vidi, et somnus meus dulcis mihi.

27 Ecce dies veniunt, dicit Dominus, et seminabo domum Israël et domum Juda semine hominum et semine jumentorum.

28 Et sicut vigilavi super eos ut evelerem, et demolirer, et dissiparem, et disperderem, et affligerem, sic vigilabo super eos ut ædificem et plantem, ait Do-

16 Thus saith the Lord: Let thy voice cease from weeping, and thy eyes from tears: for there is a reward for thy work, saith the Lord: and they shall return out of the land of the enemy.

17 And there is hope for thy last end, saith the Lord: and the children shall return to their own borders.

18 Hearing I heard Ephraim when he went into captivity: thou hast chastised me, and I was instructed, as a young bullock unaccustomed to the yoke. Convert me, and I shall be converted, for thou art the Lord my God.

19 For after thou didst convert me, I did penance: and after thou didst show unto me, I struck my thigh: I am confounded and ashamed, because I have borne the reproach of my youth.

20 Surely Ephraim is an honorable son to me, surely he is a tender child: for since I spoke of him, I will still remember him. Therefore are my bowels troubled for him: pitying I will pity him, saith the Lord.

21 Set thee up a watchtower, make to thee bitterness: direct thy heart into the right way, wherein thou hast walked: return, O virgin of Israel, return to these thy cities.

22 How long wilt thou be dissolute in deliciousness, O wandering daughter? For the Lord hath created a new thing upon the earth: A WOMAN SHALL COMPASS A MAN.

23 Thus saith the Lord of hosts, the God of Israel: As yet shall they say this word in the land of Juda, and in the cities thereof, when I shall bring back their captivity: The Lord bless thee, the beauty of justice, the holy mountain.

24 And Juda and all his cities shall dwell therein together: the husbandman and they that drive the flocks.

25 For I have inebriated the weary soul: and I have filled every hungry soul.

26 Upon this I was as it were awaked out of a sleep, and I saw, and my sleep was sweet to me.

27 Behold the days come, saith the Lord: and I will sow the house of Israel and the house of Juda with the seed of men, and with the seed of beasts.

28 And as I have watched over them, to pluck up, and to throw down, and to scatter, and destroy, and afflict: so will I watch over them, to build up, and to

plant them, saith the Lord.

<sup>29</sup> In those days they shall say no more: The fathers have eaten a sour grape, and the teeth of the children are set on edge.

<sup>30</sup> But everyone shall die for his own iniquity: every man that shall eat the sour grape, his teeth shall be set on edge.

<sup>31</sup> Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda:

<sup>32</sup> Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, the covenant which they made void, and I had dominion over them, saith the Lord.

<sup>33</sup> But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will give my law in their bowels, and I will write it in their heart: and I will be their God, and they shall be my people.

<sup>34</sup> And they shall teach no more every man his neighbor, and every man his brother, saying: Know the Lord: for all shall know me from the least of them even to the greatest, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

<sup>35</sup> Thus saith the Lord, who giveth the sun for the light of the day, the order of the moon and of the stars, for the light of the night: who stirreth up the sea, and the waves thereof roar, the Lord of hosts is his name.

<sup>36</sup> If these ordinances shall fail before me, saith the Lord: then also the seed of Israel shall fail, so as not to be a nation before me forever.

<sup>37</sup> Thus saith the Lord: If the heavens above can be measured, and the foundations of the earth searched out beneath, I also will cast away all the seed of Israel, for all that they have done, saith the Lord.

<sup>38</sup> Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hanameel even to the gate of the corner.

<sup>39</sup> And the measuring line shall go out farther in his sight upon the hill Gareb: and it shall compass Goatha,

<sup>40</sup> And the whole valley of dead bodies, and of ashes, and all the country of death, even to the torrent Cedron, and to the corner of the horse gate towards the east, the Holy of the Lord: it shall not be

minus.

<sup>29</sup> In diebus illis non dicent ultra: Patres comederunt uvam acerbam, et dentes filiorum obstupuerunt.

<sup>30</sup> Sed unusquisque in iniquitate sua morietur: omnis homo qui comederit uvam acerbam, obstupescet dentes ejus.

<sup>31</sup> Ecce dies venient, dicit Dominus, et feriam domui Israël et domui Juda fœdus novum,

<sup>32</sup> non secundum pactum quod pepigi cum patribus eorum, in die qua apprehendi manum eorum ut educerem eos de terra Ægypti, pactum quod irritum fecerunt: et ego dominatus sum eorum, dicit Dominus.

<sup>33</sup> Sed hoc erit pactum quod feriam cum domo Israël post dies illos, dicit Dominus: dabo legem meam in visceribus eorum, et in corde eorum scribam eam, et ero eis in Deum, et ipsi erunt mihi in populum:

<sup>34</sup> et non docebit ultra vir proximum suum et vir fratrem suum, dicens: Cognosce Dominum: omnes enim cognoscent me, a minimo eorum usque ad maximum, ait Dominus: quia propitiabor iniquitati eorum, et peccati eorum non memorabor amplius.

<sup>35</sup> Hęc dicit Dominus qui dat solem in lumine diei, ordinem lunæ et stellarum in lumine noctis: qui turbat mare, et sonant fluctus ejus: Dominus exercituum nomen illi:

<sup>36</sup> Si defecerint leges istæ coram me, dicit Dominus, tunc et semen Israël deficiet, ut non sit gens coram me cunctis diebus.

<sup>37</sup> Hęc dicit Dominus: Si mensurari potuerint cæli sursum, et investigari fundamenta terræ deorsum, et ego abjiciam universum semen Israël, propter omnia quæ fecerunt, dicit Dominus.

<sup>38</sup> Ecce dies veniunt, dicit Dominus, et ædificabitur civitas Domino, a turre Hananeel usque ad portam anguli.

<sup>39</sup> Et exhibit ultra norma mensuræ in conspectu ejus super collem Gareb, et circuibit Goatha,

<sup>40</sup> et omnem vallem cadaverum, et cineris, et universam regionem mortis usque ad torrentem Cedron, et usque ad angulum portæ equorum orientalis, Sanctum Domini: non evelletur, et non

destruetur ultra in perpetuum.

### CAPUT XXXII

*Jeremias a praecepto Dei emit agrum patruelis suorum: et prophetat reditum populi a captivitate: et foederem aeternum Deus faciet cum ecclesia sua.*

**V**erbum quod factum est ad Jeremiam a Domino, in anno decimo Sedeciae regis Juda, ipse est annus decimo-soctavus Nabuchodonosor.

<sup>2</sup> Tunc exercitus regis Babylonis obsebat Jerusalem, et Jeremias propheta erat clausus in atrio carceris qui erat in domo regis Juda.

<sup>3</sup> Clauserat enim eum Sedecias rex Juda, dicens: Quare vaticinaris, dicens: Hæc dicit Dominus: Ecce ego dabo civitatem istam in manus regis Babylonis, et capiet eam:

<sup>4</sup> et Sedecias rex Juda non effugiet de manu Chaldæorum, sed tradetur in manus regis Babylonis: et loquetur os ejus cum ore illius, et oculi ejus oculos illius videbunt:

<sup>5</sup> et in Babylonem ducet Sedeciam, et ibi erit donec visitem eum, ait Dominus: si autem dimicaveritis adversum Chaldæos, nihil prosperum habebitis?

<sup>6</sup> Et dixit Jeremias: Factum est verbum Domini ad me, dicens:

<sup>7</sup> Ecce Hanameel filius Sellum, patruelis tuus, veniet ad te, dicens: Eme tibi agrum meum qui est in Anathoth, tibi enim competit ex propinquitate ut emas.

<sup>8</sup> Et venit ad me Hanameel filius patru mei, secundum verbum Domini, ad vestibulum carceris, et ait ad me: Posside agrum meum qui est in Anathoth, in terra Benjamin, quia tibi competit hæreditas, et tu propinquus es ut possideas. Intellexi autem quod verbum Domini esset:

<sup>9</sup> et emi agrum ab Hanameel filio patru mei, qui est in Anathoth, et appendi ei argentum: septem stateres, et decem argenteos.

<sup>10</sup> Et scripsi in libro, et signavi, et adhibui testes, et appendi argentum in statera.

<sup>11</sup> Et accepi librum possessionis signatum, et stipulationes, et rata, et signa

plucked up, and it shall not be destroyed any more forever.

### CHAPTER 32

*Jeremias by God's commandment purchases a field of his kinsman: and prophesies the return of the people out of captivity: and the everlasting covenant God will make with his church.*

**T**he word that came to Jeremias from the Lord in the tenth year of Sedecias king of Juda: the same is the eighteenth year of Nabuchodonosor.

<sup>2</sup> At that time the army of the king of Babylon besieged Jerusalem: and Jeremias the prophet was shut up in the court of the prison, which was in the house of the king of Juda.

<sup>3</sup> For Sedecias king of Juda had shut him up, saying: Why dost thou prophecy, saying: Thus saith the Lord: Behold I will give this city into the hand of the king of Babylon, and he shall take it?

<sup>4</sup> And Sedecias king of Juda shall not escape out of the hand of the Chaldeans: but he shall be delivered into the hands of the king of Babylon: and he shall speak to him mouth to mouth, and his eyes shall see his eyes.

<sup>5</sup> And he shall lead Sedecias to Babylon: and he shall be there till I visit him, saith the Lord. But if you will fight against the Chaldeans, you shall have no success.

<sup>6</sup> And Jeremias said: The word of the Lord came to me, saying:

<sup>7</sup> Behold, Hanameel the son of Sellum thy cousin shall come to thee, saying: Buy thee my field, which is in Anathoth, for it is thy right to buy it, being next akin.

<sup>8</sup> And Hanameel my uncle's son came to me, according to the word of the Lord, to the entry of the prison, and said to me: Buy my field, which is in Anathoth in the land of Benjamin: for the right of inheritance is thine, and thou art next of kin to possess it. And I understood that this was the word of the Lord.

<sup>9</sup> And I bought the field of Hanameel my uncle's son, that is in Anathoth: and I weighed him the money, seven staters, and ten pieces of silver.

<sup>10</sup> And I wrote it in a book and sealed it, and took witnesses: and I weighed him the money in the balances.

<sup>11</sup> And I took the deed of the purchase that was sealed, and the stipulations,

and the ratifications with the seals that were on the outside.

<sup>12</sup> And I gave the deed of the purchase to Baruch the son of Neri the son of Maasias in the sight of Hanameel my uncle's son, in the presence of the witnesses that subscribed the book of the purchase, and before all the Jews that sat in the court of the prison.

<sup>13</sup> And I charged Baruch before them, saying:

<sup>14</sup> Thus saith the Lord of hosts the God of Israel: Take these writings, this deed of the purchase that is sealed up, and this deed that is open: and put them in an earthen vessel, that they may continue many days.

<sup>15</sup> For thus saith the Lord of hosts the God of Israel: Houses, and fields, and vineyards shall be possessed again in this land.

<sup>16</sup> And after I had delivered the deed of purchase to Baruch the son of Neri, I prayed to the Lord, saying:

<sup>17</sup> Alas, alas, alas, O Lord God, behold thou hast made heaven and earth by thy great power, and thy stretched out arm: no word shall be hard to thee:

<sup>18</sup> Thou showest mercy unto thousands, and returnest the iniquity of the fathers into the bosom of their children after them: O most mighty, great, and powerful, the Lord of hosts is thy name.

<sup>19</sup> Great in counsel, and incomprehensible in thought: whose eyes are open upon all the ways of the children of Adam, to render unto everyone according to his ways, and according to the fruit of his devices.

<sup>20</sup> Who hast set signs and wonders in the land of Egypt even until this day, and in Israel, and amongst men, and hast made thee a name as at this day.

<sup>21</sup> And hast brought forth thy people Israel, out of the land of Egypt with signs, and with wonders, and with a strong hand, and a stretched out arm, and with great terror.

<sup>22</sup> And hast given them this land which thou didst swear to their fathers, to give them a land flowing with milk and honey.

<sup>23</sup> And they came in, and possessed it: but they obeyed not thy voice, and they walked not in thy law: and they did not any of those things that thou didst command them to do, and all these evils are

forinsecus:

<sup>12</sup> et dedi librum possessionis Baruch filio Neri filii Maasiæ, in oculis Hanameel patruelis mei, in oculis testium qui scripti erant in libro emptionis, et in oculis omnium Judæorum qui sedebant in atrio carceris.

<sup>13</sup> Et præcepi Baruch coram eis, dicens:

<sup>14</sup> Hæc dicit Dominus exercituum, Deus Israël: Sume libros istos, librum emptionis hunc signatum, et librum hunc qui apertus est, et pone illos in vase fictili, ut permanere possint diebus multis:

<sup>15</sup> hæc enim dicit Dominus exercituum, Deus Israël: Adhuc possidebuntur domus, et agri, et vineæ in terra ista.

<sup>16</sup> Et oravi ad Dominum, postquam tradidi librum possessionis Baruch filio Neri, dicens:

<sup>17</sup> Heu! heu! heu! Domine Deus, ecce tu fecisti cælum et terram in fortitudine tua magna, et in brachio tuo extento: non erit tibi difficile omne verbum:

<sup>18</sup> qui facis misericordiam in millibus, et reddis iniquitatem patrum in sinum filiorum eorum post eos: fortissime, magne, et potens, Dominus exercituum nomen tibi.

<sup>19</sup> Magni consilio, et incomprehensibilis cogitatu: cujus oculi aperti sunt super omnes vias filiorum Adam, ut reddas unicuique secundum vias suas, et secundum fructum adinventionum ejus.

<sup>20</sup> Qui posuisti signa et portenta in terra Ægypti usque ad diem hanc, et in Israël, et in hominibus, et fecisti tibi nomen sicut estis dies hæc.

<sup>21</sup> Et eduxisti populum tuum Israël de terra Ægypti, in signis et in portentis, et in manu robusta et in brachio extento, et in terrore magno:

<sup>22</sup> et dedisti eis terram hanc, quam jurasti patribus eorum ut dares eis, terram fluentem lacte et melle.

<sup>23</sup> Et ingressi sunt, et possederunt eam, et non obediunt voci tuæ, et in lege tua non ambulaverunt: omnia quæ mandasti eis ut facerent non fecerunt, et evenerunt eis omnia mala hæc.



<sup>24</sup> Ecce munitiones exstructæ sunt adversum civitatem ut capiat, et urbs data est in manus Chaldæorum qui præliantur adversus eam, a facie gladii, et famis, et pestilentiae: et quæcumque locutus es, acciderunt, ut tu ipse cernis.

<sup>25</sup> Et tu dicis mihi, Domine Deus: Eme agrum argento, et adhibe testes, cum urbs data sit in manus Chaldæorum?

<sup>26</sup> Et factum est verbum Domini ad Jeremiam, dicens:

<sup>27</sup> Ecce ego Dominus Deus universæ carnis: numquid mihi difficile erit omne verbum?

<sup>28</sup> Propterea hæc dicit Dominus: Ecce ego tradam civitatem istam in manus Chaldæorum, et in manus regis Babylonis, et capient eam.

<sup>29</sup> Et venient Chaldæi præliantes adversum urbem hanc, et succendent eam igni, et comburent eam, et domos in quarum domatibus sacrificabant Baal, et libabant diis alienis libamina ad irritandum me.

<sup>30</sup> Erant enim filii Israël et filii Juda jugiter facientes malum in oculis meis ab adolescentia sua: filii Israël, qui usque nunc exacerbant me in opere manuum suarum, dicit Dominus.

<sup>31</sup> Quia in furore et in indignatione mea facta est mihi civitas hæc, a die qua ædificaverunt eam usque ad diem istam qua auferetur de conspectu meo,

<sup>32</sup> propter malitiam filiorum Israël et filiorum Juda, quam fecerunt ad irandiam me provocantes, ipsi et reges eorum, principes eorum, et sacerdotes eorum, et prophetæ eorum, viri Juda et habitatores Jerusalem.

<sup>33</sup> Et verterunt ad me terga, et non facies, cum docerem eos diluculo et erudirem, et nollent audire, ut acciperent disciplinam.

<sup>34</sup> Et posuerunt idola sua in domo in qua invocatum est nomen meum, ut polluerent eam.

<sup>35</sup> Et ædificaverunt excelsa Baal quæ sunt in valle filii Ennom, ut initiarent filios suos et filias suas Moloch, quod non mandavi eis, nec ascendit in cor meum ut facerent abominationem hanc: et in peccatum deducerent Judam.

come upon them.

<sup>24</sup> Behold works are built up against the city to take it: and the city is given into the hands of the Chaldeans, who fight against it, by the sword, and the famine, and the pestilence: and what thou hast spoken, is all come to pass, as thou thyself seest.

<sup>25</sup> And sayest thou to me, O Lord God: Buy a field for money, and take witnesses, whereas the city is given into the hands of the Chaldeans?

<sup>26</sup> And the word of the Lord came to Jeremias, saying:

<sup>27</sup> Behold I am the Lord the God of all flesh: shall anything be hard for me?

<sup>28</sup> Therefore thus saith the Lord: Behold I will deliver this city into the hands of the Chaldeans, and into the hands of the king of Babylon, and they shall take it.

<sup>29</sup> And the Chaldeans that fight against this city, shall come and set it on fire, and burn it, with the houses upon whose roofs they offered sacrifice to Baal, and poured out drink offerings to strange gods, to provoke me to wrath.

<sup>30</sup> For the children of Israel, and the children of Juda, have continually done evil in my eyes from their youth: the children of Israel who even till now provoke me with the work of their hands, saith the Lord.

<sup>31</sup> For this city hath been to me a provocation and indignation from the day that they built it, until this day, in which it shall be taken out of my sight.

<sup>32</sup> Because of all the evil of the children of Israel, and of the children of Juda, which they have done, provoking me to wrath, they and their kings, their princes, and their priests, and their prophets, the men of Juda, and the inhabitants of Jerusalem.

<sup>33</sup> And they have turned their backs to me, and not their faces: when I taught them early in the morning, and instructed them, and they would not hearken to receive instruction.

<sup>34</sup> And they have set their idols in the house, in which my name is called upon, to defile it.

<sup>35</sup> And they have built the high places of Baal, which are in the valley of the son of Ennom, to consecrate their sons and their daughters to Moloch: which I commanded them not, neither entered it into my heart, that they should do this

abomination, and cause Juda to sin.

<sup>36</sup> And now, therefore, thus saith the Lord the God of Israel to this city, whereof you say that it shall be delivered into the hands of the king of Babylon by the sword, and by famine, and by pestilence:

<sup>37</sup> Behold I will gather them together out of all the lands to which I have cast them out in my anger, and in my wrath, and in my great indignation: and I will bring them again into this place, and will cause them to dwell securely.

<sup>38</sup> And they shall be my people, and I will be their God.

<sup>39</sup> And I will give them one heart, and one way, that they may fear me all days: and that it may be well with them, and with their children after them.

<sup>40</sup> And I will make an everlasting covenant with them, and will not cease to do them good: and I will give my fear in their heart, that they may not revolt from me.

<sup>41</sup> And I will rejoice over them, when I shall do them good: and I will plant them in this land in truth, with my whole heart, and with all my soul.

<sup>42</sup> For thus saith the Lord: As I have brought upon this people all this great evil: so will I bring upon them all the good that I now speak to them.

<sup>43</sup> And fields shall be purchased in this land: whereof you say that it is desolate, because there remaineth neither man nor beast, and it is given into the hands of the Chaldeans.

<sup>44</sup> Fields shall be bought for money, and deeds shall be written, and sealed, and witnesses shall be taken, in the land of Benjamin, and round about Jerusalem, in the cities of Juda, and in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: for I will bring back their captivity, saith the Lord.

### CHAPTER 33

*God promises reduction from captivity, and other blessings: especially the coming of Christ, whose reign in his church shall be glorious and perpetual.*

**A**nd the word of the Lord came to Jeremias the second time, while he was yet shut up in the court of the prison, saying:

<sup>2</sup> Thus saith the Lord, who will do, and

<sup>36</sup> Et nunc propter ista, hæc dicit Dominus Deus Israël ad civitatem hanc, de qua vos dicitis quod tradetur in manus regis Babylonis, in gladio, et in fame, et in peste:

<sup>37</sup> Ecce ego congregabo eos de universis terris ad quas ejeci eos in furore meo, et in ira mea, et in indignatione grandi: et reducam eos ad locum istum, et habitare eos faciam confidenter:

<sup>38</sup> et erunt mihi in populum, et ego ero eis in Deum.

<sup>39</sup> Et dabo eis cor unum, et viam unam, ut timeant me universis diebus, et bene sit eis, et filiis eorum post eos.

<sup>40</sup> Et feriam eis pactum sempiternum, et non desinam eis benefacere: et timorem meum dabo in corde eorum, ut non recedant a me.

<sup>41</sup> Et lætabor super eis, cum bene eis fecero: et plantabo eos in terra ista in veritate, in toto corde meo et in tota anima mea.

<sup>42</sup> Quia hæc dicit Dominus: Sicut adduxi super populum istum omne malum hoc grande, sic adducam super eos omne bonum quod ego loquor ad eos.

<sup>43</sup> Et possidebuntur agri in terra ista, de qua vos dicitis quod deserta sit, eo quod non remanserit homo et jumentum, et data sit in manus Chaldæorum.

<sup>44</sup> Agri ementur pecunia, et scribentur in libro, et imprimetur signum, et testis adhibebitur, in terra Benjamin et in circuito Jerusalem, in civitatibus Juda, et in civitatibus montanis, et in civitatibus campestribus, et in civitatibus quæ ad austrum sunt, quia convertam captivitatem eorum, ait Dominus.

### CAPUT XXXIII

*Promittit Deus reductionem a captivitate, et benedictiones alias: imprimis adventum Christi, cujus regnum in ecclesia sua gloriosum et perpetuum erit.*

**E**t factum est verbum Domini ad Jeremiam secundo, cum adhuc clausus esset in atrio carceris, dicens:

<sup>2</sup> Hæc dicit Dominus, qui facturus est,

et formaturus illud, et paraturus: Dominus nomen ejus:

<sup>3</sup> Clama ad me, et exaudiam te, et annuntiabo tibi grandia et firma quæ necis.

<sup>4</sup> Quia hæc dicit Dominus Deus Israëli ad domos urbis hujus, et ad domos regis Juda, quæ destructæ sunt, et ad munitiones, et ad gladium

<sup>5</sup> venientium ut dimicent cum Chaldæis, et impleant eas cadaveribus hominum quos percussi in furore meo et in indignatione mea, abscondens faciem meam a civitate hac, propter omnem malitiam eorum:

<sup>6</sup> Ecce ego obducam eis cicatricem et sanitatem, et curabo eos, et revelabo illis deprecationem pacis et veritatis.

<sup>7</sup> Et convertam conversionem Juda et conversionem Jerusalem, et ædificabo eos sicut a principio.

<sup>8</sup> Et emundabo illos ab omni iniquitate sua in qua peccaverunt mihi, et propitius ero cunctis iniquitatibus eorum, in quibus dereliquerunt mihi et spreverunt me.

<sup>9</sup> Et erit mihi in nomen, et in gaudium, et in laudem, et in exsultationem cunctis gentibus terræ, quæ audierint omnia bona quæ ego facturus sum eis: et pavebunt et turbabuntur in universis bonis, et in omni pace quam ego faciam eis.

<sup>10</sup> Hæc dicit Dominus: Adhuc audietur in loco isto quem vos dicitis esse desertum, eo quod non sit homo nec jumentum in civitatibus Juda, et foris Jerusalem, quæ desolatæ sunt, absque homine, et absque habitatore, et absque pecore,

<sup>11</sup> vox gaudii et vox lætitia, vox sponsi et vox sponsæ, vox dicentium: Confitemini Domino exercituum, quoniam bonus Dominus, quoniam in æternum misericordia ejus: et portantium vota in domum Domini: reducam enim conversionem terræ sicut a principio, dicit Dominus.

<sup>12</sup> Hæc dicit Dominus exercituum: Adhuc erit in loco isto deserto, absque homine et absque jumento, et in cunctis civitatibus ejus, habitaculum pastorum accubantium gregum.

will form it, and prepare it, the Lord is his name.

<sup>3</sup> Cry to me and I will hear thee: and I will show thee great things, and sure things which thou knowest not.

<sup>4</sup> For thus saith the Lord the God of Israel to the houses of this city, and to the houses of the king of Juda, which are destroyed, and to the bulwarks, and to the sword.

<sup>5</sup> Of them that come to fight with the Chaldeans, and to fill them with the dead bodies of the men whom I have slain in my wrath, and in my indignation, hiding my face from this city because of all their wickedness.

<sup>6</sup> Behold I will close their wounds and give them health, and I will cure them: and I will reveal to them the prayer of peace and truth.

<sup>7</sup> And I will bring back the captivity of Juda, and the captivity of Jerusalem: and I will build them as from the beginning.

<sup>8</sup> And I will cleanse them from all their iniquity, whereby they have sinned against me: and I will forgive all their iniquities, whereby they have sinned against me, and despised me.

<sup>9</sup> And it shall be to me a name, and a joy, and a praise, and a gladness before all the nations of the earth, that shall hear of all the good things which I will do to them: and they shall fear and be troubled for all the good things, and for all the peace that I will make for them.

<sup>10</sup> Thus saith the Lord: There shall be heard again in this place (which you say is desolate, because there is neither man nor beast: in the cities of Juda, and without Jerusalem, which are desolate without man, and without inhabitant, and without beast)

<sup>11</sup> The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that shall say: Give ye glory to the Lord of hosts, for the Lord is good, for his mercy endureth forever: and of them that shall bring their vows into the house of the Lord: for I will bring back the captivity of the land as at the first, saith the Lord.

<sup>12</sup> Thus saith the Lord of hosts: There shall be again in this place that is desolate without man, and without beast, and in all the cities thereof, an habitation of shepherds causing their flocks to

lie down.

<sup>13</sup> And in the cities on the mountains, and in the cities of the plains, and in the cities that are towards the south: and in the land of Benjamin, and round about Jerusalem, and in the cities of Juda shall the flocks pass again under the hand of him that numbereth them, saith the Lord.

<sup>14</sup> Behold the days come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda.

<sup>15</sup> In those days, and at that time, I will make the bud of justice to spring forth unto David, and he shall do judgment and justice in the earth.

<sup>16</sup> In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just one.

<sup>17</sup> For thus saith the Lord: There shall not be cut off from David a man to sit upon the throne of the house of Israel.

<sup>18</sup> Neither shall there be cut off from the priests and Levites a man before my face to offer holocausts, and to burn sacrifices, and to kill victims continually.

<sup>19</sup> And the word of the Lord came to Jeremias, saying:

<sup>20</sup> Thus saith the Lord: if my covenant, with the day can be made void, and my covenant with the night, that there should not be day and night in their season:

<sup>21</sup> Also my covenant with David my servant may be made void, that he should not have a son to reign upon his throne, and with the Levites and priests my ministers.

<sup>22</sup> As the stars of heaven cannot be numbered, nor the sand of the sea be measured: so will I multiply the seed of David my servant, and the Levites my ministers.

<sup>23</sup> And the word of the Lord came to Jeremias, saying:

<sup>24</sup> Hast thou not seen what this people hath spoken, saying: The two families which the Lord had chosen, are cast off: and they have despised my people, so that it is no more a nation before them?

<sup>25</sup> Thus saith the Lord. If I have not set my covenant between day and night, and laws to heaven and earth:

<sup>26</sup> Surely I will also cast off the seed of Jacob, and of David my servant, so as not to take any of his seed to be rulers of the

<sup>13</sup> In civitatibus montuosis, et in civitatibus campestribus, et in civitatibus quæ ad austrum sunt, et in terra Benjamin, et in circuitu Jerusalem, et in civitatibus Juda, adhuc transibunt greges ad manum numerantis, ait Dominus.

<sup>14</sup> Ecce dies veniunt, dicit Dominus, et suscitabo verbum bonum quod locutus sum ad domum Israël et ad domum Juda.

<sup>15</sup> In diebus illis et in tempore illo germinare faciam David germen justitiæ, et faciet judicium et justitiam in terra:

<sup>16</sup> in diebus illis salvabitur Juda, et Jerusalem habitabit confidenter: et hoc est nomen quod vocabunt eum: Dominus justus noster.

<sup>17</sup> Quia hæc dicit Dominus: Non interibit de David vir qui sedeat super thronum domus Israël:

<sup>18</sup> et de sacerdotibus et de Levitis non interibit vir a facie mea, qui offerat holocaustomata, et incendat sacrificum, et cædat victimas omnibus diebus.

<sup>19</sup> Et factum est verbum Domini ad Jeremiam, dicens:

<sup>20</sup> Hæc dicit Dominus: Si irritum potest fieri pactum meum cum die, et pactum meum cum nocte, ut non sit dies et nox in tempore suo,

<sup>21</sup> et pactum meum irritum esse poterit cum David servo meo, ut non sit ex eo filius qui regnet in throno ejus, et Levitæ et sacerdotes ministri mei.

<sup>22</sup> Sicuti enumerari non possunt stellæ cæli, et metiri arena maris, sic multiplicabo semen David servi mei, et Levitas ministros meos.

<sup>23</sup> Et factum est verbum Domini ad Jeremiam, dicens:

<sup>24</sup> Numquid non vidisti quid populus hic locutus sit, dicens: Duæ cognationes quas elegerat Dominus abjectæ sunt? et populum meum despexerunt, eo quod non sit ultra gens coram eis.

<sup>25</sup> Hæc dicit Dominus: Si pactum meum inter diem et noctem, et leges cælo et terræ non posui,

<sup>26</sup> equidem et semen Jacob et David servi mei projiciam, ut non assumam de semine ejus principes seminis Abra-

ham, Isaac, et Jacob: reducam enim conversionem eorum, et miserebor eis.

## CAPUT XXXIV

*Prophetat propheta Sedeciam esse cessuram in manus Nabuchodonosor: sententia Dei in principes et populum qui foederem suum fregisse.*

**V**erbum quod factum est ad Jeremiam a Domino quando Nabuchodonosor rex Babylonis, et omnis exercitus ejus, universaque regna terræ quæ erant sub potestate manus ejus, et omnes populi, bellabant contra Jerusalem, et contra omnes urbes ejus, dicens:

<sup>2</sup> Hæc dicit Dominus Deus Israël: Vade, et loquere ad Sedeciam regem Juda, et dices ad eum: Hæc dicit Dominus: Ecce ego tradam civitatem hanc in manus regis Babylonis, et succendet eam igni:

<sup>3</sup> et tu non effugies de manu ejus, sed comprehensione capieris, et in manu ejus traderis: et oculi tui oculos regis Babylonis videbunt, et os ejus cum ore tuo loquetur, et Babylonem introibis.

<sup>4</sup> Attamen audi verbum Domini, Sedecia, rex Juda: Hæc dicit Dominus ad te: Non morieris in gladio,

<sup>5</sup> sed in pace morieris: et secundum combustiones patrum tuorum, regum priorum qui fuerunt ante te, sic comburent te: et Væ domine, plangent te: quia verbum ego locutus sum, dicit Dominus.

<sup>6</sup> Et locutus est Jeremias propheta ad Sedeciam regem Juda universa verba hæc in Jerusalem.

<sup>7</sup> Et exercitus regis Babylonis pugnat contra Jerusalem, et contra omnes civitates Juda quæ reliquæ erant, contra Lachis et contra Azecha: hæc enim supererant de civitatibus Juda, urbes munitæ.

<sup>8</sup> Verbum quod factum est ad Jeremiam a Domino, postquam percussit rex Sedecias fœdus cum omni populo in Jerusalem, prædicans

<sup>9</sup> ut dimitteret unusquisque servum suum et unusquisque ancillam suam, Hebræum et Hebræam, liberos, et nequaquam dominarentur eis, id est, in Judæo et fratre suo.

seed of Abraham, Isaac, and Jacob: for I will bring back their captivity, and will have mercy on them.

## CHAPTER 34

*The prophet foretells that Sedecias shall fall into the hands of Nabuchodonosor: God's sentence upon the princes and people that had broken his covenant.*

**T**he word that came to Jeremias from the Lord, when Nabuchodonosor king of Babylon, and all his army, and all the kingdoms of the earth, that were under the power of his hand, and all the people fought against Jerusalem and against all the cities thereof, saying:

<sup>2</sup> Thus saith the Lord, the God of Israel: Go, and speak to Sedecias king of Juda, and say to him: Thus saith the Lord: Behold I will deliver this city into the hands of the king of Babylon, and he shall burn it with fire.

<sup>3</sup> And thou shalt not escape out of his hand: but thou shalt surely be taken, and thou shalt be delivered into his hand: and thy eyes shall see the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou shalt go to Babylon.

<sup>4</sup> Yet hear the word of the Lord, O Sedecias king of Juda: Thus saith the Lord to thee: Thou shalt not die by the sword.

<sup>5</sup> But thou shalt die in peace, and according to the burnings of thy fathers, the former kings that were before thee, so shall they burn thee: and they shall mourn for thee, saying: Alas, Lord: for I have spoken the word, saith the Lord.

<sup>6</sup> And Jeremias the prophet spoke all these words to Sedecias the king of Juda in Jerusalem.

<sup>7</sup> And the army of the king of Babylon fought against Jerusalem, and against all the cities of Juda that were left, against Lachis, and against Azecha: for these remained of the cities of Juda, fenced cities.

<sup>8</sup> The word that came to Jeremias from the Lord, after that king Sedecias had made a covenant with all the people in Jerusalem making a proclamation:

<sup>9</sup> That every man should let his manservant, and every man his maidservant, being a Hebrew man or a Hebrew woman, go free: and that they should not lord it over them, to wit, over the

Jews their brethren.

<sup>10</sup> And all the princes, and all the people who entered into the covenant, heard that every man should let his manservant, and every man his maidservant go free, and should no more have dominion over them: and they obeyed, and let them go free.

<sup>11</sup> But afterwards they turned: and brought back again their servants and their handmaids, whom they had let go free, and brought them into subjection as menservants and maidservants.

<sup>12</sup> And the word of the Lord came to Jeremias from the Lord, saying:

<sup>13</sup> Thus saith the Lord the God of Israel: I made a covenant with your fathers in the day that I brought them out of the land of Egypt, out of the house of bondage, saying:

<sup>14</sup> At the end of seven years, let ye go every man his brother being a Hebrew, who hath been sold to thee, so he shall serve thee six years: and thou shalt let him go free from thee: and your fathers did not hearken to me, nor did they incline their ear.

<sup>15</sup> And you turned today, and did that which was right in my eyes, in proclaiming liberty everyone to his brother: and you made a covenant in my sight, in the house upon which my name is invocated.

<sup>16</sup> And you are fallen back, and have defiled my name: and you have brought back again every man his manservant, and every man his maidservant, whom you had let go free, and set at liberty: and you have brought them into subjection to be your servants and handmaids.

<sup>17</sup> Therefore thus saith the Lord: You have not hearkened to me, in proclaiming liberty every man to his brother and every man to his friend: behold I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine: and I will cause you to be removed to all the kingdoms of the earth.

<sup>18</sup> And I will give the men that have transgressed my covenant, and have not performed the words of the covenant which they agreed to in my presence, when they cut the calf in two and passed between the parts thereof:

<sup>19</sup> The princes of Juda, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land

<sup>10</sup> Audierunt ergo omnes principes et universus populus qui inierant pactum ut dimitteret unusquisque servum suum et unusquisque ancillam suam liberos, et ultra non dominarentur eis: audierunt igitur, et dimiserunt.

<sup>11</sup> Et conversi sunt deinceps: et retraxerunt servos et ancillas suas quos dimiserant liberos, et subjugaverunt in famulos et famulas.

<sup>12</sup> Et factum est verbum Domini ad Jeremiam a Domino, dicens:

<sup>13</sup> Hæc dicit Dominus Deus Israël: Ego percussi fœdus cum patribus vestris in die qua eduxi eos de terra Ægypti, de domo servitutis, dicens:

<sup>14</sup> Cum completi fuerint septem anni, dimittat unusquisque fratrem suum Hebræum, qui venditus est ei: et serviet tibi sex annis, et dimittes eum a te liberum: et non audierunt patres vestri me, nec inclinaverunt aurem suam.

<sup>15</sup> Et conversi estis vos hodie, et fecistis quod rectum est in oculis meis, ut prædicaretis libertatem unusquisque ad amicum suum: et inistis pactum in conspectu meo, in domo in qua invocatum est nomen meum super eam:

<sup>16</sup> et reversi estis, et commaculastis nomen meum, et reduxistis unusquisque servum suum et unusquisque ancillam suam, quos dimiseratis ut essent liberi et suæ potestatis, et subjugastis eos ut sint vobis servi et ancillæ.

<sup>17</sup> Propterea hæc dicit Dominus: Vos non audistis me, ut prædicaretis libertatem unusquisque fratri suo et unusquisque amico suo: ecce ego prædico vobis libertatem, ait Dominus, ad gladium, ad pestem, et ad famem, et dabo vos in commotionem cunctis regnis terræ.

<sup>18</sup> Et dabo viros qui prævaricantur fœdus meum, et non observaverunt verba fœderis quibus assensi sunt in conspectu meo, vitulum quem concenterunt in duas partes, et transierunt inter divisiones ejus,

<sup>19</sup> principes Juda et principes Jerusalem, eunuchi et sacerdotes, et omnis populus terræ, qui transierunt inter di-

visiones vituli:

<sup>20</sup> et dabo eos in manus inimicorum suorum, et in manus quærentium animam eorum, et erit morticinum eorum in escam volatilibus cæli et bestiis terræ.

<sup>21</sup> Et Sedeciam regem Juda, et principes ejus, dabo in manus inimicorum suorum, et in manus quærentium animas eorum, et in manus exercituum regis Babylonis, qui recesserunt a vobis.

<sup>22</sup> Ecce ego præcipio, dicit Dominus, et reducam eos in civitatem hanc, et præliabuntur adversus eam, et capient eam, et incendit igni: et civitates Juda dabo in solitudinem, eo quod non sit habitator.

### CAPUT XXXV

*Obedientia Rechabitarum condemnat inobedientiam Judæorum. Rechabitarum præmium.*

**V**erbum quod factum est ad Jeremiam a Domino in diebus Joakim filii Josias regis Juda, dicens:

<sup>2</sup> Vade ad domum Rechabitarum, et loquere eis, et introduces eos in domum Domini, in unam exedram thesaurorum, et dabis eis bibere vinum.

<sup>3</sup> Et assumpsi Jezoniam filium Jeremiæ filii Habsaniæ, et fratres ejus, et omnes filios ejus, et universam domum Rechabitarum,

<sup>4</sup> et introduxi eos in domum Domini, ad gazophylacium filiorum Hanan filii Jegedelie hominis Dei, quod erat juxta gazophylacium principum, super thesaurum Maasiæ filii Sellum, qui erat custos vestibuli:

<sup>5</sup> et posui coram filiis domus Rechabitarum scyphos plenos vino, et calices, et dixi ad eos: Bibite vinum.

<sup>6</sup> Qui responderunt Non bibemus vinum, quia Jonadab filius Rechab, pater noster, præcepit nobis, dicens: Non bibetis vinum, vos et filii vestri, usque in sempiternum:

<sup>7</sup> et domum non ædificabitis, et sementem non seretis, et vineas non plantabitis, nec habebitis: sed in tabernaculis habitabitis cunctis diebus vestris, ut vivatis diebus multis super faciem terræ in qua vos peregrinamini.

that passed between the parts of the calf:  
<sup>20</sup> And I will give them into the hands of their enemies, and into the hands of them that seek their life: and their dead bodies shall be for meat to the fowls of the air, and to the beasts of the earth.

<sup>21</sup> And Sedecias the king of Juda, and his princes, I will give into the hands of their enemies, and into the hands of them that seek their lives, and into the hands of the armies of the king of Babylon, which are gone from you.

<sup>22</sup> Behold I will command, saith the Lord, and I will bring them again to this city, and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Juda a desolation, without an inhabitant.

### CHAPTER 35

*The obedience of the Rechabites condemns the disobedience of the Jews. The reward of the Rechabites.*

**T**he word that came to Jeremias from the Lord in the days of Joakim the son of Josias king of Juda, saying:

<sup>2</sup> Go to the house of the Rechabites: and speak to them, and bring them into the house of the Lord, into one of the chambers of the treasures, and thou shalt give them wine to drink.

<sup>3</sup> And I took Jezonias the son of Jeremias the son of Habsanias, and his brethren, and all his sons, and the whole house of the Rechabites.

<sup>4</sup> And I brought them into the house of the Lord, to the treasure house of the sons of Hanan, the son of Jegedelias the man of God, which was by the treasure house of the princes, above the treasure of Maasias the son of Sellum, who was keeper of the entry.

<sup>5</sup> And I set before the sons of the house of the Rechabites pots full of wine, and cups: and I said to them: Drink ye wine.

<sup>6</sup> And they answered: We will not drink wine: because Jonadab the son of Rechab, our father, commanded us, saying: You shall drink no wine, neither you, nor your children, forever:

<sup>7</sup> Neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any: but you shall dwell in tents all your days, that you may live many days upon the face of the earth, in which you are strangers.

<sup>8</sup> Therefore we have obeyed the voice of Jonadab the son of Rechab, our father, in all things that he commanded us: so as to drink no wine all our days: neither we, nor our wives, nor our sons, nor our daughters:

<sup>9</sup> Nor to build houses to dwell in, nor to have vineyard, or field, or seed:

<sup>10</sup> But we have dwelt in tents, and have been obedient according to all that Jonadab our father commanded us.

<sup>11</sup> But when Nabuchodonosor king of Babylon came up to our land, we said: Come, let us go into Jerusalem from the face of the army of the Chaldeans, and from the face of the army of Syria: and we have remained in Jerusalem.

<sup>12</sup> And the word of the Lord came to Jeremias, saying:

<sup>13</sup> Thus saith the Lord of hosts the God of Israel: Go, and say to the men of Juda, and to the inhabitants of Jerusalem: Will you not receive instruction, to obey my words, saith the Lord?

<sup>14</sup> The words of Jonadab the son of Rechab, by which he commanded his sons not to drink wine, have prevailed: and they have drunk none to this day, because they have obeyed the commandment of their father: but I have spoken to you, rising early and speaking, and you have not obeyed me.

<sup>15</sup> And I have sent to you all my servants the prophets, rising early, and sending and saying: Return ye every man from his wicked way, and make your ways good: and follow not strange gods, nor worship them, and you shall dwell in the land, which I gave you and your fathers: and you have not inclined your ear, nor hearkened to me.

<sup>16</sup> So the sons of Jonadab the son of Rechab have constantly kept the commandment of their father, which he commanded them: but this people hath not obeyed me.

<sup>17</sup> Therefore thus saith the Lord of hosts the God of Israel: Behold I will bring upon Juda, and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them, because I have spoken to them, and they have not heard: I have called to them, and they have not answered me.

<sup>18</sup> And Jeremias said to the house of the Rechabites: Thus saith the Lord of

<sup>8</sup> Obedivimus ergo voci Jonadab filii Rechab, patris nostri, in omnibus quæ præcepit nobis, ita ut non biberemus vinum cunctis diebus nostris, nos, et mulieres nostræ, filii, et filiæ nostræ,

<sup>9</sup> et non ædificaremus domos ad habitandum: et vineam, et agrum, et semen non habuimus:

<sup>10</sup> sed habitavimus in tabernaculis, et obedientes fuimus juxta omnia quæ præcepit nobis Jonadab pater noster.

<sup>11</sup> Cum autem ascendisset Nabuchodonosor rex Babylonis ad terram nostram, diximus: Venite, et ingrediamur Jerusalem a facie exercitus Chaldæorum, et a facie exercitus Syriæ: et mansimus in Jerusalem.

<sup>12</sup> Et factum est verbum Domini ad Jeremiam, dicens:

<sup>13</sup> Hæc dicit Dominus exercituum, Deus Israël: Vade, et dic viris Juda et habitatoribus Jerusalem: Numquid non recipietis disciplinam, ut obediatis verbis meis? dicit Dominus.

<sup>14</sup> Prævaluerunt sermones Jonadab filii Rechab quos præcepit filiis suis ut non biberent vinum, et non biberunt usque ad diem hanc, quia obedierunt præcepto patris sui: ego autem locutus sum ad vos, de mane consurgens et loquens, et non obedistis mihi.

<sup>15</sup> Misique ad vos omnes servos meos prophetas, consurgens diluculo mittensque, et dicens: Convertimini unusquisque a via sua pessima, et bona facite studia vestra: et nolite sequi deos alienos, neque colatis eos, et habitabitis in terra quam dedi vobis et patribus vestris: et non inclinastis aurem vestram, neque audistis me.

<sup>16</sup> Firmaverunt igitur filii Jonadab filii Rechab præceptum patris sui quod præceperat eis: populus autem iste non obedivit mihi.

<sup>17</sup> Idcirco hæc dicit Dominus exercituum, Deus Israël: Ecce ego adducam super Juda et super omnes habitatores Jerusalem universam afflictionem quam locutus sum adversum illos, eo quod locutus sum ad illos, et non audierunt; vocavi illos, et non responderunt mihi.

<sup>18</sup> Domui autem Rechabitarum dixit Jeremias: Hæc dicit Dominus exercitu-



um, Deus Israël: Pro eo quod obedistis præcepto Jonadab patris vestri, et custodistis omnia mandata ejus, et fecistis universa quæ præcepit vobis,

<sup>19</sup> propterea hæc dicit Dominus exercituum, Deus Israël: Non deficiet vir de stirpe Jonadab filii Rechab, stans in conspectu meo cunctis diebus.

## CAPUT XXXVI

*Mittit Jeremias Baruch ad prophetias suas in templo legendas; volumen fertur ad Joakim regem, qui eum comburit. Propheta denuntiat judicium ejus, et facit Baruch novum exemplum scribere.*

**E**t factum est in anno quarto Joakim filii Josiæ regis Juda, factum est verbum hoc ad Jeremiam a Domino, dicens:

<sup>2</sup> Tolle volumen libri, et scribes in eo omnia verba quæ locutus sum tibi adversum Israël et Judam, et adversum omnes gentes, a die qua locutus sum ad te ex diebus Josiæ usque ad diem hanc:

<sup>3</sup> si forte, audiente domo Juda universa mala quæ ego cogito facere eis, revertatur unusquisque a via sua pessima, et propitius ero iniquitati et peccato eorum.

<sup>4</sup> Vocavit ergo Jeremias Baruch filium Neriae: et scripsit Baruch ex ore Jeremiæ omnes sermones Domini quos locutus est ad eum, in volumine libri:

<sup>5</sup> et præcepit Jeremias Baruch, dicens: Ego clausus sum, nec valeo ingredi domum Domini.

<sup>6</sup> Ingredere ergo tu, et lege de volumine in quo scripsisti ex ore meo verba Domini, audiente populo in domo Domini, in die jejunii: insuper et audiente universo Juda qui veniunt de civitatibus suis, leges eis,

<sup>7</sup> si forte cadat oratio eorum in conspectu Domini, et revertatur unusquisque a via sua pessima: quoniam magnus furor et indignatio est quam locutus est Dominus adversus populum hunc.

<sup>8</sup> Et fecit Baruch filius Neriae juxta omnia quæ præceperat ei Jeremias propheta, legens ex volumine sermones Domini

hosts the God of Israel: Because you have obeyed the commandment of Jonadab your father, and have kept all his precepts, and have done all that he commanded you:

<sup>19</sup> Therefore thus saith the Lord of hosts the God of Israel: There shall not be wanting a man of the race of Jonadab the son of Rechab, standing before me forever.

## CHAPTER 36

*Jeremias sends Baruch to read his prophecies in the temple; the book is brought to king Joakim, who burns it. The prophet denounces his judgment, and causes Baruch to write a new copy.*

**A**nd it came to pass in the fourth year of Joakim the son of Josias king of Juda, that this word came to Jeremias by the Lord, saying:

<sup>2</sup> Take thee a roll of a book, and thou shalt write in it all the words that I have spoken to thee against Israel and Juda, and against all the nations from the day that I spoke to thee, from the days of Josias even to this day.

<sup>3</sup> If so be, when the house of Juda shall hear all the evils that I purpose to do unto them, that they may return every man from his wicked way: and I will forgive their iniquity, and their sin.

<sup>4</sup> So Jeremias called Baruch the son of Nerias: and Baruch wrote from the mouth of Jeremias all the words of the Lord, which he spoke to him, upon the roll of a book.

<sup>5</sup> And Jeremias commanded Baruch, saying: I am shut up, and cannot go into the house of the Lord.

<sup>6</sup> Go thou in therefore, and read out of the volume, which thou hast written from my mouth, the words of the Lord, in the hearing of all the people in the house of the Lord on the fasting day: and also thou shalt read them in the hearing of all Juda that come out of their cities:

<sup>7</sup> If so be they may present their supplication before the Lord, and may return everyone from his wicked way: for great is the wrath and indignation which the Lord hath pronounced against this people.

<sup>8</sup> And Baruch the son of Nerias did according to all that Jeremias the prophet had commanded him, reading out of

the volume the words of the Lord in the house of the Lord.

<sup>9</sup> And it came to pass in the fifth year of Joakim the son of Josias king of Juda, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that were come together out of the cities of Juda to Jerusalem.

<sup>10</sup> And Baruch read out of the volume the words of Jeremias in the house of the Lord, in the treasury of Gamarias the son of Saphan the scribe, in the upper court, in the entry of the new gate of the house of the Lord, in the hearing of all the people.

<sup>11</sup> And when Micheas the son of Gamarias the son of Saphan had heard out of the book all the words of the Lord,

<sup>12</sup> He went down into the king's house to the secretary's chamber: and behold all the princes sat there, Elisama the scribe, and Dalaias the son of Semeias, and Elnathan the son of Achobor, and Gamarias the son of Saphan, and Sedecias the son of Hananias, and all the princes.

<sup>13</sup> And Micheas told them all the words that he had heard when Baruch read out of the volume in the hearing of the people.

<sup>14</sup> Therefore all the princes sent Judi the son of Nathanias, the son of Semeias, the son of Chusi, to Baruch, saying: Take in thy hand the volume in which thou hast read in the hearing of the people, and come. So Baruch the son of Nerias took the volume in his hand, and came to them.

<sup>15</sup> And they said to him: Sit down and read these things in our hearing. And Baruch read in their hearing.

<sup>16</sup> And when they had heard all the words, they looked upon one another with astonishment, and they said to Baruch: We must tell the king all these words.

<sup>17</sup> And they asked him, saying: Tell us how didst thou write all these words from his mouth.

<sup>18</sup> And Baruch said to them: With his mouth he pronounced all these words as if he were reading to me: and I wrote in a volume with ink.

<sup>19</sup> And the princes said to Baruch: Go, and hide thee, both thou and Jeremias, and let no man know where you are.

ni in domo Domini.

<sup>9</sup> Factum est autem in anno quinto Joakim filii Josiæ regis Juda, in mense nono: prædicaverunt jejunium in conspectu Domini omni populo in Jerusalem, et universæ multitudini quæ confluxerat de civitatibus Juda in Jerusalem.

<sup>10</sup> Legitque Baruch ex volumine sermones Jeremiæ in domo Domini, in gazophylacio Gamariæ filii Saphan scribæ, in vestibulo superiori, in introitu portæ novæ domus Domini, audiente omni populo.

<sup>11</sup> Cumque audisset Michæas filius Gamariæ filii Saphan omnes sermones Domini ex libro,

<sup>12</sup> descendit in domum regis, ad gazophylacium scribæ, et ecce ibi omnes principes sedebant: Elisama scriba, et Dalaias filius Semeiæ, et Elnathan filius Achobor, et Gamarias filius Saphan, et Sedecias filius Hananiæ, et universi principes:

<sup>13</sup> et nuntiavit eis Michæas omnia verba quæ audivit, legente Baruch ex volumine in auribus populi.

<sup>14</sup> Miserunt itaque omnes principes ad Baruch Judi filium Nathaniæ filii Semeiæ filii Chusi, dicentes: Volumen ex quo legisti, audiente populo, sume in manu tua, et veni. Tulit ergo Baruch filius Neriae volumen in manu sua, et venit ad eos:

<sup>15</sup> et dixerunt ad eum: Sede, et lege hæc in auribus nostris. Et legit Baruch in auribus eorum.

<sup>16</sup> Igitur cum audissent omnia verba, obstupuerunt unusquisque ad proximum suum, et dixerunt ad Baruch: Nuntiare debemus regi omnes sermones istos.

<sup>17</sup> Et interrogaverunt eum, dicentes: Indica nobis quomodo scripsisti omnes sermones istos ex ore ejus.

<sup>18</sup> Dixit autem eis Baruch: Ex ore suo loquebatur quasi legens ad me omnes sermones istos, et ego scribebam in volumine atramento.

<sup>19</sup> Et dixerunt principes ad Baruch: Vade, et abscondere, tu et Jeremias, et nemo sciat ubi sitis.

<sup>20</sup> Et ingressi sunt ad regem in atrium: porro volumen commendaverunt in gazophylacio Elisamæ scribæ, et nuntiaverunt, audiente rege, omnes sermones.

<sup>21</sup> Misitque rex Judi ut sumeret volumen: qui tollens illud de gazophylacio Elisamæ scribæ, legit, audiente rege et universis principibus qui stabant circa regem.

<sup>22</sup> Rex autem sedebat in domo hiemali, in mense nono, et posita erat arula coram eo plena prunis.

<sup>23</sup> Cumque legisset Judi tres pagellas vel quatuor, scidit illud scalpello scribæ, et projecit in ignem qui erat super arulam, donec consumeretur omne volumen igni qui erat in arula.

<sup>24</sup> Et non timuerunt, neque sciderunt vestimenta sua, rex et omnes servi ejus qui audierunt universos sermones istos.

<sup>25</sup> Verumtamen Elnathan, et Dalaias, et Gamarias, contradixerunt regi, ne combureret librum: et non audivit eos.

<sup>26</sup> Et præcepit rex Jeremiel filio Amel-ech, et Saraïæ filio Ezriel, et Selemiæ filio Abdeel, ut comprehenderent Baruch scribam, et Jeremiam prophetam: abscondit autem eos Dominus.

<sup>27</sup> Et factum est verbum Domini ad Jeremiam prophetam, postquam combusserat rex volumen et sermones quos scripserat Baruch ex ore Jeremiæ, dicens:

<sup>28</sup> Rursum tolle volumen aliud, et scribe in eo omnes sermones priores qui erant in primo volumine, quod combussit Joakim rex Juda.

<sup>29</sup> Et ad Joakim regem Juda dices: Hæc dicit Dominus: Tu combussisti volumen illud, dicens: Quare scripsisti in eo annuntians: Festinus veniet rex Babylonis, et vastabit terram hanc, et cessare faciet ex illa hominem et jumentum?

<sup>30</sup> Propterea hæc dicit Dominus contra Joakim regem Juda: Non erit ex eo qui sedeat super solium David: et cadaver ejus projicietur ad æstum per diem, et ad gelu per noctem.

<sup>31</sup> Et visitabo contra eum, et contra semen ejus, et contra servos ejus, iniquitates suas: et adducam super eos, et super habitatores Jerusalem, et super viros Juda, omne malum quod locutus sum ad eos, et non audierunt.

<sup>20</sup> And they went in to the king into the court: but they laid up the volume in the chamber of Elisama the scribe: and they told all the words in the hearing of the king.

<sup>21</sup> And the king sent Judi that he should take the volume: who bringing it out of the chamber of Elisama the scribe, read it in the hearing of the king, and of all the princes that stood about the king.

<sup>22</sup> Now the king sat in the winter house, in the ninth month: and there was a hearth before him full of burning coals.

<sup>23</sup> And when Judi had read three or four pages, he cut it with the penknife, and he cast it into the fire, that was upon the hearth, till all the volume was consumed with the fire that was on the hearth.

<sup>24</sup> And the king and all his servants that heard all these words were not afraid, nor did they rend their garments.

<sup>25</sup> But yet Elnathan, and Dalaias, and Gamarias spoke to the king, not to burn the book: and he heard them not.

<sup>26</sup> And the king commanded Jeremiel the son of Amelech, and Saraïas the son of Ezriel, and Selemias the son of Abdeel, to take up Baruch the scribe, and Jeremias the prophet: but the Lord hid them.

<sup>27</sup> And the word of the Lord came to Jeremias the prophet, after that the king had burnt the volume, and the words that Baruch had written from the mouth of Jeremias, saying:

<sup>28</sup> Take thee again another volume: and write in it all the former words that were in the first volume which Joakim the king of Juda hath burnt.

<sup>29</sup> And thou shalt say to Joakim the king of Juda: Thus saith the Lord: Thou hast burnt that volume, saying: Why hast thou written therein, and said: The king of Babylon shall come speedily, and shall lay waste this land: and shall cause to cease from thence man and beast?

<sup>30</sup> Therefore thus saith the Lord against Joakim the king of Juda: He shall have none to sit upon the throne of David: and his dead body shall be cast out to the heat by day, and to the frost by night.

<sup>31</sup> And I will punish him, and his seed and his servants, for their iniquities, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Juda all the evil that I have pronounced against them, but they have

not heard.

<sup>32</sup> And Jeremias took another volume, and gave it to Baruch the son of Nerias the scribe: who wrote in it from the mouth of Jeremias all the words of the book which Joakim the king of Juda had burnt with fire: and there were added besides many more words than had been before.

#### CHAPTER 37

*Jeremias prophesies that the Chaldeans, who had departed from Jerusalem, would return and burn the city. He is cast into prison. His conference with Sedecias.*

**N**ow king Sedecias the son of Josias reigned instead of Jechonias the son of Joakim: whom Nabuchodonosor king of Babylon made king in the land of Juda.

<sup>2</sup> But neither he, nor his servants, nor the people of the land did obey the words of the Lord, that he spoke in the hand of Jeremias the prophet.

<sup>3</sup> And king Sedecias sent Juchal the son of Selemias, and Sophonias the son of Maasias the priest to Jeremias the prophet, saying: Pray to the Lord our God for us.

<sup>4</sup> Now Jeremias walked freely in the midst of the people: for they had not as yet cast him into prison. And the army of Pharao was come out of Egypt: and the Chaldeans that besieged Jerusalem, hearing these tidings, departed from Jerusalem.

<sup>5</sup> And the word of the Lord came to Jeremias the prophet, saying:

<sup>6</sup> Thus saith the Lord the God of Israel: Thus shall you say to the king of Juda, who sent you to inquire of me: Behold the army of Pharao, which is come forth to help you, shall return into their own land, into Egypt.

<sup>7</sup> And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

<sup>8</sup> Thus saith the Lord: Deceive not your souls, saying: The Chaldeans shall surely depart and go away from us: for they shall not go away.

<sup>9</sup> But if you should even beat all the army of the Chaldeans that fight against you, and there should be left of them some wounded men: they shall rise up,

<sup>32</sup> Jeremias autem tulit volumen aliud, et dedit illud Baruch filio Neriae scribae: qui scripsit in eo ex ore Jeremiae omnes sermones libri quem combusserat Joakim rex Juda igni: et insuper additi sunt sermones multo plures quam antea fuerant.

#### CAPUT XXXVII

*Jeremias prophetat Chaldaeos, qui a Jerusalem abierunt, redire et incedere urbem. In carcerem mittitur. Colloquium ejus cum Sedecia.*

**E**t regnavit rex Sedecias filius Josiae pro Jechonia filio Joakim, quem constituit regem Nabuchodonosor rex Babylonis in terra Juda:

<sup>2</sup> et non obedivit ipse, et servi ejus, et populus terrae, verbis Domini, quae locutus est in manu Jeremiae prophetae.

<sup>3</sup> Et misit rex Sedecias Juchal filium Selemiae, et Sophoniam filium Maasiae, sacerdotem, ad Jeremiam prophetam, dicens: Ora pro nobis Dominum Deum nostrum.

<sup>4</sup> Jeremias autem libere ambulabat in medio populi: non enim miserant eum in custodiam carceris. Igitur exercitus Pharaonis egressus est de Aegypto, et audientes Chaldaei qui obsidebant Jerusalem, hujuscemodi nuntium, recesserunt ab Jerusalem.

<sup>5</sup> Et factum est verbum Domini ad Jeremiam prophetam, dicens:

<sup>6</sup> Haec dicit Dominus Deus Israel: Sic dicetis regi Juda, qui misit vos ad me interrogandum: Ecce exercitus Pharaonis, qui egressus est vobis in auxilium, revertetur in terram suam in Aegyptum:

<sup>7</sup> et redient Chaldaei, et bellabunt contra civitatem hanc, et capient eam, et succendent eam igni.

<sup>8</sup> Haec dicit Dominus: Nolite decipere animas vestras, dicentes: Euntes abibunt, et recedent a nobis Chaldaei: quia non abibunt.

<sup>9</sup> Sed etsi percusseritis omnem exercitum Chaldaeorum qui praeliantur adversum vos, et derelicti fuerint ex eis aliqui vulnerati, singuli de tentorio suo

consurgent, et incendent civitatem hanc igni.

<sup>10</sup> Ergo cum recessisset exercitus Chaldæorum ab Jerusalem, propter exercitum Pharaonis,

<sup>11</sup> egressus est Jeremias de Jerusalem ut iret in terram Benjamin, et divideret ibi possessionem in conspectu civium.

<sup>12</sup> Cumque pervenisset ad portam Benjamin, erat ibi custos portæ per vices, nomine Jerias filius Selemiæ filii Hananiæ: et apprehendit Jeremiam prophetam, dicens: Ad Chaldæos profugis.

<sup>13</sup> Et respondit Jeremias: Falsum est: non fugio ad Chaldæos. Et non audivit eum, sed comprehendit Jerias Jeremiam, et adduxit eum ad principes:

<sup>14</sup> quam ob rem irati principes contra Jeremiam, cæsum eum miserunt in carcerem qui erat in domo Jonathan scribæ: ipse enim præpositus erat super carcerem.

<sup>15</sup> Itaque ingressus est Jeremias in domum laci et in ergastulum: et sedit ibi Jeremias diebus multis.

<sup>16</sup> Mittens autem Sedecias rex, tulit eum: et interrogavit eum in domo sua abscondite, et dixit: Putasne est sermo a Domino? Et dixit Jeremias: Est: et ait: In manus regis Babylonis traderis.

<sup>17</sup> Et dixit Jeremias ad regem Sedeciam: Quid peccavi tibi, et servis tuis, et populo tuo, quia misisti me in domum carceris?

<sup>18</sup> Ubi sunt prophetæ vestri, qui prophetabant vobis, et dicebant: Non veniet rex Babylonis super vos, et super terram hanc?

<sup>19</sup> Nunc ergo audi, obsecro, domine mi rex: valeat deprecatio mea in conspectu tuo, et ne me remittas in domum Jonathan scribæ, ne moriar ibi.

<sup>20</sup> Præcepit ergo rex Sedecias ut traderetur Jeremias in vestibulo carceris, et daretur ei torta panis quotidie, excepto pulmento, donec consumerentur omnes panes de civitate: et mansit Jeremias in vestibulo carceris.

every man from his heart, and burn this city with fire.

<sup>10</sup> Now when the army of the Chaldeans was gone away from Jerusalem, because of Pharaoh's army,

<sup>11</sup> Jeremias went forth out of Jerusalem to go into the land of Benjamin: and to divide a possession there in the presence of the citizens,

<sup>12</sup> And when he was come to the gate of Benjamin, the captain of the gate, who was there in his turn, was one named Jerias, the son of Selemias, the son of Hananias: and he took hold of Jeremias the prophet, saying: Thou art fleeing to the Chaldeans.

<sup>13</sup> And Jeremias answered: It is not so, I am not fleeing to the Chaldeans. But he hearkened not to him: so Jerias took Jeremias and brought him to the princes.

<sup>14</sup> Wherefore the princes were angry with Jeremias, and they beat him, and cast him into the prison that was in the house of Jonathan the scribe: for he was chief over the prison.

<sup>15</sup> So Jeremias went into the house of the prison, and into the dungeon: and Jeremias remained there many days.

<sup>16</sup> Then Sedecias the king, sending, took him: and asked him secretly in his house, and said: Is there, thinkest thou, any word from the Lord? And Jeremias said. There is. And he said: Thou shalt be delivered into the hands of the king of Babylon.

<sup>17</sup> And Jeremias said to king Sedecias: In what have I offended against thee, or thy servants, or thy people, that thou hast cast me into prison?

<sup>18</sup> Where are your prophets that prophesied to you, and said: The king of Babylon shall not come against you, and against this land?

<sup>19</sup> Now therefore hear, I beseech thee, my lord the king: let my petition be accepted in thy sight: and send me not back into the house of Jonathan the scribe, lest I die there.

<sup>20</sup> Then king Sedecias commanded that Jeremias should be committed into the entry of the prison: and that they should give him daily a piece of bread, beside broth, till all the bread in the city were spent: and Jeremias remained in the entry of the prison.

## CHAPTER 38

*The prophet at the instance of the great men is cast into a filthy dungeon: he is drawn out by Abdemelech, and has another conference with the king.*

**N**ow Saphatias the son of Mathan, and Gedelias the son of Phassur, and Juchal the son of Selemias, and Phassur the son of Melchias heard the words that Jeremias spoke to all the people, saying:  
<sup>2</sup> Thus saith the Lord: Whosoever shall remain in this city, shall die by the sword, and by famine, and by pestilence: but he that shall go forth to the Chaldeans, shall live, and his life shall be safe, and he shall live.

<sup>3</sup> Thus saith the Lord: This city shall surely be delivered into the hand of the army of the king of Babylon, and he shall take it.

<sup>4</sup> And the princes said to the king. We beseech thee that this man may be put to death: for on purpose he weakeneth the hands of the men of war, that remain in this city, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but evil.

<sup>5</sup> And king Sedecias said: Behold he is in your hands: for it is not lawful for the king to deny you anything.

<sup>6</sup> Then they took Jeremias and cast him into the dungeon of Melchias the son of Amelech, which was in the entry of the prison: and they let down Jeremias by ropes into the dungeon, wherein there was no water, but mire. And Jeremias sunk into the mire.

<sup>7</sup> Now Abdemelech the Ethiopian, an eunuch that was in the king's house, heard that they had put Jeremias in the dungeon: but the king was sitting in the gate of Benjamin.

<sup>8</sup> And Abdemelech went out of the king's house, and spoke to the king, saying:

<sup>9</sup> My lord the king, these men have done evil in all that they have done against Jeremias the prophet, casting him into the dungeon to die there with hunger, for there is no more bread in the city.

<sup>10</sup> Then the king commanded Abdemelech the Ethiopian, saying: Take from hence thirty men with thee, and draw up Jeremias the prophet out of the dungeon, before he die.

## CAPUT XXXVIII

*Propheta in foedum carcerem ad fallaciam hominum magnorum jacitur: ab Abdemelech extrahitur, habetque colloquium aliud cum rege.*

**A**udivit autem Saphatias filius Mathan, et Gedelias filius Phassur, et Juchal filius Selemiae, et Phassur filius Melchiae, sermones quos Jeremias loquebatur ad omnem populum, dicens:  
<sup>2</sup> Hæc dicit Dominus: Quicumque manserit in civitate hac, morietur gladio, et fame, et peste: qui autem profugerit ad Chaldæos, vivet, et erit anima ejus sopes et vivens.

<sup>3</sup> Hæc dicit Dominus: Tradendo tradetur civitas hæc in manu exercitus regis Babylonis, et capiet eam.

<sup>4</sup> Et dixerunt principes regi: Rogamus ut occidat homo iste: de industria enim dissolvit manus virorum bellantium qui remanserunt in civitate hac, et manus universi populi, loquens ad eos juxta verba hæc: siquidem homo iste non quærit pacem populo huic, sed malum.

<sup>5</sup> Et dixit rex Sedecias: Ecce ipse in manibus vestris est: nec enim fas est regem vobis quidquam negare.

<sup>6</sup> Tulerunt ergo Jeremiam, et projecerunt eum in lacum Melchiae filii Amelech, qui erat in vestibulo carceris: et submiserunt Jeremiam funibus in lacum, in quo non erat aqua, sed lutum: descendit itaque Jeremias in cœnum.

<sup>7</sup> Audivit autem Abdemelech Æthiops, vir eunuchus, qui erat in domo regis, quod misissent Jeremiam in lacum. Porro rex sedebat in porta Benjamin:

<sup>8</sup> et egressus est Abdemelech de domo regis, et locutus est ad regem, dicens:

<sup>9</sup> Domine mi rex, male fecerunt viri isti omnia quæcumque perpetrarunt contra Jeremiam prophetam, mittentes eum in lacum, ut moriatur ibi fame: non sunt enim panes ultra in civitate.

<sup>10</sup> Præcepit itaque rex Abdemelech Æthiopi, dicens: Tolle tecum hinc triginta viros, et leva Jeremiam prophetam de lacu, antequam moriatur.

<sup>11</sup> Assumptis ergo Abdemelech secum viris, ingressus est domum regis, quæ erat sub cellario, et tulit inde veteres pannos, et antiqua quæ computruerant, et submitisit ea ad Jeremiam in lacum per funiculos.

<sup>12</sup> Dixitque Abdemelech Æthiops ad Jeremiam: Pone veteres pannos, et hæc scissa et putrida, sub cubito manuum tuarum, et super funes. Fecit ergo Jeremias sic,

<sup>13</sup> et extraxerunt Jeremiam funibus, et eduxerunt eum de lacu: mansit autem Jeremias in vestibulo carceris.

<sup>14</sup> Et misit rex Sedecias, et tulit ad se Jeremiam prophetam ad ostium tertium quod erat in domo Domini: et dixit rex ad Jeremiam: Interrogo ego te sermonem, ne abscondas a me aliquid.

<sup>15</sup> Dixit autem Jeremias ad Sedeciam: Si annuntiavero tibi, numquid non interficies me? et si consilium dederò tibi, non me audies.

<sup>16</sup> Juravit ergo rex Sedecias Jeremiæ clam, dicens: Vivit Dominus, qui fecit nobis animam hanc, si occidero te, et si tradidero te in manus virorum istorum qui quærunt animam tuam.

<sup>17</sup> Et dixit Jeremias ad Sedeciam: Hæc dicit Dominus exercituum, Deus Israël: Si profectus exieris ad principes regis Babylonis, vivet anima tua, et civitas hæc non succendetur igni: et salvus eris tu, et domus tua.

<sup>18</sup> Si autem non exieris ad principes regis Babylonis, tradetur civitas hæc in manus Chaldæorum, et succendent eam igni: et tu non effugies de manu eorum.

<sup>19</sup> Et dixit rex Sedecias ad Jeremiam: Sollicitus sum propter Judæos qui transfugerunt ad Chaldæos, ne forte tradar in manus eorum, et illudant mihi.

<sup>20</sup> Respondit autem Jeremias: Non te tradent. Audi, quæso, vocem Domini, quam ego loquor ad te, et bene tibi erit, et vivet anima tua.

<sup>21</sup> Quod si nolueris egredi, iste est sermo quem ostendit mihi Dominus:

<sup>22</sup> ecce omnes mulieres quæ remanserunt in domo regis Juda educentur ad

<sup>11</sup> So Abdemelech taking the men with him, went into the king's house that was under the storehouse: and he took from thence old rags, and old rotten things, and he let them down by cords to Jeremias into the dungeon.

<sup>12</sup> And Abdemelech the Ethiopian said to Jeremias: Put these old rags and these rent and rotten things under thy arms, and upon the cords: and Jeremias did so.

<sup>13</sup> And they drew up Jeremias with the cords, and brought him forth out of the dungeon. And Jeremias remained in the entry of the prison.

<sup>14</sup> And king Sedecias sent, and took Jeremias the prophet to him to the third gate, that was in the house of the Lord: and the king said to Jeremias: I will ask thee a thing, hide nothing from me.

<sup>15</sup> Then Jeremias said to Sedecias: If I shall declare it to thee, wilt thou not put me to death? And if I give thee counsel, thou wilt not hearken to me.

<sup>16</sup> Then king Sedecias swore to Jeremias, in private, saying: As the Lord liveth, that, made us this soul, I will not put thee to death, nor will I deliver thee into the hands of these men that seek thy life.

<sup>17</sup> And Jeremias said to Sedecias: Thus saith the Lord of hosts the God of Israel: If thou wilt take a resolution and go out to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire: and thou shalt be safe, and thy house.

<sup>18</sup> But if thou wilt not go out to the princes of the king of Babylon, this city shall be delivered into the hands of the Chaldeans, and they shall burn it with fire: and thou shalt not escape out of their hand.

<sup>19</sup> And king Sedecias said to Jeremias: I am afraid because of the Jews that are fled over to the Chaldeans: lest I should be delivered into their hands, and they should abuse me.

<sup>20</sup> But Jeremias answered: They shall not deliver thee: hearken, I beseech thee, to the word of the Lord, which I speak to thee, and it shall be well with thee, and thy soul shall live.

<sup>21</sup> But if thou wilt not go forth, this is the word which the Lord hath shown me:

<sup>22</sup> Behold all the women that are left in the house of the king of Juda, shall be

brought out to the princes of the king of Babylon: and they shall say: Thy men of peace have deceived thee, and have prevailed against thee, they have plunged thy feet in the mire, and in a slippery place and they have departed from thee.

<sup>23</sup> And all thy wives, and thy children shall be brought out to the Chaldeans, and thou shalt not escape their hands, but thou shalt be taken by the hand of the king of Babylon: and he shall burn this city with fire.

<sup>24</sup> Then Sedecias said to Jeremias: Let no man know these words, and thou shalt not die.

<sup>25</sup> But if the princes shall hear that I have spoken with thee, and shall come to thee, and say to thee: Tell us what thou hast said to the king, hide it not from us, and we will not kill thee: and also what the king said to thee:

<sup>26</sup> Thou shalt say to them: I presented my supplication before the king, that he would not command me to be carried back into the house of Jonathan, to die there.

<sup>27</sup> So all the princes came to Jeremias, and asked him: and he spoke to them according to all the words that the king had commanded him: and they left him: for nothing had been heard.

<sup>28</sup> But Jeremias remained in the entry of the prison, until the day that Jerusalem was taken: and it came to pass that Jerusalem was taken.

#### CHAPTER 39

*After two years' siege Jerusalem is taken. Sedecias is carried before Nabuchodonosor; who kills his sons in his sight, and then puts out his eyes. Jeremias is set at liberty.*

**I**n the ninth year of Sedecias king of Juda, in the tenth month, came Nabuchodonosor king of Babylon, and all his army to Jerusalem, and they besieged it.

<sup>2</sup> And in the eleventh year of Sedecias, in the fourth month, the fifth day of the month, the city was opened.

<sup>3</sup> And all the princes of the king of Babylon came in, and sat in the middle gate: Neregel, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Serezzer, Rebmag, and all the rest of the princes of the king of Babylon.

<sup>4</sup> And when Sedecias the king of Juda

principes regis Babylonis, et ipsæ dicent: Seduxerunt te, et prævaluerunt adversum te, viri pacifici tui: demerserunt in cæno et in lubrico pedes tuos, et recesserunt a te.

<sup>23</sup> Et omnes uxores tuæ et filii tui educentur ad Chaldæos: et non effugies manus eorum, sed in manu regis Babylonis capieris, et civitatem hanc comburet igni.

<sup>24</sup> Dixit ergo Sedecias ad Jeremiam: Nullus sciat verba hæc, et non morieris.

<sup>25</sup> Si autem audierint principes quia locutus sum tecum, et venerint ad te, et dixerint tibi: Indica nobis quid locutus sis cum rege: ne celes nos, et non te interficiamus: et quid locutus est tecum rex:

<sup>26</sup> dices ad eos: Prostravi ego preces meas coram rege, ne me reduci juberet in domum Jonathan, et ibi morerer.

<sup>27</sup> Venerunt ergo omnes principes ad Jeremiam, et interrogaverunt eum, et locutus est eis juxta omnia verba quæ præceperat ei rex: et cessaverunt ab eo: nihil enim fuerat auditum.

<sup>28</sup> Mansit vero Jeremias in vestibulo carceris usque ad diem quo capta est Jerusalem: et factum est ut caperetur Jerusalem.

#### CAPUT XXXIX

*Post annorum duorum obsidium capitur Jerusalem. Sedecias ante Nabuchodonosorem fertur, qui filios suos ante oculos suos caedit, deinde oculos suos effodit. Eripitur Jeremias.*

**A**nno nono Sedeciæ regis Juda, mense decimo, venit Nabuchodonosor rex Babylonis, et omnis exercitus ejus, ad Jerusalem, et obsidebant eam.

<sup>2</sup> Undecimo autem anno Sedeciæ, mense quarto, quinta mensis, aperta est civitas:

<sup>3</sup> et ingressi sunt omnes principes regis Babylonis, et sederunt in porta media: Neregel, Sereser, Semegarnabu, Sarsachim, Rabsares, Neregel, Sereser, Rebmag, et omnes reliqui principes regis Babylonis.

<sup>4</sup> Cumque vidisset eos Sedecias rex



Juda, et omnes viri bellatores, fugerunt: et egressi sunt nocte de civitate per viam horti regis, et per portam quæ erat inter duos muros, et egressi sunt ad viam deserti.

<sup>5</sup> Persecutus est autem eos exercitus Chaldæorum, et comprehenderunt Sedeciam in campo solitudinis Jerichontinæ, et captum adduxerunt ad Nabuchodonosor regem Babylonis, in Reblatha, quæ est in terra Emath: et locutus est ad eum judicia.

<sup>6</sup> Et occidit rex Babylonis filios Sedeciæ in Reblatha, in oculis ejus: et omnes nobiles Juda occidit rex Babylonis.

<sup>7</sup> Oculos quoque Sedeciæ eruit, et vinxit eum compedibus ut duceretur in Babylonem.

<sup>8</sup> Domum quoque regis et domum vulgi succenderunt Chaldæi igni, et murum Jerusalem subverterunt.

<sup>9</sup> Et reliquias populi qui remanserant in civitate, et perfugas qui transfugerant ad eum, et superfluos vulgi qui remanserant, transtulit Nabuzardan, magister militum, in Babylonem.

<sup>10</sup> Et de plebe pauperum, qui nihil penitus habebant, dimisit Nabuzardan magister militum in terra Juda, et dedit eis vineas et cisternas in die illa.

<sup>11</sup> Præceperat autem Nabuchodonosor rex Babylonis de Jeremia Nabuzardan magistro militum, dicens:

<sup>12</sup> Tolle illum, et pone super eum oculos tuos, nihilque ei mali facias: sed ut voluerit, sic facias ei.

<sup>13</sup> Misit ergo Nabuzardan princeps militiæ, et Nabusezban, et Rabsares, et Neregel, et Sereser, et Rebmag, et omnes optimates regis Babylonis,

<sup>14</sup> miserunt, et tulerunt Jeremiam de vestibulo carceris, et tradiderunt eum Godoliæ filio Ahicam filii Saphan, ut intraret in domum, et habitaret in populo.

<sup>15</sup> Ad Jeremiam autem factus fuerat sermo Domini, cum clausus esset in vestibulo carceris, dicens:

<sup>16</sup> Vade, et dic Abdemelech Æthiopi, dicens: Hæc dicit Dominus exercituum, Deus Israël: Ecce ego inducam sermones

and all the men of war saw them, they fled: and they went forth in the night out of the city by the way of the king's garden, and by the gate that was between the two walls, and they went out to the way of the desert.

<sup>5</sup> But the army of the Chaldeans pursued after them: and they took Sedecias in the plain of the desert of Jericho, and when they had taken him, they brought him to Nabuchodonosor king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

<sup>6</sup> And the king of Babylon slew the sons of Sedecias, in Reblatha, before his eyes: and the king of Babylon slew all the nobles of Juda.

<sup>7</sup> He also put out the eyes of Sedecias: and bound him with fetters, to be carried to Babylon.

<sup>8</sup> And the Chaldeans burnt the king's house, and the houses of the people with fire, and they threw down the wall of Jerusalem.

<sup>9</sup> And Nabuzardan the general of the army carried away captive to Babylon the remnant of the people that remained in the city, and the fugitives that had gone over to him, and the rest of the people that remained.

<sup>10</sup> But Nabuzardan the general left some of the poor people that had nothing at all, in the land of Juda, and he gave them vineyards, and cisterns at that time.

<sup>11</sup> Now Nabuchodonosor king of Babylon had given charge to Nabuzardan the general concerning Jeremias, saying:

<sup>12</sup> Take him, and set thy eyes upon him, and do him no harm: but as he hath a mind, so do with him.

<sup>13</sup> Therefore Nabuzardan the general sent, and Nabuzardan, and Rabsares, and Neregel, and Sereser, and Rebmag, and all the nobles of the king of Babylon,

<sup>14</sup> Sent and took Jeremias out of the court of the prison, and committed him to Godolias the son of Ahicam the son of Saphan, that he might go home, and dwell among the people.

<sup>15</sup> But the word of the Lord came to Jeremias, when he was yet shut up in the court of the prison, saying: Go, and tell Abdemelech the Ethiopian, saying:

<sup>16</sup> Thus saith the Lord of hosts the God of Israel: Behold I will bring my words upon this city unto evil, and not unto

good: and they shall be accomplished in thy sight in that day.

<sup>17</sup> And I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hands of the men whom thou fearest:

<sup>18</sup> But delivering, I will deliver thee, and thou shalt not fall by the sword: but thy life shall be saved for thee, because thou hast put thy trust in me, saith the Lord.

#### CHAPTER 40

*Jeremias remains with Godolias the governor; who receives all the Jews that resort to him.*

**T**he word that came to Jeremias from the Lord, after that Nabuzardan the general had let him go from Rama, when he had taken him, being bound with chains, among all them that were carried away from Jerusalem and Juda, and were carried to Babylon.

<sup>2</sup> And the general of the army taking Jeremias, said to him: The Lord thy God hath pronounced this evil upon this place,

<sup>3</sup> And he hath brought it: and the Lord hath done as he hath said: because you have sinned against the Lord, and have not hearkened to his voice, and this word is come upon you.

<sup>4</sup> Now then behold I have loosed thee this day from the chains which were upon thy hands: if it please thee to come with me to Babylon, come: and I will set my eyes upon thee: but if it do not please thee to come with me to Babylon, stay here: behold all the land is before thee, as thou shalt choose, and whither it shall please thee to go, thither go.

<sup>5</sup> And come not with me: but dwell with Godolias the son of Ahicam the son of Saphan, whom the king of Babylon hath made governor over the cities of Juda: dwell therefore with him in the midst of the people: or whithersoever it shall please thee to go, go. And the general of the army gave him victuals and presents, and let him go.

<sup>6</sup> And Jeremias went to Godolias the son of Ahicam to Maspath: and dwelt with him in the midst of the people that were left in the land.

<sup>7</sup> And when all the captains of the army that were scattered through the

meos super civitatem hanc in malum, et non in bonum, et erunt in conspectu tuo in die illa.

<sup>17</sup> Et liberabo te in die illa, ait Dominus, et non traderis in manus virorum quos tu formidas:

<sup>18</sup> sed eruens liberabo te, et gladio non cades, sed erit tibi anima tua in salutem, quia in me habuisti fiduciam, ait Dominus.

#### CAPUT XL

*Jeremias manet cum Godolia gubernatore; qui accepit omnes Judaeos qui ad eum devortunt.*

**S**ermo qui factus est ad Jeremiam a Domino, postquam dimissus est a Nabuzardan magistro militiæ de Rama, quando tulit eum vinctum catenis in medio omnium qui migrabant de Jerusalem et Juda, et ducebantur in Babylonem.

<sup>2</sup> Tollens ergo princeps militiæ Jeremiam, dixit ad eum: Dominus Deus tuus locutus est malum hoc super locum istum:

<sup>3</sup> et adduxit, et fecit Dominus sicut locutus est, quia peccastis Domino, et non audistis vocem ejus: et factus est vobis sermo hic.

<sup>4</sup> Nunc ergo ecce solvi te hodie de catenis quæ sunt in manibus tuis: si placet tibi ut venias mecum in Babylonem, veni, et ponam oculos meos super te: si autem displicet tibi venire mecum in Babylonem, reside: ecce omnis terra in conspectu tuo est: quod elegeris, et quo placuerit tibi ut vadas, illuc perge.

<sup>5</sup> Et mecum noli venire, sed habita apud Godoliam filium Ahicam filii Saphan, quem præposuit rex Babylonis civitatibus Juda: habita ergo cum eo in medio populi: vel quocumque placuerit tibi ut vadas, vade. Dedit quoque ei magister militiæ cibaria et munuscula, et dimisit eum.

<sup>6</sup> Venit autem Jeremias ad Godoliam filium Ahicam in Maspath, et habitavit cum eo in medio populi qui relictus fuerat in terra.

<sup>7</sup> Cumque audissent omnes principes exercitus, qui dispersi fuerant per re-

giones, ipsi et socii eorum, quod præfessisset rex Babylonis Godoliam filium Ahicam terræ, et quod commendasset ei viros, et mulieres, et parvulos, et de pauperibus terræ, qui non fuerant translati in Babylonem,

<sup>8</sup> venerunt ad Godoliam in Masphath, et Ismahel filius Nathanæ, et Johanan et Jonathan filii Caree, et Sareas filius Thanehumeth, et filii Ophi, qui erant de Netophathi, et Jezonias filius Maachathi, ipsi et viri eorum.

<sup>9</sup> Et juravit eis Godolias filius Ahicam filii Saphan, et comitibus eorum, dicens: Nolite timere servire Chaldæis: habitate in terra, et servite regi Babylonis, et bene erit vobis.

<sup>10</sup> Ecce ego habito in Masphath, ut respondeam præcepto Chaldæorum qui mittuntur ad nos: vos autem colligite vindemiam, et messem, et oleum, et condite in vasis vestris, et manete in urbibus vestris quas tenetis.

<sup>11</sup> Sed et omnes Judæi qui erant in Moab, et in filiis Ammon, et in Idumæa, et in universis regionibus, audito quod dedisset rex Babylonis reliquias in Judæa, et quod præposuisset super eos Godoliam filium Ahicam filii Saphan,

<sup>12</sup> reversi sunt, inquam, omnes Judæi de universis locis ad quæ profugerant, et venerunt in terram Juda ad Godoliam in Masphath, et collegerunt vinum et messem multam nimis.

<sup>13</sup> Johanan autem filius Caree, et omnes principes exercitus qui dispersi fuerant in regionibus, venerunt ad Godoliam in Masphath,

<sup>14</sup> et dixerunt ei: Scito quod Baalis, rex filiorum Ammon, misit Ismahel filium Nathanæ percute animam tuam. Et non credidit eis Godolias filius Ahicam.

<sup>15</sup> Johanan autem filius Caree dixit ad Godoliam seorsum in Masphath, loquens: Ibo, et percutiam Ismahel filium Nathanæ, nullo sciente, ne interficiat animam tuam, et dissipentur omnes Judæi qui congregati sunt ad te, et peribunt reliquiæ Juda.

countries, they and their companions, had heard that the king of Babylon had made Godolias the son of Ahicam governor of the country, and that he had committed unto him men and women, and children, and of the poor of the land, them that had not been carried away captive to Babylon:

<sup>8</sup> They came to Godolias to Masphath: and Ismahel the son of Nathanas, and Johanan, and Jonathan, the sons of Caree, and Sareas the son of Thanehumeth, and the children of Ophi, that were of Netophathi, and Jezonias the son of Maachati, they and their men.

<sup>9</sup> And Godolias the son of Ahicam the son of Saphan swore to them and to their companions, saying: Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

<sup>10</sup> Behold I dwell in Masphath, that I may answer the commandment of the Chaldeans that are sent to us: but as for you, gather ye the vintage, and the harvest, and the oil, and lay it up in your vessels, and abide in your cities which you hold.

<sup>11</sup> Moreover all the Jews that were in Moab, and among the children of Ammon, and in Edom, and in all the countries, when they heard that the king of Babylon had left a remnant in Judea, and that he had made Godolias the son of Ahicam the son of Saphan ruler over them:

<sup>12</sup> All the Jews, I say, returned out of all the places to which they had fled, and they came into the land of Juda to Godolias to Masphath: and they gathered wine, and a very great harvest.

<sup>13</sup> Then Johanan the son of Caree, and all the captains of the army, that had been scattered about in the countries, came to Godolias to Masphath.

<sup>14</sup> And they said to him: Know that Baalis the king of the children of Ammon hath sent Ismahel the son of Nathanas to kill thee. And Godolias the son of Ahicam believed them not.

<sup>15</sup> But Johanan the son of Caree, spoke to Godolias privately in Masphath, saying: I will go, and I will kill Ismahel the son of Nathanas, and no man shall know it, lest he kill thee, and all the Jews be scattered, that are gathered unto thee, and the remnant of Juda perish.

<sup>16</sup> And Godolias the son of Ahicam said to Johanan the son of Caree: Do not this thing: for what thou sayst of Ismahel is false.

## CHAPTER 41

*Godolias is slain: the Jews that were with him are apprehensive of the Chaldeans.*

And it came to pass in the seventh month, that Ismahel the son of Nathanias, the son of Elisama of the royal blood, and the nobles of the king, and ten men with him, came to Godolias the son of Ahicam into Masphath: and they ate bread there together in Masphath.

<sup>2</sup> And Ismahel the son of Nathanias arose, and the ten men that were with him, and they struck Godolias the son of Ahicam, the son of Saphan with the sword, and slew him whom the king of Babylon had made governor over the land.

<sup>3</sup> Ismahel slew also all the Jews that were with Godolias in Masphath, and the Chaldeans that were found there, and the soldiers.

<sup>4</sup> And on the second day after he had killed Godolias, no man yet knowing it,

<sup>5</sup> There came some from Sichem, and from Silo, and from Samaria, fourscore men, with their beards shaven, and their clothes rent, and mourning: and they had offerings and incense in their hand, to offer in the house of the Lord.

<sup>6</sup> And Ismahel the son of Nathanias went forth from Masphath to meet them, weeping all along as he went: and when he had met them, he said to them: Come to Godolias, the son of Ahicam.

<sup>7</sup> And when they were come to the midst of the city, Ismahel the son of Nathanias, slew them, and cast them into the midst of the pit, he and the men that were with him.

<sup>8</sup> But ten men were found among them, that said to Ismahel: Kill us not: for we have stores in the field, of wheat, and barley, and oil, and honey. And he forbore, and slew them not with their brethren.

<sup>9</sup> And the pit into which Ismahel cast all the dead bodies of the men whom he slew because of Godolias, is the same that king Asa made, for fear of Baasa the king of Israel: the same did Ismahel

<sup>16</sup> Et ait Godolias filius Ahicam ad Johanan filium Caree: Noli facere verbum hoc: falsum enim tu loqueris de Ismahel.

## CAPUT XLI

*Cæditur Godolias: Judæi qui erant cum eo metuent Chaldæos.*

Et factum est in mense septimo, venit Ismahel filius Nathaniæ, filii Elisama, de semine regali, et optimates regis, et decem viri cum eo, ad Godoliam filium Ahicam, in Masphath, et comederunt ibi panes simul in Masphath.

<sup>2</sup> Surrexit autem Ismahel filius Nathaniæ, et decem viri qui cum eo erant, et percusserunt Godoliam filium Ahicam filii Saphan gladio, et interfecerunt eum quem præfecerat rex Babylonis terræ.

<sup>3</sup> Omnes quoque Judæos qui erant cum Godolia in Masphath, et Chaldæos qui reperti sunt ibi, et viros bellatores, percussit Ismahel.

<sup>4</sup> Secundo autem die postquam occiderat Godoliam, nullo adhuc sciente,

<sup>5</sup> venerunt viri de Sichem, et de Silo, et de Samaria, octoginta viri, rasi barba, et scissis vestibus, et squallentes: et munera et thus habebant in manu, ut offerrent in domo Domini.

<sup>6</sup> Egressus ergo Ismahel filius Nathaniæ in occursum eorum de Masphath, incedens et plorans ibat: cum autem occurrisset eis, dixit ad eos: Venite ad Godoliam filium Ahicam.

<sup>7</sup> Qui cum venissent ad medium civitatis, interfecit eos Ismahel filius Nathaniæ circa medium lacu, ipse et viri qui erant cum eo.

<sup>8</sup> Decem autem viri reperti sunt inter eos, qui dixerunt ad Ismahel: Noli occidere nos, quia habemus thesauros in agro, frumenti, et hordei, et olei, et mellis: et cessavit, et non interfecit eos cum fratribus suis.

<sup>9</sup> Lacus autem in quem projecerat Ismahel omnia cadavera virorum quos percussit propter Godoliam, ipse est quem fecit rex Asa propter Baasa regem Israël: ipsum replevit Ismahel filius Na-

thaniæ occisis.

<sup>10</sup> Et captivas duxit Ismahel omnes reliquias populi qui erant in Masphath, filias regis, et universum populum qui remanserat in Masphath, quos commendaverat Nabuzardan princeps militiæ, Godoliæ filio Ahicam: et cepit eos Ismahel filius Nathaniæ, et abiit ut transiret ad filios Ammon.

<sup>11</sup> Audivit autem Johanan filius Caree, et omnes principes bellatorum qui erant cum eo, omne malum quod fecerat Ismahel filius Nathaniæ,

<sup>12</sup> et assumptis univervis viris, profecti sunt ut bellarent adversum Ismahel filium Nathaniæ: et invenerunt eum ad aquas multas quæ sunt in Gabaon.

<sup>13</sup> Cumque vidisset omnis populus qui erat cum Ismahel Johanan filium Caree, et universos principes bellatorum qui erant cum eo, lætati sunt:

<sup>14</sup> et reversus est omnis populus quem ceperat Ismahel, in Masphath, reversusque abiit ad Johanan filium Caree.

<sup>15</sup> Ismahel autem filius Nathaniæ fugit cum octo viris a facie Johanan, et abiit ad filios Ammon.

<sup>16</sup> Tulit ergo Johanan filius Caree, et omnes principes bellatorum qui erant cum eo, universas reliquias vulgi quas reduserat ab Ismahel filio Nathaniæ de Masphath, postquam percussit Godoliam filium Ahicam: fortes viros ad prælium, et mulieres, et pueros, et eunuchos, quos reduserat de Gabaon.

<sup>17</sup> Et abierunt, et sederunt peregrinantes in Chamaam, quæ est juxta Bethlehem, ut pergerent, et introirent Ægyptum,

<sup>18</sup> a facie Chaldæorum: timebant enim eos, quia percusserat Ismahel filius Nathaniæ Godoliam filium Ahicam, quem præposuerat rex Babylonis in terra Juda.

#### CAPUT XLII

*Relicum pignorat Jeremias populum, si maneat in Juda, erit salum; sed in Ægyptum eat, morietur.*

the son of Nathania's fill with them that were slain.

<sup>10</sup> Then Ismahel carried away captive all the remnant of the people that were in Masphath: the king's daughters, and all the people that remained in Masphath: whom Nabuzardan the general of the army had committed to Godolias the son of Ahicam. And Ismahel the son of Nathania's took them, and he departed, to go over to the children of Ammon.

<sup>11</sup> But Johanan the son of Caree, and all the captains of the fighting men that were with him, heard of the evil that Ismahel the son of Nathania's had done.

<sup>12</sup> And taking all the men, they went out to fight against Ismahel the son of Nathania's, and they found him by the great waters that are in Gabaon.

<sup>13</sup> And when all the people that were with Ismahel, had seen Johanan the son of Caree, and all the captains of the fighting men that were with him, they rejoiced.

<sup>14</sup> And all the people whom Ismahel had taken, went back to Masphath: and they returned and went to Johanan the son of Caree.

<sup>15</sup> But Ismahel the son of Nathania's fled with eight men, from the face of Johanan, and went to the children of Ammon.

<sup>16</sup> Then Johanan the son of Caree, and all the captains of the soldiers that were with him, took all the remnant of the people whom they had recovered from Ismahel the son of Nathania's, from Masphath, after that he had slain Godolias the son of Ahicam: valiant men for war, and the women, and the children, and the eunuchs whom he had brought back from Gabaon.

<sup>17</sup> And they departed, and sat as sojourners in Chamaam, which is near Bethlehem: in order to go forward, and enter into Egypt,

<sup>18</sup> From the face of the Chaldeans: for they were afraid of them, because Ismahel the son of Nathania's had slain Godolias the son of Ahicam, whom the king of Babylon had made governor in the land of Juda.

#### CHAPTER 42

*Jeremias assures the remnant of the people, that if they will stay in Juda, they shall be safe; but if they go down into Egypt, they shall perish.*

**T**hen all the captains of the warriors, and Johanan the son of Caree, and Jezonias, the son of Osaïas, and the rest of the people from the least to the greatest came near:

<sup>2</sup> And they said to Jeremias the prophet: Let our supplication fall before thee: and pray thou for us to the Lord thy God for all this remnant, for we are left but a few of many, as thy eyes do behold us.

<sup>3</sup> And let the Lord thy God show us the way by which we may walk, and the thing that we must do.

<sup>4</sup> And Jeremias the prophet said to them: I have heard you: behold I will pray to the Lord your God according to your words: and whatsoever thing he shall answer me, I will declare it to you: and I will hide nothing from you.

<sup>5</sup> And they said to Jeremias: The Lord be witness between us of truth and faithfulness, if we do not according to everything for which the Lord thy God shall send thee to us.

<sup>6</sup> Whether it be good or evil, we will obey the voice of the Lord our God, to whom we send thee: that it may be well with us when we shall hearken to the voice of the Lord our God.

<sup>7</sup> Now after ten days, the word of the Lord came to Jeremias.

<sup>8</sup> And he called Johanan the son of Caree, and all the captains of the fighting men that were with him, and all the people from the least to the greatest.

<sup>9</sup> And he said to them: Thus saith the Lord the God of Israel, to whom you sent me, to present your supplications before him:

<sup>10</sup> If you will be quiet and remain in this land, I will build you up, and not pull you down: I will plant you, and not pluck you up: for now I am appeased for the evil that I have done to you.

<sup>11</sup> Fear not because of the king of Babylon, of whom you are greatly afraid: fear him not, saith the Lord: for I am with you, to save you, and to deliver you from his hand.

<sup>12</sup> And I will show mercies to you, and will take pity on you, and will cause you to dwell in your own land.

<sup>13</sup> But if you say: We will not dwell in this land, neither will we hearken to the voice of the Lord our God,

**E**t accesserunt omnes principes bellatorum, et Johanan filius Caree, et Jezonias filius Osaïæ, et reliquum vulgus, a parvo usque ad magnum,

<sup>2</sup> dixeruntque ad Jeremiam prophetam: Cadat oratio nostra in conspectu tuo, et ora pro nobis ad Dominum Deum tuum, pro universis reliquiis istis, quia derelicti sumus pauci de pluribus, sicut oculi tui nos intuentur:

<sup>3</sup> et annuntiet nobis Dominus Deus tuus viam per quam pergamus, et verbum quod faciamus.

<sup>4</sup> Dixit autem ad eos Jeremias propheta: Audivi. Ecce ego oro ad Dominum Deum vestrum secundum verba vestra: omne verbum quodcumque responderit mihi indicabo vobis, nec celabo vos quidquam.

<sup>5</sup> Et illi dixerunt ad Jeremiam: Sit Dominus inter nos testis veritatis et fidei, si non juxta omne verbum in quo miserit te Dominus Deus tuus ad nos, sic faciemus:

<sup>6</sup> sive bonum est, sive malum, voci Domini Dei nostri, ad quem mittimus te, obediemus, ut bene sit nobis cum audierimus vocem Domini Dei nostri.

<sup>7</sup> Cum autem completi essent decem dies, factum est verbum Domini ad Jeremiam,

<sup>8</sup> vocavitque Johanan filium Caree, et omnes principes bellatorum qui erant cum eo, et universum populum, a minimo usque ad magnum.

<sup>9</sup> Et dixit ad eos: Hæc dicit Dominus Deus Israël, ad quem misistis me ut prosternerem preces vestras in conspectu ejus:

<sup>10</sup> Si quiescentes manseritis in terra hac, ædificabo vos, et non destruiam: plantabo, et non evellam: jam enim placatus sum super malo quod feci vobis.

<sup>11</sup> Nolite timere a facie regis Babylonis, quem vos pavidi formidatis: nolite metuere eum, dicit Dominus, quia vobiscum sum ego ut salvos vos faciam, et eruam de manu ejus:

<sup>12</sup> et dabo vobis misericordias, et miserebor vestri, et habitare vos faciam in terra vestra.

<sup>13</sup> Si autem dixeritis vos: Non habitabimus in terra ista, nec audiemus vocem Domini Dei nostri,

<sup>14</sup> dicentes: Nequaquam, sed ad terram Ægypti pergemus, ubi non videbimus bellum, et clangorem tubæ non audiemus, et famem non sustinebimus, et ibi habitabimus:

<sup>15</sup> propter hoc nunc audite verbum Domini, reliquiæ Juda: Hæc dicit Dominus exercituum, Deus Israël: Si posueritis faciem vestram ut ingrediamini Ægyptum, et intraveritis ut ibi habitetis,

<sup>16</sup> gladius quem vos formidatis ibi comprehendet vos in terra Ægypti: et fames, pro qua estis solliciti, adhærebit vobis in Ægypto, et ibi moriemini.

<sup>17</sup> Omnesque viri qui posuerunt faciem suam ut ingrediantur Ægyptum, ut habitent ibi, morientur gladio, et fame, et peste: nullus de eis remanebit, nec effugiet a facie mali quod ego afferam super eos.

<sup>18</sup> Quia hæc dicit Dominus exercituum, Deus Israël: Sicut conflatus est furor meus et indignatio mea super habitatores Jerusalem, sic conflabitur indignatio mea super vos cum ingressi fueritis Ægyptum: et eritis in jusjurandum, et in stuporem, et in maledictum, et in opprobrium, et nequaquam ultra videbitis locum istum.

<sup>19</sup> Verbum Domini super vos, reliquiæ Juda: Nolite intrare Ægyptum: scientes scietis, quia obtestatus sum vos hodie,

<sup>20</sup> quia decepistis animas vestras. Vos enim misistis me ad Dominum Deum nostrum, dicentes: Ora pro nobis ad Dominum Deum nostrum, et juxta omnia quæcumque dixerit tibi Dominus Deus noster, sic annuntia nobis, et faciemus.

<sup>21</sup> Et annuntiavi vobis hodie, et non audistis vocem Domini Dei vestri super universis pro quibus misit me ad vos.

<sup>22</sup> Nunc ergo scientes scietis quia gladio, et fame, et peste moriemini in loco ad quem voluistis intrare ut habitaretis ibi.

#### CAPUT XLIII

*Judæi, contra præcepta Dei a propheta, eunt in Aegyptum, ferentes cum eis Jeremiam. Prophetat devastationem terræ illius a rege Babylonis.*

<sup>14</sup> Saying: No, but we will go into the land of Egypt: where we shall see no war, nor hear the sound of the trumpet, nor suffer hunger: and there we will dwell.

<sup>15</sup> For this now hear the word of the Lord, ye remnant of Juda: Thus saith the Lord of hosts, the God of Israel: If you set your faces to go into Egypt, and enter in to dwell there:

<sup>16</sup> The sword which you fear, shall overtake you there in the land of Egypt: and the famine, whereof you are afraid, shall cleave to you in Egypt, and there you shall die.

<sup>17</sup> And all the men that set their faces to go into Egypt, to dwell there, shall die by the sword, and by famine, and by pestilence: none of them shall remain, nor escape from the face of the evil that I will bring upon them.

<sup>18</sup> For thus saith the Lord of hosts, the God of Israel: As my anger and my indignation hath been kindled against the inhabitants of Jerusalem: so shall my indignation be kindled against you, when you shall enter into Egypt, and you shall be an execration, and an astonishment, and a curse, and a reproach: and you shall see this place no more.

<sup>19</sup> This is the word of the Lord concerning you, O ye remnant of Juda: Go ye not into Egypt: know certainly that I have adjured you this day.

<sup>20</sup> For you have deceived your own souls: for you sent me to the Lord our God, saying: Pray for us to the Lord our God, and according to all that the Lord our God shall say to thee, so declare unto us, and we will do it.

<sup>21</sup> And now I have declared it to you this day, and you have not obeyed the voice of the Lord your God, with regard to all the things for which he hath sent me to you.

<sup>22</sup> Now therefore know certainly that you shall die by the sword, and by famine, and by pestilence in the place to which you desire to go to dwell there.

#### CHAPTER 43

*The Jews, contrary to the orders of God by the prophet, go into Egypt, carrying Jeremias with them. He foretells the devastation of that land by the king of Babylon.*

And it came to pass, that when Jeremias had made an end of speaking to the people all the words of the Lord their God, for which the Lord their God had sent him to them, all these words:

<sup>2</sup> Azarias the son of Osaïas, and Johanan the son of Caree, and all the proud men, made answer, saying to Jeremias: Thou tellest a lie: the Lord our God hath not sent thee, saying: Go not into Egypt, to dwell there.

<sup>3</sup> But Baruch the son of Nerias setteth thee on against us, to deliver us into the hands of the Chaldeans, to kill us, and to cause us to be carried away captives to Babylon.

<sup>4</sup> So Johanan the son of Caree, and all the captains of the soldiers, and all the people, obeyed not the voice of the Lord, to remain in the land of Juda.

<sup>5</sup> But Johanan the son of Caree, and all the captains of the soldiers took all the remnant of Juda, that were returned out of all nations, to which they had before been scattered, to dwell in the land of Juda:

<sup>6</sup> Men, and women, and children, and the king's daughters, and every soul, which Nabuzardan the general had left with Godolias the son of Ahicam the son of Saphan, and Jeremias the prophet, and Baruch the son of Nerias.

<sup>7</sup> And they went into the land of Egypt, for they obeyed not the voice of the Lord: and they came as far as Taphnis.

<sup>8</sup> And the word of the Lord came to Jeremias in Taphnis, saying:

<sup>9</sup> Take great stones in thy hand, and thou shalt hide them in the vault that is under the brick wall at the gate of Pharaoh's house in Taphnis: in the sight of the men of Juda.

<sup>10</sup> And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Behold I will send, and take Nabuchodonosor the king of Babylon my servant: and I will set his throne over these stones which I have hid, and he shall set his throne over them.

<sup>11</sup> And he shall come and strike the land of Egypt: such as are for death, to death: and such as are for captivity, to captivity: and such as are for the sword, to the sword.

<sup>12</sup> And he shall kindle a fire in the temples of the gods of Egypt, and he shall burn them, and he shall carry them

**F**actum est autem, cum complisset Jeremias loquens ad populum universos sermones Domini Dei eorum, pro quibus miserat eum Dominus Deus eorum ad illos, omnia verba hæc,

<sup>2</sup> dixit Azarias filius Osaïæ, et Johanan filius Caree, et omnes viri superbi, dicentes ad Jeremiam: Mendacium tu loqueris: non misit te Dominus Deus noster, dicens: Ne ingrediamini Ægyptum ut habitetis illuc.

<sup>3</sup> Sed Baruch filius Nerïæ incitat te adversum nos, ut tradat nos in manus Chaldæorum, ut interficiat nos, et traduci faciat in Babylonem.

<sup>4</sup> Et non audivit Johanan filius Caree, et omnes principes bellatorum, et universus populus, vocem Domini, ut manerent in terra Juda.

<sup>5</sup> Sed tollens Johanan filius Caree, et universi principes bellatorum, universos reliquiarum Juda, qui reversi fuerant de cunctis gentibus ad quas fuerant ante dispersi, ut habitarent in terra Juda,

<sup>6</sup> viros, et mulieres, et parvulos, et filias regis, et omnem animam quam reliquerat Nabuzardan princeps militiæ cum Godolia filio Ahicam filii Saphan, et Jeremiam prophetam, et Baruch filium Nerïæ:

<sup>7</sup> et ingressi sunt terram Ægypti, quia non obediunt voci Domini, et venerunt usque ad Taphnis.

<sup>8</sup> Et factus est sermo Domini ad Jeremiam in Taphnis, dicens:

<sup>9</sup> Sume lapides grandes in manu tua, et abscondes eos in crypta quæ est sub muro latericio in porta domus Pharaonis in Taphnis, cernentibus viris Judæis:

<sup>10</sup> et dices ad eos: Hæc dicit Dominus exercituum, Deus Israël: Ecce ego mitam et assumam Nabuchodonosor regem Babylonis, servum meum: et ponam thronum ejus super lapides istos quos abscondi, et statuet solium suum super eos:

<sup>11</sup> veniensque percutiet terram Ægypti, quos in mortem, in mortem, et quos in captivitatem, in captivitatem, et quos in gladium, in gladium:

<sup>12</sup> et succendet ignem in delubris deorum Ægypti, et comburet ea, et captivos ducet illos, et amicietur terra Ægypti si-



cut amicitur pastor pallio suo, et egredietur inde in pace:

<sup>13</sup> et conteret statuas domus solis quæ sunt in terra Ægypti, et delubra deorum Ægypti comburet igni.

## CAPUT XLIV

*Admonitio prophetae ad Judæos in Ægypto contra idolatriam non custoditur: denuntiat eis destructionem ejus.*

**V**erbum quod factum est per Jeremiam ad omnes Judæos qui habitabant in terra Ægypti, habitantes in Magdalo, et in Taphnis, et in Memphis, et in terra Phatures, dicens:

<sup>2</sup> Hæc dicit Dominus exercituum, Deus Israël: Vos vidistis omne malum istud quod adduxi super Jerusalem, et super omnes urbes Juda: et ecce deserte sunt hodie, et non est in eis habitator,

<sup>3</sup> propter malitiam quam fecerunt ut me ad iracundiam provocarent, et irent ut sacrificarent, et colerent deos alienos quos nesciebant, et illi, et vos, et patres vestri.

<sup>4</sup> Et misi ad vos omnes servos meos prophetas, de nocte consurgens, mitensque et dicens: Nolite facere verbum abominationis hujusmodi, quam odivi.

<sup>5</sup> Et non audierunt, nec inclinaverunt aurem suam, ut converterentur a malis suis, et non sacrificarent diis alienis.

<sup>6</sup> Et conflata est indignatio mea et furor meus, et succensa est in civitatibus Juda, et in plateis Jerusalem: et versæ sunt in solitudinem et vastitatem secundum diem hanc.

<sup>7</sup> Et nunc hæc dicit Dominus exercituum, Deus Israël: Quare vos facitis malum grande hoc contra animas vestras, ut intereat ex vobis vir et mulier, parvulus et lactens, de medio Judæ, nec relinquitur vobis quidquam residuum:

<sup>8</sup> provocantes me in operibus manuum vestrarum, sacrificando diis alienis in terra Ægypti, in quam ingressi estis ut habitetis ibi: et dispereatis, et sitis in maledictionem et in opprobrium cunctis gentibus terræ?

<sup>9</sup> Numquid obliti estis mala patrum

away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment: and he shall go forth from thence in peace.

<sup>13</sup> And he shall break the statues of the house of the sun, that are in the land of Egypt; and the temples of the gods of Egypt he shall burn with fire.

## CHAPTER 44

*The prophet's admonition to the Jews in Egypt against idolatry is not regarded: he denounces to them their destruction.*

**T**he word that came to Jeremias, concerning all the Jews that dwelt in the land of Egypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the land of Phatures, saying:

<sup>2</sup> Thus saith the Lord of hosts the God of Israel: You have seen all this evil that I have brought upon Jerusalem, and upon all the cities of Juda: and behold they are desolate this day, and there is not an inhabitant in them:

<sup>3</sup> Because of the wickedness which they have committed, to provoke me to wrath, and to go and offer sacrifice, and worship other gods, which neither they, nor you, nor your fathers knew.

<sup>4</sup> And I sent to you all my servants the prophets, rising early, and sending, and saying: Do not commit this abominable thing, which I hate.

<sup>5</sup> But they heard not, nor inclined their ear to turn from their evil ways, and not to sacrifice to strange gods.

<sup>6</sup> Wherefore my indignation and my fury was poured forth, and was kindled in the cities of Juda, and in the streets of Jerusalem: and they are turned to desolation and waste, as at this day.

<sup>7</sup> And now thus saith the Lord of hosts the God of Israel: Why do you commit this great evil against your own souls, that there should die of you man and woman, child and suckling out of the midst of Juda, and no remnant should be left you:

<sup>8</sup> In that you provoke me to wrath with the works of your hands, by sacrificing to other gods in the land of Egypt, into which you are come to dwell there: and that you should perish, and be a curse, and a reproach to all the nations of the earth?

<sup>9</sup> Have you forgotten the evils of your

fathers, and the evils of the kings of Juda, and the evils of their wives, and your evils, and the evils of your wives, that they have done in the land of Juda, and in the streets of Jerusalem?

<sup>10</sup> They are not cleansed even to this day: neither have they feared, nor walked in the law of the Lord, nor in my commandments, which I set before you and your fathers.

<sup>11</sup> Therefore thus saith the Lord of hosts the God of Israel: Behold I will set my face upon you for evil: and I will destroy all Juda.

<sup>12</sup> And I will take the remnant of Juda that have set their faces to go into the land of Egypt, and to dwell there; and they shall be all consumed in the land of Egypt: they shall fall by the sword, and by the famine: and they shall be consumed from the least even to the greatest, by the sword, and by the famine shall they die: and they shall be for an execration, and for a wonder, and for a curse, and for a reproach.

<sup>13</sup> And I will visit them that dwell in the land of Egypt, as I have visited Jerusalem by the sword, and by famine and by pestilence.

<sup>14</sup> And there shall be none that shall escape, and remain of the remnant of the Jews that are gone to sojourn in the land of Egypt: and that shall return into the land of Juda, to which they have a desire to return to dwell there: there shall none return but they that shall flee.

<sup>15</sup> Then all the men that knew that their wives sacrificed to other gods: and all the women of whom there stood by a great multitude, and all the people of them that dwelt in the land of Egypt in Phatures, answered Jeremias, saying:

<sup>16</sup> As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee:

<sup>17</sup> But we will certainly do every word that shall proceed out of our own mouth, to sacrifice to the queen of heaven, and to pour out drink offerings to her, as we and our fathers have done, our kings, and our princes in the cities of Juda, and in the streets of Jerusalem: and we were filled with bread, and it was well with us, and we saw no evil.

<sup>18</sup> But since we left off to offer sacrifice to the queen of heaven, and to pour out drink offerings to her, we have wanted

vestrorum, et mala regum Juda, et mala uxorum ejus, et mala vestra, et mala uxorum vestrarum, quæ fecerunt in terra Juda, et in regionibus Jerusalem?

<sup>10</sup> Non sunt mundati usque ad diem hanc: et non timuerunt, et non ambulaverunt in lege Domini, et in præceptis meis quæ dedi coram vobis et coram patribus vestris.

<sup>11</sup> Ideo hæc dicit Dominus exercituum, Deus Israël: Ecce ego ponam faciem meam in vobis in malum: et disperdam omnem Judam.

<sup>12</sup> Et assumam reliquias Judæ, qui posuerunt facies suas ut ingrederentur terram Ægypti, et habitarent ibi, et consumerentur omnes in terra Ægypti: cadent in gladio, et in fame, et consumerentur a minimo usque ad maximum, in gladio et in fame morientur, et erunt in jusjurandum, et in miraculum, et in maledictionem, et in opprobrium.

<sup>13</sup> Et visitabo super habitatores terræ Ægypti sicut visitavi super Jerusalem, in gladio, et fame, et peste:

<sup>14</sup> et non erit qui effugiat, et sit residuus de reliquiis Judæorum qui vadunt ut peregrinentur in terra Ægypti, et revertantur in terram Juda, ad quam ipsi elevant animas suas ut revertantur, et habitent ibi: non revertentur, nisi qui fugerint.

<sup>15</sup> Responderunt autem Jeremiæ omnes viri scientes quod sacrificarent uxores eorum diis alienis, et universæ mulieres quarum stabat multitudo grandis, et omnis populus habitantium in terra Ægypti in Phatures, dicentes:

<sup>16</sup> Sermonem quem locutus es ad nos in nomine Domini, non audiemus ex te:

<sup>17</sup> sed facientes faciemus omne verbum quod egredietur de ore nostro, ut sacrificemus reginæ cæli, et libemus ei libamina, sicut fecimus nos et patres nostri, reges nostri et principes nostri, in urbibus Juda, et in plateis Jerusalem: et saturati sumus panibus, et bene nobis erat, malumque non vidimus.

<sup>18</sup> Ex eo autem tempore quo cessavimus sacrificare reginæ cæli, et libare ei libamina, indigemus omnibus, et gladio

et fame consumpti sumus.

<sup>19</sup> Quod si nos sacrificamus reginæ cæli, et libamus ei libamina, numquid sine viris nostris fecimus ei placentas ad colendum eam, et libandum ei libamina?

<sup>20</sup> Et dixit Jeremias ad omnem populum, adversum viros, et adversum mulieres, et adversum universam plebem, qui responderant ei verbum, dicens:

<sup>21</sup> Numquid non sacrificium quod sacrificastis in civitatibus Juda, et in plateis Jerusalem, vos et patres vestri, reges vestri, et principes vestri, et populus terræ, horum recordatus est Dominus, et ascendit super cor ejus?

<sup>22</sup> Et non poterat Dominus ultra portare propter malitiam studiorum vestrorum, et propter abominationes quas fecistis: et facta est terra vestra in desolationem, et in stuporem, et in maledictum, eo quod non sit habitator, sicut est dies hæc.

<sup>23</sup> Propterea quod sacrificaveritis idolis, et peccaveritis Domino, et non audieritis vocem Domini, et in lege, et in præceptis, et in testimoniis ejus non ambulaveritis, idcirco evenerunt vobis mala hæc, sicut est dies hæc.

<sup>24</sup> Dixit autem Jeremias ad omnem populum, et ad universas mulieres: Audite verbum Domini, omnis Juda qui estis in terra Ægypti.

<sup>25</sup> Hæc inquit Dominus exercituum, Deus Israël, dicens: Vos et uxores vestrae locuti estis ore vestro, et manibus vestris implestis, dicentes: Faciamus vota nostra quæ vovimus, ut sacrificemus reginæ cæli, et libemus ei libamina. Implestis vota vestra, et opere perpetrastis ea.

<sup>26</sup> Ideo audite verbum Domini, omnis Juda qui habitatis in terra Ægypti: Ecce ego juravi in nomine meo magno, ait Dominus, quia nequaquam ultra vocabitur nomen meum ex ore omnis viri Judæi, dicentis: Vivit Dominus Deus, in omni terra Ægypti.

<sup>27</sup> Ecce ego vigilabo super eos in malum, et non in bonum: et consumerunt omnes viri Juda qui sunt in terra Ægypti gladio et fame, donec penitus consumantur.

all things, and have been consumed by the sword, and by famine.

<sup>19</sup> And if we offer sacrifice to the queen of heaven, and pour out drink offerings to her: did we make cakes to worship her, to pour out drink offerings to her, without our husbands?

<sup>20</sup> And Jeremias spoke to all the people, to the men, and to the women, and to all the people which had given him that answer, saying:

<sup>21</sup> Was it not the sacrifice that you offered in the cities of Juda, and in the streets of Jerusalem, you and your fathers, your kings, and your princes, and the people of the land, which the Lord hath remembered, and hath it not entered into his heart?

<sup>22</sup> So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which you have committed: therefore your land is become a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

<sup>23</sup> Because you have sacrificed to idols, and have sinned against the Lord: and have not obeyed the voice of the Lord, and have not walked in his law, and in his commandments, and in his testimonies: therefore are these evils come upon you, as at this day.

<sup>24</sup> And Jeremias said to all the people and to all the women: Hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt:

<sup>25</sup> Thus saith the Lord of hosts the God of Israel, saying: You and your wives have spoken with your mouth, and fulfilled with your hands, saying: Let us perform our vows which we have made, to offer sacrifice to the queen of heaven, and to pour out drink offerings to her: you have fulfilled your vows, and have performed them indeed.

<sup>26</sup> Therefore hear ye the word of the Lord, all Juda, you that dwell in the land of Egypt: Behold I have sworn by my great name, saith the Lord: that my name shall no more be named in the mouth of any man of Juda, in the land of Egypt, saying: The Lord God liveth.

<sup>27</sup> Behold I will watch over them for evil, and not for good: and all the men of Juda that are in the land of Egypt, shall be consumed, by the sword, and by famine, till there be an end of them.

<sup>28</sup> And a few men that shall flee from the sword, shall return out of the land of Egypt into the land of Juda: and all the remnant of Juda that are gone into the land of Egypt to dwell there, shall know whose word shall stand, mine, or theirs.

<sup>29</sup> And this shall be a sign to you, saith the Lord, that I will punish you in this place: that you may know that my words shall be accomplished indeed against you for evil.

<sup>30</sup> Thus saith the Lord: Behold I will deliver Pharaon Nechao king of Egypt into the hand of his enemies, and into the hand of them that seek his life: as I delivered Sedecias king of Juda into the hand of Nabuchodonosor the king of Babylon his enemy, and that sought his life.

## CHAPTER 45

*The prophet comforts Baruch in his affliction.*

**T**he word that Jeremias the prophet spoke to Baruch the son of Nerias, when he had written these words in a book, out of the mouth of Jeremias, in the fourth year of Joakim the son of Josias king of Juda, saying:

<sup>2</sup> Thus saith the Lord the God of Israel to thee, Baruch:

<sup>3</sup> Thou hast said: Woe is me, wretch that I am, for the Lord hath added sorrow to my sorrow: I am wearied with my groans, and I find no rest.

<sup>4</sup> Thus saith the Lord: Thus shalt thou say to him: Behold, them whom I have built, I do destroy: and them whom I have planted, I do pluck up, and all this land.

<sup>5</sup> And dost thou seek great things for thyself? Seek not: for behold I will bring evil upon all flesh, saith the Lord! But I will give thee thy life, and save thee in all places whithersoever thou shalt go.

## CHAPTER 46

*A prophecy against Egypt. The Jews shall return from captivity.*

**T**he word of the Lord that came to Jeremias the prophet against the Gentiles,

<sup>2</sup> Against Egypt, against the army of Pharaon Nechao king of Egypt, which was by the river Euphrates in Charcamis, whom Nabuchodonosor the king of

<sup>28</sup> Et qui fugerint gladium, revertentur de terra Ægypti in terram Juda viri pauci: et scient omnes reliquię Juda, ingredientium terram Ægypti ut habitent ibi, cujus sermo compleatur, meus an illorum.

<sup>29</sup> Et hoc vobis signum, ait Dominus, quod visitem ego super vos in loco isto, ut sciatis quia vere complebuntur sermones mei contra vos in malum:

<sup>30</sup> hæc dicit Dominus: Ecce ego tradam Pharaonem Ephree regem Ægypti in manu inimicorum ejus, et in manu quærentium animam illius, sicut tradidi Sedeciam regem Juda in manu Nabuchodonosor regis Babylonis inimici sui, et quærentis animam ejus.

## CAPUT XLV

*Allevat propheta Baruch in afflictionibus ejus.*

**V**erbum quod locutus est Jeremias propheta ad Baruch filium Nerię, cum scripsisset verba hæc in libro ex ore Jeremię, anno quarto Joakim filii Josię regis Juda, dicens:

<sup>2</sup> Hæc dicit Dominus Deus Israël ad te, Baruch:

<sup>3</sup> Dixisti: Væ misero mihi! quoniam addidit Dominus dolorem dolori meo: laboravi in gemitu meo, et requiem non inveni.

<sup>4</sup> Hæc dicit Dominus: Sic dices ad eum: Ecce quos ædificavi, ego destruo, et quos plantavi, ego evello, et universam terram hanc:

<sup>5</sup> et tu quæris tibi grandia? Noli quære, quia ecce ego adducam malum super omnem carnem, ait Dominus, et dabo tibi animam tuam in salutem in omnibus locis ad quæcumque perrexeris.

## CAPUT XLVI

*Prophetia contra Aegyptum. Judaei a captivitate redibunt.*

**Q**uod factum est verbum Domini ad Jeremiam prophetam contra gentes.

<sup>2</sup> Ad Ægyptum, adversum exercitum Pharaonis Nechao regis Ægypti, qui erat juxta fluvium Euphraten in Charcamis, quem percussit Nabuchodonosor rex

Babylonis, in quarto anno Joakim filii Josiæ regis Juda.

<sup>3</sup> Præparate scutum et clypeum, et procedite ad bellum.

<sup>4</sup> Jungite equos, et ascendite, equites: state in galeis, polite lanceas, induite vos loriceis.

<sup>5</sup> Quid igitur? vidi ipsos pavidos, et terga vertentes, fortes eorum cæsos: fugerunt conciti, nec respexerunt: terror undique, ait Dominus.

<sup>6</sup> Non fugiat velox, nec salvari se putet fortis: ad aquilonem juxta flumen Euphraten victi sunt, et ruerunt.

<sup>7</sup> Quis est iste, qui quasi flumen ascendit, et veluti fluviorum intumescunt gurgites ejus?

<sup>8</sup> Ægyptus fluminis instar ascendit, et velut flumina movebuntur fluctus ejus, et dicit: Ascendens operiam terram: perdam civitatem, et habitatores ejus.

<sup>9</sup> Ascendite equos, et exultate in curribus, et procedant fortes, Æthiopia et Libyes tenentes scutum, et Lydii arripientes et jacentes sagittas.

<sup>10</sup> Dies autem ille Domini Dei exercituum dies ultionis, ut sumat vindictam de inimicis suis: devorabit gladius, et saturabitur, et inebriabitur sanguine eorum: victima enim Domini Dei exercituum in terra aquilonis juxta flumen Euphraten.

<sup>11</sup> Ascende in Galaad, et tolle resinam, virgo filia Ægypti: frustra multiplicas medicamina: sanitas non erit tibi.

<sup>12</sup> Audierunt gentes ignominiam tuam, et ululatus tuus replevit terram: quia fortis impedit in fortem, et ambo pariter considerunt.

<sup>13</sup> Verbum quod locutus est Dominus ad Jeremiam prophetam, super eo quod venturus esset Nabuchodonosor rex Babylonis, et percussurus terram Ægypti:

<sup>14</sup> Annuntiate Ægypto, et auditum facite in Magdalo, et resonet in Memphis, et in Taphnis: dicite: Sta, et præpara te, quia devorabit gladius ea quæ per circuitum tuum sunt.

<sup>15</sup> Quare computruit fortis tuus? Non

Babylon defeated, in the fourth year of Joakim the son of Josias king of Juda.

<sup>3</sup> Prepare ye the shield and buckler, and go forth to battle.

<sup>4</sup> Harness the horses, and get up, ye horsemen: stand forth with helmets, refurbish the spears, put on coats of mail.

<sup>5</sup> What then? I have seen them dismayed, and turning their backs, their valiant ones slain: they fled apace, and they looked not back: terror was round about, saith the Lord.

<sup>6</sup> Let not the swift flee away, nor the strong think to escape: they are overthrown, and fallen down, towards the north by the river Euphrates.

<sup>7</sup> Who is this that cometh up as a flood: and his streams swell like those of rivers?

<sup>8</sup> Egypt riseth up like a flood, and the waves thereof shall be moved as rivers, and he shall say: I will go up and will cover the earth: I will destroy the city, and its inhabitants.

<sup>9</sup> Get ye up on horses, and glory in chariots, and let the valiant men come forth, the Ethiopians, and the Libyans that hold the shield, and the Lydians that take, and shoot arrows.

<sup>10</sup> For this is the day of the Lord the God of hosts, a day of vengeance, that he may revenge himself of his enemies: the sword shall devour, and shall be filled, and shall be drunk with their blood: for there is a sacrifice of the Lord God of hosts in the north country, by the river Euphrates.

<sup>11</sup> Go up into Galaad, and take balm, O virgin daughter of Egypt: in vain dost thou multiply medicines, there shall be no cure for thee.

<sup>12</sup> The nations have heard of thy disgrace, and thy howling hath filled the land: for the strong hath stumbled against the strong, and both are fallen together.

<sup>13</sup> The word that the Lord spoke to Jeremias the prophet, how Nabuchodonosor king of Babylon should come and strike the land of Egypt:

<sup>14</sup> Declare ye to Egypt, and publish it in Magdal, and let it be known in Memphis, and in Taphnis: say ye: Stand up, and prepare thyself: for the sword shall devour all round about thee.

<sup>15</sup> Why are thy valiant men come to

nothing? They stood not: because the Lord hath overthrown them.

<sup>16</sup> He hath multiplied them that fall, and one hath fallen upon another, and they shall say: Arise, and let us return to our own people, and to the land of our nativity, from the sword of the dove.

<sup>17</sup> Call ye the name of Pharaoh king of Egypt, a tumult time hath brought.

<sup>18</sup> As I live, saith the King (whose name is the Lord of hosts) as Thabor is among the mountains, and as Carmel by the sea, so shall he come.

<sup>19</sup> Furnish thyself to go into captivity, thou daughter inhabitant of Egypt: for Memphis shall be made desolate, and shall be forsaken and uninhabited.

<sup>20</sup> Egypt is like a fair and beautiful heifer: there shall come from the north one that shall goad her.

<sup>21</sup> Her hirelings also that lived in the midst of her, like fatted calves are turned back, and are fled away together, and they could not stand, for the day of their slaughter is come upon them, the time of their visitation.

<sup>22</sup> Her voice shall sound like brass, for they shall hasten with an army, and with axes they shall come against her, as hewers of wood.

<sup>23</sup> They have cut down her forest, saith the Lord, which cannot be counted: they are multiplied above locusts, and are without number.

<sup>24</sup> The daughter of Egypt is confounded, and delivered into the hand of the people of the north.

<sup>25</sup> The Lord of hosts the God of Israel hath said: Behold I will visit upon the tumult of Alexandria, and upon Pharaoh, and upon Egypt, and upon her gods, and upon her kings, and upon Pharaoh, and upon them that trust in him.

<sup>26</sup> And I will deliver them into the hand of them that seek their lives, and into the hand of Nabuchodonosor king of Babylon, and into the hand of his servants: and afterwards it shall be inhabited, as in the days of old, saith the Lord.

<sup>27</sup> And thou my servant Jacob, fear not and be not thou dismayed, O Israel: for behold I will save thee from afar off, and thy seed out of the land of thy captivity: and Jacob shall return and be at rest, and prosper: and there shall be none to terrify him.

<sup>28</sup> And thou, my servant Jacob, fear

stetit, quoniam Dominus subvertit eum.

<sup>16</sup> Multiplicavit ruentes, ceciditque vir ad proximum suum, et dicent: Surge, et revertamur ad populum nostrum, et ad terram nativitatis nostræ, a facie gladii columbæ.

<sup>17</sup> Vocate nomen Pharaonis regis Ægypti: tumultum adduxit tempus.

<sup>18</sup> Vivo ego, inquit Rex (Dominus exercituum nomen ejus), quoniam sicut Thabor in montibus, et sicut Carmelus in mari, veniet.

<sup>19</sup> Vasa transmigrationis fac tibi, habitatrix filia Ægypti: quia Memphis in solitudinem erit, et deseretur, et inhabitabilis erit.

<sup>20</sup> Vitula elegans atque formosa Ægyptus, stimulator ab aquilone veniet ei.

<sup>21</sup> Mercenarii quoque ejus, qui versabantur in medio ejus quasi vituli saginati, versi sunt, et fugerunt simul, nec stare potuerunt: quia dies interfectionis eorum venit super eos, tempus visitationis eorum.

<sup>22</sup> Vox ejus quasi æris sonabit: quoniam cum exercitu properabunt, et cum securibus venient ei quasi cædentes ligna.

<sup>23</sup> Succiderunt saltum ejus, ait Dominus, qui supputari non potest: multiplicati sunt super locustas, et non est eis numerus.

<sup>24</sup> Confusa est filia Ægypti, et tradita in manu populi aquilonis.

<sup>25</sup> Dixit Dominus exercituum, Deus Israël: Ecce ego visitabo super tumultum Alexandriae, et super Pharaonem, et super Ægyptum, et super deos ejus, et super reges ejus, et super Pharaonem, et super eos qui confidunt in eo:

<sup>26</sup> et dabo eos in manu quærentium animam eorum, et in manu Nabuchodonosor regis Babylonis, et in manu servorum ejus: et post hæc habitabitur sicut diebus pristinis, ait Dominus.

<sup>27</sup> Et tu ne timeas, serve meus Jacob, et ne paveas, Israël: quia ecce ego salvum te faciam de longinquo, et semen tuum de terra captivitatis tuæ: et revertetur Jacob, et requiescet, et prosperabitur, et non erit qui exterreat eum.

<sup>28</sup> Et tu noli timere, serve meus Jacob,

ait Dominus, quia tecum ego sum: quia ego consumam cunctas gentes ad quas ejeci te, te vero non consumam: sed castigabo te in iudicio, nec quasi innocenti parcam tibi.

## CAPUT XLVII

*Prophetia desolationis Philisthaeorum, Tyri, Sidonis, Gazae, et Ascalonis.*

**Q**uod factum est verbum Domini ad Jeremiam prophetam contra Palæstinos, antequam percuteret Pharao Gazam.

<sup>2</sup> Hæc dicit Dominus: Ecce aquæ ascendunt ab aquilone, et erunt quasi torrens inundans, et operient terram et plenitudinem ejus, urbem et habitatores ejus. Clamabunt homines, et ululabunt omnes habitatores terræ,

<sup>3</sup> a strepitu pompæ armorum, et bellatorum ejus, a commotione quadrigarum ejus, et multitudine rotarum illius. Non respexerunt patres filios manibus dissolutis,

<sup>4</sup> pro adventu diei in quo vastabuntur omnes Philisthiim, et dissipabitur Tyrus et Sidon cum omnibus reliquis auxiliis suis: depopulatus est enim Dominus Palæstinos, reliquias insulæ Cappadociæ.

<sup>5</sup> Venit calvitium super Gazam; conticuit Ascalon, et reliquiæ vallis earum: usquequo concideris?

<sup>6</sup> O mucro Domini, usquequo non quiesces? Ingredere in vaginam tuam, refrigerare, et sile.

<sup>7</sup> Quomodo quiescet, cum Dominus præceperit ei adversus Ascalonem, et adversus maritimas ejus regiones, ibique condixerit illi?

## CAPUT XLVIII

*Prophetia desolationis Moabitarum propter superbiam earum: sed captivitas earum aliquando levabitur.*

**A**d Moab. Hæc dicit Dominus exercituum, Deus Israël: Væ super Nabo, quoniam vastata est, et confusa! capta est Cariathaim, confusa est fortis, et tremuit.

<sup>2</sup> Non est ultra exsultatio in Moab con-

not, saith the Lord: because I am with thee, for I will consume all the nations to which I have cast thee out: but thee I will not consume, but I will correct thee in judgment, neither will I spare thee as if thou wert innocent.

## CHAPTER 47

*A prophecy of the desolation of the Philistines, of Tyre, Sidon, Gaza, and Ascalon.*

**T**he word of the Lord that came to Jeremias the prophet against the people of Palestine, before Pharao took Gaza.

<sup>2</sup> Thus saith the Lord: Behold there come up waters out of the north, and they shall be as an overflowing torrent, and they shall cover the land, and all that is therein, the city and the inhabitants thereof: then the men shall cry, and all the inhabitants of the land shall howl,

<sup>3</sup> At the noise of the marching of arms, and of his soldiers, at the rushing of his chariots, and the multitude of his wheels. The fathers have not looked back to the children, for feebleness of hands,

<sup>4</sup> Because of the coming of the day, in which all the Philistines shall be laid waste, and Tyre and Sidon shall be destroyed, with all the rest of their helpers. For the Lord hath wasted the Philistines, the remnant of the isle of Cappadocia.

<sup>5</sup> Baldness is come upon Gaza: Ascalon hath held her peace with the remnant of their valley: how long shalt thou cut thyself?

<sup>6</sup> O thou sword of the Lord, how long wilt thou not be quiet? Go into thy scabbard, rest, and be still.

<sup>7</sup> How shall it be quiet, when the Lord hath given it a charge against Ascalon, and against the countries thereof by the sea side, and there hath made an appointment for it?

## CHAPTER 48

*A prophecy of the desolation of Moab for their pride: but their captivity shall at last be released.*

**A**gainst Moab thus saith the Lord of Hosts the God of Israel: Woe to Nabo, for it is laid waste, and confounded: Cariathaim is taken: the strong city is confounded and hath trembled.

<sup>2</sup> There is no more rejoicing in Moab

over Hesebon: they have devised evil. Come, and let us cut it off from being a nation. Therefore shalt thou in silence hold thy peace, and the sword shall follow thee.

<sup>3</sup> A voice of crying from Oronaim: waste, and great destruction.

<sup>4</sup> Moab is destroyed: proclaim a cry for her little ones.

<sup>5</sup> For by the ascent of Luith shall the mourner go up with weeping: for in the descent of Oronaim the enemies have heard a howling of destruction.

<sup>6</sup> Flee, save your lives: and be as heath in the wilderness.

<sup>7</sup> For because thou hast trusted in thy bulwarks, and in thy treasures, thou also shalt be taken: and Chamos shall go into captivity, his priests, and his princes together.

<sup>8</sup> And the spoiler shall come upon every city, and no city shall escape: and the valleys shall perish, and the plains shall be destroyed, for the Lord hath spoken:

<sup>9</sup> Give a flower to Moab, for in its flower it shall go out: and the cities thereof shall be desolate, and uninhabited.

<sup>10</sup> Cursed be he that doth the work of the Lord deceitfully: and cursed be he that withholdeth his sword from blood.

<sup>11</sup> Moab hath been fruitful from his youth, and hath rested upon his lees: and hath not been poured out from vessel to vessel, nor hath gone into captivity: therefore his taste hath remained in him, and his scent is not changed.

<sup>12</sup> Therefore behold the days come, saith the Lord, and I will send him men that shall order and overturn his bottles, and they shall cast him down, and shall empty his vessels, and break their bottles one against another.

<sup>13</sup> And Moab shall be ashamed of Chamos, as the house of Israel was ashamed of Bethel, in which they trusted.

<sup>14</sup> How do you say: We are valiant and stout men in battle?

<sup>15</sup> Moab is laid waste, and they have cast down her cities: and her choice young men are gone down to the slaughter: saith the king, whose name is the Lord of hosts.

<sup>16</sup> The destruction of Moab is near to come: the calamity thereof shall come on exceeding swiftly.

<sup>17</sup> Comfort him, all you that are round about him, and all you that know his

tra Hesebon: cogitaverunt malum: Venite, et disperdamus eam de gente. Ergo silens conticesces, sequeturque te gladius.

<sup>3</sup> Vox clamoris de Oronaim, vastitas et contritio magna.

<sup>4</sup> Contrita est Moab: annuntiate clamorem parvulis ejus.

<sup>5</sup> Per ascensum enim Luith plorans ascendet in fletu, quoniam in descensu Oronaim hostes ululatum contritionis audierunt.

<sup>6</sup> Fugite, salvate animas vestras, et eritis quasi myricæ in deserto:

<sup>7</sup> pro eo enim quod habuisti fiduciam in munitionibus tuis et in thesauris tuis, tu quoque capieris: et ibit Chamos in transmigratiōnem, sacerdotes ejus et principes ejus simul.

<sup>8</sup> Et veniet prædo ad omnem urbem, et urbs nulla salvabitur: et peribunt valles, et dissipabuntur campestria, quoniam dixit Dominus:

<sup>9</sup> Date florem Moab, quia florens egredietur: et civitates ejus desertæ erunt, et inhabitabiles.

<sup>10</sup> Maledictus qui facit opus Domini fraudulentē, et maledictus qui prohibet gladium suum a sanguine.

<sup>11</sup> Fertilis fuit Moab ab adolescentia sua, et requievit in fœcibus suis: nec transfusus est de vase in vas, et in transmigratiōnem non abiit: idcirco permansit gustus ejus in eo, et odor ejus non est immutatus.

<sup>12</sup> Propterea ecce dies veniunt, dicit Dominus, et mittam ei ordinatorēs et stratores laguncularum: et sternent eum, et vasa ejus exhaurient, et lagunculas eorum collident.

<sup>13</sup> Et confundetur Moab a Chamos sicut confusa est domus Israël a Bethel, in qua habebat fiduciam.

<sup>14</sup> Quomodo dicitis: Fortes sumus, et viri robusti ad præliandum?

<sup>15</sup> Vastata est Moab, et civitates illius succiderunt, et electi juvenes ejus descenderunt in occisionem, ait Rex: Dominus exercituum nomen ejus.

<sup>16</sup> Prope est interitus Moab ut veniat, et malum ejus velociter accurret nimis.

<sup>17</sup> Consolamini eum, omnes qui estis in circuitu ejus: et universi qui scitis no-



men ejus, dicite: Quomodo confracta est virga fortis, baculus gloriosus?

<sup>18</sup> Descende de gloria, et sede in siti, habitatio filiæ Dibon, quoniam vastator Moab ascendit ad te: dissipavit munitiones tuas.

<sup>19</sup> In via sta, et prospice, habitatio Aroër: interroga fugientem, et ei qui evasit dic: Quid accidit?

<sup>20</sup> Confusus est Moab, quoniam victus est. Ululate, et clamate: annuntiate in Arnon, quoniam vastata est Moab,

<sup>21</sup> et iudicium venit ad terram campes-trem, super Helon, et super Jasa, et super Mephaath,

<sup>22</sup> et super Dibon, et super Nabo, et super domum Deblathaim,

<sup>23</sup> et super Cariathaim, et super Bethgamul, et super Bethmaon,

<sup>24</sup> et super Carioth, et super Bosra, et super omnes civitates terræ Moab, quæ longe et quæ prope sunt.

<sup>25</sup> Abscissum est cornu Moab, et brachium ejus contritum est, ait Dominus.

<sup>26</sup> Inebriate eum, quoniam contra Dominum erectus est: et allidet manum Moab in vomitu suo, et erit in derisum etiam ipse.

<sup>27</sup> Fuit enim in derisum tibi Israël: quasi inter fures reperisses eum: propter verba ergo tua quæ adversum illum locutus es, captivus duceris.

<sup>28</sup> Relinquitte civitates, et habitate in petra, habitatores Moab: et estote quasi columba nidificans in summo ore foraminis.

<sup>29</sup> Audivimus superbiam Moab: superbus est valde: sublimitatem ejus, et arrogantiam, et superbiam, et altitudinem cordis ejus.

<sup>30</sup> Ego scio, ait Dominus, jactantiam ejus, et quod non sit juxta eam virtus ejus, nec juxta quod poterat conata sit facere.

<sup>31</sup> Ideo super Moab ejulabo, et ad Moab universam clamabo, ad viros muri fictilis lamentantes:

<sup>32</sup> de planctu Jazer plorabo tibi, vinea Sabama. Propagines tuæ transierunt mare; usque ad mare Jazer pervenerunt: super messem tuam et vindemiam tuam prædo irruit.

<sup>33</sup> Ablata est lætitia et exultatio de

name, say: How is the strong staff broken, the beautiful rod?

<sup>18</sup> Come down from thy glory, and sit in thirst, O dwelling of the daughter of Dibon: because the spoiler of Moab is come up to thee, he hath destroyed thy bulwarks.

<sup>19</sup> Stand in the way, and look out, O habitation of Aroer: inquire of him that fleeth: and say to him that hath escaped: What is done?

<sup>20</sup> Moab is confounded, because he is overthrown: howl ye, and cry, tell ye it in Arnon, that Moab is wasted.

<sup>21</sup> And judgment is come upon the plain country: upon Helon, and upon Jasa, and upon Mephaath.

<sup>22</sup> And upon Dibon, and upon Nabo, and upon the house of Deblathaim,

<sup>23</sup> And upon Cariathaim, and upon Bethgamul, and upon Bethmaon,

<sup>24</sup> And upon Carioth, and upon Bosra: and upon all the cities of the land of Moab, far or near.

<sup>25</sup> The horn of Moab is cut off, and his arm is broken, saith the Lord.

<sup>26</sup> Make him drunk, because he lifted up himself against the Lord: and Moab shall dash his hand in his own vomit, and he also shall be in derision.

<sup>27</sup> For Israel hath been a derision unto thee: as though thou hadst found him amongst thieves: for thy words therefore, which thou hast spoken against him, thou shalt be led away captive.

<sup>28</sup> Leave the cities, and dwell in the rock, you that dwell in Moab: and be ye like the dove that maketh her nest in the mouth of the hole in the highest place.

<sup>29</sup> We have heard the pride of Moab, he is exceeding proud: his haughtiness, and his arrogance, and his pride, and the loftiness of his heart.

<sup>30</sup> I know, saith the Lord, his boasting, and that the strength thereof is not according to it, neither hath it endeavored to do according as it was able.

<sup>31</sup> Therefore will I lament for Moab, and I will cry out to all Moab, for the men of the brick wall that mourn.

<sup>32</sup> O vineyard of Sabama, I will weep for thee, with the mourning of Jazer: thy branches are gone over the sea, they are come even to the sea of Jazer: the robber hath rushed in upon thy harvest and thy vintage.

<sup>33</sup> Joy and gladness is taken away from

Carmel, and from the land of Moab, and I have taken away the wine out of the presses: the treader of the grapes shall not sing the accustomed cheerful tune.

<sup>34</sup> From the cry of Hesebon even to Eleale, and to Jasa, they have uttered their voice: from Segor to Oronaim, as a heifer of three years old: the waters also of Nemrim shall be very bad.

<sup>35</sup> And I will take away from Moab, saith the Lord, him that offereth in the high places, and that sacrificeth to his gods.

<sup>36</sup> Therefore my heart shall sound for Moab like pipes and my heart shall sound like pipes for the men of the brick wall: because he hath done more than he could, therefore they have perished.

<sup>37</sup> For every head shall be bald, and every beard shall be shaven: all hands shall be tied together, and upon every back there shall be haircloth.

<sup>38</sup> Upon all the housetops of Moab, and in the streets thereof general mourning: because I have broken Moab as an useless vessel, saith the Lord.

<sup>39</sup> How is it overthrown, and they have howled! How hath Moab bowed down the neck, and is confounded! And Moab shall be a derision, and an example to all round about him.

<sup>40</sup> Thus saith the Lord: Behold he shall fly as an eagle, and shall stretch forth his wings to Moab.

<sup>41</sup> Carioth is taken, and the strongholds are won: and the heart of the valiant men of Moab in that day shall be as the heart of a woman in labor.

<sup>42</sup> And Moab shall cease to be a people: because he hath gloried against the Lord.

<sup>43</sup> Fear, and the pit, and the snare come upon thee, O inhabitant of Moab, saith the Lord.

<sup>44</sup> He that shall flee from the fear, shall fall into the pit: and he that shall get up out of the pit, shall be taken in the snare: for I will bring upon Moab the year of their visitation, saith the Lord.

<sup>45</sup> They that fled from the snare stood in the shadow of Hesebon: but there came a fire out of Hesebon, and a flame out of the midst of Seon, and it shall devour part of Moab, and the crown of the head of the children of tumult.

<sup>46</sup> Woe to thee, Moab, thou hast perished, O people of Chamos: for thy sons, and thy daughters are taken captives.

Carmelo et de terra Moab, et vinum de torcularibus sustuli: nequaquam calcatore uvæ solitum celeuma cantabit.

<sup>34</sup> De clamore Hesebon usque Eleale et Jasa, dederunt vocem suam; a Segor usque ad Oronaim, vitula conternante: aquæ quoque Nemrim pessimæ erunt.

<sup>35</sup> Et auferam de Moab, ait Dominus, offerentem in excelsis, et sacrificantem diis ejus.

<sup>36</sup> Propterea cor meum ad Moab quasi tibie resonabit, et cor meum ad viros muri fictilis dabit sonitum tibiaram: quia plus fecit quam potuit, idcirco perierunt.

<sup>37</sup> Omne enim caput calvitium, et omnis barba rasa erit: in cunctis manibus colligatio, et super omne dorsum cilicium:

<sup>38</sup> super omnia tecta Moab, et in plateis ejus, omnis planctus: quoniam contrivi Moab sicut vas inutile, ait Dominus.

<sup>39</sup> Quomodo victa est, et ululaverunt? quomodo dejecit cervicem Moab, et confusus est? eritque Moab in derisum, et in exemplum omnibus in circuitu suo.

<sup>40</sup> Hæc dicit Dominus: Ecce quasi aquila volabit, et extendet alas suas ad Moab.

<sup>41</sup> Capta est Carioth, et munitiones comprehensæ sunt: et erit cor fortium Moab in die illa sicut cor mulieris parturientis,

<sup>42</sup> et cessabit Moab esse populus, quoniam contra Dominum gloriatus est.

<sup>43</sup> Pavor, et fovea, et laqueus super te, o habitator Moab, dicit Dominus.

<sup>44</sup> Qui fugerit a facie pavoris cadet in foveam, et qui conscenderit de fovea capietur laqueo: adducam enim super Moab annum visitationis eorum, ait Dominus.

<sup>45</sup> In umbra Hesebon steterunt de laqueo fugientes, quia ignis egressus est de Hesebon, et flamma de medio Seon: et devorabit partem Moab, et verticem filiorum tumultus.

<sup>46</sup> Væ tibi, Moab: periisti, popule Chamos, quia comprehensi sunt filii tui et filie tuæ in captivitate.

<sup>47</sup> Et convertam captivitatem Moab in novissimis diebus, ait Dominus.  
Hucusque judicia Moab.

## CAPUT XLIX

*Desolatio simile Ammon, Idumæarum, Syrorum, Arabum, et Aelam.*

**A**d filios Ammon. Hæc dicit Dominus: Numquid non filii sunt Israël, aut hæres non est ei? cur igitur hæreditate possedit Melchom Gad, et populus ejus in urbibus ejus habitavit?

<sup>2</sup> Ideo ecce dies veniunt, dicit Dominus, et auditum faciam super Rabbath filiorum Ammon fremitum prælii, et erit in tumultum dissipata, filiæque ejus igni succendentur, et possidebit Israël possessores suos, ait Dominus.

<sup>3</sup> Ulula, Hesebon, quoniam vastata est Hai; clamate, filiæ Rabbath: accingite vos ciliciis, plangite et circuite per sepes, quoniam Melchom in transmigrationem ducetur, sacerdotes ejus et principes ejus simul.

<sup>4</sup> Quid gloriaris in vallibus? defluxit vallis tua, filia delicata, quæ confidebas in thesauris tuis, et dicebas: Quis veniet ad me?

<sup>5</sup> Ecce ego inducam super te terrorem, ait Dominus Deus exercituum, ab omnibus qui sunt in circuitu tuo: et dispergemini singuli a conspectu vestro, nec erit qui congreget fugientes.

<sup>6</sup> Et post hæc reverti faciam captivos filiorum Ammon, ait Dominus.

<sup>7</sup> Ad Idumæam. Hæc dicit Dominus exercituum: Numquid non ultra est sapientia in Theman? periit consilium a filiis; inutilis facta est sapientia eorum.

<sup>8</sup> Fugite, et terga vertite; descendite in voraginem, habitatores Dedan: quoniam perditionem Esau adduxi super eum, tempus visitationis ejus.

<sup>9</sup> Si vindemiares venissent super te, non reliquissent racemum: si fures in nocte rapuissent quod sufficeret sibi.

<sup>10</sup> Ego vero discooperui Esau: revelavi abscondita ejus, et celari non poterit:

<sup>47</sup> And I will bring back the captivity of Moab in the last days, saith the Lord. Hitherto the judgments of Moab.

## CHAPTER 49

*The like desolation of Ammon, of Idumea, of the Syrians, of the Agarenes, and of the Elamites.*

**A**gainst the children of Ammon. Thus saith the Lord: Hath Israel no sons? Or hath he no heir? Why then hath Melchom inherited Gad: and his people dwelt in his cities?

<sup>2</sup> Therefore behold the days come, saith the Lord, and I will cause the noise of war to be heard in Rabbath of the children of Ammon, and it shall be destroyed into a heap, and her daughters shall be burnt with fire, and Israel shall possess them that have possessed him, saith the Lord.

<sup>3</sup> Howl, O Hesebon, for Hai is wasted. Cry, ye daughters of Rabbath, gird yourselves with haircloth: mourn and go about by the hedges: for Melchom shall be carried into captivity, his priests, and his princes together.

<sup>4</sup> Why gloriest thou in the valleys? Thy valley hath flowed away, O delicate daughter, that hast trusted in thy treasures, and hast said: Who shall come to me?

<sup>5</sup> Behold I will bring a fear upon thee, saith the Lord God of hosts, from all that are round about thee: and you shall be scattered everyone out of one another's sight, neither shall there be any to gather together them that flee.

<sup>6</sup> And afterwards I will cause the captives of the children of Ammon to return, saith the Lord.

<sup>7</sup> Against Edom. Thus saith the Lord of hosts: Is wisdom no more in Theman? Counsel is perished from her children: their wisdom is become unprofitable.

<sup>8</sup> Flee and turn your backs, go down into the deep hole, ye inhabitants of Dedan: for I have brought the destruction of Esau upon him, the time of his visitation.

<sup>9</sup> If grape gatherers had come to thee, would they not have left a bunch? If thieves in the night, they would have taken what was enough for them.

<sup>10</sup> But I have made Esau bare, I have revealed his secrets, and he cannot be hid:

his seed is laid waste, and his brethren, and his neighbors, and he shall not be.

<sup>11</sup> Leave thy fatherless children: I will make them live: and thy widows shall hope in me.

<sup>12</sup> For thus saith the Lord: Behold they whose judgment was not to drink of the cup, shall certainly drink: and shalt thou come off as innocent? Thou shalt not come off as innocent, but drinking thou shalt drink.

<sup>13</sup> For I have sworn by myself, saith the Lord, that Bosra shall become a desolation, and a reproach, and a desert, and a curse: and all her cities shall be everlasting wastes.

<sup>14</sup> I have heard a rumor from the Lord, and an ambassador is sent to the nations: Gather yourselves together, and come against her, and let us rise up to battle.

<sup>15</sup> For behold I have made thee a little one among the nations, despicable among men.

<sup>16</sup> Thy arrogancy hath deceived thee, and the pride of thy heart: O thou that dwellest in the clefts of the rock, and endeavorest to lay hold on the height of the hill: but though thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord.

<sup>17</sup> And Edom shall be desolate: everyone that shall pass by it, shall be astonished, and shall hiss at all its plagues.

<sup>18</sup> As Sodom was overthrown and Gomorrha, and the neighbors thereof, saith the Lord: there shall not a man dwell there, and there shall no son of man inhabit it.

<sup>19</sup> Behold one shall come up as a lion from the swelling of the Jordan, against the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? For who is like to me? And who shall abide me? And who is that shepherd that can withstand my countenance?

<sup>20</sup> Therefore hear ye the counsel of the Lord, which he hath taken concerning Edom: and his thoughts which he hath thought concerning the inhabitants of Theman: surely the little ones of the flock shall cast them down, of a truth they shall destroy them with their habitation.

<sup>21</sup> The earth is moved at the noise of

vastatum est semen ejus, et fratres ejus, et vicini ejus, et non erit.

<sup>11</sup> Relinque pupillos tuos: ego faciam eos vivere: et viduæ tuæ in me sperabunt.

<sup>12</sup> Quia hæc dicit Dominus: Ecce quibus non erat judicium ut biberent calicem, bibentes bibent: et tu, quasi innocens relinqueris? non eris innocens, sed bibens bibes.

<sup>13</sup> Quia per memetipsum juravi, dicit Dominus, quod in solitudinem, et in opprobrium, et in desertum, et in maledictionem erit Bosra, et omnes civitates ejus erunt in solitudines sempiternas.

<sup>14</sup> Auditum audivi a Domino, et legatus ad gentes missus est: Congregamini, et venite contra eam, et consurgamus in prælium.

<sup>15</sup> Ecce enim parvulum dedi te in gentibus, contemptibilem inter homines.

<sup>16</sup> Arrogantia tua decepit te, et superbia cordis tui, qui habitas in cavernis petrarum, et apprehendens niteris altitudinem collis: cum exaltaveris quasi aquila nidum tuum, inde detraham te, dicit Dominus.

<sup>17</sup> Et erit Idumæa deserta: omnis qui transibit per eam stupebit, et sibilabit super omnes plagas ejus.

<sup>18</sup> Sicut subversa est Sodoma et Gomorrha, et vicinæ ejus, ait Dominus: non habitabit ibi vir, et non incolet eam filius hominis.

<sup>19</sup> Ecce quasi leo ascendet de superbia Jordanis ad pulchritudinem robustam, quia subito currere faciam eum ad illam. Et quis erit electus, quem præponam ei? quis enim similis mei? et quis sustinebit me? et quis est iste pastor, qui resistat vultui meo?

<sup>20</sup> Propterea audite consilium Domini quod iniiit de Edom, et cogitationes ejus quas cogitavit de habitatoribus Theman: si non dejecerint eos parvuli gregis, nisi dissipaverint cum eis habitaculum eorum.

<sup>21</sup> A voce ruinæ eorum commota est

terra; clamor in mari Rubro auditus est vocis ejus.

<sup>22</sup> Ecce quasi aquila ascendet, et avolabit, et expandet alas suas super Bosran: et erit cor fortium Idumææ in die illa quasi cor mulieris parturientis.

<sup>23</sup> Ad Damascum. Confusa est Emath et Arphad, quia auditum pessimum audierunt: turbati sunt in mari; præ sollicitudine quiescere non potuit.

<sup>24</sup> Dissoluta est Damascus, versa est in fugam: tremor apprehendit eam, angustia et dolores tenuerunt eam quasi parturientem.

<sup>25</sup> Quomodo dereliquerunt civitatem laudabilem, urbem lætitiæ?

<sup>26</sup> Ideo cadent juvenes ejus in plateis ejus, et omnes viri prælii conticescent in die illa, ait Dominus exercituum.

<sup>27</sup> Et succendam ignem in muro Damasci, et devorabit mœnia Benadad.

<sup>28</sup> Ad Cedar, et ad regna Asor, quæ percussit Nabuchodonosor rex Babylonis. Hæc dicit Dominus: Surgite, et ascendite ad Cedar, et vastate filios orientis.

<sup>29</sup> Tabernacula eorum, et greges eorum capient: pelles eorum, et omnia vasa eorum, et camelos eorum tollent sibi, et vocabunt super eos formidinem in circuitu.

<sup>30</sup> Fugite, abite vehementer, in voraginibus sedete, qui habitatis Asor, ait Dominus: iniiit enim contra vos Nabuchodonosor rex Babylonis consilium, et cogitavit adversum vos cogitationes.

<sup>31</sup> Consurgite, et ascendite ad gentem quietam, et habitantem confidenter, ait Dominus: non ostia, nec vectes eis: soli habitant.

<sup>32</sup> Et erunt cameli eorum in direptionem, et multitudo jumentorum in prædam: et dispergam eos in omnem ventum, qui sunt attonsi in comam, et ex omni confinio eorum adducam interitum super eos, ait Dominus.

<sup>33</sup> Et erit Asor in habitaculum draconum, deserta usque in æternum: non manebit ibi vir, nec incolet eam filius hominis.

<sup>34</sup> Quod facum est verbum Domini ad Jeremiam prophetam adversus Ælam, in principio regni Sedeciae regis Juda, dicens:

their fall: the cry of their voice is heard in the Red Sea.

<sup>22</sup> Behold he shall come up as an eagle, and fly: and he shall spread his wings over Bosra: and in that day the heart of the valiant ones of Edom shall be as the heart of a woman in labor.

<sup>23</sup> Against Damascus. Emath is confounded and Arphad: for they have heard very bad tidings, they are troubled as in the sea: through care they could not rest.

<sup>24</sup> Damascus is undone, she is put to flight, trembling hath seized on her: anguish and sorrows have taken her as a woman in labor.

<sup>25</sup> How have they forsaken the city of renown, the city of joy!

<sup>26</sup> Therefore her young men shall fall in her streets: and all the men of war shall be silent in that day, saith the Lord of hosts.

<sup>27</sup> And I will kindle a fire in the wall of Damascus, and it shall devour the strong holds of Benadad.

<sup>28</sup> Against Cedar and against the kingdoms of Asor, which Nabuchodonosor king of Babylon destroyed. Thus saith the Lord: Arise, and go ye up to Cedar, and waste the children of the east.

<sup>29</sup> They shall take their tents, and their flocks: and shall carry off for themselves their curtains, and all their vessels, and their camels: and they shall call fear upon them round about.

<sup>30</sup> Flee ye, get away speedily, sit in deep holes, you that inhabit Asor, saith the Lord: for Nabuchodonosor king of Babylon hath taken counsel against you, and hath conceived designs against you.

<sup>31</sup> Arise, and go up to a nation that is at ease, and that dwelleth securely, saith the Lord: they have neither gates, nor bars: they dwell alone.

<sup>32</sup> And their camels shall be for a spoil and the multitude of their cattle for a booty, and I will scatter into every wind them that have their hair cut round, and I will bring destruction upon them from all their confines, saith the Lord.

<sup>33</sup> And Asor shall be a habitation for dragons, desolate forever: no man shall abide there, nor son of man inhabit it.

<sup>34</sup> The word of the Lord that came to Jeremias the prophet against Elam, in the beginning of the reign of Sedecias king of Juda, saying:

<sup>35</sup> Thus saith the Lord of hosts: Behold I will break the bow of Elam, and their chief strength.

<sup>36</sup> And I will bring upon Elam the four winds from the four quarters of heaven: and I will scatter them into all these winds: and there shall be no nation, to which the fugitives of Elam shall not come.

<sup>37</sup> And I will cause Elam to be afraid before their enemies, and in the sight of them that seek their life: and I will bring evil upon them, my fierce wrath, saith the Lord: and I will send the sword after them, till I consume them.

<sup>38</sup> And I will set my throne in Elam, and destroy kings and princes from thence, saith the Lord.

<sup>39</sup> But in the latter days I will cause the captives of Elam, to return, saith the Lord.

#### CHAPTER 50

*Babylon, which hath afflicted the Israelites, after their restoration, shall be utterly destroyed.*

**T**he word that the Lord hath spoken against Babylon, and against the land of the Chaldeans in the hand of Jeremias the prophet.

<sup>2</sup> Declare ye among the nations, and publish it, lift up a standard: proclaim, and conceal it not: say: Babylon is taken, Bel is confounded, Merodach is overthrown, their graven things are confounded, their idols are overthrown.

<sup>3</sup> For a nation is come up against her out of the north, which shall make her land desolate: and there shall be none to dwell therein, from man even to beast: yea they are removed, and gone away.

<sup>4</sup> In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Juda together: going and weeping they shall make haste, and shall seek the Lord their God.

<sup>5</sup> They shall ask the way to Sion, their faces are hitherward. They shall come, and shall be joined to the Lord by an everlasting covenant, which shall never be forgotten.

<sup>6</sup> My people have been a lost flock, their shepherds have caused them to go astray, and have made them wander in the mountains: they have gone from

<sup>35</sup> Hæc dicit Dominus exercituum: Ecce ego confringam arcum Ælam, et summam fortitudinem eorum:

<sup>36</sup> Et inducam super Ælam quatuor ventos a quatuor plagis cæli, et ventilabo eos in omnes ventos istos, et non erit gens ad quam non perveniant profugi Ælam.

<sup>37</sup> Et pavere faciam Ælam coram inimicis suis, et in conspectu quærentium animam eorum: et adducam super eos malum, iram furoris mei, dicit Dominus, et mittam post eos gladium donec consumam eos.

<sup>38</sup> Et ponam solium meum in Ælam, et perdam inde reges et principes, ait Dominus.

<sup>39</sup> In novissimis autem diebus reverti faciam captivos Ælam, dicit Dominus.

#### CAPUT L

*Babylon, quæ afflixit Israelitas, post refectionem earum, disperdetur.*

**V**erbum quod locutus est Dominus de Babylone et de terra Chaldæorum, in manu Jeremiæ prophetæ.

<sup>2</sup> Annuntiate in gentibus, et auditum facite: levate signum, prædicate, et nolite celare: dicite: Capta est Babylon, confusus est Bel, victus est Merodach, confusa sunt sculpitilia ejus, superata sunt idola eorum.

<sup>3</sup> Quoniam ascendit contra eam gens ab aquilone, quæ ponet terram ejus in solitudinem, et non erit qui habitet in ea ab homine usque ad pecus: et moti sunt, et abierunt.

<sup>4</sup> In diebus illis, et in tempore illo, ait Dominus, venient filii Israël ipsi et filii Juda simul: ambulantes et flentes properabunt, et Dominum Deum suum quærent:

<sup>5</sup> in Sion interrogabunt viam, huc facies eorum: venient, et apponentur ad Dominum fœdere sempiterno, quod nulla oblivione delebitur.

<sup>6</sup> Grex perditus factus est populus meus: pastores eorum seduxerunt eos, feceruntque vagari in montibus: de monte in collem transierunt; obliiti sunt

cubilis sui.

<sup>7</sup> Omnes qui invenerunt comederunt eos, et hostes eorum dixerunt: Non peccavimus: pro eo quod peccaverunt Domino decori justitiæ, et exspectationi patrum eorum Domino.

<sup>8</sup> Recedite de medio Babylonis, et de terra Chaldæorum egredimini, et estote quasi hædi ante gregem.

<sup>9</sup> Quoniam ecce ego suscito, et adducam in Babylonem congregationem gentium magnarum de terra aquilonis, et præparabuntur adversus eam, et inde capietur: sagitta ejus quasi viri fortis interfectoris: non revertetur vacua.

<sup>10</sup> Et erit Chaldæa in prædam: omnes vastantes eam replebuntur, ait Dominus.

<sup>11</sup> Quoniam exsultatis, et magna loquimini, diripientes hæreditatem meam: quoniam effusi estis sicut vituli super herbam, et mugistis sicut tauri:

<sup>12</sup> confusa est mater vestra nimis, et adæquata pulveri, quæ genuit vos: ecce novissima erit in gentibus, deserta, in via, et arens.

<sup>13</sup> Ab ira Domini non habitabitur, sed redigetur tota in solitudinem: omnis qui transibit per Babylonem stupebit, et sibilabit super universis plagis ejus.

<sup>14</sup> Præparamini contra Babylonem per circuitum, omnes qui tenditis arcum: debellate eam, non parcatis jaculis, quia Domino peccavit.

<sup>15</sup> Clamate adversus eam, ubique dedit manum: ceciderunt fundamenta ejus, destructi sunt muri ejus, quoniam ultio Domini est: ultionem accipite de ea: sicut fecit, facite ei.

<sup>16</sup> Disperditate satorem de Babylone, et tenentem falcem in tempore messis: a facie gladii columbæ unusquisque ad populum suum convertetur, et singuli ad terram suam gredient.

<sup>17</sup> Grex dispersus Israël: leones ejecerunt eum. Primus comedit eum rex Assur: iste novissimus exossavit eum Nabuchodonosor rex Babylonis.

mountain to hill, they have forgotten their resting place.

<sup>7</sup> All that found them, have devoured them: and their enemies said: We have not sinned in so doing: because they have sinned against the Lord the beauty of justice, and against the Lord the hope of their fathers.

<sup>8</sup> Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans: and be ye as kids at the head of the flock.

<sup>9</sup> For behold I raise up, and will bring against Babylon an assembly of great nations from the land of the north: and they shall be prepared against her, and from thence she shall be taken: their arrows, like those of a mighty man, a destroyer, shall not return in vain.

<sup>10</sup> And Chaldea shall be made a prey: all that waste her shall be filled, saith the Lord.

<sup>11</sup> Because you rejoice, and speak great things, pillaging my inheritance: because you are spread abroad as calves upon the grass, and have bellowed as bulls.

<sup>12</sup> Your mother is confounded exceedingly, and she that bore you is made even with the dust: behold she shall be the last among the nations, a wilderness unpassable, and dry.

<sup>13</sup> Because of the wrath of the Lord it shall not be inhabited, but shall be wholly desolate: everyone that shall pass by Babylon, shall be astonished, and shall hiss at all her plagues.

<sup>14</sup> Prepare yourselves against Babylon round about, all you that bend the bow: fight against her, spare not arrows: because she hath sinned against the Lord.

<sup>15</sup> Shout against her, she hath everywhere given her hand, her foundations are fallen, her walls are thrown down, for it is the vengeance of the Lord. Take vengeance upon her: as she hath done, so do to her.

<sup>16</sup> Destroy the sower out of Babylon, and him that holdeth the sickle in the time of harvest: for fear of the sword of the dove every man shall return to his people, and everyone shall flee to his own land.

<sup>17</sup> Israel is a scattered flock, the lions have driven him away: first the king of Assyria devoured him: and last this Nabuchodonosor king of Babylon hath bro-

ken his bones.

<sup>18</sup> Therefore thus saith the Lord of hosts the God of Israel: Behold I will visit the king of Babylon and his land, as I have visited the king of Assyria.

<sup>19</sup> And I will bring Israel again to his habitation: and he shall feed on Carmel, and Bason, and his soul shall be satisfied in mount Ephraim, and Galaad.

<sup>20</sup> In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none: and the sin of Juda, and there shall none be found: for I will be merciful to them, whom I shall leave.

<sup>21</sup> Go up against the land of the rulers, and punish the inhabitants thereof, waste, and destroy all behind them, saith the Lord: and do according to all that I have commanded thee.

<sup>22</sup> A noise of war in the land, and a great destruction.

<sup>23</sup> How is the hammer of the whole earth broken, and destroyed! How is Babylon turned into a desert among the nations!

<sup>24</sup> I have caused thee to fall into a snare, and thou art taken, O Babylon, and thou wast not aware of it: thou art found and caught, because thou hast provoked the Lord.

<sup>25</sup> The Lord hath opened his armory, and hath brought forth the weapons of his wrath: for the Lord the God of hosts hath a work to be done in the land of the Chaldeans.

<sup>26</sup> Come ye against her from the uttermost borders: open that they may go forth that shall tread her down: take the stones out of the way, and make heaps, and destroy her: and let nothing of her be left.

<sup>27</sup> Destroy all her valiant men, let them go down to the slaughter: woe to them, for their day is come, the time of their visitation.

<sup>28</sup> The voice of them that flee, and of them that have escaped out of the land of Babylon: to declare in Sion the revenge of the Lord our God, the revenge of his temple.

<sup>29</sup> Declare to many against Babylon, to all that bend the bow: stand together against her round about, and let none escape; pay her according to her work: according to all that she hath done, do ye to her: for she hath lifted up herself against

<sup>18</sup> Propterea hæc dicit Dominus exercituum, Deus Israël: Ecce ego visitabo regem Babylonis et terram ejus, sicut visitavi regem Assur:

<sup>19</sup> et reducam Israël ad habitaculum suum: et pascetur Carmelum et Basan, et in monte Ephraim et Galaad saturabitur anima ejus.

<sup>20</sup> In diebus illis, et in tempore illo, ait Dominus, quæretur iniquitas Israël, et non erit, et peccatum Juda, et non inveniatur: quoniam propitius ero eis quos reliquero.

<sup>21</sup> Super terram dominantium ascende, et super habitatores ejus visita: dissipa, et interfice quæ post eos sunt, ait Dominus, et fac juxta omnia quæ præcepi tibi.

<sup>22</sup> Vox belli in terra, et contritio magna.

<sup>23</sup> Quomodo confractus est et contritus malleus universæ terræ? quomodo versa est in desertum Babylon in gentibus?

<sup>24</sup> Illaqueavi te, et capta es, Babylon, et nesciebas: inventa es et apprehensa, quoniam Dominum provocasti.

<sup>25</sup> Aperuit Dominus thesaurum suum, et protulit vasa iræ suæ, quoniam opus est Domino Deo exercituum, in terra Chaldæorum.

<sup>26</sup> Venite ad eam ab extremis finibus; aperite ut exeant qui conculcent eam: tollite de via lapides, et redigite in acervos: et interficite eam, nec sit quidquam reliquum.

<sup>27</sup> Dissipate universos fortes ejus: descendant in occisionem: væ eis, quia venit dies eorum, tempus visitationis eorum!

<sup>28</sup> Vox fugientium, et eorum qui evaserunt de terra Babylonis, ut annuntient in Sion ultionem Domini Dei nostri, ultionem templi ejus.

<sup>29</sup> Annuntiate in Babylonem plurimis, omnibus qui tendunt arcum: consistite adversus eam per gyrum, et nullus evadat: reddite ei secundum opus suum: juxta omnia quæ fecit, facite illi, quia contra Dominum erecta est, adversum



Sanctum Israël.

<sup>30</sup> Idcirco cadent juvenes ejus in plateis ejus, et omnes viri bellatores ejus conticescent in die illa, ait Dominus.

<sup>31</sup> Ecce ego ad te, superbe! dicit Dominus Deus exercituum: quia venit dies tuus, tempus visitationis tuæ.

<sup>32</sup> Et cadet superbus, et corruet, et non erit qui suscitet eum: et succendam ignem in urbibus ejus, et devorabit omnia in circuitu ejus.

<sup>33</sup> Hæc dicit Dominus exercituum: Calumniam sustinent filii Israël, et filii Juda simul: omnes qui ceperunt eos, tenent: nolunt dimittere eos.

<sup>34</sup> Redemptor eorum fortis, Dominus exercituum nomen ejus: iudicio defendet causam eorum, ut exterreat terram, et commoveat habitatores Babylonis.

<sup>35</sup> Gladius ad Chaldæos, ait Dominus, et ad habitatores Babylonis, et ad principes, et ad sapientes ejus.

<sup>36</sup> Gladius ad divinos ejus, qui stulti erunt: gladius ad fortes illius, qui timebunt.

<sup>37</sup> Gladius ad equos ejus, et ad currus ejus, et ad omne vulgus quod est in medio ejus: et erunt quasi mulieres: gladius ad thesauros ejus, qui diripiuntur.

<sup>38</sup> Siccitas super aquas ejus erit, et arescet, quia terra sculptilium est, et in portentis gloriantur.

<sup>39</sup> Propterea habitabunt dracones cum faunis ficariis, et habitabunt in ea struthiones: et non inhabitabitur ultra usque in sempiternum, nec exstruetur usque ad generationem et generationem.

<sup>40</sup> Sicut subvertit Dominus Sodomam et Gomorrhæm, et vicinas ejus, ait Dominus, non habitabit ibi vir, et non incolet eam filius hominis.

<sup>41</sup> Ecce populus venit ab aquilone, et gens magna, et reges multi consurgent a finibus terræ.

<sup>42</sup> Arcum et scutum apprehendent: crudeles sunt, et immisericordes: vox eorum quasi mare sonabit, et super equos ascendent, sicut vir paratus ad

the Lord, against the Holy One of Israel.

<sup>30</sup> Therefore shall her young men fall in her streets: and all her men of war shall hold their peace in that day, saith the Lord.

<sup>31</sup> Behold I come against thee, O proud one, saith the Lord the God of hosts: for thy day is come, the time of thy visitation.

<sup>32</sup> And the proud one shall fall, he shall fall down, and there shall be none to lift him up: and I will kindle a fire in his cities, and it shall devour all round about him.

<sup>33</sup> Thus saith the Lord of hosts: The children of Israel, and the children of Juda are oppressed together: all that have taken them captives, hold them fast, they will not let them go.

<sup>34</sup> Their redeemer is strong, the Lord of hosts is his name: he will defend their cause in judgment, to terrify the land, and to disquiet the inhabitants of Babylon.

<sup>35</sup> A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.

<sup>36</sup> A sword upon her diviners, and they shall be foolish: a sword upon her valiant ones, and they shall be dismayed.

<sup>37</sup> A sword upon their horses, and upon their chariots, and upon all the people that are in the midst of her: and they shall become as women: a sword upon her treasures, and they shall be made a spoil.

<sup>38</sup> A drought upon her waters, and they shall be dried up: because it is a land of idols, and they glory in monstrous things.

<sup>39</sup> Therefore shall dragons dwell there with the fig fauns: and ostriches shall dwell therein, and it shall be no more inhabited forever, neither shall it be built up from generation to generation.

<sup>40</sup> As the Lord overthrew Sodom and Gomorrhæ, and their neighbor cities, saith the Lord: no man shall dwell there, neither shall the son of man inhabit it.

<sup>41</sup> Behold a people cometh from the north, and a great nation, and many kings shall rise from the ends of the earth.

<sup>42</sup> They shall take the bow and the shield: they are cruel and unmerciful: their voice shall roar like the sea, and they shall ride upon horses: like a

man prepared for battle against thee, O daughter of Babylon.

<sup>43</sup> The king of Babylon hath heard the report of them, and his hands are grown feeble: anguish hath taken hold of him, pangs as a woman in labor.

<sup>44</sup> Behold he shall come up like a lion from the swelling of the Jordan to the strong and beautiful: for I will make him run suddenly upon her: and who shall be the chosen one whom I may appoint over her? For who is like to me? And who shall bear up against me? And who is that shepherd that can withstand my countenance?

<sup>45</sup> Therefore hear ye the counsel of the Lord, which he hath taken against Babylon: and his thoughts which he hath thought against the land of the Chaldeans: surely the little ones of the flocks shall pull them down, of a truth their habitation shall be destroyed with them.

<sup>46</sup> At the noise of the taking of Babylon the earth is moved, and the cry is heard amongst the nations.

#### CHAPTER 51

*The miseries that shall fall upon  
Babylon from the Medes: the destruction  
of her idols.*

**T**hus saith the Lord: Behold I will raise up as it were a pestilential wind against Babylon and against the inhabitants thereof, who have lifted up their heart against me.

<sup>2</sup> And I will send to Babylon fanners, and they shall fan her, and shall destroy her land: for they are come upon her on every side in the day of her affliction.

<sup>3</sup> Let not him that bendeth, bend his bow, and let not him go up that is armed with a coat of mail: spare not her young men, destroy all her army.

<sup>4</sup> And the slain shall fall in the land of the Chaldeans, and the wounded in the regions thereof.

<sup>5</sup> For Israel and Juda have not been forsaken by their God the Lord of hosts: but their land hath been filled with sin against the Holy One of Israel.

<sup>6</sup> Flee ye from the midst of Babylon, and let everyone save his own life: be not silent upon her iniquity: for it is the time of revenge from the Lord, he will render unto her what she hath deserved.

<sup>7</sup> Babylon hath been a golden cup in the

prælium contra te, filia Babylon.

<sup>43</sup> Audivit rex Babylonis famam eorum, et dissolutæ sunt manus ejus: angustia apprehendit eum, dolor quasi parturientem.

<sup>44</sup> Ecce quasi leo ascendet, de superbia Jordanis ad pulchritudinem robustam, quia subito currere faciam eum ad illam. Et quis erit electus, quem præponam ei? quis est enim similis mei? et quis sustinebit me? et quis est iste pastor, qui resistat vultui meo?

<sup>45</sup> Propterea audite consilium Domini quod mente concepit adversum Babylonem, et cogitationes ejus quas cogitavit super terram Chaldæorum: nisi detraxerint eos parvuli gregum, nisi dissipatum fuerit cum ipsis habitaculum eorum.

<sup>46</sup> A voce captivitatis Babylonis comota est terra, et clamor inter gentes auditus est.

#### CAPUT LI

*Miseriæ cedent in Babylonem a  
Mediis: destructio idolorum ejus.*

**H**æc dicit Dominus: Ecce ego suscitabo super Babylonem et super habitatores ejus, qui cor suum levaverunt contra me, quasi ventum pestilentem:

<sup>2</sup> et mittam in Babylonem ventilatores, et ventilabunt eam et demolientur terram ejus, quoniam venerunt super eam undique in die afflictionis ejus.

<sup>3</sup> Non tendat qui tendit arcum suum, et non ascendat loricatus: nolite parcere juvenibus ejus; interficite omnem militiam ejus.

<sup>4</sup> Et cadent interfecti in terra Chaldæorum, et vulnerati in regionibus ejus.

<sup>5</sup> Quoniam non fuit viduatus Israël et Juda a Deo suo, Domino exercituum, terra autem eorum repleta est delicto a Sancto Israël.

<sup>6</sup> Fugite de medio Babylonis, et salvet unusquisque animam suam: nolite tacere super iniquitatem ejus, quoniam tempus ultionis est a Domino: vicissitudinem ipse retribuet ei.

<sup>7</sup> Calix aureus Babylon in manu Do-

mini, inebrians omnem terram: de vino ejus biberunt gentes, et ideo commotæ sunt.

<sup>8</sup> Subito cecidit Babylon, et contrita est. Ululate super eam: tollite resinam ad dolorem ejus, si forte sanetur.

<sup>9</sup> Curavimus Babylonem, et non est sanata: derelinquamus eam, et eam us unusquisque in terram suam: quoniam pervenit usque ad cælos iudicium ejus, et elevatum est usque ad nubes.

<sup>10</sup> Protulit Dominus justitias nostras: venite, et narremus in Sion opus Domini Dei nostri.

<sup>11</sup> Acuite sagittas, implete pharetras: suscitavit Dominus spiritum regum Medorum: et contra Babylonem mens ejus est ut perdat eam, quoniam ultio Domini est, ultio templi sui.

<sup>12</sup> Super muros Babylonis levate signum, augete custodiam, levate custodes, præparate insidias: quia cogitavit Dominus, et fecit quæcumque locutus est contra habitatores Babylonis.

<sup>13</sup> Quæ habitas super aquas multas, locuples in thesauris: venit finis tuus, pedalis præcisionis tuæ.

<sup>14</sup> Juravit Dominus exercituum per animam suam: Quoniam replebo te hominibus quasi brucho, et super te celeuma cantabitur.

<sup>15</sup> Qui fecit terram in fortitudine sua, præparavit orbem in sapientia sua, et prudentia sua extendit cælos.

<sup>16</sup> Dante eo vocem, multiplicantur aquæ in cælo: qui levat nubes ab extremo terræ, fulgura in pluviam fecit, et produxit ventum de thesauris suis.

<sup>17</sup> Stultus factus est omnis homo a scientia; confusus est omnis conflator in sculptili: quia mendax est conflatio eorum, nec est spiritus in eis.

<sup>18</sup> Vana sunt opera, et risu digna: in tempore visitationis suæ peribunt.

<sup>19</sup> Non sicut hæc, pars Jacob, quia qui fecit omnia ipse est: et Israël sceptrum hæreditatis ejus: Dominus exercituum nomen ejus.

<sup>20</sup> Collidis tu mihi vasa belli: et ego collidam in te gentes, et disperdam in te

hand of the Lord, that made all the earth drunk: the nations have drunk of her wine, and therefore they have staggered.

<sup>8</sup> Babylon is suddenly fallen, and destroyed: howl for her, take balm for her pain, if so she may be healed.

<sup>9</sup> We would have cured Babylon, but she is not healed: let us forsake her, and let us go every man to his own land: because her judgment hath reached even to the heavens, and is lifted up to the clouds.

<sup>10</sup> The Lord hath brought forth our justices: Come, and let us declare in Sion the work of the Lord our God.

<sup>11</sup> Sharpen the arrows, fill the quivers, the Lord hath raised up the spirit of the kings of the Medes: and his mind is against Babylon to destroy it, because it is the vengeance of the Lord, the vengeance of his temple.

<sup>12</sup> Upon the walls of Babylon set up the standard, strengthen the watch: set up the watchmen, prepare the ambushes: for the Lord hath both purposed, and done all that he spoke against the inhabitants of Babylon.

<sup>13</sup> O thou that dwellest upon many waters, rich in treasures, thy end is come for thy entire destruction.

<sup>14</sup> The Lord of hosts hath sworn by himself, saying: I will fill thee with men as with locusts, and they shall lift up a joyful shout against thee.

<sup>15</sup> He that made the earth by his power, that hath prepared the world by his wisdom, and stretched out the heavens by his understanding.

<sup>16</sup> When he uttereth his voice the waters are multiplied in heaven: he lifteth up the clouds from the ends of the earth, he hath turned lightning into rain: and hath brought forth the wind out of his treasures.

<sup>17</sup> Every man is become foolish by his knowledge: every founder is confounded by his idol, for what he hath cast is a lie, and there is no breath in them.

<sup>18</sup> They are vain works, and worthy to be laughed at, in the time of their visitation they shall perish.

<sup>19</sup> The portion of Jacob is not like them: for he that made all things he it is, and Israel is the scepter of his inheritance: the Lord of hosts is his name.

<sup>20</sup> Thou dashest together for me the weapons of war, and with thee I will

dash nations together, and with thee I will destroy kingdoms:

<sup>21</sup> And with thee I will break in pieces the horse, and his rider, and with thee I will break in pieces the chariot, and him that getteth up into it:

<sup>22</sup> And with thee I will break in pieces man and woman, and with thee I will break in pieces the old man and the child, and with thee I will break in pieces the young man and the virgin:

<sup>23</sup> And with thee I will break in pieces the shepherd and his flock, and with thee I will break in pieces the husbandman and his yoke of oxen, and with thee I will break in pieces captains and rulers.

<sup>24</sup> And I will render to Babylon, and to all the inhabitants of Chaldea all their evil, that they have done in Sion, before your eyes, saith the Lord.

<sup>25</sup> Behold I come against thee, thou destroying mountain, saith the Lord, which corruptest the whole earth: and I will stretch out my hand upon thee, and will roll thee down from the rocks, and will make thee a burnt mountain.

<sup>26</sup> And they shall not take of thee a stone for the corner, nor a stone for foundations, but thou shalt be destroyed forever, saith the Lord.

<sup>27</sup> Set ye up a standard in the land: sound with the trumpet among the nations: prepare the nations against her: call together against her the kings of Ararat, Menni, and Ascenez: number Taphsar against her, bring the horse as the stinging locust.

<sup>28</sup> Prepare the nations against her, the kings of Media, their captains, and all their rulers, and all the land of their dominion.

<sup>29</sup> And the land shall be in a commotion, and shall be troubled: for the design of the Lord against Babylon shall awake, to make the land of Babylon desert and uninhabitable.

<sup>30</sup> The valiant men of Babylon have forborne to fight, they have dwelt in holds: their strength hath failed, and they are become as women: her dwelling places are burnt, her bars are broken.

<sup>31</sup> One running post shall meet another, and messenger shall meet messenger: to tell the king of Babylon that his city is taken from one end to the other:

<sup>32</sup> And that the fords are taken, and the marshes are burnt with fire, and the

regna:

<sup>21</sup> et collidam in te equum et equitem ejus: et collidam in te currum et ascensorem ejus:

<sup>22</sup> et collidam in te virum et mulierem: et collidam in te senem et puerum: et collidam in te juvenem et virginem:

<sup>23</sup> et collidam in te pastorem et gregem ejus: et collidam in te agricolam et jugales ejus: et collidam in te duces et magistratus:

<sup>24</sup> et reddam Babyloni, et cunctis habitatoribus Chaldææ, omne malum suum quod fecerunt in Sion, in oculis vestris, ait Dominus.

<sup>25</sup> Ecce ego ad te, mons pestifer, ait Dominus, qui corrumpis universam terram: et extendam manum meam super te, et evolvam te de petris, et dabo te in montem combustionis:

<sup>26</sup> et non tollent de te lapidem in angulum, et lapidem in fundamenta: sed perditus in æternum eris, ait Dominus.

<sup>27</sup> Levate signum in terra, clangite bucina in gentibus, sanctificate super eam gentes, annuntiate contra illam regibus Ararat, Menni, et Ascenez: numerate contra eam Taphsar, adducite equum quasi bruchum aculeatum.

<sup>28</sup> Sanctificate contra eam gentes, reges Mediæ, duces ejus, et universos magistratus ejus, cunctamque terram potestatis ejus.

<sup>29</sup> Et commovebitur terra et conturbabitur, quia evigilabit contra Babylonem cogitatio Domini, ut ponat terram Babylonis desertam et inhabitabilem.

<sup>30</sup> Cessaverunt fortes Babylonis a prælio; habitaverunt in præsiidiis: devoratum est robur eorum, et facti sunt quasi mulieres: incensa sunt tabernacula ejus, contriti sunt vectes ejus.

<sup>31</sup> Currens obviam currenti veniet, et nuntius obvius nuntianti, ut annuntiet regi Babylonis quia capta est civitas ejus a summo usque ad summum.

<sup>32</sup> Et vada præoccupata sunt, et paludes incensæ sunt igni, et viri bella-

tores conturbati sunt.

<sup>33</sup> Quia hæc dicit Dominus exercituum, Deus Israël: Filia Babylonis quasi area, tempus trituræ ejus: adhuc modicum, et veniet tempus messionis ejus.

<sup>34</sup> Comedit me, devoravit me Nabuchodonosor rex Babylonis: reddidit me quasi vas inane, absorbuït me quasi draco, replevit ventrem suum teneritudine mea, et ejecit me.

<sup>35</sup> Iniquitas adversum me et caro mea super Babylonem, dicit habitatio Sion: et sanguis meus super habitatores Chaldææ, dicit Jerusalem.

<sup>36</sup> Propterea hæc dicit Dominus: Ecce ego judicabo causam tuam, et ulciscar ultionem tuam: et desertum faciam mare ejus, et siccabo venam ejus.

<sup>37</sup> Et erit Babylon in tumulos, habitatio draconum, stupor et sibilus, eo quod non sit habitator.

<sup>38</sup> Simul ut leones rugient; excutient comas veluti catuli leonum.

<sup>39</sup> In calore eorum ponam potus eorum, et inebriabo eos ut sopiantur, et dormiant somnum sempiternum, et non consurgant, dicit Dominus.

<sup>40</sup> Deducam eos quasi agnos ad victimam, et quasi arietes cum hædis.

<sup>41</sup> Quomodo capta est Sesach, et comprehensa est inclyta universæ terræ! quomodo facta est in stuporem Babylon inter gentes!

<sup>42</sup> Ascendit super Babylonem mare: multitudo fluctuum ejus aperta est.

<sup>43</sup> Factæ sunt civitates ejus in stuporem, terra inhabitabilis et deserta, terra in qua nullus habitet, nec transeat per eam filius hominis.

<sup>44</sup> Et visitabo super Bel in Babylone, et ejiciam quod absorbuerat de ore ejus: et non confluent ad eum ultra gentes, siquidem et murus Babylonis corruet.

<sup>45</sup> Egredimini de medio ejus, populus meus, ut salvet unusquisque animam suam ab ira furoris Domini,

<sup>46</sup> et ne forte mollescat cor vestrum, et timeatis auditum qui audietur in terra: et veniet in anno auditio, et post hunc

men of war are affrighted.

<sup>33</sup> For thus saith the Lord of hosts the God of Israel: The daughter of Babylon is like a thrashing floor, this is the time of her thrashing: yet a little while, and the time of her harvest shall come.

<sup>34</sup> Nabuchodonosor king of Babylon hath eaten me up, he hath devoured me: he hath made me as an empty vessel: he hath swallowed me up like a dragon, he hath filled his belly with my delicate meats, and he hath cast me out.

<sup>35</sup> The wrong done to me, and my flesh be upon Babylon, saith the habitation of Sion: and my blood upon the inhabitants of Chaldea, saith Jerusalem.

<sup>36</sup> Therefore thus saith the Lord: Behold I will judge thy cause, and will take vengeance for thee, and I will make her sea desolate, and will dry up her spring.

<sup>37</sup> And Babylon shall be reduced to heaps, a dwelling place for dragons, an astonishment and a hissing, because there is no inhabitant.

<sup>38</sup> They shall roar together like lions, they shall shake their manes like young lions.

<sup>39</sup> In their heat I will set them drink: and I will make them drunk, that they may slumber, and sleep an everlasting sleep, and awake no more, saith the Lord.

<sup>40</sup> I will bring them down like lambs to the slaughter, and like rams with kids.

<sup>41</sup> How is Sesach taken, and the renowned one of all the earth surprised? How is Babylon become an astonishment among the nations?

<sup>42</sup> The sea is come up over Babylon: she is covered with the multitude of the waves thereof.

<sup>43</sup> Her cities are become an astonishment, a land uninhabited and desolate, a land wherein none can dwell, nor son of man pass through it.

<sup>44</sup> And I will visit against Bel in Babylon, and I will bring forth out of his mouth that which he had swallowed down: and the nations shall no more flow together to him, for the wall also of Babylon shall fall.

<sup>45</sup> Go out of the midst of her, my people: that every man may save his life from the fierce wrath of the Lord.

<sup>46</sup> And lest your hearts faint, and ye fear for the rumor that shall be heard in the land: and a rumor shall come in one year,

and after this year another rumor: and iniquity in the land, and ruler upon ruler.

<sup>47</sup> Therefore behold the days come, and I will visit the idols of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

<sup>48</sup> And the heavens and the earth, and all things that are in them shall give praise for Babylon: for spoilers shall come to her from the north, saith the Lord.

<sup>49</sup> And as Babylon caused that there should fall slain in Israel: so of Babylon there shall fall slain in all the earth.

<sup>50</sup> You that have escaped the sword, come away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind.

<sup>51</sup> We are confounded, because we have heard reproach: shame hath covered our faces: because strangers are come upon the sanctuaries of the house of the Lord.

<sup>52</sup> Therefore behold the days come, saith the Lord, and I will visit her graven things, and in all her land the wounded shall groan:

<sup>53</sup> If Babylon should mount up to heaven, and establish her strength on high: from me there should come spoilers upon her, saith the Lord.

<sup>54</sup> The noise of a cry from Babylon, and great destruction from the land of the Chaldeans:

<sup>55</sup> Because the Lord hath laid Babylon waste, and destroyed out of her the great voice: and their wave shall roar like many waters: their voice hath made a noise:

<sup>56</sup> Because the spoiler is come upon her, that is, upon Babylon, and her valiant men are taken, and their bow is weakened, because the Lord, who is a strong revenger, will surely repay.

<sup>57</sup> And I will make her princes drunk, and her wise men, and her captains, and her rulers, and her valiant men: and they shall sleep an everlasting sleep, and shall awake no more, saith the king whose name is Lord of hosts.

<sup>58</sup> Thus saith the Lord of hosts: That broad wall of Babylon shall be utterly broken down, and her high gates shall be burnt with fire, and the labors of the people shall come to nothing, and of the nations shall go to the fire, and shall perish.

<sup>59</sup> The word that Jeremias the prophet

annum auditio, et iniquitas in terra, et dominator super dominatorem.

<sup>47</sup> Propterea ecce dies veniunt, et visitabo super sculptilia Babylonis, et omnis terra ejus confundetur, et universi interfecti ejus cadent in medio ejus.

<sup>48</sup> Et laudabunt super Babylonem cæli et terra, et omnia quæ in eis sunt: quia ab aquilone venient ei prædones, ait Dominus.

<sup>49</sup> Et quomodo fecit Babylon, ut caderent occisi in Israël, sic de Babylone cadent occisi in universa terra.

<sup>50</sup> Qui fugistis gladium, venite, nolite stare: recordamini procul Domini, et Jerusalem ascendat super cor vestrum.

<sup>51</sup> Confusi sumus, quoniam audivimus opprobrium: operuit ignominia facies nostras, quia venerunt alieni super sanctificationem domus Domini.

<sup>52</sup> Propterea ecce dies veniunt, ait Dominus, et visitabo super sculptilia ejus, et in omni terra ejus mugiet vulneratus.

<sup>53</sup> Si ascenderit Babylon in cælum, et firmaverit in excelso robur suum, a me venient vastatores ejus, ait Dominus.

<sup>54</sup> Vox clamoris de Babylone, et contritio magna de terra Chaldæorum:

<sup>55</sup> quoniam vastavit Dominus Babylonem, et perdidit ex ea vocem magnam: et sonabunt fluctus eorum quasi aquæ multæ; dedit sonitum vox eorum:

<sup>56</sup> quia venit super eam, id est super Babylonem, prædo, et apprehensi sunt fortes ejus, et emarcuit arcus eorum, quia fortis ultor Dominus reddens retribuet.

<sup>57</sup> Et inebriabo principes ejus, et sapientes ejus, et duces ejus, et magistratus ejus, et fortes ejus: et dormient somnum sempiternum, et non expergiscuntur, ait Rex (Dominus exercituum nomen ejus).

<sup>58</sup> Hæc dicit Dominus exercituum: Murus Babylonis ille latissimus suffossione suffodietur, et portæ ejus excelsæ igni comburentur, et labores populorum ad nihilum, et gentium in ignem erunt, et disperibunt.

<sup>59</sup> Verbum quod præcepit Jeremias

propheta Saraiaë filio Neriae filii Maasiaë, cum pergeret cum Sedecia rege in Babylonem, in anno quarto regni ejus: Saraia autem erat princeps prophetiae.

<sup>60</sup> Et scripsit Jeremias omne malum quod venturum erat super Babylonem, in libro uno: omnia verba hæc quæ scripta sunt contra Babylonem.

<sup>61</sup> Et dixit Jeremias ad Saraiam: Cum veneris in Babylonem, et videris, et legeris omnia verba hæc,

<sup>62</sup> dices: Domine, tu locutus es contra locum istum, ut disperderes eum, ne sit qui in eo habitet, ab homine usque ad pecus, et ut sit perpetua solitudo.

<sup>63</sup> Cumque compleveris legere librum istum, ligabis ad eum lapidem, et proicies illum in medium Euphraten,

<sup>64</sup> et dices: Sic submergetur Babylon, et non consurget a facie afflictionis quam ego adduco super eam, et dissolvetur. Hucusque verba Jeremiaë.

## CAPUT LII

*Repetitio regni Sedeciae, et destructionis Jerusalem. Numerus captivorum.*

**F**ilius viginti et unius anni erat Sedecias cum regnare cœpisset, et undecim annis regnavit in Jerusalem. Et nomen matris ejus Amital filia Jeremiaë de Lobna.

<sup>2</sup> Et fecit malum in oculis Domini, juxta omnia quæ fecerat Joakim,

<sup>3</sup> quoniam furor Domini erat in Jerusalem et in Juda, usquequo projiceret eos a facie sua: et recessit Sedecias a rege Babylonis.

<sup>4</sup> Factum est autem in anno nono regni ejus, in mense decimo, decima mensis, venit Nabuchodonosor rex Babylonis, ipse et omnis exercitus ejus, adversus Jerusalem: et obsederunt eam, et ædificaverunt contra eam munitiones in circuitu.

<sup>5</sup> Et fuit civitas obsessa usque ad undecimum annum regis Sedeciae.

<sup>6</sup> Mense autem quarto, nona mensis, obtinuit fames civitatem, et non erant alimenta populo terræ.

commanded Saraia the son of Nerias, the son of Maasias, when he went with king Sedecias to Babylon, in the fourth year of his reign: now Saraia was chief over the prophecy.

<sup>60</sup> And Jeremias wrote in one book all the evil that was to come upon Babylon: all these words that are written against Babylon.

<sup>61</sup> And Jeremias said to Saraia: When thou shalt come into Babylon, and shalt see, and shalt read all these words,

<sup>62</sup> Thou shalt say: O Lord, thou hast spoken against this place to destroy it: so that there should be neither man nor beast to dwell therein, and that it should be desolate forever.

<sup>63</sup> And when thou shalt have made an end of reading this book, thou shalt tie a stone to it, and shalt throw it into the midst of the Euphrates:

<sup>64</sup> And thou shalt say: Thus shall Babylon sink, and she shall not rise up from the affliction that I will bring upon her, and she shall be utterly destroyed. Thus far are the words of Jeremias.

## CHAPTER 52

*A recapitulation of the reign of Sedecias, and the destruction of Jerusalem. The number of the captives.*

**S**edecias was one and twenty years old when he began to reign: and he reigned eleven years in Jerusalem: and the name of his mother was Amital, the daughter of Jeremias of Lobna.

<sup>2</sup> And he did that which was evil in the eyes of the Lord, according to all that Joakim had done.

<sup>3</sup> For the wrath of the Lord was against Jerusalem, and against Juda, till he cast them out from his presence: and Sedecias revolted from the king of Babylon.

<sup>4</sup> And it came to pass in the ninth year of his reign, in the tenth month, the tenth day of the month, that Nabuchodonosor the king of Babylon came, he and all his army, against Jerusalem, and they besieged it, and built forts against it round about.

<sup>5</sup> And the city was besieged until the eleventh year of king Sedecias.

<sup>6</sup> And in the fourth month, the ninth day of the month, a famine overpowered the city: and there was no food for the

people of the land.

<sup>7</sup> And the city was broken up, and the men of war fled, and went out of the city in the night by the way of the gate that is between the two walls, and leadeth to the king's garden (the Chaldeans besieging the city round about) and they went by the way that leadeth to the wilderness.

<sup>8</sup> But the army of the Chaldeans pursued after the king: and they overtook Sedecias in the desert which is near Jericho: and all his companions were scattered from him.

<sup>9</sup> And when they had taken the king, they carried him to the king of Babylon to Reblatha, which is in the land of Emath: and he gave judgment upon him.

<sup>10</sup> And the king of Babylon slew the sons of Sedecias before his eyes: and he slew all the princes of Juda in Reblatha.

<sup>11</sup> And he put out the eyes of Sedecias, and bound him with fetters, and the king of Babylon brought him into Babylon, and he put him in prison till the day of his death.

<sup>12</sup> And in the fifth month, the tenth day of the month, the same is the nineteenth year of Nabuchodonosor, king of Babylon, came Nabuzardan the general of the army, who stood before the king of Babylon in Jerusalem.

<sup>13</sup> And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great house he burnt with fire.

<sup>14</sup> And all the army of the Chaldeans that were with the general broke down all the wall of Jerusalem round about.

<sup>15</sup> But Nabuzardan the general carried away captives some of the poor people, and of the rest of the common sort who remained in the city, and of the fugitives that were fled over to the king of Babylon, and the rest of the multitude.

<sup>16</sup> But of the poor of the land, Nabuzardan the general left some for vine-dressers, and for husbandmen.

<sup>17</sup> The Chaldeans also broke in pieces the brazen pillars that were in the house of the Lord, and the bases, and the sea of brass that was in the house of the Lord: and they carried all the brass of them to Babylon.

<sup>18</sup> And they took the caldrons, and the flesh hooks, and the psalteries, and the

<sup>7</sup> Et dirupta est civitas, et omnes viri bellatores ejus fugerunt, exieruntque de civitate nocte, per viam portæ quæ est inter duos muros, et ducit ad hortum regis, Chaldæis obsidentibus urbem in gyro, et abierunt per viam quæ ducit in eremum.

<sup>8</sup> Persecutus est autem Chadæorum exercitus regem, et apprehenderunt Sedeciam in deserto quod est juxta Jericho: et omnis comitatus ejus diffugit ab eo.

<sup>9</sup> Cumque comprehendissent regem, adduxerunt eum ad regem Babylonis in Reblatha, quæ est in terra Emath, et locutus est ad eum judicia.

<sup>10</sup> Et jugulavit rex Babylonis filios Sedeciæ in oculis ejus, sed et omnes principes Juda occidit in Reblatha.

<sup>11</sup> Et oculos Sedeciæ eruit, et vinxit eum compedibus, et adduxit eum rex Babylonis in Babylonem, et posuit eum in domo carceris usque ad diem mortis ejus.

<sup>12</sup> In mense autem quinto, decima mensis, ipse est annus nonusdecimus Nabuchodonosor regis Babylonis, venit Nabuzardan princeps militiæ, qui stabat coram rege Babylonis, in Jerusalem,

<sup>13</sup> et incendit domum Domini, et domum regis, et omnes domos Jerusalem: et omnem domum magnam igni combussit:

<sup>14</sup> et totum murum Jerusalem per circuitum destruxit cunctus exercitus Chaldæorum qui erat cum magistro militiæ.

<sup>15</sup> De pauperibus autem populi, et de reliquo vulgo quod remanserat in civitate, et de perfugis qui transfugerant ad regem Babylonis, et ceteros de multitudine transtulit Nabuzardan princeps militiæ.

<sup>16</sup> De pauperibus vero terræ reliquit Nabuzardan princeps militiæ vinitores et agricolas.

<sup>17</sup> Columnas quoque æreas quæ erant in domo Domini, et bases, et mare æneum quod erat in domo Domini, confregerunt Chaldæi, et tulerunt omne æs eorum in Babylonem,

<sup>18</sup> et lebetes, et creagras, et psalteria, et phialas, et mortariola, et omnia vasa



ærea quæ in ministerio fuerant, tulerunt:

<sup>19</sup> et hydrias, et thymiamateria, et urceos, et pelves, et candelabra, et mortaria, et cyathos, quotquot aurea, aurea, et quotquot argentea, argentea, tulit magister militiæ:

<sup>20</sup> et columnas duas, et mare unum, et vitulos duodecim æreos qui erant sub basibus quas fecerat rex Salomon in domo Domini. Non erat pondus æris omnium horum vasorum.

<sup>21</sup> De columnis autem decem et octo cubiti altitudinis erant in columna una, et funiculus duodecim cubitorum circumbat eam: porro grossitudo ejus quatuor digitorum, et intrinsecus cava erat.

<sup>22</sup> Et capitella super utramque ærea: altitudo capitelli unius quinque cubitorum, et retiacula et malgranata super coronam in circuitu, omnia ærea: similiter columnæ secundæ, et malgranata.

<sup>23</sup> Et fuerunt malgranata nonaginta sex dependentia: et omnia malgranata centum, retiaculis circumdabantur.

<sup>24</sup> Et tulit magister militiæ Saraiam sacerdotem primum, et Sophoniam sacerdotem secundum, et tres custodes vestibuli:

<sup>25</sup> et de civitate tulit eunuchum unum, qui erat præpositus super viros bellatores: et septem viros de his qui videbant faciem regis, qui inventi sunt in civitate: et scribam principem militum, qui probabat tyrones: et sexaginta viros de populo terræ, qui inventi sunt in medio civitatis.

<sup>26</sup> Tulit autem eos Nabuzardan magister militiæ, et duxit eos ad regem Babylonis in Reblatha:

<sup>27</sup> et percussit eos rex Babylonis, et interfecit eos in Reblatha in terra Emath: et translatus est Juda de terra sua.

<sup>28</sup> Iste est populus quem transtulit Nabuchodonosor: in anno septimo, Judæos tria millia et viginti tres:

<sup>29</sup> in anno octavodecimo Nabuchodonosor, de Jerusalem animas octingentas triginta duas:

<sup>30</sup> in anno vigesimo tertio Nabucho-

bowls, and the little mortars, and all the brazen vessels that had been used in the ministry: and

<sup>19</sup> The general took away the pitchers, and the censers, and the pots, and the basins, and the candlesticks, and the mortars, and the cups: as many as were of gold, in gold: and as many as were of silver, in silver:

<sup>20</sup> And the two pillars, and one sea, and twelve oxen of brass that were under the bases, which king Solomon had made in the house of the Lord: there was no weight of the brass of all these vessels.

<sup>21</sup> And concerning the pillars, one pillar was eighteen cubits high: and a cord of twelve cubits compassed it about: but the thickness thereof was four fingers, and it was hollow within.

<sup>22</sup> And chapters of brass were upon both: and the height of one chapter was five cubits: and network, and pomegranates were upon the chapters round about, all of brass. The same of the second pillar, and the pomegranates.

<sup>23</sup> And there were ninety-six pomegranates hanging down: and the pomegranates being a hundred in all, were compassed with network.

<sup>24</sup> And the general took Saraias the chief priest, and Sophonias the second priest, and the three keepers of the entry.

<sup>25</sup> He also took out of the city one eunuch that was chief over the men of war: and seven men of them that were near the king's person, that were found in the city: and a scribe, an officer of the army who exercised the young soldiers: and threescore men of the people of the land, that were found in the midst of the city.

<sup>26</sup> And Nabuzardan the general took them, and brought them to the king of Babylon, to Reblatha.

<sup>27</sup> And the king of Babylon struck them, and put them to death in Reblatha, in the land of Emath: and Juda was carried away captive out of his land.

<sup>28</sup> This is the people whom Nabuchodonosor carried away captive: in the seventh year, three thousand and twenty-three Jews.

<sup>29</sup> In the eighteenth year of Nabuchodonosor, eight hundred and thirty-two souls from Jerusalem.

<sup>30</sup> In the three and twentieth year of

Nabuchodonosor, Nabuzardan the general carried away of the Jews seven hundred and forty-five souls. So all the souls were four thousand six hundred.

<sup>31</sup> And it came to pass in the seven and thirtieth year of the captivity of Joachin king of Juda, in the twelfth month, the five and twentieth day of the month, that Evilmerodach king of Babylon, in the first year of his reign, lifted up the head of Joachin king of Juda, and brought him forth out of prison.

<sup>32</sup> And he spoke kindly to him, and he set his throne above the thrones of the kings that were with him in Babylon.

<sup>33</sup> And he changed his prison garments, and he ate bread before him always all the days of his life.

<sup>34</sup> And for his diet a continual provision was allowed him by the king of Babylon, every day a portion, until the day of his death, all the days of his life.

donosor, transtulit Nabuzardan magister militiæ animas Judæorum septingentas quadraginta quinque. Omnes ergo animæ, quatuor millia sexcentæ.

<sup>31</sup> Et factum est in trigesimo septimo anno transmigrationis Joachin regis Juda, duodecimo mense, vigesima quinta mensis, elevavit Evilmerodach rex Babylonis, ipso anno regni sui, caput Joachin regis Juda, et eduxit eum de domo carceris.

<sup>32</sup> Et locutus est cum eo bona, et posuit thronum ejus super thronos regum qui erant post se in Babylone.

<sup>33</sup> Et mutavit vestimenta carceris ejus, et comedebat panem coram eo semper cunctis diebus vitæ suæ.

<sup>34</sup> Et cibaria ejus, cibaria perpetua dabantur ei a rege Babylonis, statuta per singulos dies, usque ad diem mortis suæ, cunctis diebus vitæ ejus.

## THE LAMENTATIONS OF JEREMIAS

*In these Jeremias laments in a most pathetic manner the miseries of his people, and the destruction of Jerusalem and the temple, in Hebrew verses, beginning with different letters according to the order of the Hebrew alphabet.*

### PROLOGUS

Et factum est, postquam in captivitatem redactus est Israël, et Jerusalem deserta est, sedit Jeremias propheta flens, et planxit lamentatione hac in Jerusalem: et amaro animo suspirans et ejulans, dixit:

### CAPUT I

**A**leph. Quomodo sedet sola civitas plena populo! Facta est quasi vidua domina gentium; princeps provinciarum facta est sub tributo.

<sup>2</sup> Beth. Plorans ploravit in nocte, et lacrimæ ejus in maxillis ejus: non est qui consoletur eam ex omnibus caris ejus; omnes amici ejus spreverunt eam, et facti sunt ei inimici.

<sup>3</sup> Ghimel. Migravit Judas propter afflictionem, et multitudinem servitutis; habitavit inter gentes, nec invenit requiem: omnes persecutores ejus apprehenderunt eam inter angustias.

<sup>4</sup> Daleth. Viæ Sion lugent, eo quod non sint qui veniant ad solemnitatem: omnes portæ ejus destructæ, sacerdotes ejus gementes; virgines ejus squalidæ, et ipsa oppressa amaritudine.

<sup>5</sup> He. Facti sunt hostes ejus in capite; inimici ejus locupletati sunt: quia Dominus locutus est super eam propter multitudinem iniquitatum ejus. Parvuli ejus ducti sunt in captivitatem ante faciem tribulantis.

<sup>6</sup> Vau. Et egressus est a filia Sion omnis decor ejus; facti sunt principes ejus velut arietes non inventes pascua, et

### PROLOGUE

And it came to pass, after Israel was carried into captivity, and Jerusalem was desolate, that Jeremias the prophet sat weeping, and mourned with this lamentation over Jerusalem, and with a sorrowful mind, sighing and moaning, he said:

### CHAPTER 1

**A**leph. How doth the city sit solitary that was full of people! How is the mistress of the Gentiles become as a widow: the princes of provinces made tributary!

<sup>2</sup> Beth. Weeping, she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

<sup>3</sup> Ghimel. Juda hath removed her dwelling place, because of her affliction, and the greatness of her bondage; she hath dwelt among the nations, and she hath found no rest; all her persecutors have taken her in the midst of straits.

<sup>4</sup> Daleth. The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down; her priests sigh; her virgins are in affliction; and she is oppressed with bitterness.

<sup>5</sup> He. Her adversaries are become her lords; her enemies are enriched; because the Lord hath spoken against her for the multitude of her iniquities; her children are led into captivity, before the face of the oppressor.

<sup>6</sup> Vau. And from the daughter of Sion, all her beauty is departed; her princes are become like rams that find no pas-

tures; and they are gone away without strength before the face of the pursuer.

<sup>7</sup> Zain. Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy's hand, and there was no helper; the enemies have seen her, and have mocked at her sabbaths.

<sup>8</sup> Heth. Jerusalem hath grievously sinned, therefore is she become unstable; all that honored her, have despised her, because they have seen her shame; but she sighed, and turned backward.

<sup>9</sup> Teth. Her filthiness is on her feet, and she hath not remembered her end; she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

<sup>10</sup> Jod. The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

<sup>11</sup> Caph. All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord, and consider, for I am become vile.

<sup>12</sup> Lamed. O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

<sup>13</sup> Mem. From above he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, wasted with sorrow all the day long.

<sup>14</sup> Nun. The yoke of my iniquities hath watched: they are folded together in his hand, and put upon my neck: my strength is weakened: the Lord hath delivered me into a hand, out of which I am not able to rise.

<sup>15</sup> Samech. The Lord hath taken away all my mighty men out of the midst of me: he hath called against me the time, to destroy my chosen men: the Lord hath trodden the winepress for the virgin daughter of Juda.

<sup>16</sup> Ain. Therefore do I weep, and my eyes run down with water: because the comforter, the relief of my soul, is far from me: my children are desolate because the enemy hath prevailed.

abierunt absque fortitudine ante faciem subsequentis.

<sup>7</sup> Zain. Recordata est Jerusalem dierum afflictionis suæ, et prævaricationis, omnium desiderabilium suorum, quæ habuerat a diebus antiquis, cum caderet populus ejus in manu hostili, et non esset auxiliator: viderunt eam hostes, et deriserunt sabbata ejus.

<sup>8</sup> Heth. Peccatum peccavit Jerusalem, propterea instabilis facta est; omnes qui glorificabant eam spreverunt illam, quia viderunt ignominiam ejus: ipsa autem gemens conversa est retrorsum.

<sup>9</sup> Teth. Sordes ejus in pedibus ejus, nec recordata est finis sui; deposita est vehementer, non habens consolatorem. Vide, Domine, afflictionem meam, quoniam erectus est inimicus.

<sup>10</sup> Jod. Manum suam misit hostis ad omnia desiderabilia ejus, quia vidit gentes ingressas sanctuarium suum, de quibus præceperas ne intrarent in ecclesiam tuam.

<sup>11</sup> Caph. Omnis populus ejus gemens, et quærens panem; dederunt pretiosa quæquæ pro cibo ad refocillandam animam. Vide, Domine, et considera quoniam facta sum vilis!

<sup>12</sup> Lamed. O vos omnes qui transitis per viam, attendite, et videte si est dolor sicut dolor meus! quoniam vindemiavit me, ut locutus est Dominus, in die iræ furoris sui.

<sup>13</sup> Mem. De excelso misit ignem in osibus meis, et erudit me: expandit rete pedibus meis, convertit me retrorsum; posuit me desolatam, tota die mœrorum confectam.

<sup>14</sup> Nun. Vigilavit jugum iniquitatum mearum; in manu ejus convolutæ sunt, et impositæ collo meo: infirmata est virtus mea: dedit me Dominus in manu de qua non potero surgere.

<sup>15</sup> Samech. Abstulit omnes magnificos meos Dominus de medio mei; vocavit adversum me tempus ut contereret electos meos. Torcular calcavit Dominus virgini filiæ Juda.

<sup>16</sup> Ain. Idcirco ego plorans, et oculus meus deducens aquas, quia longe factus est a me consolator, convertens animam meam. Facti sunt filii mei perditii, quoniam invaluit inimicus.

<sup>17</sup> Phe. Expandit Sion manus suas; non est qui consoletur eam. Mandavit Dominus adversum Jacob in circuitu ejus hostes ejus; facta est Jerusalem quasi polluta menstruis inter eos.

<sup>18</sup> Sade. Justus est Dominus, quia os ejus ad iracundiam provocavi. Audite, obsecro, universi populi, et videte dolorem meum: virgines meæ et juvenes mei abierunt in captivitatem.

<sup>19</sup> Coph. Vocavi amicos meos, et ipsi deceperunt me; sacerdotes mei et senes mei in urbe consumpti sunt, quia quæsierunt cibum sibi ut refocillarent animam suam.

<sup>20</sup> Res. Vide, Domine, quoniam tribulor: conturbatus est venter meus, subversum est cor meum in memetipsa, quoniam amaritudine plena sum. Foris interfecit gladius, et domi mors similis est.

<sup>21</sup> Sin. Audierunt quia ingemisco ego, et non est qui consoletur me; omnes inimici mei audierunt malum meum, lætati sunt quoniam tu fecisti: adduxisti diem consolationis, et fient similes mei.

<sup>22</sup> Thau. Ingrediatuŕ omne malum eorum coram te: et vindemia eos, sicut vindemiasti me propter omnes iniquitates meas: multi enim gemitus mei, et cor meum mœrens.

## CAPUT II

**A**leph. Quomodo obtexit caligine in furore suo Dominus filiam Sion; projecit de cælo in terram inclytam Israël, et non est recordatus scabelli pedum suorum in die furoris sui!

<sup>2</sup> Beth. Præcipitavit Dominus, nec percipit, omnia speciosa Jacob: destruxit in furore suo munitiones virginis Juda, et dejecit in terram; polluit regnum et principes ejus.

<sup>3</sup> Ghimel. Confregit in ira furoris sui omne cornu Israël; avertit retrorsum dexteram suam a facie inimici, et succendit in Jacob quasi ignem flammæ devorantis in gyro.

<sup>4</sup> Daleth. Tetendit arcum suum quasi inimicus, firmavit dexteram suam quasi hostis, et occidit omne quod pulchrum

<sup>17</sup> Phe. Sion hath spread forth her hands, there is none to comfort her: the Lord hath commanded against Jacob, his enemies are round about him: Jerusalem is as a menstruous woman among them.

<sup>18</sup> Sade. The Lord is just, for I have provoked his mouth to wrath: hear, I pray you, all ye people, and see my sorrow: my virgins, and my young men are gone into captivity.

<sup>19</sup> Coph. I called for my friends, but they deceived me: my priests and my ancients pined away in the city: while they sought their food, to relieve their souls.

<sup>20</sup> Res. Behold, O Lord, for I am in distress, my bowels are troubled: my heart is turned within me, for I am full of bitterness: abroad the sword destroyeth and at home there is death alike.

<sup>21</sup> Sin. They have heard that I sigh, and there is none to comfort me: all my enemies have heard of my evil, they have rejoiced that thou hast done it: thou hast brought a day of consolation, and they shall be like unto me.

<sup>22</sup> Thau. Let all their evil be present before thee: and make vintage of them, as thou hast made vintage of me for all my iniquities: for my sighs are many, and my heart is sorrowful.

## CHAPTER 2

**A**leph. How hath the Lord covered with obscurity the daughter of Sion in his wrath! How hath he cast down from heaven to the earth the glorious one of Israel, and hath not remembered his footstool in the day of his anger.

<sup>2</sup> Beth. The Lord hath cast down headlong, and hath not spared, all that was beautiful in Jacob: he hath destroyed in his wrath the strongholds of the virgin of Juda, and brought them down to the ground: he hath made the kingdom unclean, and the princes thereof.

<sup>3</sup> Ghimel. He hath broken in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy: and he hath kindled in Jacob as it were a flaming fire devouring round about.

<sup>4</sup> Daleth. He hath bent his bow as an enemy, he hath fixed his right hand as an adversary: and he hath killed all that

was fair to behold in the tabernacle of the daughter of Sion, he hath poured out his indignation like fire.

<sup>5</sup> He. The Lord is become as an enemy: he hath cast down Israel headlong, he hath overthrown all the walls thereof: he hath destroyed his strong holds, and hath multiplied in the daughter of Juda the afflicted, both men and women.

<sup>6</sup> Vau. And he hath destroyed his tent as a garden, he hath thrown down his tabernacle: the Lord hath caused feasts and sabbaths to be forgotten in Sion: and hath delivered up king and priest to reproach, and to the indignation of his wrath.

<sup>7</sup> Zain. The Lord hath cast off his altar, he hath cursed his sanctuary: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noise in the house of the Lord, as in the day of a solemn feast.

<sup>8</sup> Heth. The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

<sup>9</sup> Teth. Her gates are sunk into the ground: he hath destroyed, and broken her bars: her king and her princes are among the Gentiles: the law is no more, and her prophets have found no vision from the Lord.

<sup>10</sup> Jod. The ancients of the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with haircloth, the virgins of Jerusalem hang down their heads to the ground.

<sup>11</sup> Caph. My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city.

<sup>12</sup> Lamed. They said to their mothers: Where is corn and wine? When they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

<sup>13</sup> Mem. To what shall I compare thee? Or to what shall I liken thee, O daughter of Jerusalem? To what shall I equal thee, that I may comfort thee, O virgin daugh-

erat visu in tabernaculo filiæ Sion; effudit quasi ignem indignationem suam.

<sup>5</sup> He. Factus est Dominus velut inimicus, præcipitavit Israël: præcipitavit omnia mœnia ejus, dissipavit munitiones ejus, et replevit in filia Juda humilitatum et humilitatam.

<sup>6</sup> Vau. Et dissipavit quasi hortum tentorium suum; demolitus est tabernaculum suum. Oblivioni tradidit Dominus in Sion festivitatem et sabbatum; et in opprobrium, et in indignationem furoris sui, regem et sacerdotem.

<sup>7</sup> Zain. Repulit Dominus altare suum; maledixit sanctificationi suæ: tradidit in manu inimici muros turrium ejus. Vocem dederunt in domo Domini sicut in die solemnii.

<sup>8</sup> Heth. Cogitavit Dominus dissipare murum filiæ Sion; tetendit funiculum suum, et non avertit manum suam a perditione: luxitque antemurale, et murus pariter dissipatus est.

<sup>9</sup> Teth. Defixæ sunt in terra portæ ejus, perdidit et contrivit vectes ejus; regem ejus et principes ejus in gentibus: non est lex, et prophetæ ejus non invenerunt visionem a Domino.

<sup>10</sup> Jod. Sederunt in terra, conticuerunt senes filiæ Sion; consperserunt cinere capita sua, accincti sunt ciliciis: abjecerunt in terram capita sua virgines Jerusalem.

<sup>11</sup> Caph. Defecerunt præ lacrimis oculi mei, conturbata sunt viscera mea; effusum est in terra jecur meum super contritione filiæ populi mei, cum deficeret parvulus et lactens in plateis oppidi.

<sup>12</sup> Lamed. Matribus suis dixerunt: Ubi est triticum et vinum? Cum deficerent quasi vulnerati in plateis civitatis, cum exhalarent animas suas in sinu matrum suarum.

<sup>13</sup> Mem. Cui comparabo te, vel cui assimilabo te, filia Jerusalem? Cui æquabo te, et consolabor te, virgo, filia Sion? Magna est enim velut mare contri-

tio tua: quis medebitur tui?

<sup>14</sup> Nun. Prophetæ tui viderunt tibi falsa et stulta; nec aperiebant iniquitatem tuam, ut te ad pœnitentiam provocarent; viderunt autem tibi assumptiones falsas, et ejectiones.

<sup>15</sup> Samech. Plausurunt super te manibus omnes transeuntes per viam; sibilaverunt et moverunt caput suum super filiam Jerusalem: Hæccine est urbs, dicentes, perfecti decoris, gaudium universæ terræ?

<sup>16</sup> Phe. Aperuerunt super te os suum omnes inimici tui: sibilaverunt, et fremuerunt dentibus, et dixerunt: Devorabimus: en ista est dies quam exspectabamus; invenimus, vidimus.

<sup>17</sup> Ain. Fecit Dominus quæ cogitavit; complevit sermonem suum, quem præceperat a diebus antiquis: destruxit, et non pepercit, et lætificavit super te inimicum, et exaltavit cornu hostium tuorum.

<sup>18</sup> Sade. Clamavit cor eorum ad Dominum super muros filiæ Sion: Deduc quasi torrentem lacrimas per diem et noctem; non des requiem tibi, neque taceat pupilla oculi tui.

<sup>19</sup> Coph. Consurge, lauda in nocte, in principio vigiliarum; effunde sicut aquam cor tuum ante conspectum Domini: leva ad eum manus tuas pro anima parvulorum tuorum, qui defecerunt in fame in capite omnium compitorum.

<sup>20</sup> Res. Vide, Domine, et considera quem vindemiaveris ita. Ergone comedent mulieres fructum suum, parvulos ad mensuram palmæ? Si occiditur in sanctuario Domini sacerdos et propheta?

<sup>21</sup> Sin. Jacuerunt in terra foris puer et senex; virgines meæ et juvenes mei ceciderunt in gladio: interfecisti in die furoris tui, percussisti, nec misertus es.

<sup>22</sup> Thau. Vocasti quasi ad diem solemnem, qui terrent me de circuitu; et non fuit in die furoris Domini qui effugeret, et relinqueretur: quos educavi et enutrivì, inimicus meus consumpsit eos.

ter of Sion? For great as the sea is thy destruction: who shall heal thee?

<sup>14</sup> Nun. Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

<sup>15</sup> Samech. All they that passed by the way have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

<sup>16</sup> Phe. All thy enemies have opened their mouth against thee: they have hissed, and gnashed with the teeth, and have said: We will swallow her up: lo, this is the day which we looked for: we have found it, we have seen it.

<sup>17</sup> Ain. The Lord hath done that which he purposed, he hath fulfilled his word, which he commanded in the days of old: he hath destroyed, and hath not spared, and he hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries.

<sup>18</sup> Sade. Their heart cried to the Lord upon the walls of the daughter of Sion: Let tears run down like a torrent day and night: give thyself no rest, and let not the apple of thy eye cease.

<sup>19</sup> Coph. Arise, give praise in the night, in the beginning of the watches: pour out thy heart like water, before the face of the Lord: lift up thy hands to him for the life of thy little children, that have fainted for hunger at the top of all the streets.

<sup>20</sup> Res. Behold, O Lord, and consider whom thou hast thus dealt with: shall women then eat their own fruit, their children of a span long? Shall the priest and the prophet be slain in the sanctuary of the Lord?

<sup>21</sup> Sin. The child and the old man lie without on the ground: my virgins and my young men are fallen by the sword: thou hast slain them in the day of thy wrath: thou hast killed, and shown them no pity.

<sup>22</sup> Thau. Thou hast called as to a festival, those that should terrify me round about, and there was none in the day of the wrath of the Lord that escaped and was left: those that I brought up, and nourished, my enemy hath consumed them.

## CHAPTER 3

**A**leph. I am the man that see my poverty by the rod of his indignation.

<sup>2</sup> Aleph. He hath led me, and brought me into darkness, and not into light.

<sup>3</sup> Aleph. Only against me he hath turned, and turned again his hand all the day.

<sup>4</sup> Beth. My skin and my flesh he hath made old, he hath broken my bones.

<sup>5</sup> Beth. He hath built round about me, and he hath compassed me with gall, and labor.

<sup>6</sup> Beth. He hath set me in dark places as those that are dead forever.

<sup>7</sup> Ghimel. He hath built against me round about, that I may not get out: he hath made my fetters heavy.

<sup>8</sup> Ghimel. Yea, and when I cry, and entreat, he hath shut out my prayer.

<sup>9</sup> Ghimel. He hath shut up my ways with square stones, he hath turned my paths upside down.

<sup>10</sup> Daleth. He is become to me as a bear lying in wait: as a lion in secret places.

<sup>11</sup> Daleth. He hath turned aside my paths, and hath broken me in pieces, he hath made me desolate.

<sup>12</sup> Daleth. He hath bent his bow, and set me as a mark for his arrows.

<sup>13</sup> He. He hath shot into my reins the daughters of his quiver.

<sup>14</sup> He. I am made a derision to all my people, their song all the day long.

<sup>15</sup> He. He hath filled me with bitterness, he hath inebriated me with wormwood.

<sup>16</sup> Vau. And he hath broken my teeth one by one, he hath fed me with ashes.

<sup>17</sup> Vau. And my soul is removed far off from peace, I have forgotten good things.

<sup>18</sup> Vau. And I said: My end and my hope is perished from the Lord.

<sup>19</sup> Zain. Remember my poverty, and transgression, the wormwood and the gall.

<sup>20</sup> Zain. I will be mindful and remember, and my soul shall languish within me.

<sup>21</sup> Zain. These things I shall think over in my heart, therefore will I hope.

<sup>22</sup> Heth. The mercies of the Lord that we are not consumed: because his commiserations have not failed.

<sup>23</sup> Heth. They are new every morning, great is thy faithfulness.

<sup>24</sup> Heth. The Lord is my portion, said

## CAPUT III

**A**leph. Ego vir videns paupertatem meam in virga indignationis ejus.

<sup>2</sup> Aleph. Me minavit, et adduxit in tenebras, et non in lucem.

<sup>3</sup> Aleph. Tantum in me vertit et convertit manum suam tota die.

<sup>4</sup> Beth. Vetustam fecit pellem meam et carnem meam; contrivit ossa mea.

<sup>5</sup> Beth. Ædificavit in gyro meo, et circumdedit me felle et labore.

<sup>6</sup> Beth. In tenebrosis collocavit me, quasi mortuos sempiternos.

<sup>7</sup> Ghimel. Circumædificavit adversum me, ut non egrediar; aggravavit compedem meum.

<sup>8</sup> Ghimel. Sed et cum clamavero, et rogavero, exclusit orationem meam.

<sup>9</sup> Ghimel. Conclusit vias meas lapidibus quadris; semitas meas subvertit.

<sup>10</sup> Daleth. Ursus insidians factus est mihi, leo in absconditis.

<sup>11</sup> Daleth. Semitas meas subvertit, et confregit me; posuit me desolatam.

<sup>12</sup> Daleth. Tetendit arcum suum, et posuit me quasi signum ad sagittam.

<sup>13</sup> He. Misit in renibus meis filias pharetræ suæ.

<sup>14</sup> He. Factus sum in derisum omni populo meo, canticum eorum tota die.

<sup>15</sup> He. Replevit me amaritudinibus; inebriavit me absinthio.

<sup>16</sup> Vau. Et fregit ad numerum dentes meos; cibavit me cinere.

<sup>17</sup> Vau. Et repulsa est a pace anima mea; oblitus sum bonorum.

<sup>18</sup> Vau. Et dixi: Periit finis meus, et spes mea a Domino.

<sup>19</sup> Zain. Recordare paupertatis, et transgressionis meæ, absinthii et fellis.

<sup>20</sup> Zain. Memoria memor ero, et tabesceat in me anima mea.

<sup>21</sup> Zain. Hæc recolens in corde meo, ideo sperabo.

<sup>22</sup> Heth. Misericordiæ Domini, quia non sumus consumpti; quia non defecerunt miserationes ejus.

<sup>23</sup> Heth. Novi diluculo, multa est fides tua.

<sup>24</sup> Heth. Pars mea Dominus, dixit ani-



ma mea; propterea exspectabo eum.

<sup>25</sup> Teth. Bonus est Dominus sperantibus in eum, animæ quærenti illum.

<sup>26</sup> Teth. Bonum est prætolari cum silentio salutare Dei.

<sup>27</sup> Teth. Bonum est viro cum portaverit jugum ab adolescentia sua.

<sup>28</sup> Jod. Sedebit solitarius, et tacebit, quia levavit super se.

<sup>29</sup> Jod. Ponet in pulvere os suum, si forte sit spes.

<sup>30</sup> Jod. Dabit percutienti se maxillam, saturabitur opprobriis.

<sup>31</sup> Caph. Quia non repellet in sempiternum Dominus.

<sup>32</sup> Caph. Quia si abjecit, et miserebitur, secundum multitudinem misericordiarum suarum.

<sup>33</sup> Caph. Non enim humiliavit ex corde suo et abjecit filios hominum.

<sup>34</sup> Lamed. Ut conterer sub pedibus suis omnes vinctos terræ.

<sup>35</sup> Lamed. Ut declinaret iudicium viri in conspectu vultus Altissimi,

<sup>36</sup> Lamed. Ut perverteret hominem in iudicio suo; Dominus ignoravit.

<sup>37</sup> Mem. Quis est iste qui dixit ut fieret, Domino non jubente?

<sup>38</sup> Mem. Ex ore Altissimi non egredientur nec mala nec bona?

<sup>39</sup> Mem. Quid murmuravit homo vivens, vir pro peccatis suis?

<sup>40</sup> Nun. Scrutemur vias nostras, et quæramus, et revertamur ad Dominum.

<sup>41</sup> Nun. Levemus corda nostra cum manibus ad Dominum in cælos.

<sup>42</sup> Nun. Nos inique egimus, et ad iracundiam provocavimus; idcirco tu inexorabilis es.

<sup>43</sup> Samech. Operuisti in furore, et percussisti nos; occidisti, nec pepercisti.

<sup>44</sup> Samech. Opposuisti nubem tibi, ne transeat oratio.

<sup>45</sup> Samech. Eradicationem et abjectionem posuisti me in medio populorum.

<sup>46</sup> Phe. Aperuerunt super nos os suum omnes inimici.

<sup>47</sup> Phe. Formido et laqueus facta est nobis vaticinatio, et contritio.

<sup>48</sup> Phe. Divisiones aquarum deduxit oculus meus, in contritione filiæ populi

my soul: therefore will I wait for him.

<sup>25</sup> Teth. The Lord is good to them that hope in him, to the soul that seeketh him.

<sup>26</sup> Teth. It is good to wait with silence for the salvation of God.

<sup>27</sup> Teth. It is good for a man, when he hath borne the yoke from his youth.

<sup>28</sup> Jod. He shall sit solitary, and hold his peace: because he hath taken it up upon himself.

<sup>29</sup> Jod. He shall put his mouth in the dust, if so be there may be hope.

<sup>30</sup> Jod. He shall give his cheek to him that striketh him, he shall be filled with reproaches.

<sup>31</sup> Caph. For the Lord will not cast off forever.

<sup>32</sup> Caph. For if he hath cast off, he will also have mercy, according to the multitude of his mercies.

<sup>33</sup> Caph. For he hath not willingly afflicted, nor cast off the children of men.

<sup>34</sup> Lamed. To crush under his feet all the prisoners of the land,

<sup>35</sup> Lamed. To turn aside the judgment of a man before the face of the most High,

<sup>36</sup> Lamed. To destroy a man wrongfully in his judgment, the Lord hath not approved.

<sup>37</sup> Mem. Who is he that hath commanded a thing to be done, when the Lord commandeth it not?

<sup>38</sup> Mem. Shall not both evil and good proceed out of the mouth of the Highest?

<sup>39</sup> Mem. Why hath a living man murmured, man suffering for his sins?

<sup>40</sup> Nun. Let us search our ways, and seek, and return to the Lord.

<sup>41</sup> Nun. Let us lift up our hearts with our hands to the Lord in the heavens.

<sup>42</sup> Nun. We have done wickedly, and provoked thee to wrath: therefore thou art inexorable.

<sup>43</sup> Samech. Thou hast covered in thy wrath, and hast struck us: thou hast killed and hast not spared.

<sup>44</sup> Samech. Thou hast set a cloud before thee, that our prayer may not pass through.

<sup>45</sup> Samech. Thou hast made me as an outcast, and refuse in the midst of the people.

<sup>46</sup> Phe. All our enemies have opened their mouths against us.

<sup>47</sup> Phe. Prophecy is become to us a fear, and a snare, and destruction.

<sup>48</sup> Phe. My eye hath run down with streams of water, for the destruction of

the daughter of my people.

<sup>49</sup> Ain. My eye is afflicted, and hath not been quiet, because there was no rest:

<sup>50</sup> Ain. Till the Lord regarded and looked down from the heavens.

<sup>51</sup> Ain. My eye hath wasted my soul because of all the daughters of my city.

<sup>52</sup> Sade. My enemies have chased me and caught me like a bird, without cause.

<sup>53</sup> Sade. My life is fallen into the pit, and they have laid a stone over me.

<sup>54</sup> Sade. Waters have flowed over my head: I said: I am cut off.

<sup>55</sup> Coph. I have called upon thy name, O Lord, from the lowest pit.

<sup>56</sup> Coph. Thou hast heard my voice: turn not away thy ear from my sighs, and cries.

<sup>57</sup> Coph. Thou drewest near in the day, when I called upon thee, thou saidst: Fear not.

<sup>58</sup> Res. Thou hast judged, O Lord, the cause of my soul, thou the Redeemer of my life.

<sup>59</sup> Res. Thou hast seen, O Lord, their iniquity against me: judge thou my judgment.

<sup>60</sup> Res. Thou hast seen all their fury, and all their thoughts against me.

<sup>61</sup> Sin. Thou hast heard their reproach, O Lord, all their imaginations against me.

<sup>62</sup> Sin. The lips of them that rise up against me: and their devices against me all the day.

<sup>63</sup> Sin. Behold their sitting down, and their rising up, I am their song.

<sup>64</sup> Thau. Thou shalt render them a recompense, O Lord, according to the works of their hands.

<sup>65</sup> Thau. Thou shalt give them a buckler of heart, thy labor.

<sup>66</sup> Thau. Thou shalt persecute them in anger, and shalt destroy them from under the heavens, O Lord.

#### CHAPTER 4

**A**leph. How is the gold become dim, the finest color is changed, the stones of the sanctuary are scattered in the top of every street?

<sup>2</sup> Beth. The noble sons of Sion, and they that were clothed with the best gold: how are they esteemed as earthen vessels, the work of the potter's hands?

mei.

<sup>49</sup> Ain. Oculus meus afflictus est, nec tacuit, eo quod non esset requies.

<sup>50</sup> Ain. Donec respiceret et videret Dominus de cælis.

<sup>51</sup> Ain. Oculus meus deprædatus est animam meam in cunctis filiabus urbis meæ.

<sup>52</sup> Sade. Venatione ceperunt me quasi avem inimici mei gratis.

<sup>53</sup> Sade. Lapsa est in lacum vita mea, et posuerunt lapidem super me.

<sup>54</sup> Sade. Inundaverunt aquæ super caput meum; dixi: Perii.

<sup>55</sup> Coph. Invocavi nomen tuum, Domine, de lacu novissimo.

<sup>56</sup> Coph. Vocem meam audisti; ne avertas aurem tuam a singultu meo et clamoribus.

<sup>57</sup> Coph. Appropinquasti in die quando invocavi te; dixisti: Ne timeas.

<sup>58</sup> Res. Judicasti, Domine, causam animæ meæ, redemptor vitæ meæ.

<sup>59</sup> Res. Vidisti, Domine, iniquitatem illorum adversum me: judica iudicium meum.

<sup>60</sup> Res. Vidisti omnem furorem, universas cogitationes eorum adversum me.

<sup>61</sup> Sin. Audisti opprobrium eorum, Domine, omnes cogitationes eorum adversum me.

<sup>62</sup> Sin. Labia insurgentium mihi, et meditationes eorum adversum me tota die.

<sup>63</sup> Sin. Sessionem eorum et resurrectionem eorum vide; ego sum psalmus eorum.

<sup>64</sup> Thau. Redes eis vicem, Domine, juxta opera manuum suarum.

<sup>65</sup> Thau. Dabis eis scutum cordis, laborem tuum.

<sup>66</sup> Thau. Persequeris in furore, et conteres eos sub cælis, Domine.

#### CAPUT IV

**A**leph. Quomodo obscuratum est aurum, mutatus est color optimus! dispersi sunt lapides sanctuarii in capite omnium platearum!

<sup>2</sup> Beth. Filii Sion inclyti, et amicti auro primo: quomodo reputati sunt in vasa testea, opus manuum figuli!

<sup>3</sup> Ghimel. Sed et lamiae nudaverunt mammam, lactaverunt catulos suos: filia populi mei crudelis quasi struthio in deserto.

<sup>4</sup> Daleth. Adhæsit lingua lactentis ad palatum ejus in siti; parvuli petierunt panem, et non erat qui frangeret eis.

<sup>5</sup> He. Qui vescebantur voluptuose, interierunt in viis; qui nutriebantur in croceis, amplexati sunt stercora.

<sup>6</sup> Vau. Et major effecta est iniquitas filiae populi mei peccato Sodomorum, quæ subversa est in momento, et non ceperunt in ea manus.

<sup>7</sup> Zain. Candidiores Nazaræi ejus nive, nitidiores lacte, rubicundiores ebore antiquo, sapphiro pulchriores.

<sup>8</sup> Heth. Denigrata est super carbones facies eorum et non sunt cogniti in plateis; adhæsit cutis eorum ossibus, aruit, et facta est quasi lignum.

<sup>9</sup> Teth. Melius fuit occisis gladio quam interfectis fame, quoniam isti extabuērunt consumpti a sterilitate terræ.

<sup>10</sup> Jod. Manus mulierum misericordium coxerunt filios suos; facti sunt cibus earum in contritione filiae populi mei.

<sup>11</sup> Caph. Complevit Dominus furorem suum, effudit iram indignationis suæ: et succendit ignem in Sion, et devoravit fundamenta ejus.

<sup>12</sup> Lamed. Non crediderunt reges terræ, et universi habitatores orbis, quoniam ingrederetur hostis et inimicus per portas Jerusalem.

<sup>13</sup> Mem. Propter peccata prophetarum ejus, et iniquitates sacerdotum ejus, qui effuderunt in medio ejus sanguinem iustorum.

<sup>14</sup> Nun. Erraverunt cæci in plateis, polluti sunt in sanguine; cumque non posent, tenuerunt lacinias suas.

<sup>15</sup> Samech. Recedite polluti, clam-

<sup>3</sup> Ghimel. Even the sea monsters have drawn out the breast, they have given suck to their young: the daughter of my people is cruel, like the ostrich in the desert.

<sup>4</sup> Daleth. The tongue of the sucking child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto them.

<sup>5</sup> He. They that were fed delicately have died in the streets: they that were brought up in scarlet have embraced the dung.

<sup>6</sup> Vau. And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.

<sup>7</sup> Zain. Her Nazarites were whiter than snow, purer than milk, more ruddy than the old ivory, fairer than the sapphire.

<sup>8</sup> Heth. Their face is now made blacker than coals, and they are not known in the streets: their skin hath stuck to their bones, it is withered, and is become like wood.

<sup>9</sup> Teth. It was better with them that were slain by the sword, than with them that died with hunger: for these pined away being consumed for want of the fruits of the earth.

<sup>10</sup> Jod. The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

<sup>11</sup> Caph. The Lord hath accomplished his wrath, he hath poured out his fierce anger: and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

<sup>12</sup> Lamed. The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should enter in by the gates of Jerusalem.

<sup>13</sup> Mem. For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her.

<sup>14</sup> Nun. They have wandered as blind men in the streets, they were defiled with blood: and when they could not help walking in it, they held up their skirts.

<sup>15</sup> Samech. Depart you that are defiled,

they cried out to them: Depart, get ye hence, touch not: for they quarreled, and being removed, they said among the Gentiles: He will no more dwell among them.

<sup>16</sup> Phe. The face of the Lord hath divided them, he will no more regard them: they respected not the persons of the priests, neither had they pity on the ancient.

<sup>17</sup> Ain. While we were yet standing, our eyes failed, expecting help for us in vain, when we looked attentively towards a nation that was not able to save.

<sup>18</sup> Sade. Our steps have slipped in the way of our streets, our end draweth near: our days are fulfilled, for our end is come.

<sup>19</sup> Coph. Our persecutors were swifter than the eagles of the air: they pursued us upon the mountains, they lay in wait for us in the wilderness.

<sup>20</sup> Res. The breath of our mouth, Christ the Lord, is taken in our sins: to whom we said: Under thy shadow we shall live among the Gentiles.

<sup>21</sup> Sin. Rejoice, and be glad, O daughter of Edom, that dwellest in the land of Hus: to thee also shall the cup come, thou shalt be made drunk, and naked.

<sup>22</sup> Thau. Thy iniquity is accomplished, O daughter of Sion, he will no more carry thee away into captivity: he hath visited thy iniquity, O daughter of Edom, he hath discovered thy sins.

## CHAPTER 5

*The Prayer of Jeremias the Prophet*

**R**emember, O Lord, what is come upon us: consider and behold our reproach.

<sup>2</sup> Our inheritance is turned to aliens: our houses to strangers.

<sup>3</sup> We are become orphans without a father: our mothers are as widows.

<sup>4</sup> We have drunk our water for money: we have bought our wood.

<sup>5</sup> We were dragged by the necks, we were weary and no rest was given us.

<sup>6</sup> We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread.

<sup>7</sup> Our fathers have sinned, and are not: and we have borne their iniquities.

<sup>8</sup> Servants have ruled over us: there was none to redeem us out of their hand.

<sup>9</sup> We fetched our bread at the peril of

averunt eis; recedite, abite, nolite tangere: jurgati quippe sunt, et commoti, dixerunt inter gentes: Non addet ultra ut habitet in eis.

<sup>16</sup> Phe. Facies Domini divisit eos, non addet ut respiciat eos; facies sacerdotum non erubuerunt, neque senum miserti sunt.

<sup>17</sup> Ain. Cum adhuc subsisteremus, defecerunt oculi nostri ad auxilium nostrum vanum, cum respiceremus attenti ad gentem quæ salvare non poterat.

<sup>18</sup> Sade. Lubricaverunt vestigia nostra in itinere platearum nostrarum; appropinquavit finis noster, completi sunt dies nostri, quia venit finis noster.

<sup>19</sup> Coph. Velociores fuerunt persecutores nostri aquilis cæli; super montes persecuti sunt nos, in deserto insidiati sunt nobis.

<sup>20</sup> Res. Spiritus oris nostri, Christus Dominus, captus est in peccatis nostris, cui diximus: In umbra tua vivemus in gentibus.

<sup>21</sup> Sin. Gaude et lætare, filia Edom, quæ habitas in terra Hus! ad te quoque perveniet calix, inebriaberis, atque nudaberis.

<sup>22</sup> Thau. Completa est iniquitas tua, filia Sion: non addet ultra ut transmigret te. Visitavit iniquitatem tuam, filia Edom; discooperuit peccata tua.

## CAPUT V

*Oratio Jeremias Prophetæ*

**R**ecordare, Domine, quid acciderit nobis; intuere et respice opprobrium nostrum.

<sup>2</sup> Hæreditas nostra versa est ad alienos, domus nostræ ad extraneos.

<sup>3</sup> Pupilli facti sumus absque patre, matres nostræ quasi viduæ.

<sup>4</sup> Aquam nostram pecunia bibimus; ligna nostra pretio comparavimus.

<sup>5</sup> Cervicibus nostris minabamur, lassiss non dabatur requies.

<sup>6</sup> Ægypto dedimus manum et Assyriis, ut saturaremur pane.

<sup>7</sup> Patres nostri peccaverunt, et non sunt: et nos iniquitates eorum portavimus.

<sup>8</sup> Servi dominati sunt nostri: non fuit qui redimeret de manu eorum.

<sup>9</sup> In animabus nostris afferebamus pa-

nem nobis, a facie gladii in deserto.

<sup>10</sup> Pellis nostra quasi clibanus exusta est, a facie tempestatum famis.

<sup>11</sup> Mulieres in Sion humiliaverunt, et virgines in civitatibus Juda.

<sup>12</sup> Principes manu suspensi sunt; facies senum non erubuerunt.

<sup>13</sup> Adolescentibus impudice abusi sunt, et pueri in ligno corruerunt.

<sup>14</sup> Senes defecerunt de portis, juvenes de choro psallentium.

<sup>15</sup> Defecit gaudium cordis nostri; verus est in luctum chorus noster.

<sup>16</sup> Cecidit corona capitis nostri: vae nobis, quia peccavimus!

<sup>17</sup> Propterea mœstum factum est cor nostrum; ideo contenebrati sunt oculi nostri,

<sup>18</sup> propter montem Sion quia disperiit; vulpes ambulaverunt in eo.

<sup>19</sup> Tu autem, Domine, in æternum permanebis, solium tuum in generationem et generationem.

<sup>20</sup> Quare in perpetuum oblivisceris nostri, derelinques nos in longitudine dierum?

<sup>21</sup> Convertete nos, Domine, ad te, et convertemur; innova dies nostros, sicut a principio.

<sup>22</sup> Sed projiciens repulisti nos: iratus es contra nos vehementer.

our lives, because of the sword in the desert.

<sup>10</sup> Our skin was burnt as an oven, by reason of the violence of the famine.

<sup>11</sup> They oppressed the women in Sion, and the virgins in the cities of Juda.

<sup>12</sup> The princes were hanged up by their hand: they did not respect the persons of the ancients.

<sup>13</sup> They abused the young men indecently: and the children fell under the wood.

<sup>14</sup> The ancients have ceased from the gates: the young men from the choir of the singers.

<sup>15</sup> The joy of our heart is ceased, our dancing is turned into mourning.

<sup>16</sup> The crown is fallen from our head: woe to us, because we have sinned.

<sup>17</sup> Therefore is our heart sorrowful, therefore are our eyes become dim.

<sup>18</sup> For mount Sion, because it is destroyed, foxes have walked upon it.

<sup>19</sup> But thou, O Lord, shalt remain forever, thy throne from generation to generation.

<sup>20</sup> Why wilt thou forget us forever? Why wilt thou forsake us for a long time?

<sup>21</sup> Convert us, O Lord, to thee, and we shall be converted: renew our days, as from the beginning.

<sup>22</sup> But thou hast utterly rejected us, thou art exceedingly angry against us.

## THE PROPHECY OF BARUCH

*Baruch was a man of noble extraction and learned in the law, secretary and disciple to the prophet Jeremias, and a sharer in his labors and persecutions. For this reason the ancient fathers have considered this book as a part of the prophecy of Jeremias and have usually quoted it under his name.*

### CHAPTER 1

*The Jews of Babylon send the book of Baruch with money to Jerusalem, requesting their brethren there to offer sacrifice, and to pray for the king and for them, acknowledging their manifold sins.*

**A**nd these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Sedei, the son Helcias, wrote in Babylonia.

<sup>2</sup> In the fifth year, in the seventh day of the month, at the time that the Chaldeans took Jerusalem, and burnt it with fire.

<sup>3</sup> And Baruch read the words of this book in the hearing of Jechonias the son of Joakim king of Juda, and in the hearing of all the people that came to hear the book.

<sup>4</sup> And in the hearing of the nobles, the sons of the kings, and in the hearing of the ancients, and in the hearing of the people, from the least even to the greatest of them that dwelt in Babylonia, by the river Sedi.

<sup>5</sup> And when they heard it they wept, and fasted, and prayed before the Lord.

<sup>6</sup> And they made a collection of money according to every man's power.

<sup>7</sup> And they sent it to Jerusalem to Joakim the priest, the son of Helcias, the son of Salom, and to the priests, and to all the people, that were found with him in Jerusalem:

<sup>8</sup> At the time when he received the vessels of the temple of the Lord, which had been taken away out of the temple, to return them into the land of Juda the tenth day of the month Sivan, the silver vessels, which Sedecias the son of Josias

### CAPUT I

*Judaei Babylonis mittunt librum Baruch cum pecunia ad Jerusalem, petentes fratres suos immolare ibi, et orare pro rege et ipsis, recognoscentes peccata multa eorum.*

**E**t hæc verba libri quæ scripsit Baruch filius Neriae, filii Maasiae, filii Sedeciae, filii Sedei, filii Helciae, in Babylonia,

<sup>2</sup> in anno quinto, in septimo die mensis, in tempore quo ceperunt Chaldaei Jerusalem, et succenderunt eam igni.

<sup>3</sup> Et legit Baruch verba libri hujus ad aures Jechoniae filii Joakim regis Juda, et ad aures universi populi venientis ad librum,

<sup>4</sup> et ad aures potentium, filiorum regum, et ad aures presbyterorum, et ad aures populi, a minimo usque ad maximum eorum, omnium habitantium in Babylonia, ad flumen Sodi.

<sup>5</sup> Qui audientes plorabant, et jejunabant, et orabant in conspectu Domini.

<sup>6</sup> Et collegerunt pecuniam, secundum quod potuit unusquisque manus,

<sup>7</sup> et miserunt in Jerusalem ad Joakim, filium Helciae, filii Salom, sacerdotem, et ad sacerdotes, et ad omnem populum qui inventi sunt cum eo in Jerusalem:

<sup>8</sup> cum acciperet vasa templi Domini, quæ ablata fuerant de templo, revocare in terram Juda, decima die mensis Sivan, vasa argentea quæ fecit Sedecias filius Josiae rex Juda,

<sup>9</sup> posteaquam cepisset Nabuchodonosor rex Babylonis Jechoniam, et principes, et cunctos potentes, et populum terræ, ab Jerusalem, et duxit eos vinctos in Babylonem.

<sup>10</sup> Et dixerunt: Ecce misimus ad vos pecunias, de quibus emite holocaustomata et thus: et facite manna, et offerite pro peccato, ad aram Domini Dei nostri:

<sup>11</sup> et orate pro vita Nabuchodonosor regis Babylonis, et pro vita Baltassar filii ejus, ut sint dies eorum sicut dies cæli super terram:

<sup>12</sup> et ut det Dominus virtutem nobis, et illuminet oculos nostros, ut vivamus sub umbra Nabuchodonosor regis Babylonis, et sub umbra Baltassar filii ejus, et serviamus eis multis diebus, et inveniamus gratiam in conspectu eorum.

<sup>13</sup> Et pro nobis ipsis orate ad Dominum Deum nostrum, quia peccavimus Domino Deo nostro, et non est aversus furor ejus a nobis usque in hunc diem.

<sup>14</sup> Et legite librum istum quem misimus ad vos recitari in templo Domini, in die solemnibus et in die opportuno:

<sup>15</sup> et dicetis: Domino Deo nostro justitia, nobis autem confusio faciei nostræ, sicut est dies hæc omni Juda, et habitantibus in Jerusalem,

<sup>16</sup> regibus nostris, et principibus nostris, et sacerdotibus nostris, et prophetis nostris, et patribus nostris.

<sup>17</sup> Peccavimus ante Dominum Deum nostrum, et non credidimus, diffidentes in eum:

<sup>18</sup> et non fuimus subjectibiles illi, et non audivimus vocem Domini Dei nostri, ut ambularemus in mandatis ejus, quæ dedit nobis.

<sup>19</sup> A die qua eduxit patres nostros de terra Ægypti, usque ad diem hanc, eramus incredibiles ad Dominum Deum nostrum: et dissipati recessimus, ne audiremus vocem ipsius:

<sup>20</sup> et adhæserunt nobis multa mala et maledictiones quæ constituit Dominus Moysi servo suo, qui eduxit patres nostros de terra Ægypti, dare nobis terram fluentem lac et mel, sicut hodierna die.

<sup>21</sup> Et non audivimus vocem Domini Dei nostri, secundum omnia verba

king of Juda had made,

<sup>9</sup> After that Nabuchodonosor the king of Babylon had carried away Jechonias, and the princes, and all the powerful men, and the people of the land from Jerusalem, and brought them bound to Babylon.

<sup>10</sup> And they said: Behold we have sent you money, buy with it holocausts, and frankincense, and make meat offerings, and offerings for sin at the altar of the Lord our God:

<sup>11</sup> And pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Baltassar his son, that their days may be upon earth as the days of heaven:

<sup>12</sup> And that the Lord may give us strength, and enlighten our eyes, that we may live under the shadow of Nabuchodonosor the king of Babylon, and under the shadow of Baltassar his son, and may serve them many days, and may find favor in their sight.

<sup>13</sup> And pray ye for us to the Lord our God: for we have sinned against the Lord our God, and his wrath is not turned away from us even to this day.

<sup>14</sup> And read ye this book, which we have sent to you to be read in the temple of the Lord, on feasts, and proper days.

<sup>15</sup> And you shall say: To the Lord our God belongeth justice, but to us confusion of our face: as it is come to pass at this day to all Juda, and to the inhabitants of Jerusalem,

<sup>16</sup> To our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

<sup>17</sup> We have sinned before the Lord our God, and have not believed him, nor put our trust in him:

<sup>18</sup> And we were not obedient to him, and we have not hearkened to the voice of the Lord our God, to walk in his commandments which he hath given us.

<sup>19</sup> From the day that he brought our fathers out of the land of Egypt, even to this day, we were disobedient to the Lord our God: and going astray we turned away from hearing his voice.

<sup>20</sup> And many evils have cleaved to us, and the curses which the Lord foretold by Moses his servant: who brought our fathers out of the land of Egypt, to give us a land flowing with milk and honey, as at this day.

<sup>21</sup> And we have not hearkened to the voice of the Lord our God according to

all the words of the prophets whom he sent to us:

<sup>22</sup> And we have gone away every man after the inclinations of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

## CHAPTER 2

*A further confession of the sins of the people, and of the justice of God.*

**W**herefore the Lord our God hath made good his word, that he spoke to us, and to our judges that have judged Israel, and to our kings, and to our princes, and to all Israel and Juda:

<sup>2</sup> That the Lord would bring upon us great evils, such as never happened under heaven, as they have come to pass in Jerusalem, according to the things that are written in the law of Moses:

<sup>3</sup> That a man should eat the flesh of his own son, and the flesh of his own daughter.

<sup>4</sup> And he hath delivered them up to be under the hand of all the kings that are round about us, to be a reproach, and desolation among all the people, among whom the Lord hath scattered us.

<sup>5</sup> And we are brought under, and are not uppermost: because we have sinned against the Lord our God, by not obeying his voice.

<sup>6</sup> To the Lord our God belongeth justice: but to us, and to our fathers confusion of face, as at this day.

<sup>7</sup> For the Lord hath pronounced against us all these evils that are come upon us:

<sup>8</sup> And we have not entreated the face of the Lord our God, that we might return everyone of us from our most wicked ways.

<sup>9</sup> And the Lord hath watched over us for evil, and hath brought it upon us: for the Lord is just in all his works which he hath commanded us:

<sup>10</sup> And we have not hearkened to his voice to walk in the commandments of the Lord which he hath set before us.

<sup>11</sup> And now, O Lord God of Israel, who hast brought thy people out of the land of Egypt with a strong hand, and with signs, and with wonders, and with thy great power, and with a mighty arm, and hast made thee a name as at this day,

prophetarum quos misit ad nos:

<sup>22</sup> et abivimus unusquisque in sensum cordis nostri maligni, operari diis alienis, facientes mala ante oculos Domini Dei nostri.

## CAPUT II

*Amplius confessio peccatorum populi, et justitiæ Dei.*

**P**ropter quod statuit Dominus Deus noster verbum suum, quod locutus est ad nos, et ad iudices nostros qui iudicaverunt Israël, et ad reges nostros, et ad principes nostros, et ad omnem Israël et Juda:

<sup>2</sup> ut adduceret Dominus super nos mala magna, quæ non sunt facta sub cælo quemadmodum facta sunt in Jerusalem, secundum quæ scripta sunt in lege Moysi,

<sup>3</sup> et manducaret homo carnes filii sui et carnes filiæ suæ.

<sup>4</sup> Et dedit eos sub manu regum omnium qui sunt in circuitu nostro, in improperium et in desolationem in omnibus populis in quibus nos dispersit Dominus:

<sup>5</sup> et facti sumus subtus, et non supra, quia peccavimus Domino Deo nostro, non obaudiendo voci ipsius.

<sup>6</sup> Domino Deo nostro justitia, nobis autem et patribus nostris confusio faciei, sicut est dies hæc:

<sup>7</sup> quia locutus est Dominus super nos omnia mala hæc quæ venerunt super nos:

<sup>8</sup> et non sumus deprecati faciem Domini Dei nostri, ut reverteremur unusquisque nostrum a viis nostris pessimis.

<sup>9</sup> Et vigilavit Dominus in malis, et adduxit ea super nos: quia justus est Dominus in omnibus operibus suis quæ mandavit nobis,

<sup>10</sup> et non audivimus vocem ipsius ut iremus in præceptis Domini, quæ dedit ante faciem nostram.

<sup>11</sup> Et nunc, Domine Deus Israël, qui eduxisti populum tuum de terra Ægypti in manu valida, et in signis, et in prodigiis, et in virtute tua magna, et in brachio excelso, et fecisti tibi nomen sicut est dies iste:



<sup>12</sup> peccavimus, impie egimus, inique gessimus, Domine Deus noster, in omnibus justitiis tuis.

<sup>13</sup> Avertatur ira tua a nobis, quia derelicti sumus pauci inter gentes ubi dispersisti nos.

<sup>14</sup> Exaudi, Domine, preces nostras et orationes nostras, et educ nos propter te, et da nobis invenire gratiam ante faciem eorum qui nos abduxerunt:

<sup>15</sup> ut sciat omnis terra quia tu es Dominus Deus noster, et quia nomen tuum invocatum est super Israël, et super genus ipsius.

<sup>16</sup> Respice, Domine, de domo sancta tua in nos, et inclina aurem tuam, et exaudi nos.

<sup>17</sup> Aperi oculos tuos et vide: quia non mortui qui sunt in inferno, quorum spiritus acceptus est a visceribus suis, dabunt honorem et justificationem Domino:

<sup>18</sup> sed anima quæ tristis est super magnitudine mali, et incedit curva et infirma, et oculi deficientes, et anima esuriens, dat tibi gloriam et justitiam Domino.

<sup>19</sup> Quia non secundum justitias patrum nostrorum nos fundimus preces et petimus misericordiam ante conspectum tuum, Domine Deus noster:

<sup>20</sup> sed quia misisti iram tuam et furorem tuum super nos, sicut locutus es in manu puerorum tuorum prophetarum, dicens:

<sup>21</sup> Sic dicit Dominus: Inclinate humerum vestrum et cervicem vestram, et opera facite regi Babylonis, et sedebitis in terra quam dedi patribus vestris.

<sup>22</sup> Quod si non audieritis vocem Domini Dei vestri, operari regi Babylonis, defectionem vestram faciam de civitatibus Juda, et a foris Jerusalem,

<sup>23</sup> et auferam a vobis vocem jucunditatis et vocem gaudii, et vocem sponsi et vocem sponsæ, et erit omnis terra sine vestigio ab inhabitantibus eam.

<sup>24</sup> Et non audierunt vocem tuam, ut operarentur regi Babylonis: et statuisti verba tua, quæ locutus es in manibus puerorum tuorum prophetarum, ut transferrentur ossa regum nostrorum et ossa patrum nostrorum de loco suo:

<sup>12</sup> We have sinned, we have done wickedly, we have acted unjustly, O Lord our God, against all thy justices.

<sup>13</sup> Let thy wrath be turned away from us: for we are left a few among the nations where thou hast scattered us.

<sup>14</sup> Hear, O Lord, our prayers, and our petitions, and deliver us for thy own sake: and grant that we may find favor in the sight of them that have led us away:

<sup>15</sup> That all the earth may know that thou art the Lord our God, and that thy name is called upon Israel, and upon his posterity.

<sup>16</sup> Look down upon us, O Lord, from thy holy house, and incline thy ear, and hear us.

<sup>17</sup> Open thy eyes, and behold: for the dead that are in hell, whose spirit is taken away from their bowels, shall not give glory and justice to the Lord:

<sup>18</sup> But the soul that is sorrowful for the greatness of evil she hath done, and goeth bowed down, and feeble, and the eyes that fail, and the hungry soul giveth glory and justice to thee the Lord.

<sup>19</sup> For it is not for the justices of our fathers that we pour out our prayers, and beg mercy in thy sight, O Lord our God:

<sup>20</sup> But because thou hast sent out thy wrath, and thy indignation upon us, as thou hast spoken by the hand of thy servants the prophets, saying:

<sup>21</sup> Thus saith the Lord: Bow down your shoulder, and your neck, and serve the king of Babylon: and you shall remain in the land which I have given to your fathers.

<sup>22</sup> But if you will not hearken to the voice of the Lord your God, to serve the king of Babylon: I will cause you to depart out of the cities of Juda, and from without Jerusalem.

<sup>23</sup> And I will take away from you the voice of mirth, and the voice of joy, and the voice of the bridegroom, and the voice of the bride, and all the land shall be without any footstep of inhabitants.

<sup>24</sup> And they hearkened not to thy voice, to serve the king of Babylon: and thou hast made good thy words, which thou spoked by the hands of thy servants the prophets, that the bones of our kings, and the bones of our fathers should be

removed out of their place:

<sup>25</sup> And behold they are cast out to the heat of the sun, and to the frost of the night: and they have died in grievous pains, by famine, and by the sword, and in banishment.

<sup>26</sup> And thou hast made the temple, in which thy name was called upon, as it is at this day, for the iniquity of the house of Israel, and the house of Juda.

<sup>27</sup> And thou hast dealt with us, O Lord our God, according to all thy goodness, and according to all that great mercy of thine:

<sup>28</sup> As thou spokest by the hand of thy servant Moses, in the day when thou didst command him to write thy law before the children of Israel,

<sup>29</sup> Saying: If you will not hear my voice, this great multitude shall be turned into a very small number among the nations, where I will scatter them:

<sup>30</sup> For I know that the people will not hear me, for they are a people of a stiff neck: but they shall turn to their heart in the land of their captivity:

<sup>31</sup> And they shall know that I am the Lord their God: and I will give them a heart, and they shall understand: and ears, and they shall hear.

<sup>32</sup> And they shall praise me in the land of their captivity, and shall be mindful of my name.

<sup>33</sup> And they shall turn away themselves from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, that sinned against me.

<sup>34</sup> And I will bring them back again into the land which I promised with an oath to their fathers, Abraham, Isaac, and Jacob, and they shall be masters thereof: and I will multiply them, and they shall not be diminished.

<sup>35</sup> And I will make with them another covenant that shall be everlasting, to be their God, and they shall be my people: and I will no more remove my people, the children of Israel, out of the land that I have given them.

### CHAPTER 3

*They pray for mercy, acknowledging that they are justly punished for forsaking true wisdom. A prophecy of Christ.*

<sup>25</sup> et ecce projecta sunt in calore solis et in gelu noctis, et mortui sunt in doloribus pessimis, in fame et in gladio, et in emissione.

<sup>26</sup> Et posuisti templum in quo invocatum est nomen tuum in ipso sicut hæc dies, propter iniquitatem domus Israël et domus Juda.

<sup>27</sup> Et fecisti in nobis, Domine Deus noster, secundum omnem bonitatem tuam et secundum omnem miserationem tuam illam magnam:

<sup>28</sup> sicut locutus es in manu pueri tui Moysi, in die qua præcepisti ei scribere legem tuam coram filiis Israël,

<sup>29</sup> dicens: Si non audieritis vocem meam, multitudo hæc magna convertetur in minimam inter gentes, quo ego eos dispergam:

<sup>30</sup> quia scio quod me non audiet populus: populus est enim dura cervice. Et convertetur ad cor suum in terra captivitatis suæ,

<sup>31</sup> et scient quia ego sum Dominus Deus eorum: et dabo eis cor, et intelligent; aures, et audient:

<sup>32</sup> et laudabunt me in terra captivitatis suæ, et memores erunt nominis mei,

<sup>33</sup> et avertent se a dorso suo duro, et a malignitatibus suis: quia reminiscuntur viam patrum suorum, qui peccaverunt in me.

<sup>34</sup> Et revocabo illos in terram quam juravi patribus eorum, Abraham, Isaac, et Jacob: et dominabuntur ejus, et multiplicabo eos, et non minorabuntur:

<sup>35</sup> et statuam illis testamentum alterum sempiternum, ut sim illis in Deum, et ipsi erunt mihi in populum: et non movebo amplius populum meum, filios Israël, a terra quam dedi illis.

### CAPUT III

*Orant pro misericordia, recognoscentes ipsos punitos esse aequè propter sapientiam veram dereliquentes. Prophecia Christi.*

**E**t nunc, Domine omnipotens, Deus Israël, anima in angustiis, et spiritus anxius clamat ad te.

<sup>2</sup> Audi, Domine, et miserere, quia Deus es misericors: et miserere nostri, quia peccavimus ante te:

<sup>3</sup> quia tu sedes in sempiternum, et nos, peribimus in ævum?

<sup>4</sup> Domine omnipotens, Deus Israël, audi nunc orationem mortuorum Israël, et filiorum ipsorum qui peccaverunt ante te, et non audierunt vocem Domini Dei sui, et agglutinata sunt nobis mala.

<sup>5</sup> Noli meminisse iniquitatum patrum nostrorum, sed memento manus tuæ et nominis tui in tempore isto:

<sup>6</sup> quia tu es Dominus Deus noster, et laudabimus te, Domine:

<sup>7</sup> quia propter hoc dedisti timorem tuum in cordibus nostris, et ut invocemus nomen tuum, et laudemus te in captivitate nostra, quia convertimur ab iniquitate patrum nostrorum, qui peccaverunt ante te.

<sup>8</sup> Et ecce nos in captivitate nostra sumus hodie, qua nos dispersisti in imperium, et in maledictum, et in peccatum, secundum omnes iniquitates patrum nostrorum, qui recesserunt a te, Domine Deus noster.

<sup>9</sup> Audi, Israël, mandata vitæ: auribus percipe, ut scias prudentiam.

<sup>10</sup> Quid est, Israël, quod in terra inimicorum es,

<sup>11</sup> inveterasti in terra aliena, coinquinatus es cum mortuis, deputatus es cum descendentibus in infernum?

<sup>12</sup> Dereliquisti fontem sapientiæ:

<sup>13</sup> nam si in via Dei ambulasses, habitasses utique in pace sempiterna.

<sup>14</sup> Disce ubi sit prudentia, ubi sit virtus, ubi sit intellectus, ut scias simul ubi sit longiturnitas vitæ et victus, ubi sit lumen oculorum, et pax.

<sup>15</sup> Quis invenit locum ejus? Et quis intravit in thesauros ejus?

<sup>16</sup> Ubi sunt principes gentium, et qui dominantur super bestias quæ sunt super terram?

<sup>17</sup> Qui in avibus cæli ludunt,

**A**nd now, O Lord Almighty, the God of Israel, the soul in anguish, and the troubled spirit crieth to thee:

<sup>2</sup> Hear, O Lord, and have mercy, for thou art a merciful God, and have pity on us: for we have sinned before thee.

<sup>3</sup> For thou remainest forever, and shall we perish everlastingly?

<sup>4</sup> O Lord Almighty, the God of Israel, hear now the prayer of the dead of Israel, and of their children, that have sinned before thee, and have not hearkened to the voice of the Lord their God, wherefore evils have cleaved fast to us.

<sup>5</sup> Remember not the iniquities of our fathers, but think upon thy hand, and upon thy name at this time:

<sup>6</sup> For thou art the Lord our God, and we will praise thee, O Lord:

<sup>7</sup> Because for this end thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity, for we are converted from the iniquity of our fathers, who sinned before thee.

<sup>8</sup> And behold we are at this day in our captivity, whereby thou hast scattered us to be a reproach, and a curse, and an offence, according to all the iniquities of our fathers, who departed from thee, O Lord our God.

<sup>9</sup> Hear, O Israel, the commandments of life: give ear, that thou mayst learn wisdom.

<sup>10</sup> How happeneth it, O Israel, that thou art in thy enemies' land?

<sup>11</sup> Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell.

<sup>12</sup> Thou hast forsaken the fountain of wisdom:

<sup>13</sup> For if thou hadst walked in the way of God, thou hadst surely dwelt in peace forever.

<sup>14</sup> Learn where is wisdom, where is strength, where is understanding: that thou mayst know also where is length of days and life, where is the light of the eyes, and peace.

<sup>15</sup> Who hath found out her place? And who hath gone in to her treasures?

<sup>16</sup> Where are the princes of the nations, and they that rule over the beasts that are upon the earth?

<sup>17</sup> That take their diversion with the birds of the air.

<sup>18</sup> That hoard up silver and gold, wherein men trust, and there is no end of their getting? Who work in silver and are solicitous, and their works are unsearchable.

<sup>19</sup> They are cut off, and are gone down to hell, and others are risen up in their place.

<sup>20</sup> Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known,

<sup>21</sup> Nor have they understood the paths thereof, neither have their children received it, it is far from their face.

<sup>22</sup> It hath not been heard of in the land of Chanaan, neither hath it been seen in Theman.

<sup>23</sup> The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths.

<sup>24</sup> O Israel, how great is the house of God, and how vast is the place of his possession!

<sup>25</sup> It is great, and hath no end: it is high and immense.

<sup>26</sup> There were the giants, those renowned men that were from the beginning, of great stature, expert in war.

<sup>27</sup> The Lord chose not them, neither did they find the way of knowledge: therefore did they perish.

<sup>28</sup> And because they had not wisdom, they perished through their folly.

<sup>29</sup> Who hath gone up into heaven, and taken her, and brought her down from the clouds?

<sup>30</sup> Who hath passed over the sea, and found her, and brought her preferably to chosen gold?

<sup>31</sup> There is none that is able to know her ways, nor that can search out her paths:

<sup>32</sup> But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, and filled it with cattle and fourfooted beasts:

<sup>33</sup> He that sendeth forth the light, and it goeth: and hath called it, and it obeyeth him with trembling.

<sup>34</sup> And the stars have given light in their watches, and rejoiced:

<sup>35</sup> They were called, and they said:

<sup>18</sup> qui argentum thesaurizant, et aurum, in quo confidunt homines, et non est finis acquisitionis eorum? Qui argentum fabricant, et solliciti sunt, nec est inventio operum illorum?

<sup>19</sup> Exterminati sunt, et ad inferos descenderunt, et alii loco eorum surxerunt.

<sup>20</sup> Juvenes viderunt lumen, et habitaverunt super terram, viam autem disciplinæ ignoraverunt,

<sup>21</sup> neque intellexerunt semitas ejus, neque filii eorum susceperunt eam, a facie ipsorum longe facta est;

<sup>22</sup> non est audita in terra Chanaan, neque visa est in Theman.

<sup>23</sup> Filii quoque Agar, qui exquirunt prudentiam quæ de terra est, negotiatores Merrhæ et Theman, et fabulatores, et exquisitores prudentiæ et intelligentiæ: viam autem sapientiæ nescierunt, neque commemorati sunt semitas ejus.

<sup>24</sup> O Israël, quam magna est domus Dei, et ingens locus possessionis ejus!

<sup>25</sup> Magnus est, et non habet finem: excelsus, et immensus.

<sup>26</sup> Ibi fuerunt gigantes nominati illi, qui ab initio fuerunt, statura magna, scientes bellum.

<sup>27</sup> Non hos elegit Dominus, neque viam disciplinæ invenerunt: propterea perierunt,

<sup>28</sup> et quoniam non habuerunt sapientiam, interierunt propter suam insipientiam.

<sup>29</sup> Quis ascendit in cælum, et accepit eam, et eduxit eam de nubibus?

<sup>30</sup> Quis transfretavit mare, et invenit illam, et attulit illam super aurum electum?

<sup>31</sup> Non est qui possit scire vias ejus, neque qui exquirat semitas ejus:

<sup>32</sup> sed qui scit universa novit eam, et adinvenit eam prudentia sua, qui præparavit terram in æterno tempore, et replevit eam pecudibus et quadrupedibus:

<sup>33</sup> qui emittit lumen, et vadit, et vocavit illud, et obedit illi in tremore.

<sup>34</sup> Stellæ autem dederunt lumen in custodiis suis, et lætatae sunt:

<sup>35</sup> vocatae sunt, et dixerunt: Adsumus,

et luxerunt ei cum iucunditate, qui fecit illas.

<sup>36</sup> Hic est Deus noster, et non æstimabitur alius adversus eum.

<sup>37</sup> Hic adinvenit omnem viam disciplinæ, et tradidit illam Jacob puero suo, et Israël dilecto suo.

<sup>38</sup> Post hæc in terris visus est, et cum hominibus conversatus est.

#### CAPUT IV

*Echortat propheta ad custodientem legem sapientiæ, et confirmat populum pati, et sperare pro salvatione ejus.*

**H**ic liber mandatorum Dei, et lex quæ hest in æternum: omnes qui tenent eam pervenient ad vitam: qui autem dereliquerunt eam, in mortem.

<sup>2</sup> Convertere, Jacob, et apprehende eam: ambula per viam ad splendorem ejus contra lumen ejus.

<sup>3</sup> Ne tradas alteri gloriam tuam, et dignitatem tuam genti alienæ.

<sup>4</sup> Beati sumus, Israël, quia quæ Deo placent manifesta sunt nobis.

<sup>5</sup> Animæquior esto, populus Dei, memorabilis Israël:

<sup>6</sup> venundati estis gentibus non in perditionem: sed propter quod in ira ad iracundiam provocastis Deum, traditi estis adversariis.

<sup>7</sup> Exacerbastis enim eum qui fecit vos, Deum æternum, immolantes dæmoniis, et non Deo.

<sup>8</sup> Obliti enim estis Deum qui nutrit vos, et contristastis nutricem vestram Jerusalem.

<sup>9</sup> Vidit enim iracundiam a Deo venientem vobis, et dixit: Audite, confines Sion: adduxit enim mihi Deus luctum magnum.

<sup>10</sup> Vidi enim captivitatem populi mei, filiorum meorum et filiarum, quam superduxit illis Æternus.

<sup>11</sup> Nutrivi enim illos cum iucunditate; dimisi autem illos cum fletu et luctu.

<sup>12</sup> Nemo gaudeat super me viduam et desolatam: a multis derelicta sum

Here we are: and with cheerfulness they have shined forth to him that made them.

<sup>36</sup> This is our God, and there shall no other be accounted of in comparison of him.

<sup>37</sup> He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved.

<sup>38</sup> Afterwards he was seen upon earth, and conversed with men.

#### CHAPTER 4

*The prophet exhorts to the keeping of the law of wisdom, and encourages the people to be patient, and to hope for their deliverance.*

**T**his is the book of the commandments of God, and the law, that is forever: all they that keep it, shall come to life: but they that have forsaken it, to death.

<sup>2</sup> Return, O Jacob, and take hold of it, walk in the way by its brightness, in the presence of the light thereof.

<sup>3</sup> Give not thy honor to another, nor thy dignity to a strange nation.

<sup>4</sup> We are happy, O Israel: because the things that are pleasing to God, are made known to us.

<sup>5</sup> Be of good comfort, O people of God, the memorial of Israel:

<sup>6</sup> You have been sold to the Gentiles, not for your destruction: but because you provoked God to wrath, you are delivered to your adversaries.

<sup>7</sup> For you have provoked him who made you, the eternal God, offering sacrifice to devils, and not to God.

<sup>8</sup> For you have forgotten God, who brought you up, and you have grieved Jerusalem that nursed you.

<sup>9</sup> For she saw the wrath of God coming upon you, and she said: Give ear, all you that dwell near Sion, for God hath brought upon me great mourning:

<sup>10</sup> For I have seen the captivity of my people, of my sons, and my daughters, which the Eternal hath brought upon them.

<sup>11</sup> For I nourished them with joy: but I sent them away with weeping and mourning.

<sup>12</sup> Let no man rejoice over me, a widow, and desolate: I am forsaken of many

for the sins of my children, because they departed from the law of God.

<sup>13</sup> And they have not known his justices, nor walked by the ways of God's commandments, neither have they entered by the paths of his truth and justice.

<sup>14</sup> Let them that dwell about Sion come, and remember the captivity of my sons and daughters, which the Eternal hath brought upon them.

<sup>15</sup> For he hath brought a nation upon them from afar, a wicked nation, and of a strange tongue:

<sup>16</sup> Who have neither revered the ancient, nor pitied children, and have carried away the beloved of the widow, and have left me all alone without children.

<sup>17</sup> But as for me, what help can I give you?

<sup>18</sup> But he that hath brought the evils upon you, he will deliver you out of the hands of your enemies.

<sup>19</sup> Go your way, my children, go your way: for I am left alone.

<sup>20</sup> I have put off the robe of peace, and have put upon me the sackcloth of supplication, and I will cry to the most High in my days.

<sup>21</sup> Be of good comfort, my children, cry to the Lord, and he will deliver you out of the hand of the princes your enemies.

<sup>22</sup> For my hope is in the Eternal that he will save you: and joy is come upon me from the Holy One, because of the mercy which shall come to you from our everlasting Savior.

<sup>23</sup> For I sent you forth with mourning and weeping: but the Lord will bring you back to me with joy and gladness forever.

<sup>24</sup> As for the neighbors of Sion have now seen your captivity from God: so shall they also shortly see your salvation from God, which shall come upon you with great honor, and everlasting glory.

<sup>25</sup> My children, suffer patiently the wrath that is come upon you: for thy enemy hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt get up upon his neck.

<sup>26</sup> My delicate ones have walked rough ways, for they were taken away as a flock made a prey by the enemies.

<sup>27</sup> Be of good comfort, my children, and cry to the Lord: for you shall be remembered by him that hath led you away.

<sup>28</sup> For as it was your mind to go astray from God; so when you return again you

propter peccata filiorum meorum, quia declinaverunt a lege Dei.

<sup>13</sup> Justitias autem ipsius nescierunt, nec ambulaverunt per vias mandatorum Dei, neque per semitas veritatis ejus cum justitia ingressi sunt.

<sup>14</sup> Veniant confines Sion, et memorentur captivitatem filiorum et filiarum mearum, quam superduxit illis Æternus.

<sup>15</sup> Adduxit enim super illos gentem de longinquo, gentem improbam, et alterius linguæ,

<sup>16</sup> qui non sunt reveriti senem, neque puerorum miserti sunt, et abduxerunt dilectos viduæ, et a filiis unicam desolaverunt.

<sup>17</sup> Ego autem, quid possum adjuvare vos?

<sup>18</sup> Qui enim adduxit super vos mala, ipse vos eripiet de manibus inimicorum vestrorum.

<sup>19</sup> Ambulate, filii, ambulate: ego enim derelicta sum sola.

<sup>20</sup> Exui me stola pacis, indui autem me sacco obsecrationis, et clamabo ad Altissimum in diebus meis.

<sup>21</sup> Animæquiore estote, filii; clamate ad Dominum, et eripiet vos de manu principum inimicorum.

<sup>22</sup> Ego enim speravi in æternum salutem vestram, et venit mihi gaudium a Sancto, super misericordia quæ veniet vobis ab æterno salutari nostro.

<sup>23</sup> Emisi enim vos cum luctu et ploratu: reducet autem vos mihi Dominus cum gaudio et jucunditate in sempiternum.

<sup>24</sup> Sicut enim viderunt vicinæ Sion captivitatem vestram a Deo, sic videbunt et in celeritate salutem vestram a Deo, quæ superveniet vobis cum honore magno et splendore æterno.

<sup>25</sup> Filii, patienter sustinete iram quæ supervenit vobis: persecutus est enim te inimicus tuus: sed cito videbis perditionem ipsius, et super cervices ipsius ascendes.

<sup>26</sup> Delicati mei ambulaverunt vias asperas: ducti sunt enim ut grex direptus ab inimicis.

<sup>27</sup> Animæquiore estote, filii, et proclamate ad Dominum: erit enim memoria vestra ab eo qui duxit vos.

<sup>28</sup> Sicut enim fuit sensus vester ut eraretis a Deo, decies tantum iterum con-

vertentes requiretis eum:

<sup>29</sup> qui enim induxit vobis mala, ipse rursum adducet vobis sempiternam iucunditatem cum salute vestra.

<sup>30</sup> Animæquior esto, Jerusalem: exhortatur enim te, qui te nominavit.

<sup>31</sup> Nocentes peribunt, qui te vexaverunt: et qui gratulati sunt in tua ruina, punientur.

<sup>32</sup> Civitates quibus servierunt filii tui, punientur, et quæ accepit filios tuos.

<sup>33</sup> Sicut enim gavisus est in tua ruina, et lætata est in casu tuo, sic contristabitur in sua desolatione,

<sup>34</sup> et amputabitur exsultatio multitudinis ejus, et gaudimonium ejus erit in luctum.

<sup>35</sup> Ignis enim superveniet ei ab Æterno in longiturnis diebus, et habitabitur a dæmoniis in multitudine temporis.

<sup>36</sup> Circumspice, Jerusalem, ad orientem, et vide iucunditatem a Deo tibi venientem.

<sup>37</sup> Ecce enim veniunt filii tui, quos dimisisti dispersos, veniunt collecti ab oriente usque ad occidentem, in verbo Sancti, gaudentes in honorem Dei.

#### CAPUT V

*Invitatur Jerusalem jubilaré et spectare redditum peccatorum suorum a captivitate eorum.*

**E**vexationis tuæ, et indue te decore, et honore ejus, quæ a Deo tibi est, sempiternæ gloriæ.

<sup>2</sup> Circumdabit te Deus diploide justitiæ, et imponet mitram capiti honoris æterni.

<sup>3</sup> Deus enim ostendet splendorem suum in te, omni qui sub cælo est.

<sup>4</sup> Nominabitur enim tibi nomen tuum a Deo in sempiternum: pax justitiæ, et honor pietatis.

<sup>5</sup> Exsurge, Jerusalem, et sta in excelso: et circumspice ad orientem, et vide collectos filios tuos ab oriente sole usque ad occidentem, in verbo Sancti, gaudentes Dei memoria.

<sup>6</sup> Exierunt enim abs te pedibus ducti ab inimicis: adducet autem illos Dominus ad te portatos in honore sicut filios regni:

shall seek him ten times as much.

<sup>29</sup> For he that hath brought evils upon you, shall bring you everlasting joy again with your salvation.

<sup>30</sup> Be of good heart, O Jerusalem: for he exhorteeth thee, that named thee.

<sup>31</sup> The wicked that have afflicted thee, shall perish: and they that have rejoiced at thy ruin, shall be punished.

<sup>32</sup> The cities which thy children have served, shall be punished: and she that received thy sons.

<sup>33</sup> For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

<sup>34</sup> And the joy of her multitude shall be cut off: and her gladness shall be turned to mourning.

<sup>35</sup> For fire shall come upon her from the Eternal, long to endure, and she shall be inhabited by devils for a great time.

<sup>36</sup> Look about thee, O Jerusalem, towards the east, and behold the joy that cometh to thee from God.

<sup>37</sup> For behold thy children come, whom thou sentest away scattered, they come gathered together from the east even to the west, at the word of the Holy One rejoicing for the honor of God.

#### CHAPTER 5

*Jerusalem is invited to rejoice and behold the return of her children out of their captivity.*

**P**ut off, O Jerusalem, the garment of thy mourning, and affliction: and put on the beauty, and honor of that everlasting glory which thou hast from God.

<sup>2</sup> God will clothe thee with the double garment of justice, and will set a crown on thy head of everlasting honor.

<sup>3</sup> For God will show his brightness in thee, to everyone under heaven.

<sup>4</sup> For thy name shall be named to thee by God forever: the peace of justice, and honor of piety.

<sup>5</sup> Arise, O Jerusalem, and stand on high: and look about towards the east, and behold thy children gathered together from the rising to the setting sun, by the word of the Holy One rejoicing in the remembrance of God.

<sup>6</sup> For they went out from thee on foot, led by the enemies: but the Lord will bring them to thee exalted with honor as children of the kingdom.

<sup>7</sup> For God hath appointed to bring down every high mountain, and the everlasting rocks, and to fill up the valleys to make them even with the ground: that Israel may walk diligently to the honor of God.

<sup>8</sup> Moreover the woods, and every sweet smelling tree have overshadowed Israel by the commandment of God.

<sup>9</sup> For God will bring Israel with joy in the light of his majesty, with mercy, and justice, that cometh from him.

#### CHAPTER 6

*The epistle of Jeremias to the captives, as a preservative against idolatry.*

A copy of the epistle that Jeremias sent to them that were to be led away captives into Babylon, by the king of Babylon, to declare to them according to what was commanded him by God

**F**or the sins that you have committed before God, you shall be carried away captives into Babylon by Nabuchodonosor the king of Babylon.

<sup>2</sup> And when you are come into Babylon, you shall be there many years, and for a long time, even to seven generations: and after that I will bring you away from thence with peace.

<sup>3</sup> But now, you shall see in Babylon gods of gold, and of silver, and of stone, and of wood borne upon shoulders, causing fear to the Gentiles.

<sup>4</sup> Beware therefore that you imitate not the doings of others, and be afraid, and the fear of them should seize upon you.

<sup>5</sup> But when you see the multitude behind, and before, adoring them, say you in your hearts: Thou oughtest to be adored, O Lord.

<sup>6</sup> For my angel is with you: And I myself will demand an account of your souls.

<sup>7</sup> For their tongue that is polished by the craftsman, and themselves laid over with gold and silver, are false things, and they cannot speak.

<sup>8</sup> And as if it were for a maiden that loveth to go gay: so do they take gold and make them up.

<sup>9</sup> Their gods have golden crowns upon their heads: whereof the priests secretly convey away from them gold, and silver, and bestow it on themselves.

<sup>10</sup> Yea and they give thereof to prostitutes, and they dress out harlots: and

<sup>7</sup> constituit enim Deus humiliare omnem montem excelsum et rupes perennes, et convales replere in æqualitatem terræ, ut ambulet Israël diligenter in honorem Dei.

<sup>8</sup> Obumbraverunt autem et silvæ, et omne lignum suavitatis Israël ex mandato Dei.

<sup>9</sup> Adducet enim Deus Israël cum jucunditate in lumine majestatis suæ, cum misericordia et justitia quæ est ex ipso.

#### CAPUT VI

*Epistula Jeremias ad captivos, ut preservativum contra idolatriam.*

Exemplar epistolæ quam misit Jeremias ad abducendos captivos in Babyloniam a rege Babyloniorum, ut annuntiaret illis secundum quod præceptum est illi a Deo.

**P**ropter peccata quæ peccastis ante Deum, abducemini in Babyloniam captivi a Nabuchodonosor rege Babylonis.

<sup>2</sup> Ingressi itaque in Babylonem, eritis ibi annis plurimis, et temporibus longis, usque ad generationes septem: post hoc autem educam vos inde cum pace.

<sup>3</sup> Nunc autem videbitis in Babylonia deos aureos et argenteos, et lapideos et ligneos, in humeris portari, ostentantes metum gentibus.

<sup>4</sup> Videte ergo ne et vos similes efficiamini factis alienis, et metuatis, et metus vos capiat in ipsis.

<sup>5</sup> Visa itaque turba de retro et ab ante, adorantes dicite in cordibus vestris: Te oportet adorari, Domine.

<sup>6</sup> Angelus enim meus vobiscum est: ipse autem exquiram animas vestras.

<sup>7</sup> Nam lingua ipsorum polita a fabro; ipsa etiam inaurata et inargentata, falsa sunt, et non possunt loqui.

<sup>8</sup> Et sicut virgini amanti ornamenta, ita accepto auro fabricati sunt.

<sup>9</sup> Coronas certe aureas habent super capita sua dii illorum: unde subtrahunt sacerdotes ab eis aurum et argentum, et erogant illud in semetipsos.

<sup>10</sup> Dant autem et ex ipso prostitutis, et meretrices ornant: et iterum cum re-



ceperint illud a meretricibus, ornant deos suos.

<sup>11</sup> Hi autem non liberantur ab æruginē et tinea.

<sup>12</sup> Opertis autem illis veste purpurea, extergunt faciem ipsorum propter pulverem domus qui est plurimus inter eos.

<sup>13</sup> Sceptrum autem habet ut homo, sicut iudex regionis, qui in se peccantem non interficit.

<sup>14</sup> Habet etiam in manu gladium et securim, se autem de bello et a latronibus non liberat. Unde vobis notum sit quia non sunt dii:

<sup>15</sup> Non ergo timueritis eos. Sicut enim vas hominis confractum inutile efficitur, tales sunt et dii illorum.

<sup>16</sup> Constitutis illis in domo, oculi eorum pleni sunt pulvere a pedibus introeuntium.

<sup>17</sup> Et sicut alicui qui regem offendit circumseptæ sunt januæ, aut sicut ad sepulchrum adductum mortuum: ita tutantur sacerdotes ostia clausuris et seris, ne a latronibus expolientur.

<sup>18</sup> Lucernas accendunt illis, et quidem multas, ex quibus nullam videre possunt: sunt autem sicut trabes in domo.

<sup>19</sup> Corda vero eorum dicunt elingere serpentes qui de terra sunt, dum comedunt eos, et vestimentum ipsorum, et non sentiunt.

<sup>20</sup> Nigræ fiunt facies eorum a fumo qui in domo fit.

<sup>21</sup> Supra corpus eorum et supra caput eorum volant noctuæ, et hirundines, et aves etiam, similiter et cattæ.

<sup>22</sup> Unde sciatis quia non sunt dii: ne ergo timueritis eos.

<sup>23</sup> Aurum etiam quod habent ad speciem est: nisi aliquis exterserit æruginem, non fulgebunt: neque enim dum conflarentur, sentiebant.

<sup>24</sup> Ex omni pretio empta sunt, in quibus spiritus non inest ipsis.

<sup>25</sup> Sine pedibus, in humeris portantur, ostentantes ignobilitatem suam hominibus: confundantur etiam qui colunt ea.

<sup>26</sup> Propterea si ceciderint in terram, a semetipsis non consurgunt: neque si quis eum statuerit rectum, per semetipsum stabit: sed sicut mortuis munera eorum illis apponentur.

<sup>27</sup> Hostias illorum vendunt sacerdotes

again when they receive it of the harlots, they adorn their gods.

<sup>11</sup> And these gods cannot defend themselves from the rust, and the moth.

<sup>12</sup> But when they have covered them with a purple garment, they wipe their face because of the dust of the house, which is very much among them.

<sup>13</sup> This holdeth a scepter as a man, as a judge of the country, but cannot put to death one that offendeth him.

<sup>14</sup> And this hath in his hand a sword, or an axe, but cannot save himself from war, or from robbers, whereby he it known to you, that they are not gods.

<sup>15</sup> Therefore fear them not. For as a vessel that a man uses when it is broken becometh useless, even so are their gods:

<sup>16</sup> When they are placed in the house, their eyes are full of dust by the feet of them that go in.

<sup>17</sup> And as the gates are made sure on every side upon one that hath offended the king, or like a dead man carried to the grave, so do the priests secure the doors with bars and locks, lest they be stripped by thieves.

<sup>18</sup> They light candles to them, and in great number, of which they cannot see one: but they are like beams in the house.

<sup>19</sup> And they say that the creeping things which are of the earth, gnaw their hearts, while they eat them and their garments, and they feel it not.

<sup>20</sup> Their faces are black with the smoke that is made in the house.

<sup>21</sup> Owls, and swallows, and other birds fly upon their bodies, and upon their heads, and cats in like manner.

<sup>22</sup> Whereby you may know that they are no gods. Therefore fear them not.

<sup>23</sup> The gold also which they have, is for show, but except a man wipe off the rust, they will not shine: for neither when they were molten, did they feel it.

<sup>24</sup> Men buy them at a high price, whereas there is no breath in them.

<sup>25</sup> And having not the use of feet they are carried upon shoulders, declaring to men how vile they are. Be they confounded also that worship them.

<sup>26</sup> Therefore if they fall to the ground, they rise not up again of themselves, nor if a man set them upright, will they stand by themselves, but their gifts shall be set before them, as to the dead.

<sup>27</sup> The things that are sacrificed to

them, their priests sell and abuse: in like manner also their wives take part of them, but give nothing of it either to the sick, or to the poor.

<sup>28</sup> The childbearing and menstuous women touch their sacrifices: knowing, therefore, by these things that they are not gods, fear them not.

<sup>29</sup> For how can they be called gods? Because women set offerings before the gods of silver, and of gold, and of wood:

<sup>30</sup> And priests sit in their temples, having their garments rent, and their heads and beards shaven, and nothing upon their heads.

<sup>31</sup> And they roar and cry before their gods, as men do at the feast when one is dead.

<sup>32</sup> The priests take away their garments, and clothe their wives and their children.

<sup>33</sup> And whether it be evil that one doth unto them, or good, they are not able to recompense it: neither can they set up a king, nor put him down:

<sup>34</sup> In like manner they can neither give riches, nor requite evil. If a man make a vow to them, and perform it not: they cannot require it.

<sup>35</sup> They cannot deliver a man from death, nor save the weak from the mighty.

<sup>36</sup> They cannot restore the blind man to his sight: nor deliver a man from distress.

<sup>37</sup> They shall not pity the widow, nor do good to the fatherless.

<sup>38</sup> Their gods, of wood, and of stone, and of gold, and of silver, are like the stones that are hewn out of the mountains: and they that worship them shall be confounded.

<sup>39</sup> How then is it to be supposed, or to be said, that they are gods?

<sup>40</sup> Even the Chaldeans themselves dishonor them: who when they hear of one dumb that cannot speak, they present him to Bel, entreating him, that he may speak.

<sup>41</sup> As though they could be sensible that have no motion themselves: and they, when they shall perceive this, will leave them: for their gods themselves have no sense.

<sup>42</sup> The women also, with cords about them, sit in the ways, burning olive stones.

<sup>43</sup> And when anyone of them, drawn away by some passenger, lieth with him, she upbraideth her neighbor, that she

ipsorum, et abutuntur: similiter et mulieres eorum decerpentes, neque infirmo, neque mendicanti, aliquid impertiant.

<sup>28</sup> De sacrificiis eorum fœtæ et menstruatæ contingunt. Sciens itaque ex his quia non sunt dii, ne timeatis eos.

<sup>29</sup> Unde enim vocantur dii? quia mulieres apponunt diis argenteis, et aureis, et ligneis:

<sup>30</sup> et in domibus eorum sacerdotes sedent habentes tunicas scissas, et capita et barbam rasam, quorum capita nuda sunt.

<sup>31</sup> Rugiunt autem clamantes contra deos suos sicut in cœna mortui.

<sup>32</sup> Vestimenta eorum auferunt sacerdotes, et vestiunt uxores suas et filios suos.

<sup>33</sup> Neque si quid mali patiuntur ab aliquo, neque si quid boni, poterunt retribuere: neque regem constituere possunt, neque auferre.

<sup>34</sup> Similiter neque dare divitias possunt, neque malum retribuere. Si quis illis votum voverit et non reddiderit, neque hoc requirunt.

<sup>35</sup> Hominem a morte non liberant, neque infirmum a potentiori eripiunt.

<sup>36</sup> Hominem cæcum ad visum non restituant; de necessitate hominem non liberabunt.

<sup>37</sup> Viduæ non miserebuntur, neque orphanis beneficient.

<sup>38</sup> Lapidibus de monte similes sunt dii illorum, lignei, et lapidei, et aurei, et argentei: qui autem colunt ea, confundentur.

<sup>39</sup> Quomodo ergo æstimandum est aut dicendum illos esse deos?

<sup>40</sup> Adhuc enim ipsis Chaldæis non honorantibus ea: qui cum audierint mutum non posse loqui, offerunt illud ad Bel, postulantibus ab eo loqui:

<sup>41</sup> quasi possint sentire qui non habent motum! Et ipsi, cum intellexerint, relinquunt ea: sensum enim non habent ipsi dii illorum.

<sup>42</sup> Mulieres autem circumdatæ funibus in viis sedent, succedentes ossa olivarum:

<sup>43</sup> cum autem aliqua ex ipsis, attracta ab aliquo transeunte, dormierit cum eo, proximæ suæ exprobrat quod ea non sit

digna habita, sicut ipsa, neque funis ejus diruptus sit.

<sup>44</sup> Omnia autem quæ illi fiunt, falsa sunt: quomodo æstimandum aut dicendum est illos esse deos?

<sup>45</sup> A fabris autem et ab aurificibus facta sunt: nihil aliud erunt, nisi id quod volunt esse sacerdotes.

<sup>46</sup> Artifices etiam ipsi, qui ea faciunt, non sunt multi temporis: numquid ergo possunt ea, quæ fabricata sunt ab ipsis, esse dii?

<sup>47</sup> Reliquerunt autem falsa et opprobrium postea futuris.

<sup>48</sup> Nam cum supervenerit illis prælium et mala, cogitant sacerdotes apud se ubi se abscondant cum illis.

<sup>49</sup> Quomodo ergo sentiri debeant quoniam dii sunt, qui nec de bello se liberant, neque de malis se eripiunt?

<sup>50</sup> Nam cum sint lignea, inaurata et inargentata, scietur postea quia falsa sunt ab universis gentibus et regibus: quæ manifesta sunt quia non sunt dii, sed opera manuum hominum, et nullum Dei opus cum illis.

<sup>51</sup> Unde ergo notum est quia non sunt dii, sed opera manuum hominum, et nullum Dei opus in ipsis est.

<sup>52</sup> Regem regioni non suscitant, neque pluviam hominibus dabunt.

<sup>53</sup> Judicium quoque non discernent, neque regiones liberabunt ab injuria, quia nihil possunt, sicut corniculæ inter medium cæli et terræ.

<sup>54</sup> Etenim cum inciderit ignis in domum deorum ligneorum, argenteorum et aureorum, sacerdotes quidem ipsorum fugient, et liberabuntur: ipsi vero sicut trabes in medio comburentur.

<sup>55</sup> Regi autem et bello non resistent. Quomodo ergo æstimandum est aut recipiendum quia dii sunt?

<sup>56</sup> Non a furibus, neque a latronibus se liberabunt dii lignei, et lapidei, et inaurati, et inargentati: quibus hi qui fortiores sunt,

<sup>57</sup> aurum et argentum, et vestimentum quo operati sunt, auferent illis, et abibunt, nec sibi auxilium ferent.

<sup>58</sup> Itaque melius est esse regem osten-

was not thought as worthy as herself, nor her cord broken.

<sup>44</sup> But all things that are done about them, are false: how is it then to be thought, or to be said, that they are gods?

<sup>45</sup> And they are made by workmen, and by goldsmiths. They shall be nothing else but what the priests will have them to be.

<sup>46</sup> For the artificers themselves that make them, are of no long continuance. Can those things then that are made by them, be gods?

<sup>47</sup> But they have left false things and reproach to them that come after.

<sup>48</sup> For when war cometh upon them, or evils, the priests consult with themselves, where they may hide themselves with them.

<sup>49</sup> How then can they be thought to be gods, that can neither deliver themselves from war, nor save themselves from evils?

<sup>50</sup> For seeing they are but of wood, and laid over with gold, and with silver, it shall be known hereafter that they are false things, by all nations, and kings: and it shall be manifest that they are no gods, but the work of men's hands, and that there is no work of God in them.

<sup>51</sup> Whence, therefore, is it known that they are not gods, but the work of men's hands, and no work of God is in them?

<sup>52</sup> They cannot set up a king over the land, nor give rain to men.

<sup>53</sup> They determine no causes, nor deliver countries from oppression: because they can do nothing, and are as daws between heaven and earth.

<sup>54</sup> For when fire shall fall upon the house of these gods of wood, and of silver, and of gold, their priests indeed will flee away, and be saved: but they themselves shall be burnt in the midst like beams.

<sup>55</sup> And they cannot withstand a king and war. How then can it be supposed, or admitted, that they are gods?

<sup>56</sup> Neither are these gods of wood, and of stone, and laid over with gold, and with silver, able to deliver themselves from thieves or robbers: they that are stronger than them,

<sup>57</sup> Shall take from them the gold, and silver, and the raiment wherewith they are clothed, and shall go their way, neither shall they help themselves.

<sup>58</sup> Therefore it is better to be a king that

showeth his power: or else a profitable vessel in the house, with which the owner thereof will be well satisfied: or a door in the house, to keep things safe that are therein, than such false gods.

<sup>59</sup> The sun, and the moon, and the stars being bright, and sent forth for profitable uses, are obedient.

<sup>60</sup> In like manner the lightning, when it breaketh forth, is easy to be seen: and after the same manner the wind bloweth in every country.

<sup>61</sup> And the clouds, when God commandeth them to go over the whole world, do that which is commanded them.

<sup>62</sup> The fire also being sent from above to consume mountains, and woods, doth as it is commanded. But these neither in show, nor in power, are like to anyone of them.

<sup>63</sup> Wherefore it is neither to be thought, nor to be said, that they are gods: since they are neither able to judge causes, nor to do any good to men.

<sup>64</sup> Knowing, therefore, that they are not gods, fear them not.

<sup>65</sup> For neither can they curse kings, nor bless them.

<sup>66</sup> Neither do they show signs in the heaven to the nations, nor shine as the sun, nor give light as the moon.

<sup>67</sup> Beasts are better than they, which can fly under a covert, and help themselves.

<sup>68</sup> Therefore there is no manner of appearance that they are gods: so fear them not.

<sup>69</sup> For as a scarecrow in a garden of cucumbers keepeth nothing, so are their gods of wood, and of silver, and laid over with gold.

<sup>70</sup> They are no better than a white thorn in a garden, upon which every bird sitteth. In like manner also their gods of wood, and laid over with gold, and with silver, are like to a dead body cast forth in the dark.

<sup>71</sup> By the purple also and the scarlet which are motheaten upon them, you shall know that they are not gods. And they themselves at last are consumed, and shall be a reproach in the country.

<sup>72</sup> Better, therefore, is the just man that hath no idols: for he shall be far from reproach.

tantem virtutem suam, aut vas in domo utile, in quo gloriabitur qui possidet illud, vel ostium in domo, quod custodit quæ in ipsa sunt, quam falsi dii.

<sup>59</sup> Sol quidem et luna ac sidera, cum sint splendida et emissa ad utilitates, obaudiunt:

<sup>60</sup> similiter et fulgur cum apparuerit, perspicuum est: id ipsum autem et spiritus in omni regione spirat:

<sup>61</sup> et nubes, quibus cum imperatum fuerit a Deo perambulare universum orbem, perficiunt quod imperatum est eis:

<sup>62</sup> ignis etiam missus desuper, ut consumat montes et silvas, facit quod præceptum est ei: hæc autem neque speciebus, neque virtutibus, uni eorum similia sunt.

<sup>63</sup> Unde neque existimandum est, neque dicendum illos esse deos, quando non possunt neque iudicium iudicare, neque quidquam facere hominibus.

<sup>64</sup> Scientes itaque quia non sunt dii, ne ergo timueritis eos.

<sup>65</sup> Neque enim regibus maledicent, neque benedicunt.

<sup>66</sup> Signa etiam in cælo gentibus non ostendunt: neque ut sol lucebunt, neque illuminabunt ut luna.

<sup>67</sup> Bestiæ meliores sunt illis, quæ possunt fugere sub tectum ac prodesse sibi.

<sup>68</sup> Nullo itaque modo nobis est manifestum quia sunt dii: propter quod ne timeatis eos.

<sup>69</sup> Nam sicut in cucumerario formido nihil custodit, ita sunt dii illorum lignei, et argentei, et inaurati.

<sup>70</sup> Eodem modo et in horto spina alba, supra quam omnis avis sedet, similiter et mortuo projecto in tenebris, similes sunt dii illorum lignei, et inaurati, et inargentati.

<sup>71</sup> A purpura quoque et murice, quæ supra illos tineant, scietis itaque quia non sunt dii: ipsi etiam postremo comeduntur, et erunt opprobrium in regione.

<sup>72</sup> Melior est homo justus qui non habet simulacra, nam erit longe ab opprobriis.

## THE PROPHECY OF EZECHIEL

*Ezechiel, whose name signifies the strength of God, was of the priestly race and of the number of the captives that were carried away to Babylon with king Joachim. He was contemporary with Jeremias, prophesied to the same effect in Babylon as Jeremias did in Jerusalem, and is said to have ended his days in like manner, by martyrdom.*

### CAPUT I

*Tempus prophetiae Ezechielis: vidit visionem gloriosam.*

**E**t factum est in trigesimo anno, in quarto, in quinta mensis, cum essem in medio captivorum juxta fluvium Chobar, aperti sunt cæli, et vidi visiones Dei.

<sup>2</sup> In quinta mensis, ipse est annus quintus transmirationis regis Joachin,

<sup>3</sup> factum est verbum Domini ad Ezechielem filium Buzi sacerdotem, in terra Chaldæorum, secus flumen Chobar: et facta est super eum ibi manus Domini.

<sup>4</sup> Et vidi, et ecce ventus turbini veniebat ab aquilone, et nubes magna, et ignis involvens, et splendor in circuitu ejus: et de medio ejus, quasi species electri, id est, de medio ignis:

<sup>5</sup> et in medio ejus similitudo quatuor animalium. Et hic aspectus eorum, similitudo hominis in eis.

<sup>6</sup> Quatuor facies uni, et quatuor pennæ uni.

<sup>7</sup> Pedes eorum, pedes recti, et planta pedis eorum quasi planta pedis vituli: et scintillæ quasi aspectus æris candentis.

<sup>8</sup> Et manus hominis sub pennis eorum, in quatuor partibus: et facies et pennas per quatuor partes habebant.

<sup>9</sup> Junctæque erant pennæ eorum alterius ad alterum: non revertebantur cum incederent, sed unumquodque ante faciem suam gradiebatur.

<sup>10</sup> Similitudo autem vultus eorum, fa-

### CHAPTER 1

*The time of Ezechiel's prophecy: he sees a glorious vision.*

**N**ow it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives by the river Chobar, the heavens were opened, and I saw the visions of God.

<sup>2</sup> On the fifth day of the month, the same was the fifth year of the captivity of king Joachin,

<sup>3</sup> The word of the Lord came to Ezechiel the priest the son of Buzi in the land of the Chaldeans, by the river Chobar: and the hand of the Lord was there upon him.

<sup>4</sup> And I saw, and behold a whirlwind came out of the north: and a great cloud, and a fire infolding it! And brightness was about it: and out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber:

<sup>5</sup> And in the midst thereof the likeness of four living creatures: and this was their appearance: there was the likeness of a man in them.

<sup>6</sup> Everyone had four faces, and everyone four wings.

<sup>7</sup> Their feet were straight feet, and the sole of their foot was like the sole of a calf's foot, and they sparkled like the appearance of glowing brass.

<sup>8</sup> And they had the hands of a man under their wings on their four sides: and they had faces, and wings on the four sides,

<sup>9</sup> And the wings of one were joined to the wings of another. They turned not when they went: but everyone went straight forward.

<sup>10</sup> And as for the likeness of their faces:

there was the face of a man, and the face of a lion on the right side of all the four: and the face of an ox, on the left side of all the four: and the face of an eagle over all the four.

<sup>11</sup> And their faces, and their wings were stretched upward: two wings of every one were joined, and two covered their bodies:

<sup>12</sup> And every one of them went straight forward: whither the impulse of the spirit was to go, thither they went: and they turned not when they went.

<sup>13</sup> And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire.

<sup>14</sup> And the living creatures ran and returned like flashes of lightning.

<sup>15</sup> Now as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces.

<sup>16</sup> And the appearance of the wheels, and the work of them was like the appearance of the sea: and the four had all one likeness: and their appearance and their work was as it were a wheel in the midst of a wheel.

<sup>17</sup> When they went, they went by their four parts: and they turned not when they went.

<sup>18</sup> The wheels had also a size, and a height, and a dreadful appearance: and the whole body was full of eyes round about all the four.

<sup>19</sup> And, when the living creatures went, the wheels also went together by them: and when the living creatures were lifted up from the earth, the wheels also were lifted up with them.

<sup>20</sup> Whithersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it: for the spirit of life was in the wheels.

<sup>21</sup> When those went these went, and when those stood these stood, and when those were lifted up from the earth, the wheels were lifted up together, and followed them: for the spirit of life was in the wheels.

<sup>22</sup> And over the heads of the living creatures was the likeness of the firmament, as the appearance of crystal terrible to behold, and stretched out over

facies hominis et facies leonis a dextris ipsorum quatuor, facies autem bovis a sinistris ipsorum quatuor, et facies aquilæ desuper ipsorum quatuor.

<sup>11</sup> Facies eorum et pennæ eorum extentæ desuper: duæ pennæ singulorum jungebantur, et duæ tegebant corpora eorum.

<sup>12</sup> Et unumquodque eorum coram facie sua ambulabat: ubi erat impetus spiritus, illuc gradiebantur, nec revertebantur cum ambularent.

<sup>13</sup> Et similitudo animalium, aspectus eorum quasi carbonum ignis ardentium, et quasi aspectus lampadarum: hæc erat visio discurrens in medio animalium, splendor ignis, et de igne fulgur egrediens.

<sup>14</sup> Et animalia ibant et revertebantur, in similitudinem fulguris coruscantis.

<sup>15</sup> Cumque aspicerem animalia, apparuit rota una super terram juxta animalia, habens quatuor facies.

<sup>16</sup> Et aspectus rotarum et opus earum quasi visio maris: et una similitudo ipsarum quatuor: et aspectus earum et opera quasi sit rota in medio rotæ.

<sup>17</sup> Per quatuor partes earum euntes ibant, et non revertebantur cum ambularent.

<sup>18</sup> Statura quoque erat rotis, et altitudo, et horribilis aspectus: et totum corpus oculis plenum in circuitu ipsarum quatuor.

<sup>19</sup> Cumque ambularent animalia, ambulabant pariter et rotæ juxta ea: et cum elevarentur animalia de terra, elevabantur simul et rotæ.

<sup>20</sup> Quocumque ibat spiritus, illuc, eunte spiritu, et rotæ pariter elevabantur sequentes eum: spiritus enim vitæ erat in rotis.

<sup>21</sup> Cum euntibus ibant, et cum stantibus stabant: et cum elevatis a terra, pariter elevabantur et rotæ sequentes ea, quia spiritus vitæ erat in rotis.

<sup>22</sup> Et similitudo super capita animalium firmamenti, quasi aspectus crystalli horribilis, et extenti super capita eorum desuper.

<sup>23</sup> Sub firmamento autem pennæ eorum rectæ alterius ad alterum: unumquodque duabus alis velabat corpus suum, et alterum similiter velabatur.

<sup>24</sup> Et audiebam sonum alarum, quasi sonum aquarum multarum, quasi sonum sublimis Dei: cum ambularent, quasi sonus erat multitudinis ut sonus castrorum: cumque starent, demittebantur pennæ eorum.

<sup>25</sup> Nam cum fieret vox super firmamentum quod erat super caput eorum, stabant, et submittebant alas suas.

<sup>26</sup> Et super firmamentum quod erat imminens capiti eorum, quasi aspectus lapidis sapphiri similitudo throni: et super similitudinem throni similitudo quasi aspectus hominis desuper.

<sup>27</sup> Et vidi quasi speciem electri, velut aspectum ignis, intrinsecus ejus per circuitum: a lumbis ejus et desuper, et a lumbis ejus usque deorsum, vidi quasi speciem ignis splendentis in circuitu,

<sup>28</sup> velut aspectum arcus cum fuerit in nube in die pluvie. Hic erat aspectus splendoris per gyrum.

## CAPUT II

*Propheta commisionem suam accepit.*

**H**æc visio similitudinis gloriæ Domini. Et vidi, et cecidi in faciem meam, et audiui vocem loquentis, et dixit ad me: Fili hominis, sta super pedes tuos, et loquar tecum.

<sup>2</sup> Et ingressus est in me spiritus postquam locutus est mihi, et statuit me supra pedes meos: et audiui loquentem ad me,

<sup>3</sup> et dicentem: Fili hominis, mitto ego te ad filios Israël, ad gentes apostatrices, quæ recesserunt a me: ipsi et patres eorum prævaricati sunt pactum meum usque ad diem hanc:

<sup>4</sup> Et filii dura facie et indomabili corde sunt, ad quos ego mitto te. Et dices ad eos: Hæc dicit Dominus Deus:

<sup>5</sup> si forte vel ipsi audiant, et si forte

their heads above.

<sup>23</sup> And under the firmament were their wings straight, the one toward the other, everyone with two wings covered his body, and the other was covered in like manner.

<sup>24</sup> And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God: when they walked, it was like the voice of a multitude, like the noise of an army, and when they stood, their wings were let down.

<sup>25</sup> For when a voice came from above the firmament, that was over their heads, they stood, and let down their wings.

<sup>26</sup> And above the firmament that was over their heads, was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne, was the likeness of the appearance of a man above upon it.

<sup>27</sup> And I saw as it were the resemblance of amber as the appearance of fire within it round about: from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about.

<sup>28</sup> As the appearance of the rainbow when it is in a cloud on a rainy day: this was the appearance of the brightness round about.

## CHAPTER 2

*The prophet receives his commission.*

**T**his was the vision of the likeness of the glory of the Lord, and I saw, and I fell upon my face, and I heard the voice of one that spoke, and he said to me: Son of man, stand upon thy feet, and I will speak to thee.

<sup>2</sup> And the spirit entered into me after that he spoke to me, and he set me upon my feet: and I heard him speaking to me,

<sup>3</sup> And saying: Son of man, I send thee to the children of Israel, to a rebellious people, that hath revolted from me, they, and their fathers, have transgressed my covenant even unto this day.

<sup>4</sup> And they to whom I send thee are children of a hard face, and of an obstinate heart: and thou shalt say to them: Thus saith the Lord God:

<sup>5</sup> If so be they at least will hear, and

if so be they will forbear, for they are a provoking house: and they shall know that there hath been a prophet in the midst of them.

<sup>6</sup> And thou, O son of man, fear not, neither be thou afraid of their words: for thou art among unbelievers and destroyers, and thou dwellest with scorpions. Fear not their words, neither be thou dismayed at their looks: for they are a provoking house.

<sup>7</sup> And thou shalt speak my words to them, if perhaps they will hear, and forbear: for they provoke me to anger.

<sup>8</sup> But thou, O son of man, hear all that I say to thee: and do not thou provoke me, as that house provoketh me: open thy mouth, and eat what I give thee.

<sup>9</sup> And I looked, and behold, a hand was sent to me, wherein was a book rolled up: and he spread it before me. And it was written within and without: and there were written in it lamentations, and canticles, and woe.

### CHAPTER 3

*The prophet eats the book, and receives further instructions: the office of a watchman.*

**A**nd he said to me: Son of man, eat all that thou shalt find: eat this book, and go speak to the children of Israel.

<sup>2</sup> And I opened my mouth, and he caused me to eat that book:

<sup>3</sup> And he said to me: Son of man, thy belly shall eat, and thy bowels shall be filled with this book, which I give thee, and I did eat it: and it was sweet as honey in my mouth.

<sup>4</sup> And he said to me: Son of man, go to the house of Israel, and thou shalt speak my words to them.

<sup>5</sup> For thou art not sent to a people of a profound speech, and of an unknown tongue, but to the house of Israel:

<sup>6</sup> Nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand: and if thou wert sent to them, they would hearken to thee.

<sup>7</sup> But the house of Israel will not hearken to thee: because they will not hearken to me: for all the house of Israel are of a hard forehead and an obstinate heart.

quiescant, quoniam domus exasperans est: et scient quia propheta fuerit in medio eorum.

<sup>6</sup> Tu ergo, fili hominis, ne timeas eos, neque sermones eorum metuas, quoniam increduli et subversores sunt tecum, et cum scorpionibus habitas. Verba eorum ne timeas, et vultus eorum ne formides, quia domus exasperans est.

<sup>7</sup> Loqueris ergo verba mea ad eos, si forte audiant, et quiescant: quoniam irritatores sunt.

<sup>8</sup> Tu autem, fili hominis, audi quæcumque loquor ad te, et noli esse exasperans, sicut domus exasperatrix est: aperi os tuum, et comede quæcumque ego do tibi.

<sup>9</sup> Et vidi: et ecce manus missa ad me, in qua erat involutus liber: et expandit illum coram me, qui erat scriptus intus et foris: et scriptæ erant in eo lamentationes, et carmen, et væ.

### CAPUT III

*Cibat propheta volumen, et amplius praeceptiones accepit: officium vigilis.*

**E**t dixit ad me: Fili hominis, quodcumque inveneris, comede: comede volumen istud, et vadens loquere ad filios Israëli.

<sup>2</sup> Et aperui os meum, et cibavit me volumine illo:

<sup>3</sup> et dixit ad me: Fili hominis, venter tuus comedet, et viscera tua complebuntur volumine isto quod ego do tibi. Et comedi illud, et factum est in ore meo sicut mel dulce.

<sup>4</sup> Et dixit ad me: Fili hominis, vade ad domum Israëli, et loqueris verba mea ad eos.

<sup>5</sup> Non enim ad populum profundi sermonis et ignotæ linguæ tu mitteris ad domum Israëli:

<sup>6</sup> neque ad populos multos profundi sermonis et ignotæ linguæ, quorum non possis audire sermones: et si ad illos mittereris, ipsi audirent te:

<sup>7</sup> domus autem Israëli nolunt audire te, quia nolunt audire me: omnis quippe domus Israëli attrita fronte est et duro corde.



<sup>8</sup> Ecce dedi faciem tuam valentio-  
rem facieb eorum, et frontem tuam duri-  
orem frontibus eorum:

<sup>9</sup> ut adamantem et ut silicem dedi fa-  
ciem tuam: ne timeas eos, neque metuas  
a facie eorum, quia domus exasperans  
est.

<sup>10</sup> Et dixit ad me: Fili hominis, omnes  
sermone meos quos ego loquor ad te,  
assume in corde tuo, et auribus tuis audi:

<sup>11</sup> et vade, ingredi ad transmigra-  
tionem, ad filios populi tui, et loqueris  
ad eos: et dices eis: Hæc dicit Dominus  
Deus: si forte audiant et quiescant.

<sup>12</sup> Et assumpsit me spiritus, et audi-  
vi post me vocem commotionis magnæ:  
Benedicta gloria Domini de loco suo:

<sup>13</sup> et vocem alarum animalium percus-  
sionum alteram ad alteram, et vocem  
rotarum sequentium animalia, et vocem  
commotionis magnæ.

<sup>14</sup> Spiritus quoque levavit me, et as-  
sumpsit me: et abii amarus in indigna-  
tione spiritus mei: manus enim Domini  
erat mecum, confortans me.

<sup>15</sup> Et veni ad transmigrationem, ad  
acervum novarum frugum, ad eos qui  
habitabant juxta flumen Chobar: et sedi  
ubi illi sedebant, et mansi ibi septem die-  
bus mœrens in medio eorum.

<sup>16</sup> Cum autem pertransissent septem  
dies, factum est verbum Domini ad me,  
dicens:

<sup>17</sup> Fili hominis, speculatorem dedi te  
domui Israël, et audies de ore meo ver-  
bum, et annuntiabis eis ex me.

<sup>18</sup> Si, dicente me ad impium: Morte  
morieis, non annuntiaveris ei, neque  
locutus fueris ut avertatur a via sua im-  
pia et vivat, ipse impius in iniquitate  
sua morietur, sanguinem autem ejus de  
manu tua requiram.

<sup>19</sup> Si autem tu annuntiaveris impio, et  
ille non fuerit conversus ab impietate  
sua et a via sua impia, ipse quidem in in-  
iquitate sua morietur: tu autem animam  
tuam liberasti.

<sup>20</sup> Sed et si conversus justus a justitia  
sua fuerit, et fecerit iniquitatem, ponam  
offendiculum coram eo: ipse morietur  
quia non annuntiasti ei. In peccato suo  
moriatur, et non erunt in memoria jus-

<sup>8</sup> Behold I have made thy face stronger  
than their faces: and thy forehead hard-  
er than their foreheads.

<sup>9</sup> I have made thy face like an adamant  
and like flint: fear them not, neither be  
thou dismayed at their presence: for  
they are a provoking house.

<sup>10</sup> And he said to me: Son of man, re-  
ceive in thy heart, and hear with thy  
ears, all the words that I speak to thee:

<sup>11</sup> And go get thee in to them of the cap-  
tivity, to the children of thy people, and  
thou shalt speak to them, and shalt say  
to them: Thus saith the Lord: If so be  
they will hear, and will forbear.

<sup>12</sup> And the spirit took me up, and I  
heard behind me the voice of a great  
commotion, saying: Blessed be the glory  
of the Lord, from his place.

<sup>13</sup> The noise of the wings of the living  
creatures striking one against another,  
and the noise of the wheels following  
the living creatures, and the noise of a  
great commotion.

<sup>14</sup> The spirit also lifted me, and took me  
up: and I went away in bitterness in the  
indignation of my spirit: for the hand of  
the Lord was with me, strengthening me.

<sup>15</sup> And I came to them of the captivity, to  
the heap of new corn, to them that dwelt  
by the river Chobar, and I sat where they  
sat: and I remained there seven days  
mourning in the midst of them.

<sup>16</sup> And at the end of seven days the  
word of the Lord came to me, saying:

<sup>17</sup> Son of man, I have made thee a  
watchman to the house of Israel: and  
thou shalt hear the word out of my  
mouth, and shalt tell it them from me.

<sup>18</sup> If, when I say to the wicked, Thou  
shalt surely die: thou declare it not to  
him, nor speak to him, that he may be  
converted from his wicked way, and  
live: the same wicked man shall die in  
his iniquity, but I will require his blood  
at thy hand.

<sup>19</sup> But if thou give warning to the wick-  
ed, and he be not converted from his  
wickedness, and from his evil way: he  
indeed shall die in his iniquity, but thou  
hast delivered thy soul.

<sup>20</sup> Moreover if the just man shall turn  
away from his justice, and shall commit  
iniquity: I will lay a stumbling block be-  
fore him, he shall die, because thou hast  
not given him warning: he shall die in

his sin, and his justices which he hath done, shall not be remembered: but I will require his blood at thy hand.

<sup>21</sup> But if thou warn the just man, that the just may not sin, and he doth not sin: living he shall live, because thou hast warned him, and thou hast delivered thy soul.

<sup>22</sup> And the hand of the Lord was upon me, and he said to me: Rise and go forth into the plain, and there I will speak to thee.

<sup>23</sup> And I rose up, and went forth into the plain: and behold the glory of the Lord stood there, like the glory which I saw by the river Chobar: and I fell upon my face.

<sup>24</sup> And the spirit entered into me, and set me upon my feet: and he spoke to me, and said to me: Go in; and shut thyself up in the midst of thy house.

<sup>25</sup> And thou, O son of man, behold they shall put bands upon thee, and they shall bind thee with them: and thou shalt not go forth from the midst of them.

<sup>26</sup> And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth: because they are a provoking house.

<sup>27</sup> But when I shall speak to thee, I will open thy mouth, and thou shalt say to them: Thus saith the Lord God: He that heareth, let him hear: and he that forbear, let him forbear: for they are a provoking house.

#### CHAPTER 4

*A prophetic description of the siege of Jerusalem, and the famine that shall reign there.*

**A**nd thou, O son of man, take thee a tile, and lay it before thee: and draw upon it the plan of the city of Jerusalem.

<sup>2</sup> And lay siege against it, and build forts, and cast up a mount, and set a camp against it, and place battering rams round about it.

<sup>3</sup> And take unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face resolutely against it, and it shall be besieged, and thou shalt lay siege against it: it is a sign to the house of Israel.

<sup>4</sup> And thou shalt sleep upon thy left side, and shalt lay the iniquities of the house of Israel upon it, according to the

titiae ejus quas fecit: sanguinem vero ejus de manu tua requiram.

<sup>21</sup> Si autem tu annuntiaveris justo ut non peccet justus, et ille non peccaverit, vivens vivet, quia annuntiasti ei, et tu animam tuam liberasti.

<sup>22</sup> Et facta est super me manus Domini, et dixit ad me: Surgens egredere in campum, et ibi loquar tecum.

<sup>23</sup> Et surgens egressus sum in campum: et ecce ibi gloria Domini stabat, quasi gloria quam vidi juxta fluvium Chobar: et cecidi in faciem meam.

<sup>24</sup> Et ingressus est in me spiritus, et statuit me super pedes meos, et locutus est mihi, et dixit ad me: Ingredere, et includere in medio domus tuae.

<sup>25</sup> Et tu, fili hominis, ecce data sunt super te vincula, et ligabunt te in eis, et non egredieris de medio eorum.

<sup>26</sup> Et linguam tuam adhærere faciam palato tuo, et eris mutus, nec quasi vir objurgans, quia domus exasperans est.

<sup>27</sup> Cum autem locutus fuero tibi, aperiam os tuum, et dices ad eos: Hæc dicit Dominus Deus: Qui audit, audiat, et qui quiescit, quiescat: quia domus exasperans est.

#### CAPUT IV

*Descriptio divina obsidii Jerusalem, et famæ, qua ibi regnabit.*

**E**t tu, fili hominis, sume tibi laterem, et pones eum coram te, et describes in eo civitatem Jerusalem.

<sup>2</sup> Et ordinabis adversus eam obsidionem, et ædificabis munitiones, et comportabis aggerem, et dabis contra eam castra, et pones arietes in gyro.

<sup>3</sup> Et tu sume tibi sartagine ferream, et pones eam in murum ferreum inter te et inter civitatem: et obfirmabis faciem tuam ad eam, et erit in obsidionem, et circumdabis eam: signum est domui Israël.

<sup>4</sup> Et tu dormies super latus tuum sinistrum, et pones iniquitates domus Israël super eo, numero dierum quibus

dormies super illud, et assumes iniquitatem eorum.

<sup>5</sup> Ego autem dedi tibi annos iniquitatis eorum, numero dierum trecentos et nonaginta dies: et portabis iniquitatem domus Israëli.

<sup>6</sup> Et cum compleveris hæc, dormies super latus tuum dexterum secundo, et assumes iniquitatem domus Juda quadraginta diebus: diem pro anno, diem, inquam, pro anno, dedi tibi.

<sup>7</sup> Et ad obsidionem Jerusalem convertes faciem tuam, et brachium tuum erit extentum: et prophetabis adversus eam.

<sup>8</sup> Ecce circumdedi te vinculis: et non te convertes a latere tuo in latus aliud, donec compleas dies obsidionis tuæ.

<sup>9</sup> Et tu, sume tibi frumentum, et hordeum, et fabam, et lentem, et milium, et viciam: et mittes ea in vas unum, et facies tibi panes numero dierum quibus dormies super latus tuum: trecentis et nonaginta diebus comedes illud.

<sup>10</sup> Cibus autem tuus, quo vesceris, erit in pondere viginti stateres in die: a tempore usque ad tempus comedes illud.

<sup>11</sup> Et aquam in mensura bibes, sextam partem hin: a tempore usque ad tempus bibes illud.

<sup>12</sup> Et quasi subcinericium hordeaceum comedes illud, et stercore quod egreditur de homine operies illud in oculis eorum.

<sup>13</sup> Et dixit Dominus: Sic comedent filii Israëli panem suum pollutum inter gentes ad quas ejiciam eos. Et dixi:

<sup>14</sup> A, a, a, Domine Deus, ecce anima mea non est polluta: et morticinum, et laceratum a bestiis non comedi ab infantia mea usque nunc, et non est ingressa in os meum omnis caro immunda.

<sup>15</sup> Et dixit ad me: Ecce dedi tibi fimum boum pro stercorebus humanis, et facies panem tuum in eo.

<sup>16</sup> Et dixit ad me: Fili hominis, ecce ego conteram baculum panis in Jerusalem, et comedent panem in pondere et in sollicitudine, et aquam in mensura et in angustia bibent,

number of the days that thou shalt sleep upon it, and thou shalt take upon thee their iniquity.

<sup>5</sup> And I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days: and thou shalt bear the iniquity of the house of Israel.

<sup>6</sup> And when thou hast accomplished this, thou shalt sleep again upon thy right side, and thou shalt take upon thee the iniquity of the house of Juda forty days: a day for a year, yea, a day for a year I have appointed to thee.

<sup>7</sup> And thou shalt turn thy face to the siege of Jerusalem and thy arm shall be stretched out: and thou shalt prophesy against it.

<sup>8</sup> Behold I have encompassed thee with bands: and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege.

<sup>9</sup> And take to thee wheat and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof according to the number of the days that thou shalt lie upon thy side: three hundred and ninety days shalt thou eat thereof.

<sup>10</sup> And thy meat that thou shalt eat, shall be in weight twenty staters a day: from time to time thou shalt eat it.

<sup>11</sup> And thou shalt drink water by measure, the sixth part of a hin: from time to time thou shalt drink it,

<sup>12</sup> And thou shalt eat it as barley bread baked under the ashes: and thou shalt cover it, in their sight, with the dung that cometh out of a man.

<sup>13</sup> And the Lord said: So shall the children of Israel eat their bread all filthy among the nations whither I will cast them out.

<sup>14</sup> And I said: Ah, ah, ah, O Lord God, behold my soul hath not been defiled, and from my infancy even till now, I have not eaten anything that died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth.

<sup>15</sup> And he said to me: Behold I have given thee neat's dung for man's dung, and thou shalt make thy bread therewith.

<sup>16</sup> And he said to me: Son of man: Behold, I will break in pieces the staff of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and

in distress.

<sup>17</sup> So that when bread and water fail, every man may fall against his brother, and they may pine away in their iniquities.

### CHAPTER 5

*The judgments of God upon the Jews are foreshown under the type of the prophet's hair.*

**A**nd thou, son of man, take thee a sharp knife that shaveth the hair: and cause it to pass over thy head, and over thy beard: and take thee a balance to weigh in, and divide the hair.

<sup>2</sup> A third part thou shalt burn with fire in the midst of the city, according to the fulfilling of the days of the siege: and thou shalt take a third part, and cut it in pieces with the knife all round about: and the other third part thou shalt scatter in the wind, and I will draw out the sword after them.

<sup>3</sup> And thou shalt take thereof a small number: and shalt bind them in the skirt of thy cloak.

<sup>4</sup> And thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire: and out of it shall come forth a fire into all the house of Israel.

<sup>5</sup> Thus saith the Lord God: This is Jerusalem, I have set her in the midst of the nations, and the countries round about her.

<sup>6</sup> And she hath despised my judgments, so as to be more wicked than the Gentiles; and my commandments, more than the countries that are round about her: for they have cast off my judgments, and have not walked in my commandments.

<sup>7</sup> Therefore thus saith the Lord God: Because you have surpassed the Gentiles that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done according to the judgments of the nations that are round about you:

<sup>8</sup> Therefore thus saith the Lord God: Behold I come against thee, and I myself will execute judgments in the midst of thee in the sight of the Gentiles.

<sup>9</sup> And I will do in thee that which I have not done: and the like to which I will do no more, because of all thy abominations.

<sup>17</sup> ut deficientibus pane et aqua, corrumpat unusquisque ad fratrem suum, et contabescant in iniquitatibus suis.

### CAPUT V

*Judicia Dei in Judaeos prophetantur sub figura pilorum prophetæ.*

**E**t tu, fili hominis, sume tibi gladium acutum, radentem pilos, et assumes eum et duces per caput tuum et per barbam tuam, et assumes tibi stateram ponderis et divides eos.

<sup>2</sup> Tertiam partem igni combures in medio civitatis, juxta completionem dierum obsidionis, et assumes tertiam partem, et concides gladio in circuitu ejus: tertiam vero aliam disperges in ventum, et gladium nudabo post eos.

<sup>3</sup> Et sumes inde parvum numerum, et ligabis eos in summitate pallii tui:

<sup>4</sup> et ex eis rursum tolles, et projicies eos in medio ignis, et combures eos igni, et ex eo egredietur ignis in omnem domum Israël.

<sup>5</sup> Hæc dicit Dominus Deus: Ista est Jerusalem: in medio gentium posui eam, et in circuitu ejus terras.

<sup>6</sup> Et contempsit judicia mea, ut plus esset impia quam gentes, et præcepta mea ultra quam terræ quæ in circuitu ejus sunt: judicia enim mea projecerunt, et in præceptis meis non ambulaverunt.

<sup>7</sup> Idcirco hæc dicit Dominus Deus: Quia superastis gentes quæ in circuitu vestro sunt, et in præceptis meis non ambulastis, et judicia mea non fecistis, et juxta judicia gentium quæ in circuitu vestro sunt non estis operati,

<sup>8</sup> ideo hæc dicit Dominus Deus: Ecce ego ad te, et ipse ego faciam in medio tui judicia in oculis gentium:

<sup>9</sup> et faciam in te quod non feci, et quibus similia ultra non faciam, propter omnes abominaciones tuas.

<sup>10</sup> Ideo patres comedent filios in medio tui, et filii comedent patres suos: et faciam in te judicia, et ventilabo universas reliquias tuas in omnem ventum.

<sup>11</sup> Idcirco vivo ego, dicit Dominus Deus, nisi pro eo quod sanctum meum violasti in omnibus offensionibus tuis, et in cunctis abominationibus tuis, ego quoque confringam, et non parceret oculus meus, et non miserebor.

<sup>12</sup> Tertia pars tui peste morietur, et fame consumetur in medio tui, et tertia pars tui in gladio cadet in circuitu tuo: tertiam vero partem tuam in omnem ventum dispergam, et gladium evaginabo post eos.

<sup>13</sup> Et complebo furorem meum, et requiescere faciam indignationem meam in eis, et consolabor: et scient quia ego Dominus locutus sum in zelo meo, cum implevero indignationem meam in eis.

<sup>14</sup> Et dabo te in desertum, et in opprobrium gentibus quæ in circuitu tuo sunt, in conspectu omnis prætereuntis:

<sup>15</sup> et eris opprobrium et blasphemia, exemplum et stupor in gentibus quæ in circuitu tuo sunt, cum fecero in te judicia in furore, et in indignatione, et in increpationibus iræ.

<sup>16</sup> Ego Dominus locutus sum: quando misero sagittas famis pessimas in eos, quæ erunt mortiferæ, et quas mittam ut disperdam vos: et famem congregabo super vos, et conteram in vobis baculum panis:

<sup>17</sup> et immittam in vos famem et bestias pessimas, usque ad internecionem: et pestilentia et sanguis transibunt per te, et gladium inducam super te. Ego Dominus locutus sum.

## CAPUT VI

*Pœna Israel propter idolatriam suam: relicum salvabitur.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Fili hominis, pone faciem tuam ad montes Israël, et prophetaabis ad eos,

<sup>10</sup> Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and I will scatter thy whole remnant into every wind.

<sup>11</sup> Therefore as I live, saith the Lord God: Because thou hast violated my sanctuary with all thy offences, and with all thy abominations: I will also break thee in pieces, and my eye shall not spare, and I will not have any pity.

<sup>12</sup> A third part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee: and a third part of thee shall fall by the sword round about thee: and a third part of thee will I scatter into every wind, and I will draw out a sword after them.

<sup>13</sup> And I will accomplish my fury, and will cause my indignation to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I shall have accomplished my indignation in them.

<sup>14</sup> And I will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every-one that passeth by.

<sup>15</sup> And thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations that are round about thee, when I shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

<sup>16</sup> I the Lord have spoken it: When I shall send upon them the grievous arrows of famine, which shall bring death, and which I will send to destroy you: and I will gather together famine against you: and I will break among you the staff of bread.

<sup>17</sup> And I will send in upon you famine, and evil beasts unto utter destruction: and pestilence, and blood shall pass through thee, and I will bring in the sword upon thee. I the Lord have spoken it.

## CHAPTER 6

*The punishment of Israel for their idolatry: a remnant shall be saved.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man set thy face towards the mountains of Israel, and prophesy against them.

<sup>3</sup> And say: Ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, and to the rocks, and the valleys: Behold, I will bring upon you the sword, and I will destroy your high places.

<sup>4</sup> And I will throw down your altars, and your idols shall be broken in pieces: and I will cast down your slain before your idols.

<sup>5</sup> And I will lay the dead carcasses of the children of Israel before your idols: and I will scatter your bones round about your altars,

<sup>6</sup> In all your dwelling places. The cities shall be laid waste, and the high places shall be thrown down, and destroyed, and your altars shall be abolished, and shall be broken in pieces: and your idols shall be no more, and your temples shall be destroyed, and your works shall be defaced.

<sup>7</sup> And the slain shall fall in the midst of you: and you shall know that I am the Lord.

<sup>8</sup> And I will leave in you some that shall escape the sword among the nations, when I shall have scattered you through the countries.

<sup>9</sup> And they that are saved of you shall remember me amongst the nations, to which they are carried captives: because I have broken their heart that was faithless, and revolted from me: and their eyes that went a fornicating after their idols: and they shall be displeased with themselves because of the evils which they have committed in all their abominations.

<sup>10</sup> And they shall know that I the Lord have not spoken in vain that I would do this evil to them.

<sup>11</sup> Thus saith the Lord God: Strike with thy hand and stamp with thy foot, and say: Alas, for all the abominations of the evils of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

<sup>12</sup> He that is far off shall die of the pestilence: and he that is near, shall fall by the sword: and he that remaineth, and is besieged, shall die by the famine: and I will accomplish my indignation upon them.

<sup>13</sup> And you shall know that I am the Lord, when your slain shall be amongst your idols, round about your altars, in every high hill, and on all the tops of mountains, and under every woody

<sup>3</sup> et dices: Montes Israël, audite verbum Domini Dei. Hæc dicit Dominus Deus montibus et collibus, rupibus et vallibus: Ecce ego inducam super vos gladium, et disperdam excelsa vestra,

<sup>4</sup> et demoliar aras vestras, et confringentur simulacra vestra, et dejiciam interfectos vestros ante idola vestra:

<sup>5</sup> et dabo cadavera filiorum Israël ante faciem simulacrorum vestrorum, et dispergam ossa vestra circum aras vestras:

<sup>6</sup> in omnibus habitationibus vestris urbes desertæ erunt, et excelsa demolientur et dissipabuntur: et interibunt aræ vestræ, et confringentur, et cessabunt idola vestra, et conterentur delubra vestra, et delebuntur opera vestra:

<sup>7</sup> et cadet interfectus in medio vestri, et scietis quia ego sum Dominus.

<sup>8</sup> Et relinquam in vobis eos qui fugerint gladium in gentibus, cum dispersero vos in terris:

<sup>9</sup> et recordabuntur mei liberati vestri in gentibus ad quas captivi ducti sunt: quia contrivi cor eorum fornicans et recedens a me, et oculos eorum fornicantes post idola sua: et displicebunt sibimet super malis quæ fecerunt in universis abominationibus suis.

<sup>10</sup> Et scietis quia ego Dominus non frustra locutus sum, ut facerem eis malum hoc.

<sup>11</sup> Hæc dicit Dominus Deus: Percute manum tuam et allide pedem tuum, et dic: Heu! ad omnes abominationes malorum domus Israël: quia gladio, fame et peste ruituri sunt.

<sup>12</sup> Qui longe est, peste morietur: qui autem prope, gladio corruet: et qui relictus fuerit et obsessus, fame morietur: et complebo indignationem meam in eis.

<sup>13</sup> Et scietis quia ego Dominus, cum fuerint interfecti vestri in medio idolorum vestrorum, in circuitu ararum vestrarum, in omni colle excelso, et in cunctis summitatibus montium, et subtus omne lignum

nemorosum, et subtus universam quercum frondosam, locum ubi accenderunt thura redolentia universis idolis suis.

<sup>14</sup> Et extendam manum meam super eos: et faciam terram desolatam et destitutam, a deserto Deblatha, in omnibus habitationibus eorum: et scient quia ego Dominus.

### CAPUT VII

*Desolatio novissima Israel: ex quo pauci evadent.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Et tu, fili hominis, hæc dicit Dominus Deus terræ Israël: Finis venit: venit finis super quatuor plagas terræ.

<sup>3</sup> Nunc finis super te, et immittam furorem meum in te: et judicabo te juxta vias tuas, et ponam contra te omnes abominationes tuas.

<sup>4</sup> Et non parceret oculus meus super te, et non miserebor: sed vias tuas ponam super te, et abominationes tuæ in medio tui erunt, et scietis quia ego Dominus.

<sup>5</sup> Hæc dicit Dominus Deus: Afflictio una, afflictio ecce venit.

<sup>6</sup> Finis venit, venit finis: evigilavit adversum te, ecce venit.

<sup>7</sup> Venit contritio super te, qui habitas in terra: venit tempus, prope est dies occisionis, et non gloriæ montium.

<sup>8</sup> Nunc de propinquo effundam iram meam super te, et complebo furorem meum in te: et judicabo te juxta vias tuas, et imponam tibi omnia scelera tua,

<sup>9</sup> et non parceret oculus meus, nec miserebor: sed vias tuas imponam tibi, et abominationes tuæ in medio tui erunt, et scietis quia ego sum Dominus percussiens.

<sup>10</sup> Ecce dies, ecce venit: egressa est contritio, floruit virga, germinavit superbia,

<sup>11</sup> iniquitas surrexit in virga impietatis: non ex eis, et non ex populo, neque ex sonitu eorum: et non erit requies in eis.

<sup>12</sup> Venit tempus, appropinquavit dies: qui emit, non lætetur, et qui vendit, non

tree, and under every thick oak, the place where they burnt sweet smelling frankincense to all their idols.

<sup>14</sup> And I will stretch forth my hand upon them: and I will make the land desolate, and abandoned from the desert of Deblatha in all their dwelling places: and they shall know that I am the Lord.

### CHAPTER 7

*The final desolation of Israel: from which few shall escape.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> And thou Son of man, thus saith the Lord God to the land of Israel: The end is come, the end is come upon the four quarters of the land.

<sup>3</sup> Now is an end come upon thee, and I will send my wrath upon thee, and I will judge thee according to thy ways: and I will set all thy abominations against thee.

<sup>4</sup> And my eye shall not spare thee, and I will show thee no pity: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord.

<sup>5</sup> Thus saith the Lord God: One affliction, behold an affliction is come.

<sup>6</sup> An end is come, the end is come, it hath awaked against thee: behold it is come.

<sup>7</sup> Destruction is come upon thee that dwellest in the land: the time is come, the day of slaughter is near, and not of the joy of mountains.

<sup>8</sup> Now very shortly I will pour out my wrath upon thee, and I will accomplish my anger in thee: and I will judge thee according to thy ways, and I will lay upon thee all thy crimes.

<sup>9</sup> And my eye shall not spare, neither will I show mercy: but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee: and you shall know that I am the Lord that strike.

<sup>10</sup> Behold the day, behold it is come: destruction is gone forth, the rod hath blossomed, pride hath budded.

<sup>11</sup> Iniquity is risen up into a rod of impiety: nothing of them shall remain, nor of their people, nor of the noise of them: and there shall be no rest among them.

<sup>12</sup> The time is come, the day is at hand: let not the buyer rejoice: nor the seller

mourn: for wrath is upon all the people thereof.

<sup>13</sup> For the seller shall not return to that which he hath sold, although their life be yet among the living. For the vision which regardeth all the multitude thereof, shall not go back: neither shall man be strengthened in the iniquity of his life.

<sup>14</sup> Blow the trumpet, let all be made ready, yet there is none to go to the battle: for my wrath shall be upon all the people thereof.

<sup>15</sup> The sword without: and the pestilence, and the famine within: he that is in the field shall die by the sword: and they that are in the city, shall be devoured by the pestilence, and the famine.

<sup>16</sup> And such of them as shall flee shall escape: and they shall be in the mountains like doves of the valleys, all of them trembling, everyone for his iniquity.

<sup>17</sup> All hands shall be made feeble, and all knees shall run with water.

<sup>18</sup> And they shall gird themselves with haircloth, and fear shall cover them and shame shall be upon every face, and baldness upon all their heads.

<sup>19</sup> Their silver shall be cast forth, and their gold shall become a dunghill. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their soul, and their bellies shall not be filled: because it hath been the stumbling block of their iniquity.

<sup>20</sup> And they have turned the ornament of their jewels into pride, and have made of it the images of their abominations, and idols: therefore I have made it an uncleanness to them.

<sup>21</sup> And I will give it into the hands of strangers for spoil, and to the wicked of the earth for a prey, and they shall defile it.

<sup>22</sup> And I will turn away my face from them, and they shall violate my secret place: and robbers shall enter into it, and defile it.

<sup>23</sup> Make a shutting up: for the land is full of the judgment of blood, and the city is full of iniquity.

<sup>24</sup> And I will bring the worst of the nations, and they shall possess their houses: and I will make the pride of the mighty to cease, and they shall possess their sanctuary.

lugeat: quia ira super omnem populum ejus.

<sup>13</sup> Quia qui vendit, ad id quod vendidit non revertetur: et adhuc in viventibus vita eorum: visio enim ad omnem multitudinem ejus non regredietur, et vir in iniquitate vitæ suæ non confortabitur.

<sup>14</sup> Canite tuba, præparentur omnes: et non est qui vadat ad prælium: ira enim mea super universum populum ejus.

<sup>15</sup> Gladium foris, et pestis et fames intrinsecus: qui in agro est, gladio morietur, et qui in civitate, pestilentia et fame devorabuntur.

<sup>16</sup> Et salvabuntur qui fugerint ex eis: et erunt in montibus quasi columbæ convallium omnes trepidi, unusquisque in iniquitate sua.

<sup>17</sup> Omnes manus dissolventur, et omnia genua fluent aquis.

<sup>18</sup> Et accingent se ciliciis, et operiet eos formido: et in omni facie confusio, et in universis capitibus eorum calvitium.

<sup>19</sup> Argentum eorum foras projicietur, et aurum eorum in sterquilinum erit: argentum eorum et aurum eorum non valebit liberare eos in die furoris Domini: animam suam non saturabunt, et ventres eorum non implebuntur, quia scandalum iniquitatis eorum factum est.

<sup>20</sup> Et ornamentum monilium suorum in superbiam posuerunt, et imagines abominationum suarum et simulacrum fecerunt ex eo: propter hoc dedi eis illud in immunditiam.

<sup>21</sup> Et dabo illud in manus alienorum ad diripiendum, et impiis terræ in prædam, et contaminabunt illud.

<sup>22</sup> Et avertam faciem meam ab eis, et violabunt arcanum meum: et introibunt in illud emissarii, et contaminabunt illud.

<sup>23</sup> Fac conclusionem, quoniam terra plena est judicio sanguinum, et civitas plena iniquitate.

<sup>24</sup> Et adducam pessimos de gentibus, et possidebunt domos eorum: et quiescere faciam superbiam potentium, et possidebunt sanctuaria eorum.



<sup>25</sup> Angustia superveniente, requirent pacem, et non erit.

<sup>26</sup> Conturbatio super conturbationem veniet, et auditus super auditum: et quærent visionem de propheta, et lex peribit a sacerdote, et consilium a senioribus.

<sup>27</sup> Rex lugebit, et princeps induetur mœrore, et manus populi terræ conturbabuntur: secundum viam eorum faciam eis, et secundum judicia eorum iudicabo eos, et scient quia ego Dominus.

### CAPUT VIII

*Vidit propheta in visione sceleres fiebant in Jerusalem: qui decernunt Dominum non diu parcere eos.*

**E**t factum est in anno sexto, in sexto mense, in quinta mensis, ego sedebam in domo mea, et senes Juda sedebant coram me, et cecidit ibi super me manus Domini Dei.

<sup>2</sup> Et vidi: et ecce similitudo quasi aspectus ignis: ab aspectu lumborum ejus et deorsum, ignis: et a lumbis ejus et sursum, quasi aspectus splendoris, ut visio electri.

<sup>3</sup> Et emissa similitudo manus apprehendit me in cincinno capitis mei, et elevavit me spiritus inter terram et cælum, et adduxit me in Jerusalem, in visione Dei, juxta ostium interius quod respiciebat ad aquilonem, ubi erat statutum idolum zeli ad provocandam æmulationem.

<sup>4</sup> Et ecce ibi gloria Dei Israël, secundum visionem quam videram in campo.

<sup>5</sup> Et dixit ad me: Fili hominis, leva oculos tuos ad viam aquilonis. Et levavi oculos meos ad viam aquilonis, et ecce ab aquilone portæ altaris idolum zeli in ipso introitu.

<sup>6</sup> Et dixit ad me: Fili hominis, putasne vides tu quid isti faciunt, abominationes magnas quas domus Israël facit hic, ut procul recedam a sanctuario meo? et adhuc conversus videbis abominationes majores.

<sup>25</sup> When distress cometh upon them, they will seek for peace and there shall be none.

<sup>26</sup> Trouble shall come upon trouble, and rumor upon rumor, and they shall seek a vision of the prophet, and the law shall perish from the priest, and counsel from the ancients.

<sup>27</sup> The king shall mourn, and the prince shall be clothed with sorrow, and the hands of the people of the land shall be troubled. I will do to them according to their way, and will judge them according to their judgments: and they shall know that I am the Lord.

### CHAPTER 8

*The prophet sees in a vision the abominations committed in Jerusalem; which determine the Lord to spare them no longer.*

**A**nd it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the ancients of Juda sat before me, that the hand of the Lord God fell there upon me.

<sup>2</sup> And I saw, and behold a likeness as the appearance of fire: from the appearance of his loins, and downward, fire: and from his loins, and upward, as the appearance of brightness, as the appearance of amber.

<sup>3</sup> And the likeness of a hand was put forth and took me by a lock of my head: and the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem, near the inner gate, that looked toward the north, where was set the idol of jealousy to provoke to jealousy.

<sup>4</sup> And behold the glory of the God of Israel was there, according to the vision which I had seen in the plain.

<sup>5</sup> And he said to me: Son of man, lift up thy eyes towards the way of the north, and I lifted up my eyes towards the way of the north: and behold on the north side of the gate of the altar the idol of jealousy in the very entry.

<sup>6</sup> And he said to me: Son of man, dost thou see, thinkest thou, what these are doing, the great abominations that the house of Israel committeth here, that I should depart far off from my sanctuary? And turn thee yet again and thou

shalt see greater abominations.

<sup>7</sup> And he brought me in to the door of the court: and I saw, and behold a hole in the wall.

<sup>8</sup> And he said to me: Son of man, dig in the wall, and when I had digged in the wall, behold a door.

<sup>9</sup> And he said to me: Go in, and see the wicked abominations which they commit here.

<sup>10</sup> And I went in and saw, and behold every form of creeping things, and of living creatures, the abominations, and all the idols of the house of Israel, were painted on the wall all round about.

<sup>11</sup> And seventy men of the ancients of the house of Israel, and Jezonias the son of Saaphan stood in the midst of them, that stood before the pictures: and everyone had a censor in his hand: and a cloud of smoke went up from the incense.

<sup>12</sup> And he said to me: Surely thou seest, O Son of man, what the ancients of the house of Israel do in the dark, everyone in private in his chamber: for they say: The Lord seeth us not, the Lord hath forsaken the earth.

<sup>13</sup> And he said to me: If thou turn thee again, thou shalt see greater abominations which these commit.

<sup>14</sup> And he brought me in by the door of the gate of the Lord's house, which looked to the north: and behold women sat there mourning for Adonid.

<sup>15</sup> And he said to me: Surely thou hast seen, O Son of man: but turn thee again and thou shalt see greater abominations than these.

<sup>16</sup> And he brought me into the inner court of the house of the Lord: and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men having their backs towards the temple of the Lord, and their faces to the east: and they adored towards the rising of the sun.

<sup>17</sup> And he said to me: Surely thou hast seen, O son of man: is this a light thing to the house of Juda, that they should commit these abominations which they have committed here: because they have filled the land with iniquity, and have turned to provoke me to anger? And behold they put a branch to their nose.

<sup>18</sup> Therefore I also will deal with them in my wrath: my eye shall not spare

<sup>7</sup> Et introduxit me ad ostium atrii, et vidi, et ecce foramen unum in pariete.

<sup>8</sup> Et dixit ad me: Fili hominis, fode parietem. Et cum fodissem parietem, apparuit ostium unum.

<sup>9</sup> Et dixit ad me: Ingredere, et vide abominationes pessimas quas isti faciunt hic.

<sup>10</sup> Et ingressus vidi, et ecce omnis similitudo reptilium et animalium, abominatio, et universa idola domus Israël, depicta erant in pariete in circuitu per totum:

<sup>11</sup> Et septuaginta viri de senioribus domus Israël: et Jezonias filius Saphan stabat in medio eorum stantium ante picturas: et unusquisque habebat thuribulum in manu sua, et vapor nebulae de thure consurgebat.

<sup>12</sup> Et dixit ad me: Certe vides, fili hominis, quæ seniores domus Israël faciunt in tenebris, unusquisque in abscondito cubiculi sui: dicunt enim: Non videt Dominus nos; dereliquit Dominus terram.

<sup>13</sup> Et dixit ad me: Adhuc conversus videbis abominationes majores, quas isti faciunt.

<sup>14</sup> Et introduxit me per ostium portæ domus Domini quod respiciebat ad aquilonem, et ecce ibi mulieres sedebant plangentes Adonidem.

<sup>15</sup> Et dixit ad me: Certe vidisti, fili hominis: adhuc conversus videbis abominationes majores his.

<sup>16</sup> Et introduxit me in atrium domus Domini interius, et ecce in ostio templi Domini, inter vestibulum et altare, quasi viginti quinque viri dorsa habentes contra templum Domini, et facies ad orientem: et adorabant ad ortum solis.

<sup>17</sup> Et dixit ad me: Certe vidisti, fili hominis: numquid leve est hoc domui Juda, ut facerent abominationes istas quas fecerunt hic, quia replentes terram iniquitate, conversi sunt ad irritandum me? Et ecce applicant ramum ad nares suas.

<sup>18</sup> Ergo et ego faciam in furore: non parceret oculus meus, nec miserebor: et

cum clamaverint ad aures meas voce magna, non exaudiam eos.

## CAPUT IX

*Jubentur omnes deleri qui non designantur in frontibus. Deus non oratur pro eis.*

**E**t clamavit in auribus meis voce magna, dicens: Appropinquaverunt visitationes urbis, et unusquisque vas interfectionis habet in manu sua.

<sup>2</sup> Et ecce sex viri veniebant de via portæ superioris, quæ respicit ad aquilonem, et uniuscujusque vas interitus in manu ejus: vir quoque unus in medio eorum vestitus erat lineis, et atramentarium scriptoris ad renes ejus: et ingressi sunt, et steterunt juxta altare æreum.

<sup>3</sup> Et gloria Domini Israël assumpta est de cherub, quæ erat super eum ad limen domus: et vocavit virum qui indutus erat lineis, et atramentarium scriptoris habebat in lumbis suis:

<sup>4</sup> et dixit Dominus ad eum: Transi per mediam civitatem, in medio Jerusalem, et signa thau super frontes virorum gementium et dolentium super cunctis abominationibus quæ fiunt in medio ejus.

<sup>5</sup> Et illis dixit, audiente me: Transite per civitatem sequentes eum, et percutite: non parcat oculus vester, neque misereamini:

<sup>6</sup> senem, adolescentulum et virginem, parvulum et mulieres, interficite usque ad interneconem: omnem autem super quem videritis thau, ne occidatis: et a sanctuario meo incipite. Cœperunt ergo a viris senioribus, qui erant ante faciem domus.

<sup>7</sup> Et dixit ad eos: Contaminate domum, et implete atria interfectis; egredimini. Et egressi sunt, et percutiebant eos qui erant in civitate.

<sup>8</sup> Et cæde completa, remansi ego, ruique super faciem meam, et clamans aio: Heu! heu! heu! Domine Deus: ergone disperdes omnes reliquias Israël, effundens furorem tuum super Jerusalem?

<sup>9</sup> Et dixit ad me: Iniquitas domus Israël et Juda magna est nimis valde, et repleta est terra sanguinibus, et civitas repleta

them, neither will I show mercy: and when they shall cry to my ears with a loud voice, I will not hear them.

## CHAPTER 9

*All are ordered to be destroyed that are not marked in their foreheads. God will not be entreated for them.*

**A**nd he cried in my ears with a loud voice, saying: The visitations of the city are at hand, and everyone hath a destroying weapon in his hand.

<sup>2</sup> And behold six men came from the way of the upper gate, which looketh to the north: and each one had his weapon of destruction in his hand: and there was one man in the midst of them clothed with linen, with a writer's inkhorn at his reins: and they went in, and stood by the brazen altar.

<sup>3</sup> And the glory of the Lord of Israel went up from the cherub, upon which he was, to the threshold of the house: and he called to the man that was clothed with linen, and had a writer's inkhorn at his loins.

<sup>4</sup> And the Lord said to him: Go through the midst of the city, through the midst of Jerusalem: and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof.

<sup>5</sup> And to the others he said in my hearing: Go ye after him through the city, and strike: let not your eyes spare, nor be ye moved with pity.

<sup>6</sup> Utterly destroy old and young, maidens, children and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. So they began at the ancient men who were before the house.

<sup>7</sup> And he said to them: Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew them that were in the city.

<sup>8</sup> And the slaughter being ended I was left; and I fell upon my face, and crying, I said: Alas, alas, alas, O Lord God, wilt thou then destroy all the remnant of Israel, by pouring out thy fury upon Jerusalem?

<sup>9</sup> And he said to me: The iniquity of the house of Israel, and of Juda, is exceeding great, and the land is filled with blood,

and the city is filled with perverseness: for they have said: The Lord hath forsaken the earth, and the Lord seeth not.

<sup>10</sup> Therefore neither shall my eye spare, nor will I have pity: I will requite their way upon their head.

<sup>11</sup> And behold the man that was clothed with linen, that had the inkhorn at his back, returned the word, saying: I have done as thou hast commanded me.

#### CHAPTER 10

*Fire is taken from the midst of the wheels under the cherubim, and scattered over the city. A description of the cherubim.*

**A**nd I saw and beheld in the firmament that was over the heads of the cherubim, there appeared over them as it were the sapphire stone, as the appearance of the likeness of a throne.

<sup>2</sup> And he spoke to the man, that was clothed with linen, and said: Go in between the wheels that are under the cherubim and fill thy hand with the coals of fire that are between the cherubim, and pour them out upon the city. And he went in, in my sight:

<sup>3</sup> And the cherubim stood on the right side of the house, when the man went in, and a cloud filled the inner court.

<sup>4</sup> And the glory of the Lord was lifted up from above the cherub to the threshold of the house: and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord.

<sup>5</sup> And the sound of the wings of the cherubim was heard even to the outward court as the voice of God Almighty speaking.

<sup>6</sup> And when he had commanded the man that was clothed with linen, saying: Take fire from the midst of the wheels that are between the cherubim: he went in and stood beside the wheel.

<sup>7</sup> And one cherub stretched out his arm from the midst of the cherubim to the fire that was between the cherubim: and he took, and put it into the hands of him that was clothed with linen: who took it and went forth.

<sup>8</sup> And there appeared in the cherubim the likeness of a man's hand under their wings.

<sup>9</sup> And I saw, and behold there were

est aversione: dixerunt enim: Dereliquit Dominus terram, et Dominus non videt.

<sup>10</sup> Igitur et meus non parceret oculus, neque miserebor: viam eorum super caput eorum reddam.

<sup>11</sup> Et ecce vir qui erat indutus lineis, qui habebat atramentarium in dorso suo, respondit verbum, dicens: Feci sicut præcepisti mihi.

#### CAPUT X

*Ignis fertur a medio rotarum sub cherubim, et super urbem effunditur. Descriptio cherubim.*

**E**t vidi: et ecce in firmamento quod erat super caput cherubim, quasi lapis sapphirus, quasi species similitudinis solii, apparuit super ea.

<sup>2</sup> Et dixit ad virum qui indutus erat lineis, et ait: Ingredere in medio rotarum quæ sunt sub cherubim, et imple manum tuam prunis ignis quæ sunt inter cherubim, et effunde super civitatem. Ingressusque est in conspectu meo.

<sup>3</sup> Cherubim autem stabant a dextris domus, cum ingrederetur vir, et nubes implevit atrium interius.

<sup>4</sup> Et elevata est gloria Domini desuper cherub ad limen domus: et repleta est domus nube, et atrium repletum est splendore gloriæ Domini.

<sup>5</sup> Et sonitus alarum cherubim audiebatur usque ad atrium exterius, quasi vox Dei omnipotentis loquentis.

<sup>6</sup> Cumque præcepisset viro qui indutus erat lineis, dicens: Sume ignem de medio rotarum quæ sunt inter cherubim: ingressus ille stetit iuxta rotam.

<sup>7</sup> Et extendit cherub manum de medio cherubim ad ignem qui erat inter cherubim, et sumpsit, et dedit in manus ejus qui indutus erat lineis: qui accipiens egressus est.

<sup>8</sup> Et apparuit in cherubim similitudo manus hominis sub pennas eorum.

<sup>9</sup> Et vidi: et ecce quatuor rotæ iuxta

cherubim: rota una juxta cherub unum, et rota alia juxta cherub unum: species autem rotarum erat quasi visio lapidis chrysolithi:

<sup>10</sup> et aspectus earum similitudo una quatuor, quasi sit rota in medio rotæ.

<sup>11</sup> Cumque ambularent, in quatuor partes gradiebantur, et non revertebantur ambulantes: sed ad locum ad quem ire declinabat quæ prima erat, sequebantur et ceteræ, nec convertebantur.

<sup>12</sup> Et omne corpus earum, et colla, et manus, et pennæ, et circuli, plena erant oculis in circuitu quatuor rotarum.

<sup>13</sup> Et rotas istas vocavit volubiles, audiente me.

<sup>14</sup> Quatuor autem facies habebat unum: facies una, facies cherub, et facies secunda, facies hominis: et in tertio facies leonis, et in quarto facies aquilæ.

<sup>15</sup> Et elevata sunt cherubim: ipsum est animal quod videram juxta fluvium Chobar.

<sup>16</sup> Cumque ambularent cherubim, ibant pariter et rotæ juxta ea: et cum elevarent cherubim alas suas ut exaltarentur de terra, non residebant rotæ, sed et ipsæ juxta erant.

<sup>17</sup> Stantibus illis stabant, et cum elevatis elevabantur: spiritus enim vitæ erat in eis.

<sup>18</sup> Et egressa est gloria Domini a limine templi, et stetit super cherubim.

<sup>19</sup> Et elevantia cherubim alas suas, exaltata sunt a terra coram me: et illis egredientibus, rotæ quoque subsecutæ sunt: et stetit in introitu portæ domus Domini orientalis, et gloria Dei Israël erat super ea.

<sup>20</sup> Ipsum est animal quod vidi subter Deum Israël juxta fluvium Chobar, et intellexi quia cherubim essent.

<sup>21</sup> Quatuor vultus uni, et quatuor alæ uni: et similitudo manus hominis sub alis eorum.

<sup>22</sup> Et similitudo vultuum eorum, ipsi vultus quos videram juxta fluvium Chobar, et intuitus eorum, et impetus singulorum ante faciem suam ingredi.

four wheels by the cherubim: one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was to the sight like the chrysolite stone:

<sup>10</sup> And as to their appearance, all four were alike: as if a wheel were in the midst of a wheel.

<sup>11</sup> And when they went, they went by four ways: and they turned not when they went: but to the place whither they first turned, the rest also followed, and did not turn back.

<sup>12</sup> And their whole body, and their necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels.

<sup>13</sup> And these wheels he called voluble, in my hearing.

<sup>14</sup> And everyone had four faces: one face was the face of a cherub, and the second face, the face of a man: and in the third was the face of a lion: and in the fourth the face of an eagle.

<sup>15</sup> And the cherubim were lifted up: this is the living creature that I had seen by the river Chobar.

<sup>16</sup> And when the cherubim went, the wheels also went by them: and when the cherubim lifted up their wings, to mount up from the earth, the wheels stayed not behind, but were by them.

<sup>17</sup> When they stood, these stood: and when they were lifted up, these were lifted up: for the spirit of life was in them.

<sup>18</sup> And the glory of the Lord went forth from the threshold of the temple: and stood over the cherubim.

<sup>19</sup> And the cherubim lifting up their wings, were raised from the earth before me: and as they went out, the wheels also followed: and it stood in the entry of the east gate of the house of the Lord: and the glory of the God of Israel was over them.

<sup>20</sup> This is the living creature, which I saw under the God of Israel by the river Chobar: and I understood that they were cherubim.

<sup>21</sup> Each one had four faces, and each one had four wings: and the likeness of a man's hand was under their wings.

<sup>22</sup> And as to the likeness of their faces, they were the same faces which I had seen by the river Chobar, and their looks, and the impulse of everyone to go straight forward.

## CHAPTER 11

*A prophecy against the presumptuous assurance of the great ones. A remnant shall be saved, and receive a new spirit, and a new heart.*

**A**nd the spirit lifted me up, and brought me into the east gate of the house of the Lord, which looketh towards the rising of the sun: and behold in the entry of the gate five and twenty men: and I saw in the midst of them Jezonias the son of Azur, and Pheltias the son of Banaias, princes of the people.

<sup>2</sup> And he said to me: Son of man, these are the men that study iniquity, and frame a wicked counsel in this city,

<sup>3</sup> Saying: Were not houses lately built? This city is the caldron, and we the flesh.

<sup>4</sup> Therefore prophesy against them, prophesy, thou Son of man.

<sup>5</sup> And the spirit of the Lord fell upon me, and said to me: Speak: Thus saith the Lord: Thus have you spoken, O house of Israel, for I know the thoughts of your heart.

<sup>6</sup> You have killed a great many in this city, and you have filled the streets thereof with the slain.

<sup>7</sup> Therefore thus saith the Lord God: Your slain, whom you have laid in the midst thereof, they are the flesh, and this is the caldron: and I will bring you forth out of the midst thereof.

<sup>8</sup> You have feared the sword, and I will bring the sword upon you, saith the Lord God.

<sup>9</sup> And I will cast you out of the midst thereof, and I will deliver you into the hand of the enemies, and I will execute judgments upon you.

<sup>10</sup> You shall fall by the sword: I will judge you in the borders of Israel, and you shall know that I am the Lord.

<sup>11</sup> This shall not be as a caldron to you, and you shall not be as flesh in the midst thereof: I will judge you in the borders of Israel.

<sup>12</sup> And you shall know that I am the Lord: because you have not walked in my commandments, and have not done my judgments, but you have done according to the judgments of the nations that are round about you.

<sup>13</sup> And it came to pass, when I prophesied, that Pheltias the son of Banaias

## CAPUT XI

*Prophetia contra certitudinem adrogantem magnum. Relicum salvabitur; et accipiet spiritum novum, et novum corderm.*

**E**t elevavit me spiritus, et introduxit me ad portam domus Domini orientalem, quæ respicit ad solis ortum: et ecce in introitu portæ viginti quinque viri: et vidi in medio eorum Jezoniam filium Azur, et Pheltiam filium Banaïæ, principes populi.

<sup>2</sup> Dixitque ad me: Fili hominis, hi sunt viri qui cogitant iniquitatem, et tractant consilium pessimum in urbe ista,

<sup>3</sup> dicentes: Nonne dudum ædificatæ sunt domus? hæc est lebes, nos autem carnes.

<sup>4</sup> Idcirco vaticinare de eis, vaticinare, fili hominis.

<sup>5</sup> Et irruit in me spiritus Domini, et dixit ad me: Loquere: Hæc dicit Dominus: Sic locuti estis, domus Israëli, et cogitationes cordis vestri ego novi.

<sup>6</sup> Plurimos occidistis in urbe hac, et implestis vias ejus interfectis.

<sup>7</sup> Propterea hæc dicit Dominus Deus: Interfecti vestri, quos posuistis in medio ejus, hi sunt carnes, et hæc est lebes: et educam vos de medio ejus.

<sup>8</sup> Gladium metuistis, et gladium inducam super vos, ait Dominus Deus.

<sup>9</sup> Et ejiciam vos de medio ejus, daboque vos in manu hostium, et faciam in vobis judicia.

<sup>10</sup> Gladio cadetis: in finibus Israëli judicabo vos, et scietis quia ego Dominus.

<sup>11</sup> Hæc non erit vobis in lebetem, et vos non eritis in medio ejus in carnes: in finibus Israëli judicabo vos,

<sup>12</sup> et scietis quia ego Dominus: quia in præceptis meis non ambulastis, et judicia mea non fecistis, sed juxta judicia gentium quæ in circuitu vestro sunt estis operati.

<sup>13</sup> Et factum est cum prophetarem, Pheltias filius Banaïæ mortuus est: et ce-

cidi in faciem meam clamans voce magna, et dixi: Heu! heu! heu! Domine Deus, consummationem tu facis reliquiarum Israël?

<sup>14</sup> Et factum est verbum Domini ad me, dicens:

<sup>15</sup> Fili hominis, fratres tui, fratres tui, viri propinqui tui, et omnis domus Israël, universi quibus dixerunt habitatores Jerusalem: Longe recedite a Domino: nobis data est terra in possessionem.

<sup>16</sup> Propterea hæc dicit Dominus Deus: Quia longe feci eos in gentibus, et quia dispersi eos in terris: ero eis in sanctificationem modicam in terris ad quas venerunt.

<sup>17</sup> Propterea loquere: Hæc dicit Dominus Deus: Congregabo vos de populis, et adunabo de terris in quibus dispersi estis, daboque vobis humum Israël.

<sup>18</sup> Et ingredientur illuc, et auferent omnes offensiones, cunctasque abominationes ejus de illa.

<sup>19</sup> Et dabo eis cor unum, et spiritum novum tribuam in visceribus eorum: et auferam cor lapideum de carne eorum, et dabo eis cor carneum,

<sup>20</sup> ut in præceptis meis ambulent, et judicia mea custodiant, faciantque ea, et sint mihi in populum, et ego sim eis in Deum.

<sup>21</sup> Quorum cor post offendicula et abominationes suas ambulat, horum viam in capite suo ponam, dicit Dominus Deus.

<sup>22</sup> Et elevaverunt cherubim alas suas, et rotæ cum eis, et gloria Dei Israël erat super ea:

<sup>23</sup> et ascendit gloria Domini de medio civitatis, stetitque super montem qui est ad orientem urbis.

<sup>24</sup> Et spiritus levavit me, adduxitque in Chaldæam ad transmigracionem, in visione, in spiritu Dei: et sublata est a me visio quam videram.

<sup>25</sup> Et locutus sum ad transmigracionem omnia verba Domini quæ ostenderat mihi.

died: and I fell down upon my face, and cried with a loud voice: and said: Alas, alas, alas, O Lord God: wilt thou make an end of all the remnant of Israel?

<sup>14</sup> And the word of the Lord came to me, saying:

<sup>15</sup> Son of man, thy brethren, thy brethren, thy kinsmen, and all the house of Israel, all they to whom the inhabitants of Jerusalem have said: Get ye far from the Lord, the land is given in possession to us.

<sup>16</sup> Therefore thus saith the Lord God: Because I have removed them far off among the Gentiles, and because I have scattered them among the countries: I will be to them a little sanctuary in the countries whither they are come.

<sup>17</sup> Therefore speak to them: Thus saith the Lord God: I will gather you from among the peoples, and assemble you out of the countries wherein you are scattered, and I will give you the land of Israel.

<sup>18</sup> And they shall go in thither, and shall take away all the scandals, and all the abominations thereof from thence.

<sup>19</sup> And I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh:

<sup>20</sup> That they may walk in my commandments, and keep my judgments, and do them: and that they may be my people, and I may be their God.

<sup>21</sup> But as for them whose heart walketh after their scandals and abominations, I will lay their way upon their head, saith the Lord God.

<sup>22</sup> And the cherubim lifted up their wings, and the wheels with them: and the glory of the God of Israel was over them.

<sup>23</sup> And the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city.

<sup>24</sup> And the spirit lifted me up, and brought me into Chaldea, to them of the captivity, in vision, by the spirit of God: and the vision which I had seen was taken up from me.

<sup>25</sup> And I spoke to them of the captivity all the words of the Lord, which he had shown me.

## CHAPTER 12

*The prophet foreshoweth, by signs, the captivity of Sedecias, and the desolation of the people: all which shall quickly come to pass.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, thou dwellest in the midst of a provoking house: who have eyes to see, and see not: and ears to hear, and hear not: for they are a provoking house.

<sup>3</sup> Thou, therefore, O Son of man, prepare thee all necessaries for removing, and remove by day in their sight: and thou shalt remove out of thy place to another place in their sight, if so be they will regard it: for they are a provoking house.

<sup>4</sup> And thou shalt bring forth thy furniture as the furniture of one that is removing by day in their sight: and thou shalt go forth in the evening in their presence, as one goeth forth that removeth his dwelling.

<sup>5</sup> Dig thee a way through the wall before their eyes: and thou shalt go forth through it.

<sup>6</sup> In their sight thou shalt be carried out upon men's shoulders, thou shalt be carried out in the dark: thou shalt cover thy face, and shalt not see the ground: for I have set thee for a sign of things to come to the house of Israel.

<sup>7</sup> I did therefore as he had commanded me: I brought forth my goods by day, as the goods of one that removeth: and in the evening I digged through the wall with my hand, and I went forth in the dark, and was carried on men's shoulders in their sight.

<sup>8</sup> And the word of the Lord came to me in the morning, saying:

<sup>9</sup> Son of man, hath not the house of Israel, the provoking house, said to thee: What art thou doing?

<sup>10</sup> Say to them: Thus saith the Lord God: This burden concerneth my prince that is in Jerusalem, and all the house of Israel, that are among them.

<sup>11</sup> Say: I am a sign of things to come to you: as I have done, so shall it be done to them: they shall be removed from their dwellings, and go into captivity.

<sup>12</sup> And the prince that is in the midst of them, shall be carried on shoulders, he

## CAPUT XII

*Prophetat propheta, a signis, captivitatem Sedeciae, et desolationem populi: cujus omnes celeriter transibunt.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Fili hominis, in medio domus exasperantis tu habitas: qui oculos habent ad videndum, et non vident, et aures ad audiendum, et non audiunt: quia domus exasperans est.

<sup>3</sup> Tu ergo, fili hominis, fac tibi vasa transmigrationsis, et transmigrabis per diem coram eis. Transmigrabis autem de loco tuo ad locum alterum in conspectu eorum, si forte aspiciant, quia domus exasperans est:

<sup>4</sup> et efferes foras vasa tua quasi vasa transmigrantis per diem in conspectu eorum: tu autem egredieris vespere coram eis, sicut egreditur migrans.

<sup>5</sup> Ante oculos eorum perfode tibi parietem, et egredieris per eum.

<sup>6</sup> In conspectu eorum in humeris portaberis; in caligine effereris: faciem tuam velabis, et non videbis terram, quia portentum dedi te domui Israëli.

<sup>7</sup> Feci ergo sicut præceperat mihi Dominus: vasa mea protuli quasi vasa transmigrantis per diem, et vespere perfodi mihi parietem manu: et in caligine egressus sum, in humeris portatus in conspectu eorum.

<sup>8</sup> Et factus est sermo Domini mane ad me, dicens:

<sup>9</sup> Fili hominis, numquid non dixerunt ad te domus Israëli, domus exasperans: Quid tu facis?

<sup>10</sup> Dic ad eos: Hæc dicit Dominus Deus: Super ducem onus istud, qui est in Jerusalem, et super omnem domum Israëli, quæ est in medio eorum.

<sup>11</sup> Dic: Ego portentum vestrum: quomodo feci, sic fiet illis: in transmigrationsis et in captivitatem ibunt.

<sup>12</sup> Et dux qui est in medio eorum, in humeris portabitur, in caligine egredi-



etur: parietem perfodient, ut educant eum; facies ejus operietur, ut non videat oculo terram.

<sup>13</sup> Et extendam rete meum super eum, et capietur in sagena mea: et adducam eum in Babylonem, in terram Chaldæorum, et ipsam non videbit: ibique morietur.

<sup>14</sup> Et omnes qui circa eum sunt, præsidium ejus, et agmina ejus, dispergam in omnem ventum, et gladium evaginabo post eos.

<sup>15</sup> Et scient quia ego Dominus, quando dispersero illos in gentibus, et disseminavero eos in terris.

<sup>16</sup> Et relinquam ex eis viros paucos a gladio, et fame, et pestilentia, ut enarrent omnia scelera eorum in gentibus ad quas ingredientur, et scient quia ego Dominus.

<sup>17</sup> Et factus est sermo Domini ad me, dicens:

<sup>18</sup> Fili hominis, panem tuum in conturbatione comede, sed et aquam tuam in festinatione et mœrore bibe.

<sup>19</sup> Et dices ad populum terræ: Hæc dicit Dominus Deus ad eos qui habitant in Jerusalem, in terra Israël: Panem suum in sollicitudine comedent, et aquam suam in desolatione bibent: ut desoletur terra a multitudine sua, propter iniquitatem omnium qui habitant in ea.

<sup>20</sup> Et civitates quæ nunc habitantur, desolatæ erunt, terraque deserta, et scietis quia ego Dominus.

<sup>21</sup> Et factus est sermo Domini ad me, dicens:

<sup>22</sup> Fili hominis, quod est proverbium istud vobis in terra Israël, dicentium: In longum differentur dies, et peribit omnis visio?

<sup>23</sup> Ideo dic ad eos: Hæc dicit Dominus Deus: Quiescere faciam proverbium istud, neque vulgo dicetur ultra in Israël: et loquere ad eos quod appropinquaverint dies, et sermo omnis visionis.

<sup>24</sup> Non enim erit ultra omnis visio cassa, neque divinatio ambigua in medio filiorum Israël:

<sup>25</sup> quia ego Dominus loquar, et quodcumque locutus fuero verbum, fiet, et

shall go forth in the dark: they shall dig through the wall to bring him out: his face shall be covered, that he may not see the ground with his eyes.

<sup>13</sup> And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, into the land of the Chaldeans, and he shall not see it, and there he shall die.

<sup>14</sup> And all that are about him, his guards, and his troops I will scatter into every wind: and I will draw out the sword after them.

<sup>15</sup> And they shall know that I am the Lord, when I shall have dispersed them among the nations, and scattered them in the countries.

<sup>16</sup> And I will leave a few men of them from the sword, and from the famine, and from the pestilence: that they may declare all their wicked deeds among the nations whither they shall go: and they shall know that I am the Lord.

<sup>17</sup> And the word of the Lord came to me, saying:

<sup>18</sup> Son of man, eat thy bread in trouble and drink thy water in hurry and sorrow.

<sup>19</sup> And say to the people of the land: Thus saith the Lord God to them that dwell in Jerusalem in the land of Israel: They shall eat their bread in care, and drink their water in desolation: that the land may become desolate from the multitude that is therein, for the iniquity of all that dwell therein.

<sup>20</sup> And the cities that are now inhabited shall be laid waste, and the land shall be desolate: and you shall know that I am the Lord.

<sup>21</sup> And the word of the Lord came to me, saying:

<sup>22</sup> Son of man, what is this proverb that you have in the land of Israel? saying: The days shall be prolonged, and every vision shall fail.

<sup>23</sup> Say to them therefore: Thus saith the Lord God: I will make this proverb to cease, neither shall it be any more a common saying in Israel: and tell them that the days are at hand, and the effect of every vision.

<sup>24</sup> For there shall be no more any vain visions, nor doubtful divination in the midst of the children of Israel.

<sup>25</sup> For I the Lord will speak: and what word soever I shall speak, it shall come

to pass, and shall not be prolonged any more: but in your days, ye provoking house, I will speak the word, and will do it, saith the Lord God.

<sup>26</sup> And the word of the Lord came to me, saying:

<sup>27</sup> Son of man, behold the house of Israel, they that say: The visions that this man seeth, is for many days to come: and this man prophesieth of times afar off.

<sup>28</sup> Therefore say to them: Thus saith the Lord God: not one word of mine shall be prolonged any more: the word that I shall speak shall be accomplished, saith the Lord God.

### CHAPTER 13

*God declares against false prophets and prophetesses, that deceive the people with lies.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, prophesy thou against the prophets of Israel that prophesy: and thou shalt say to them that prophesy out of their own heart: Hear ye the word of the Lord:

<sup>3</sup> Thus saith the Lord God: Woe to the foolish prophets that follow their own spirit, and see nothing.

<sup>4</sup> Thy prophets, O Israel, were like foxes in the deserts.

<sup>5</sup> You have not gone up to face the enemy, nor have you set up a wall for the house of Israel, to stand in battle in the day of the Lord.

<sup>6</sup> They see vain things, and they foretell lies, saying: The Lord saith: whereas the Lord hath not sent them: and they have persisted to confirm what they have said.

<sup>7</sup> Have you not seen a vain vision and spoken a lying divination: and you say: The Lord saith: whereas I have not spoken.

<sup>8</sup> Therefore thus saith the Lord God: Because you have spoken vain things, and have seen lies: therefore behold I come against you, saith the Lord God.

<sup>9</sup> And my hand shall be upon the prophets that see vain things, and that divine lies: they shall not be in the council of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and you shall know that I am the Lord God.

non prolongabitur amplius: sed in diebus vestris, domus exasperans, loquar verbum, et faciam illud, dicit Dominus Deus.

<sup>26</sup> Et factus est sermo Domini ad me, dicens:

<sup>27</sup> Fili hominis, ecce domus Israël dicentium: Visio quam hic videt, in dies multos et in tempora longa iste prophetat.

<sup>28</sup> Propterea dic ad eos: Hæc dicit Dominus Deus: Non prolongabitur ultra omnis sermo meus: verbum quod locutus fuero, complebitur, dicit Dominus Deus.

### CAPUT XIII

*Edat Deus contra pseudopphetas et falsas annuntiatrices, qui decipiunt populum cum mendaciis.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Fili hominis, vaticinare ad prophetas Israël qui prophetant, et dices prophetantibus de corde suo: Audite verbum Domini.

<sup>3</sup> Hæc dicit Dominus Deus: Væ prophetis insipientibus, qui sequuntur spiritum suum, et nihil vident!

<sup>4</sup> Quasi vulpes in desertis prophetæ tui, Israël, erant.

<sup>5</sup> Non ascendistis ex adverso, neque opposuistis murum pro domo Israël, ut staretis in prælio in die Domini.

<sup>6</sup> Vident vana, et divinant mendacium, dicentes: Ait Dominus, cum Dominus non miserit eos: et perseveraverunt confirmare sermonem.

<sup>7</sup> Numquid non visionem cassam vidistis, et divinationem mendacem locuti estis, et dicitis: Ait Dominus, cum ego non sim locutus?

<sup>8</sup> Propterea hæc dicit Dominus Deus: Quia locuti estis vana, et vidistis mendacium, ideo ecce ego ad vos, dicit Dominus Deus.

<sup>9</sup> Et erit manus mea super prophetas qui vident vana, et divinant mendacium: in consilio populi mei non erunt, et in scriptura domus Israël non scribentur, nec in terram Israël ingredientur, et scietis quia ego Dominus Deus:

<sup>10</sup> eo quod deceperint populum meum, dicentes: Pax, et non est pax: et ipse ædificabat parietem, illi autem linebant eum luto absque paleis.

<sup>11</sup> Dic ad eos qui liniunt absque temperatura, quod casurus sit: erit enim imber inundans, et dabo lapides prægrandes desuper irruentes, et ventum procellæ dissipantem.

<sup>12</sup> Siquidem ecce cecidit paries: numquid non dicetur vobis: Ubi est litura quam linistis?

<sup>13</sup> Propterea hæc dicit Dominus Deus: Et erumpere faciam spiritum tempestatum in indignatione mea, et imber inundans in furore meo erit, et lapides grandes in ira in consumptionem.

<sup>14</sup> Et destruam parietem quem linistis absque temperamento, et adæquabo eum terræ, et revelabitur fundamentum ejus: et cadet, et consumetur in medio ejus, et scietis quia ego sum Dominus.

<sup>15</sup> Et complebo indignationem meam in pariete, et in his qui liniunt eum absque temperamento: dicamque vobis: Non est paries, et non sunt qui liniunt eum:

<sup>16</sup> prophetæ Israël, qui prophetant ad Jerusalem, et vident ei visionem pacis, et non est pax, ait Dominus Deus.

<sup>17</sup> Et tu, fili hominis, pone faciem tuam contra filias populi tui quæ prophetant de corde suo: et vaticinare super eas,

<sup>18</sup> et dic: Hæc dicit Dominus Deus: Væ quæ consuunt pulvillos sub omni cubito manus, et faciunt cervicalia sub capite universæ ætatis ad capiendas animas: et cum caperent animas populi mei, vivificabant animas eorum!

<sup>19</sup> Et violabant me ad populum meum propter pugillum hordei, et fragmen panis, ut interficerent animas quæ non moriuntur, et vivificarent animas quæ non vivunt, mentientes populo meo credenti mendaciis.

<sup>20</sup> Propter hoc hæc dicit Dominus Deus: Ecce ego ad pulvillos vestros, quibus vos capitis animas volantes: et dirumpam eos de brachiis vestris, et dimittam animas quas vos capitis, animas ad volandum.

<sup>10</sup> Because they have deceived my people, saying: Peace, and there is no peace: and the people built up a wall, and they daubed it with dirt without straw.

<sup>11</sup> Say to them that daub without tempering, that it shall fall: for there shall be an overflowing shower, and I will cause great hailstones to fall violently from above, and a stormy wind to throw it down.

<sup>12</sup> Behold, when the wall is fallen: shall it not be said to you: Where is the daubing wherewith you have daubed it?

<sup>13</sup> Therefore thus saith the Lord God: Lo, I will cause a stormy wind to break forth in my indignation, and there shall be an overflowing shower in my anger: and great hailstones in my wrath to consume.

<sup>14</sup> And I will break down the wall that you have daubed with untempered mortar: and I will make it even with the ground, and the foundation thereof shall be laid bare: and it shall fall, and shall be consumed in the midst thereof: and you shall know that I am the Lord.

<sup>15</sup> And I will accomplish my wrath upon the wall, and upon them that daub it without tempering the mortar, and I will say to you: The wall is no more, and they that daub it are no more.

<sup>16</sup> Even the prophets of Israel that prophesy to Jerusalem, and that see visions of peace for her: and there is no peace, saith the Lord God.

<sup>17</sup> And thou, son of man, set thy face against the daughters of thy people that prophesy out of their own heart: and do thou prophesy against them,

<sup>18</sup> And say: Thus saith the Lord God: Woe to them that sew cushions under every elbow: and make pillows for the heads of persons of every age to catch souls: and when they caught the souls of my people, they gave life to their souls.

<sup>19</sup> And they violated me among my people, for a handful of barley, and a piece of bread, to kill souls which should not die, and to save souls alive which should not live, telling lies to my people that believe lies.

<sup>20</sup> Therefore thus saith the Lord God: Behold I declare against your cushions, wherewith you catch flying souls: and I will tear them off from your arms: and I will let go the souls that you catch, the souls that should fly.

<sup>21</sup> And I will tear your pillows, and will deliver my people out of your hand, neither shall they be any more in your hands to be a prey: and you shall know that I am the Lord.

<sup>22</sup> Because with lies you have made the heart of the just to mourn, whom I have not made sorrowful: and have strengthened the hands of the wicked, that he should not return from his evil way, and live.

<sup>23</sup> Therefore you shall not see vain things, nor divine divinations any more, and I will deliver my people out of your hand: and you shall know that I am the Lord.

#### CHAPTER 14

*God suffers the wicked to be deceived in punishment of their wickedness. The evils that shall come upon them for their sins: for which they shall not be delivered by the prayers of Noe, Daniel, and Job. But a remnant shall be preserved.*

**A**nd some of the ancients of Israel came to me, and sat before me.

<sup>2</sup> And the word of the Lord came to me, saying:

<sup>3</sup> Son of man, these men have placed their uncleannesses in their hearts, and have set up before their face the stumbling block of their iniquity: and shall I answer when they inquire of me?

<sup>4</sup> Therefore speak to them, and say to them: Thus saith the Lord God: Man, man of the house of Israel that shall place his uncleannesses in his heart, and set up the stumbling block of his iniquity before his face, and shall come to the prophet inquiring of me by him: I the Lord will answer him according to the multitude of his uncleannesses:

<sup>5</sup> That the house of Israel may be caught in their own heart, with which they have departed from me through all their idols.

<sup>6</sup> Therefore say to the house of Israel: Thus saith the Lord God: Be converted, and depart from your idols, and turn away your faces from all your abominations.

<sup>7</sup> For every man of the house of Israel, and every stranger among the proselytes in Israel, if he separate himself from me, and place his idols in his heart, and set the stumbling block of his in-

<sup>21</sup> Et dirumpam cervicalia vestra, et liberabo populum meum de manu vestra, neque erunt ultra in manibus vestris ad prædandum: et scietis quia ego Dominus.

<sup>22</sup> Pro eo quod mœrere fecistis cor justî mendaciter, quem ego non contristavi, et confortastis manus impiî, ut non reverteretur a via sua mala, et viveret:

<sup>23</sup> propterea vana non videbitis, et divinationes non divinabitis amplius, et erunt populum meum de manu vestra: et scietis quia ego Dominus.

#### CAPUT XIV

*Patitur Deus sceleratos deceptos esse in paena sceleris eorum. Mala venient in eos propter peccata eorum: pro quibus non eripientur ab orationibus Noe, Danielis et Job. Sed relicum custodietur.*

**E**t venerunt ad me viri seniorum Israël, et sederunt coram me.

<sup>2</sup> Et factus est sermo Domini ad me, dicens:

<sup>3</sup> Fili hominis, viri isti posuerunt immunditias suas in cordibus suis, et scandalum iniquitatis suæ statuerunt contra faciem suam: numquid interrogatus respondebo eis?

<sup>4</sup> Propter hoc loquere eis, et dices ad eos: Hæc dicit Dominus Deus: Homo, homo de domo Israël, qui posuerit immunditias suas in corde suo, et scandalum iniquitatis suæ statuerit contra faciem suam, et venerit ad prophetam interrogans per eum me: ego Dominus respondebo ei in multitudine immunditiarum suarum,

<sup>5</sup> ut capiatur domus Israël in corde suo, quo recesserunt a me in cunctis idolis suis.

<sup>6</sup> Propterea dic ad domum Israël: Hæc dicit Dominus Deus: Convertimini, et recedite ab idolis vestris, et ab universis contaminationibus vestris avertite facies vestras.

<sup>7</sup> Quia homo, homo de domo Israël, et de proselyti quicumque advena fuerit in Israël, si alienatus fuerit a me, et posuerit idola sua in corde suo, et scandalum iniquitatis suæ statuerit contra

faciem suam, et venerit ad prophetam ut interroget per eum me: ego Dominus respondebo ei per me:

<sup>8</sup> et ponam faciem meam super hominem illum, et faciam eum in exemplum et in proverbium, et disperdam eum de medio populi mei: et scietis quia ego Dominus.

<sup>9</sup> Et propheta cum erraverit, et locutus fuerit verbum, ego Dominus decepi prophetam illum, et extendam manum meam super illum, et delebo eum de medio populi mei Israël.

<sup>10</sup> Et portabunt iniquitatem suam: iuxta iniquitatem interrogantis, sic iniquitas prophetæ erit:

<sup>11</sup> ut non erret ultra domus Israël a me, neque polluatur in universis prævaricationibus suis: sed sint mihi in populum, et ego sim eis in Deum, ait Dominus exercituum.

<sup>12</sup> Et factus est sermo Domini ad me, dicens:

<sup>13</sup> Fili hominis, terra cum peccaverit mihi, ut prævaricaretur prævaricans, extendam manum meam super eam, et conteram virgam panis ejus, et immittam in eam famem, et interficiam de ea hominem et jumentum.

<sup>14</sup> Et si fuerint tres viri isti in medio ejus, Noë, Daniel, et Job, ipsi justitia sua liberabunt animas suas, ait Dominus exercituum.

<sup>15</sup> Quod si et bestias pessimas induxero super terram ut vastem eam, et fuerit in via, eo quod non sit pertransiens propter bestias:

<sup>16</sup> tres viri isti si fuerint in ea, vivo ego, dicit Dominus Deus, quia nec filios nec filias liberabunt, sed ipsi soli liberabuntur, terra autem desolabitur.

<sup>17</sup> Vel si gladium induxero super terram illam, et dixero gladio: Transi per terram: et interfecero de ea hominem et jumentum,

<sup>18</sup> et tres viri isti fuerint in medio ejus: vivo ego, dicit Dominus Deus, non liberabunt filios neque filias, sed ipsi soli liberabuntur.

<sup>19</sup> Si autem et pestilentiam immisero super terram illam, et effudero indignationem meam super eam in sanguine, ut auferam ex ea hominem et jumentum,

<sup>20</sup> et Noë, et Daniel, et Job fuerint in me-

iquity before his face, and come to the prophet to inquire of me by him: I the Lord will answer him by myself.

<sup>8</sup> And I will set my face against that man, and will make him an example, and a proverb, and will cut him off from the midst of my people: and you shall know that I am the Lord.

<sup>9</sup> And when the prophet shall err, and speak a word: I the Lord have deceived that prophet: and I will stretch forth my hand upon him, and will cut him off from the midst of my people Israel.

<sup>10</sup> And they shall bear their iniquity: according to the iniquity of him that inquireth, so shall the iniquity of the prophet be.

<sup>11</sup> That the house of Israel may go no more astray from me, nor be polluted with all their transgressions: but may be my people, and I may be their God, saith the Lord of hosts.

<sup>12</sup> And the word of the Lord came to me, saying:

<sup>13</sup> Son of man, when a land shall sin against me, so as to transgress grievously, I will stretch forth my hand upon it, and will break the staff of the bread thereof: and I will send famine upon it, and will destroy man and beast out of it.

<sup>14</sup> And if these three men, Noe, Daniel, and Job, shall be in it: they shall deliver their own souls by their justice, saith the Lord of hosts.

<sup>15</sup> And if I shall bring mischievous beasts also upon the land to waste it, and it be desolate, so that there is none that can pass because of the beasts:

<sup>16</sup> If these three men shall be in it, as I live, saith the Lord, they shall deliver neither sons nor daughters: but they only shall be delivered, and the land shall be made desolate.

<sup>17</sup> Or if I bring the sword upon that land, and say to the sword: Pass through the land: and I destroy man and beast out of it:

<sup>18</sup> And these three men be in the midst thereof: as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they themselves alone shall be delivered.

<sup>19</sup> Or if I also send the pestilence upon that land, and pour out my indignation upon it in blood, to cut off from it man and beast:

<sup>20</sup> And Noe, and Daniel, and Job be

in the midst thereof: as I live, saith the Lord God, they shall deliver neither son nor daughter: but they shall only deliver their own souls by their justice.

<sup>21</sup> For thus saith the Lord: Although I shall send in upon Jerusalem my four grievous judgments, the sword, and the famine, and the mischievous beasts, and the pestilence, to destroy out of it man and beast,

<sup>22</sup> Yet there shall be left in it some that shall be saved, who shall bring away their sons and daughters: behold they shall come among you, and you shall see their way, and their doings: and you shall be comforted concerning the evil that I have brought upon Jerusalem, in all things that I have brought upon it.

<sup>23</sup> And they shall comfort you, when you shall see their ways, and their doings: and you shall know that I have not done without cause all that I have done in it, saith the Lord God.

#### CHAPTER 15

*As a vine cut down is fit for nothing but the fire; so it shall be with Jerusalem, for her sins.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, what shall be made of the wood of the vine, out of all the trees of the woods that are among the trees of the forests?

<sup>3</sup> Shall wood be taken of it, to do any work, or shall a pin be made of it for any vessel to hang thereon?

<sup>4</sup> Behold it is cast into the fire for fuel: the fire hath consumed both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work?

<sup>5</sup> Even when it was whole it was not fit for work: how much less, when the fire hath devoured and consumed it, shall any work be made of it?

<sup>6</sup> Therefore thus saith the Lord God: As the vine tree among the trees of the forests which I have given to the fire to be consumed, so will I deliver up the inhabitants of Jerusalem.

<sup>7</sup> And I will set my face against them: they shall go out from fire, and fire shall consume them: and you shall know that I am the Lord, when I shall have set my face against them.

<sup>8</sup> And I shall have made their land a

diō ejus: vivo ego, dicit Dominus Deus, quia filium et filiam non liberabunt, sed ipsi justitia sua liberabunt animas suas.

<sup>21</sup> Quoniam hæc dicit Dominus Deus: Quod etsi quatuor judicia mea pessima, gladium, et famem, ac bestias malas, et pestilentiam, immisero in Jerusalem, ut interficiam de ea hominem et pecus,

<sup>22</sup> tamen relinquetur in ea salvatio educantium filios et filias: ecce ipsi ingredientur ad vos, et videbitis viam eorum et adinventiones eorum, et consolabimini super malo quod induxi in Jerusalem, in omnibus quæ importavi super eam.

<sup>23</sup> Et consolabuntur vos, cum videritis viam eorum et adinventiones eorum: et cognoscetis quod non frustra fecerim omnia quæ feci in ea, ait Dominus Deus.

#### CAPUT XV

*Sicut vineam caesam pro nihilo oportunam est sed ignem, sic erit cum Jerusalem, pro peccatis ejus.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Fili hominis, quid fiet de ligno vitis, ex omnibus lignis nemorum quæ sunt inter ligna silvarum?

<sup>3</sup> Numquid tolletur de ea lignum ut fiat opus, aut fabricabitur de ea paxillus ut dependeat in eo quodcumque vas?

<sup>4</sup> Ecce igni datum est in escam: utramque partem ejus consumpsit ignis, et medietas ejus redacta est in favillam: numquid utile erit ad opus?

<sup>5</sup> Etiam cum esset integrum, non erat aptum ad opus: quanto magis cum illud ignis devoraverit et combusserit, nihil ex eo fiet operis?

<sup>6</sup> Propterea hæc dicit Dominus Deus: Quomodo lignum vitis inter ligna silvarum, quod dedi igni ad devorandum, sic tradam habitatores Jerusalem.

<sup>7</sup> Et ponam faciem meam in eos: de igne egredientur, et ignis consumet eos: et scietis quia ego Dominus, cum posuerō faciem meam in eos,

<sup>8</sup> et dederō terram inviam et desolat-

am, eo quod prævaticatores extiterint, dicit Dominus Deus.

## CAPUT XVI

*Sub figura uxoris infidelis, Deus culpam Jerusalem cum ingratitude et multis infidelitatibus ejus: sed promittit misericordiam per foedere novum.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Fili hominis, notas fac Jerusalem abominationes suas,

<sup>3</sup> et dices: Hæc dicit Dominus Deus Jerusalem: Radix tua et generatio tua de terra Chanaan: pater tuus Amorrhæus, et mater tua Cethæa.

<sup>4</sup> Et quando nata es, in die ortus tui non est præcisus umbilicus tuus, et aqua non es lota in salutem, nec sale salita, nec involuta pannis.

<sup>5</sup> Non pepercit super te oculus, ut faceret tibi unum de his, misertus tui: sed projecta es super faciem terræ in abjectione animæ tuæ in die qua nata es.

<sup>6</sup> Transiens autem per te, vidi te conculcari in sanguine tuo: et dixi tibi cum esses in sanguine tuo: Vive, dixi, inquam, tibi: in sanguine tuo vive.

<sup>7</sup> Multiplicatam quasi germen agri dedi te: et multiplicata es, et grandis effecta, et ingressa es, et pervenisti ad mundum muliebrem: ubera tua intumuerunt, et pilus tuus germinavit: et eras nuda, et confusione plena.

<sup>8</sup> Et transivi per te, et vidi te: et ecce tempus tuum, tempus amantium: et expandi amictum meum super te, et operui ignominiam tuam: et juravi tibi, et ingressus sum pactum tecum, ait Dominus Deus, et facta es mihi.

<sup>9</sup> Et lavi te aqua, et emundavi sanguinem tuum ex te, et unxi te oleo.

<sup>10</sup> Et vestivi te discoloribus, et calceavi te janthino, et cinxi te bysso, et indui te subtilibus:

<sup>11</sup> et ornavi te ornamento, et dedi armillas in manibus tuis, et torquem circa collum tuum:

wilderness, and desolate, because they have been transgressors, saith the Lord God.

## CHAPTER 16

*Under the figure of an unfaithful wife, God upbraids Jerusalem with her ingratitude and manifold disloyalties: but promiseth mercy by a new covenant.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, make known to Jerusalem her abominations.

<sup>3</sup> And thou shalt say: Thus saith the Lord God to Jerusalem: Thy root, and thy nativity is of the land of Chanaan, thy father was an Amorrhite, and thy mother a Cethite.

<sup>4</sup> And when thou wast born, in the day of thy nativity thy navel was not cut, neither wast thou washed with water for thy health, nor salted with salt, nor swaddled with clouts.

<sup>5</sup> No eye had pity on thee to do any of these things for thee, out of compassion to thee: but thou wast cast out upon the face of the earth in the abjection of thy soul, in the day that thou wast born.

<sup>6</sup> And passing by thee, I saw that thou wast trodden under foot in thy own blood: and I said to thee when thou wast in thy blood: Live: I have said to thee: Live in thy blood.

<sup>7</sup> I caused thee to multiply as the bud of the field: and thou didst increase and grow great, and advancedst, and camest to woman's ornament: thy breasts were fashioned, and thy hair grew: and thou wast naked, and full of confusion.

<sup>8</sup> And I passed by thee, and saw thee: and behold thy time was the time of lovers: and I spread my garment over thee, and covered thy ignominy, and I swore to thee, and I entered into a covenant with thee, saith the Lord God: and thou becamest mine.

<sup>9</sup> And I washed thee with water, and cleansed away thy blood from thee: and I anointed thee with oil.

<sup>10</sup> And I clothed thee with embroidery, and shod thee with violet colored shoes: and I girded thee about with fine linen, and clothed thee with fine garments.

<sup>11</sup> I decked thee also with ornaments, and put bracelets on thy hands, and a chain about thy neck.

<sup>12</sup> And I put a jewel upon thy forehead and earrings in thy ears, and a beautiful crown upon thy head.

<sup>13</sup> And thou wast adorned with gold, and silver, and wast clothed with fine linen, and embroidered work, and many colors: thou didst eat fine flour, and honey, and oil, and wast made exceeding beautiful: and wast advanced to be a queen.

<sup>14</sup> And thy renown went forth among the nations for thy beauty: for thou wast perfect through my beauty, which I had put upon thee, saith the Lord God.

<sup>15</sup> But trusting in thy beauty, thou playdest the harlot because of thy renown, and thou hast prostituted thyself to every passenger, to be his.

<sup>16</sup> And taking of thy garments thou hast made thee high places sewed together on each side: and hast played the harlot upon them, as hath not been done before, nor shall be hereafter.

<sup>17</sup> And thou tookest thy beautiful vessels, of my gold, and my silver, which I gave thee, and thou madest thee images of men, and hast committed fornication with them.

<sup>18</sup> And thou tookest thy garments of divers colors, and coveredst them: and settest my oil and my sweet incense before them.

<sup>19</sup> And my bread which I gave thee, the fine flour, and oil, and honey, wherewith I fed thee, thou hast set before them for a sweet odor; and it was done, saith the Lord God.

<sup>20</sup> And thou hast taken thy sons, and thy daughters, whom thou hast borne to me: and hast sacrificed the same to them to be devoured. Is thy fornication small?

<sup>21</sup> Thou hast sacrificed and given my children to them, consecrating them by fire.

<sup>22</sup> And after all thy abominations, and fornications, thou hast not remembered the days of thy youth, when thou wast naked, and full of confusion, trodden under foot in thy own blood.

<sup>23</sup> And it came to pass after all thy wickedness (woe, woe to thee, saith the Lord God)

<sup>24</sup> That thou didst also build thee a common stew, and madest thee a brothel house in every street.

<sup>25</sup> At every head of the way thou hast set up a sign of thy prostitution: and hast

<sup>12</sup> et dedi in aurem super os tuum, et circulos auribus tuis, et coronam decoris in capite tuo.

<sup>13</sup> Et ornata es auro et argento, et vestita es bysso et polymito et multicoloribus: similam, et mel, et oleum comedisti: et decora facta es vehementer nimis, et profecisti in regnum.

<sup>14</sup> Et egressum est nomen tuum in gentes propter speciem tuam, quia perfecta eras in decore meo quem posueram super te, dicit Dominus Deus.

<sup>15</sup> Et habens fiduciam in pulchritudine tua, fornicata es in nomine tuo: et exposuisti fornicationem tuam omni transeunti, ut ejus fieres.

<sup>16</sup> Et sumens de vestimentis tuis, fecisti tibi excelsa hinc inde consuta, et fornicata es super eis sicut non est factum, neque futurum est.

<sup>17</sup> Et tulisti vasa decoris tui de auro meo atque argento meo, quæ dedi tibi, et fecisti tibi imagines masculinas, et fornicata es in eis.

<sup>18</sup> Et sumpsisti vestimenta tua multicoloria, et operuisti illas, et oleum meum et thymiana meum posuisti coram eis.

<sup>19</sup> Et panem meum quem dedi tibi, similam, et oleum, et mel, quibus enutrivisti te, posuisti in conspectu eorum in odorem suavitatis: et factum est, ait Dominus Deus.

<sup>20</sup> Et tulisti filios tuos et filias tuas quas generasti mihi, et immolasti eis ad devorandum. Numquid parva est fornicatio tua?

<sup>21</sup> Immolasti filios meos, et dedisti, illos consecrans, eis.

<sup>22</sup> Et post omnes abominationes tuas et fornicationes, non es recordata dierum adolescentiæ tuæ, quando eras nuda et confusione plena, conculcata in sanguine tuo.

<sup>23</sup> Et accidit post omnem malitiam tuam (væ, væ tibi! ait Dominus Deus),

<sup>24</sup> et ædificasti tibi lupanar, et fecisti tibi prostibulum in cunctis plateis.

<sup>25</sup> Ad omne caput viæ ædificasti signum prostitutionis tuæ, et abomina-



bilem fecisti decorem tuum: et divisisti pedes tuos omni transeunti, et multiplicasti fornicationes tuas:

<sup>26</sup> et fornicata es cum filiis Ægypti, vicinis tuis, magnarum carniū: et multiplicasti fornicationem tuam ad irritandum me.

<sup>27</sup> Ecce ego extendam manum meam super te, et auferam justificationem tuam, et dabo te in animas odientium te filiarum Palæstinarum, quæ erubescunt in via tua scelerata.

<sup>28</sup> Et fornicata es in filiis Assyriorum eo quod necdum fueris expleta: et postquam fornicata es, nec sic es satiata:

<sup>29</sup> et multiplicasti fornicationem tuam in terra Chanaan cum Chaldæis, et nec sic satiata es.

<sup>30</sup> In quo mundabo cor tuum, ait Dominus Deus, cum facias omnia hæc opera mulieris meretricis et procacis?

<sup>31</sup> Quia fabricasti lupanar tuum in capite omnis viæ, et excelsum tuum fecisti in omni platea: nec facta es quasi meretrix fastidio augens pretium,

<sup>32</sup> sed quasi mulier adultera, quæ super virum suum inducit alienos.

<sup>33</sup> Omnibus meretricibus dantur mercedes: tu autem dedisti mercedes cunctis amatoribus tuis, et dona donabas eis, ut intrarent ad te undique ad fornicandum tecum.

<sup>34</sup> Factumque est in te contra consuetudinem mulierum in fornicationibus tuis, et post te non erit fornicatio: in eo enim quod dedisti mercedes, et mercedes non accepisti, factum est in te contrarium.

<sup>35</sup> Propterea, meretrix, audi verbum Domini.

<sup>36</sup> Hæc dicit Dominus Deus: Quia effusum est æs tuum et revelata est ignominia tua in fornicationibus tuis super amatores tuos, et super idola abominationum tuarum, in sanguine filiorum tuorum quos dedisti eis,

<sup>37</sup> ecce ego congregabo omnes amatores tuos quibus commista es, et omnes quos dilexisti, cum universis quos oderas: et congregabo eos super te undique, et nudabo ignominiam tuam con-

made thy beauty to be abominable: and hast prostituted thyself to everyone that passed by, and hast multiplied thy fornications.

<sup>26</sup> And thou hast committed fornication with the Egyptians thy neighbors, men of large bodies, and hast multiplied thy fornications to provoke me.

<sup>27</sup> Behold, I will stretch out my hand upon thee, and will take away thy justification: and I will deliver thee up to the will of the daughters of the Philistines that hate thee, that are ashamed of thy wicked way.

<sup>28</sup> Thou hast also committed fornication with the Assyrians, because thou wast not yet satisfied: and after thou hadst played the harlot with them, even so thou wast not contented.

<sup>29</sup> Thou hast also multiplied thy fornications in the land of Chanaan with the Chaldeans: and neither so wast thou satisfied.

<sup>30</sup> Wherein shall I cleanse thy heart, saith the Lord God: seeing thou dost all these the works of a shameless prostitute?

<sup>31</sup> Because thou hast built thy brothel house at the head of every way, and thou hast made thy high place in every street: and wast not as a harlot that by disdain enhanceth her price,

<sup>32</sup> But as an adulteress, that bringeth in strangers over her husband.

<sup>33</sup> Gifts are given to all harlots: but thou hast given hire to all thy lovers, and thou hast given them gifts to come to thee from every side, to commit fornication with thee.

<sup>34</sup> And it hath happened in thee contrary to the custom of women in thy fornications, and after thee there shall be no such fornication, for in that thou gavest rewards, and didst not take rewards, the contrary hath been done in thee.

<sup>35</sup> Therefore, O harlot, hear the word of the Lord.

<sup>36</sup> Thus saith the Lord God: Because thy money hath been poured out, and thy shame discovered through thy fornications with thy lovers, and with the idols of thy abominations, by the blood of thy children whom thou gavest them:

<sup>37</sup> Behold, I will gather together all thy lovers with whom thou hast taken pleasure, and all whom thou hast loved, with all whom thou hast hated: and I will gather them together against

thee on every side, and will discover thy shame in their sight, and they shall see all thy nakedness.

<sup>38</sup> And I will judge thee as adulteresses, and they that shed blood are judged: and I will give thee blood in fury and jealousy.

<sup>39</sup> And I will deliver thee into their hands, and they shall destroy thy brother's house, and throw down thy stews: and they shall strip thee of thy garments, and shall take away the vessels of thy beauty: and leave thee naked, and full of disgrace.

<sup>40</sup> And they shall bring upon thee a multitude, and they shall stone thee with stones, and shall slay thee with their swords.

<sup>41</sup> And they shall burn thy houses with fire, and shall execute judgments upon thee in the sight of many women: and thou shalt cease from fornication, and shalt give no hire any more.

<sup>42</sup> And my indignation shall rest in thee: and my jealousy shall depart from thee, and I will cease and be angry no more.

<sup>43</sup> Because thou hast not remembered the days of thy youth, but hast provoked me in all these things: wherefore I also have turned all thy ways upon thy head, saith the Lord God, and I have not done according to thy wicked deeds in all thy abominations.

<sup>44</sup> Behold everyone that useth a common proverb, shall use this against thee, saying: As the mother was, so also is her daughter.

<sup>45</sup> Thou art thy mother's daughter, that cast off her husband, and her children: and thou art the sister of thy sisters, who cast off their husbands, and their children: your mother was a Cethite, and your father an Amorrhite.

<sup>46</sup> And thy elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister that dwelleth at thy right hand is Sodom, and her daughters.

<sup>47</sup> But neither hast thou walked in their ways, nor hast thou done a little less than they according to their wickednesses: thou hast done almost more wicked things than they in all thy ways.

<sup>48</sup> As I live, saith the Lord God, thy sister Sodom herself, and her daughters, have not done as thou hast done, and thy daughters.

ram eis, et videbunt omnem turpitudinem tuam.

<sup>38</sup> Et judicabo te judiciis adulterarum, et effundentium sanguinem: et dabo te in sanguinem furoris et zeli.

<sup>39</sup> Et dabo te in manus eorum, et destruent lupanar tuum, et demolientur prostibulum tuum: et denudabunt te vestimentis tuis, et auferent vasa decoris tui, et derelinquent te nudam, plenamque ignominia:

<sup>40</sup> et adducent super te multitudinem, et lapidabunt te lapidibus, et trucidabunt te gladiis suis:

<sup>41</sup> et comburent domos tuas igni, et facient in te judicia in oculis mulierum plurimarum. Et desines fornicari, et mercedes ultra non dabis:

<sup>42</sup> et requiescet indignatio mea in te, et auferetur zelus meus a te: et quiescam, nec irascar amplius.

<sup>43</sup> Eo quod non fueris recordata dierum adolescentiæ tuæ, et provocasti me in omnibus his, quapropter et ego vias tuas in capite tuo dedi, ait Dominus Deus, et non feci juxta scelera tua in omnibus abominationibus tuis.

<sup>44</sup> Ecce omnis qui dicit vulgo proverbium, in te assumet illud, dicens: Sicut mater, ita et filia ejus.

<sup>45</sup> Filia matris tuæ es tu, quæ projecit virum suum et filios suos: et soror sororum tuarum es tu, quæ projecerunt viros suos et filios suos: mater vestra Cethæa, et pater vester Amorrhæus.

<sup>46</sup> Et soror tua major, Samaria, ipsa et filiæ ejus, quæ habitant ad sinistram tuam: soror autem tua minor te, quæ habitat a dextris tuis, Sodoma, et filiæ ejus.

<sup>47</sup> Sed nec in viis earum ambulasti, neque secundum scelera earum fecisti pauxillum minus: pene sceleratiora fecisti illis in omnibus viis tuis.

<sup>48</sup> Vivo ego, dicit Dominus Deus, quia non fecit Sodoma soror tua, ipsa et filiæ ejus, sicut fecisti tu et filiæ tuæ.

<sup>49</sup> Ecce hæc fuit iniquitas Sodomæ sororis tuæ: superbia, saturitas panis et abundantia, et otium ipsius, et filiarum ejus: et manum egeno et pauperi non porrigebant:

<sup>50</sup> et elevatæ sunt, et fecerunt abominationes coram me: et abstuli eas sicut vidisti.

<sup>51</sup> Et Samaria dimidium peccatorum tuorum non peccavit: sed vicisti eas sceleribus tuis, et justificasti sorores tuas in omnibus abominationibus tuis quas operata es.

<sup>52</sup> Ergo et tu porta confusionem tuam, quæ vicisti sorores tuas peccatis tuis, sceleratius agens ab eis: justificatæ sunt enim a te: ergo et tu confundere, et porta ignominiam tuam, quæ justificasti sorores tuas.

<sup>53</sup> Et convertam restituens eas conversione Sodomorum cum filiabus suis, et conversione Samariæ et filiarum ejus, et convertam reversionem tuam in medio earum,

<sup>54</sup> ut portes ignominiam tuam, et confundaris in omnibus quæ fecisti consolans eas.

<sup>55</sup> Et soror tua Sodoma et filiæ ejus revertentur ad antiquitatem suam, et Samaria et filiæ ejus revertentur ad antiquitatem suam, et tu et filiæ tuæ revertimini ad antiquitatem vestram.

<sup>56</sup> Non fuit autem Sodoma soror tua addita in ore tuo, in die superbiam tuam,

<sup>57</sup> antequam revelaretur malitia tua, sicut hoc tempore in opprobrium filiarum Syriæ, et cunctarum in circuitu tuo filiarum Palæstinarum quæ ambiunt te per gyrum.

<sup>58</sup> Scelus tuum et ignominiam tuam tu portasti, ait Dominus Deus.

<sup>59</sup> Quia hæc dicit Dominus Deus: Et faciam tibi sicut despexisti juramentum, ut irritum faceres pactum:

<sup>60</sup> et recordabor ego pacti mei tecum in diebus adolescentiæ tuæ, et suscitabo tibi pactum sempiternum.

<sup>61</sup> Et recordaberis viarum tuarum, et confunderis, cum receperis sorores tuas te majores cum minoribus tuis: et dabo eas tibi in filias, sed non ex pacto tuo.

<sup>49</sup> Behold this was the iniquity of Sodom thy sister, pride, fullness of bread, and abundance, and the idleness of her, and of her daughters: and they did not put forth their hand to the needy, and the poor.

<sup>50</sup> And they were lifted up, and committed abominations before me: and I took them away as thou hast seen.

<sup>51</sup> And Samaria committed not half thy sins: but thou hast surpassed them with thy crimes, and hast justified thy sisters by all thy abominations which thou hast done.

<sup>52</sup> Therefore do thou also bear thy confusion, thou that hast surpassed thy sisters with thy sins, doing more wickedly than they: for they are justified above thee, therefore be thou also confounded, and bear thy shame, thou that hast justified thy sisters.

<sup>53</sup> And I will bring back and restore them by bringing back Sodom, with her daughters, and by bringing back Samaria, and her daughters: and I will bring those that return of thee in the midst of them.

<sup>54</sup> That thou mayest bear thy shame, and mayest be confounded in all that thou hast done, comforting them.

<sup>55</sup> And thy sister Sodom and her daughters shall return to their ancient state: and Samaria and her daughters shall return to their ancient state: and thou and thy daughters shall return to your ancient state.

<sup>56</sup> And Sodom thy sister was not heard of in thy mouth, in the day of thy pride,

<sup>57</sup> Before thy malice was laid open: as it is at this time, making thee a reproach of the daughters of Syria, and of all the daughters of Palestine round about thee, that encompass thee on all sides.

<sup>58</sup> Thou hast borne thy wickedness, and thy disgrace, saith the Lord God.

<sup>59</sup> For thus saith the Lord God: I will deal with thee, as thou hast despised the oath, in breaking the covenant:

<sup>60</sup> And I will remember my covenant with thee in the days of thy youth: and I will establish with thee an everlasting covenant.

<sup>61</sup> And thou shalt remember thy ways, and be ashamed: when thou shalt receive thy sisters, thy elder and thy younger: and I will give them to thee for daughters, but not by thy covenant.

<sup>62</sup> And I will establish my covenant with thee: and thou shalt know that I am the Lord,

<sup>63</sup> That thou mayest remember, and be confounded, and mayest no more open thy mouth because of thy confusion, when I shall be pacified toward thee for all that thou hast done, saith the Lord God.

#### CHAPTER 17

*The parable of the two eagles and the vine. A promise of the cedar of Christ and his church.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, put forth a riddle, and speak a parable to the house of Israel,

<sup>3</sup> And say: Thus saith the Lord God; A large eagle with great wings, long-limbed, full of feathers, and of variety, came to Libanus, and took away the marrow of the cedar.

<sup>4</sup> He cropped off the top of the twigs thereof: and carried it away into the land of Chanaan, and he set it in a city of merchants.

<sup>5</sup> And he took of the seed of the land, and put it in the ground for seed, that it might take a firm root over many waters: he planted it on the surface of the earth.

<sup>6</sup> And it sprung up and grew into a spreading vine of low stature, and the branches thereof looked towards him: and the roots thereof were under him. So it became a vine, and grew into branches, and shot forth sprigs.

<sup>7</sup> And there was another large eagle, with great wings, and many feathers: and behold this vine, bending as it were her roots towards him, stretched forth her branches to him, that he might water it by the furrows of her plantation.

<sup>8</sup> It was planted in a good ground upon many waters, that it might bring forth branches, and bear fruit, that it might become a large vine.

<sup>9</sup> Say thou: Thus saith the Lord God: Shall it prosper then? Shall he not pull up the roots thereof, and strip off its fruit, and dry up all the branches it hath shot forth, and make it wither: and this without a strong arm, or many people to pluck it up by the root?

<sup>10</sup> Behold, it is planted: shall it prosper then? Shall it not be dried up when the burning wind shall touch it, and shall it

<sup>62</sup> Et suscitabo ego pactum meum tecum, et scies quia ego Dominus:

<sup>63</sup> ut recorderis, et confundaris, et non sit tibi ultra aperire os præ confusione tua, cum placatus tibi fuero in omnibus quæ fecisti, ait Dominus Deus.

#### CAPUT XVII

*Parabola aquilarum duorum et vitis. Promissio cedri Christi et ecclesiae ejus.*

**E**t factum est verbum Domini ad me, edicens:

<sup>2</sup> Fili hominis, propone ænigma, et narra parabolam ad domum Israël,

<sup>3</sup> et dices: Hæc dicit Dominus Deus: Aquila grandis magnarum alarum, longo membrorum ductu, plena plumis et varietate, venit ad Libanum, et tulit medullam cedri.

<sup>4</sup> Summitatem frondium ejus avulsit, et transportavit eam in terram Chanaan: in urbe negotiatorum posuit illam.

<sup>5</sup> Et tulit de semine terræ, et posuit illud in terra pro semine, ut firmaret radicem super aquas multas: in superficie posuit illud.

<sup>6</sup> Cumque germinasset, crevit in vineam latiore, humili statura, respicientibus ramis ejus ad eam, et radices ejus sub illa erant: facta est ergo vinea, et fructificavit in palmites, et emisit propagines.

<sup>7</sup> Et facta est aquila altera grandis, magnis alis, multisque plumis: et ecce vinea ista quasi mittens radices suas ad eam, palmites suos extendit ad illam, ut irrigaret eam de areolis germinis sui.

<sup>8</sup> In terra bona super aquas multas plantata est, ut faciat frondes, et portet fructum, ut sit in vineam grandem.

<sup>9</sup> Dic: Hæc dicit Dominus Deus: Ergone prosperabitur? nonne radices ejus evellet, et fructus ejus distringet, et siccabit omnes palmites germinis ejus, et arescet, et non in brachio grandi, neque in populo multo, ut evelleret eam radicibus?

<sup>10</sup> Ecce plantata est: ergone prosperabitur? nonne, cum tetigerit eam ventus urens, siccabitur, et in areis

germinis sui arescet?

<sup>11</sup> Et factum est verbum Domini ad me, dicens:

<sup>12</sup> Dic ad domum exasperantem: Nescitis quid ista significant? Dic: Ecce venit rex Babylonis in Jerusalem, et assumet regem et principes ejus, et adducet eos ad semetipsum in Babylonem.

<sup>13</sup> Et tollet de semine regni, ferietque cum eo fœdus, et ab eo accipiet jusjurandum. Sed et fortes terræ tollet,

<sup>14</sup> ut sit regnum humile, et non eleveur, sed custodiat pactum ejus, et servet illud.

<sup>15</sup> Qui recedens ab eo misit nuntios ad Ægyptum, ut daret sibi equos et populum multum: numquid prosperabitur, vel consequetur salutem, qui fecit hæc? et qui dissolvit pactum, numquid effugiet?

<sup>16</sup> Vivo ego, dicit Dominus Deus, quoniam in loco regis qui constituit eum regem, cujus fecit irritum juramentum, et solvit pactum quod habebat cum eo, in medio Babylonis morietur.

<sup>17</sup> Et non in exercitu grandi, neque in populo multo, faciet contra eum Pharaon prælium: in jactu aggeris, et in exstructione vallorum, ut interficiat animas multas.

<sup>18</sup> Spreverat enim juramentum, ut solveret fœdus, et ecce dedit manum suam: et cum omnia hæc fecerit, non effugiet.

<sup>19</sup> Propterea hæc dicit Dominus Deus: Vivo ego, quoniam juramentum quod sprevit, et fœdus quod prævaricatus est, ponam in caput ejus.

<sup>20</sup> Et expandam super eum rete meum, et comprehendetur in sagena mea: et adducam eum in Babylonem, et judicabo eum ibi in prævaricatione qua despexit me.

<sup>21</sup> Et omnes profugi ejus, cum universo agmine suo, gladio cadent: residui autem in omnem ventum dispergentur: et scietis quia ego Dominus locutus sum.

<sup>22</sup> Hæc dicit Dominus Deus: Et sumam ego de medulla cedri sublimis, et ponam: de vertice ramorum ejus tenerum dstringam, et plantabo super montem excelsum et eminentem.

not wither in the furrows where it grew?

<sup>11</sup> And the word of the Lord came to me, saying:

<sup>12</sup> Say to the provoking house: Know you not what these things mean? Tell them: Behold the king of Babylon cometh to Jerusalem: and he shall take away the king and the princes thereof and carry them with him to Babylon.

<sup>13</sup> And he shall take one of the king's seed, and make a covenant with him, and take an oath of him. Yea, and he shall take away the mighty men of the land,

<sup>14</sup> That it may be a low kingdom and not lift itself up, but keep his covenant and observe it.

<sup>15</sup> But he hath revolted from him and sent ambassadors to Egypt, that it might give him horses, and much people. And shall he that hath done thus prosper, or be saved? And shall he escape that hath broken the covenant?

<sup>16</sup> As I live, saith the Lord God: In the place where the king dwelleth that made him king, whose oath he hath made void, and whose covenant he broke, even in the midst of Babylon shall he die.

<sup>17</sup> And not with a great army, nor with much people shall Pharaon fight against him: when he shall cast up mounts, and build forts, to cut off many souls.

<sup>18</sup> For he had despised the oath, breaking his covenant, and behold he hath given his hand: and having done all these things, he shall not escape.

<sup>19</sup> Therefore thus saith the Lord God: As I live, I will lay upon his head the oath he hath despised, and the covenant he hath broken.

<sup>20</sup> And I will spread my net over him, and he shall be taken in my net: and I will bring him into Babylon, and will judge him there for the transgression by which he hath despised me.

<sup>21</sup> And all his fugitives with all his bands shall fall by the sword: and the residue shall be scattered into every wind: and you shall know that I the Lord have spoken.

<sup>22</sup> Thus saith the Lord God: I myself will take of the marrow of the high cedar, and will set it: I will crop off a tender twig from the top of the branches thereof, and I will plant it on a mountain high and eminent.

<sup>23</sup> On the high mountains of Israel will I plant it, and it shall shoot forth into branches and shall bear fruit, and it shall become a great cedar: and all birds shall dwell under it, and every fowl shall make its nest under the shadow of the branches thereof.

<sup>24</sup> And all the trees of the country shall know that I the Lord have brought down the high tree, and exalted the low tree: and have dried up the green tree, and have caused the dry tree to flourish. I the Lord have spoken and have done it.

## CHAPTER 18

*One man shall not bear the sins of another; but everyone his own; if a wicked man truly repent, he shall be saved; and if a just man leave his justice, he shall perish.*

**A**nd the word of the Lord came to me, saying: What is the meaning?

<sup>2</sup> That you use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge.

<sup>3</sup> As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel.

<sup>4</sup> Behold all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, the same shall die.

<sup>5</sup> And if a man be just, and do judgment and justice,

<sup>6</sup> And hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbor's wife, nor come near to a menstruous woman:

<sup>7</sup> And hath not wronged any man: but hath restored the pledge to the debtor, hath taken nothing away by violence: hath given his bread to the hungry, and hath covered the naked with a garment:

<sup>8</sup> Hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man:

<sup>9</sup> Hath walked in my commandments, and kept my judgments, to do truth: he is just, he shall surely live, saith the Lord God.

<sup>10</sup> And if he beget a son that is a robber, a shedder of blood, and that hath done

<sup>23</sup> In monte sublimi Israël plantabo illud, et erumpet in germen, et faciet fructum, et erit in cedrum magnam: et habitabunt sub ea omnes volucres, et universum volatile sub umbra frondium ejus nidificabit:

<sup>24</sup> et scient omnia ligna regionis quia ego Dominus humiliavi lignum sublimem, et exaltavi lignum humile; et siccavi lignum viride, et frondere feci lignum aridum. Ego Dominus locutus sum, et feci.

## CAPUT XVIII

*Unus homo non feret peccata alii, sed omnes sui; si sceleratus vere paeniteat, salvabitur; et si justus justitiam ejus exiat, perdit.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Quid est quod inter vos parabolam vertitis in proverbium istud in terra Israël, dicentes: Patres comederunt uvam acerbam, et dentes filiorum obstupescunt?

<sup>3</sup> Vivo ego, dicit Dominus Deus, si erit ultra vobis parabola hæc in proverbium in Israël.

<sup>4</sup> Ecce omnes animæ meæ sunt: ut anima patris, ita et anima filii mea est: anima quæ peccaverit, ipsa morietur.

<sup>5</sup> Et vir si fuerit justus, et fecerit judicium et justitiam,

<sup>6</sup> in montibus non comederit, et oculos suos non levaverit ad idola domus Israël: et uxorem proximi sui non violaverit, et ad mulierem menstruatam non accesserit:

<sup>7</sup> et hominem non contristaverit, pignus debitori reddiderit, per vim nihil rapuerit: panem suum esurienti dederit, et nudum operuerit vestimento:

<sup>8</sup> ad usuram non commodaverit, et amplius non acceperit: ab iniquitate averterit manum suam, et judicium verum fecerit inter virum et virum:

<sup>9</sup> in præceptis meis ambulaverit, et judicia mea custodierit, ut faciat veritatem: hic justus est; vita vivet, ait Dominus Deus.

<sup>10</sup> Quod si genuerit filium latronem, effundentem sanguinem, et fecerit unum

de istis:

<sup>11</sup> et hæc quidem omnia non facientem, sed in montibus comedentem, et uxorem proximi sui pollutentem:

<sup>12</sup> egenum et pauperem contristantem, rapientem rapinas, pignus non reddentem, et ad idola levantem oculos suos, abominationem facientem:

<sup>13</sup> ad usuram dantem, et amplius accipientem: numquid vivet? Non vivet: cum universa hæc detestanda fecerit, morte morietur; sanguis ejus in ipso erit.

<sup>14</sup> Quod si genuerit filium, qui videns omnia peccata patris sui quæ fecit, timuerit, et non fecerit simile eis:

<sup>15</sup> super montes non comederit, et oculos suos non levaverit ad idola domus Israël, et uxorem proximi sui non violaverit:

<sup>16</sup> et virum non contristaverit, pignus non retinuerit, et rapinam non rapuerit: panem suum esurienti dederit, et nudum operuerit vestimento:

<sup>17</sup> a pauperis injuria averterit manum suam, usuram et superabundantiam non acceperit, judicia mea fecerit, in præceptis meis ambulaverit: hic non morietur in iniquitate patris sui, sed vita vivet.

<sup>18</sup> Pater ejus, quia calumniatus est, et vim fecit fratri, et malum operatus est in medio populi sui, ecce mortuus est in iniquitate sua.

<sup>19</sup> Et dicitis: Quare non portavit filius iniquitatem patris? Videlicet quia filius judicium et justitiam operatus est, omnia præcepta mea custodivit, et fecit illa, vivet vita.

<sup>20</sup> Anima quæ peccaverit, ipsa morietur: filius non portabit iniquitatem patris, et pater non portabit iniquitatem filii: justitia justi super eum erit, et impietas impii erit super eum.

<sup>21</sup> Si autem impius egerit pœnitentiam ab omnibus peccatis suis quæ operatus est, et custodierit omnia præcepta mea, et fecerit judicium et justitiam, vita vivet, et non morietur.

<sup>22</sup> Omnium iniquitatum ejus quas operatus est, non recordabor: in justitia sua

some one of these things:

<sup>11</sup> Though he doth not all these things, but that eateth upon the mountains, and that defileth his neighbor's wife:

<sup>12</sup> That grieveth the needy and the poor, that taketh away by violence, that restoreth not the pledge, and that lifteth up his eyes to idols, that committeth abomination:

<sup>13</sup> That giveth upon usury, and that taketh an increase: shall such a one live? He shall not live. Seeing he hath done all these detestable things, he shall surely die, his blood shall be upon him.

<sup>14</sup> But if he beget a son, who, seeing all his father's sins, which he hath done, is afraid, and shall not do the like to them:

<sup>15</sup> That hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, and hath not defiled his neighbor's wife:

<sup>16</sup> And hath not grieved any man, nor withholden the pledge, nor taken away with violence, but hath given his bread to the hungry, and covered the naked with a garment:

<sup>17</sup> That hath turned away his hand from injuring the poor, hath not taken usury and increase, but hath executed my judgments, and hath walked in my commandments: this man shall not die for the iniquity of his father, but living he shall live.

<sup>18</sup> As for his father, because he oppressed and offered violence to his brother, and wrought evil in the midst of his people, behold he is dead in his own iniquity.

<sup>19</sup> And you say: Why hath not the son borne the iniquity of his father? Verily, because the son hath wrought judgment and justice, hath kept all my commandments, and done them, living, he shall live.

<sup>20</sup> The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him.

<sup>21</sup> But if the wicked do penance for all his sins which he hath committed, and keep all my commandments, and do judgment, and justice, living he shall live, and shall not die.

<sup>22</sup> I will not remember all his iniquities that he hath done: in his justice which

he hath wrought, he shall live.

<sup>23</sup> Is it my will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live?

<sup>24</sup> But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? All his justices which he hath done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die.

<sup>25</sup> And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it my way that is not right, and are not rather your ways perverse?

<sup>26</sup> For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die.

<sup>27</sup> And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment, and justice: he shall save his soul alive.

<sup>28</sup> Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die.

<sup>29</sup> And the children of Israel say: The way of the Lord is not right. Are not my ways right, O house of Israel, and are not rather your ways perverse?

<sup>30</sup> Therefore will I judge every man according to his ways, O house of Israel, saith the Lord God. Be converted, and do penance for all your iniquities: and iniquity shall not be your ruin.

<sup>31</sup> Cast away from you all your transgressions, by which you have transgressed, and make to yourselves a new heart, and a new spirit: and why will you die, O house of Israel?

<sup>32</sup> For I desire not the death of him that dieth, saith the Lord God, return ye and live.

#### CHAPTER 19

*The parable of the young lions, and of the vineyard that is wasted.*

**M**oreover take thou up a lamentation for the princes of Israel,

<sup>2</sup> And say: Why did thy mother the lioness lie down among the lions and bring up her whelps in the midst of

quam operatus est, vivet.

<sup>23</sup> Numquid voluntatis meæ est mors impii, dicit Dominus Deus, et non ut convertatur a vis suis, et vivat?

<sup>24</sup> Si autem averterit se justus a justitia sua, et fecerit iniquitatem secundum omnes abominaciones quas operari solet impius, numquid vivet? Omnes justitiæ ejus quas fecerat, non recordabuntur: in prævaricatione qua prævaricatus est, et in peccato suo quod peccavit, in ipsis morietur.

<sup>25</sup> Et dixistis: Non est æqua via Domini! Audite ergo, domus Israël: Numquid via mea non est æqua, et non magis viæ vestræ pravæ sunt?

<sup>26</sup> Cum enim averterit se justus a justitia sua, et fecerit iniquitatem, morietur in eis: in injustitia quam operatus est morietur.

<sup>27</sup> Et cum averterit se impius ab impietate sua quam operatus est, et fecerit judicium et justitiam, ipse animam suam vivificabit:

<sup>28</sup> considerans enim, et avertens se ab omnibus iniquitatibus suis quas operatus est, vita vivet, et non morietur.

<sup>29</sup> Et dicunt filii Israël: Non est æqua via Domini! Numquid viæ meæ non sunt æquæ, domus Israël, et non magis viæ vestræ pravæ?

<sup>30</sup> Idcirco unumquemque juxta vias suas judicabo, domus Israël, ait Dominus Deus. Convertimini, et agite pœnitentiam ab omnibus iniquitatibus vestris, et non erit vobis in ruinam iniquitas.

<sup>31</sup> Projicite a vobis omnes prævaricationes vestras in quibus prævaricati estis, et facite vobis cor novum, et spiritum novum: et quare moriemini, domus Israël?

<sup>32</sup> Quia nolo mortem morientis, dicit Dominus Deus: revertimini, et vivite.

#### CAPUT XIX

*Parabola leunculorum, et vineam vastam.*

**E**t tu assume planctum super principes Israël,

<sup>2</sup> et dices: Quare mater tua læena inter leones cubavit? in medio leunculorum enutrivit catulos suos?



<sup>3</sup> Et eduxit unum de leunculis suis, et leo factus est: et didicit capere prædam, hominemque comedere.

<sup>4</sup> Et audierunt de eo gentes: et non absque vulneribus suis ceperunt eum, et adduxerunt eum in catenis in terram Ægypti.

<sup>5</sup> Quæ cum vidisset quoniam infirmata est, et periit exspectatio ejus, tulit unum de leunculis suis, leonem constituit eum.

<sup>6</sup> Qui incedebat inter leones, et factus est leo: et didicit prædam capere, et homines devorare:

<sup>7</sup> didicit viduas facere, et civitates earum in desertum adducere: et desolata est terra et plenitudo ejus a voce rugitus illius.

<sup>8</sup> Et convenerunt adversus eum gentes undique de provinciis, et expanderunt super eum rete suum: in vulneribus earum captus est,

<sup>9</sup> et miserunt eum in caveam: in catenis adduxerunt eum ad regem Babylo-nis, miseruntque eum in carcerem, ne audiretur vox ejus ultra super montes Israël.

<sup>10</sup> Mater tua quasi vinea in sanguine tuo super aquam plantata est: fructus ejus et frondes ejus creverunt ex aquis multis.

<sup>11</sup> Et factæ sunt ei virgæ solidæ in sceptra dominantium, et exaltata est statura ejus inter frondes, et vidit altitudinem suam in multitudine palmitum suorum.

<sup>12</sup> Et evulsa est in ira, in terramque projecta, et ventus urens siccavit fructum ejus: marcuerunt et arefactæ sunt virgæ roboris ejus: ignis comedit eam.

<sup>13</sup> Et nunc transplantata est in desertum, in terra invia et sitienti.

<sup>14</sup> Et egressus est ignis de virga ramorum ejus, qui fructum ejus comedit: et non fuit in ea virga fortis, sceptrum dominantium. Planctus est, et erit in planctum.

## CAPUT XX

*Negat Deus respondere seniores Israel quaerentes a propheta: sed ab eo ponit beneficia sua ante oculos eorum, et peccata scelerata eorum: denuntians adhoc paenas majores: sed adhuc cum misericordia miscetur.*

young lions?

<sup>3</sup> And she brought out one of her whelps, and he became a lion: and he learned to catch the prey, and to devour men.

<sup>4</sup> And the nations heard of him, and took him, but not without receiving wounds: and they brought him in chains into the land of Egypt.

<sup>5</sup> But she seeing herself weakened, and that her hope was lost, took one of her young lions, and set him up for a lion.

<sup>6</sup> And he went up and down among the lions, and became a lion: and he learned to catch the prey, and to devour men.

<sup>7</sup> He learned to make widows, and to lay waste their cities: and the land became desolate, and the fullness thereof by the noise of his roaring.

<sup>8</sup> And the nations came together against him on every side out of the provinces, and they spread their net over him, in their wounds he was taken.

<sup>9</sup> And they put him into a cage, they brought him in chains to the king of Babylon: and they cast him into prison, that his voice should no more be heard upon the mountains of Israel.

<sup>10</sup> Thy mother is like a vine in thy blood planted by the water: her fruit and her branches have grown out of many waters.

<sup>11</sup> And she hath strong rods to make scepters for them that bear rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches.

<sup>12</sup> But she was plucked up in wrath, and cast on the ground, and the burning wind dried up her fruit: her strong rods are withered, and dried up: the fire hath devoured her.

<sup>13</sup> And now she is transplanted into the desert, in a land not passable, and dry.

<sup>14</sup> And a fire is gone out from a rod of her branches, which hath devoured her fruit: so that she now hath no strong rod, to be a scepter of rulers. This is a lamentation, and it shall be for a lamentation.

## CHAPTER 20

*God refuses to answer the ancients of Israel inquiring by the prophet: but by him setteth his benefits before their eyes, and their heinous sins: threatening yet greater punishments: but still mixed with mercy.*

**A**nd it came to pass in the seventh year, in the fifth month, the tenth day of the month: there came men of the ancients of Israel to inquire of the Lord, and they sat before me.

<sup>2</sup> And the word of the Lord came to me, saying:

<sup>3</sup> Son of man, speak to the ancients of Israel and say to them: Thus saith the Lord God: Are you come to inquire of me? As I live, I will not answer you, saith the Lord God.

<sup>4</sup> If thou judgest them, if thou judgest, O son of man, declare to them the abominations of their fathers.

<sup>5</sup> And say to them: Thus saith the Lord God: In the day when I chose Israel, and lifted up my hand for the race of the house of Jacob: and appeared to them in the land of Egypt, and lifted up my hand for them, saying: I am the Lord your God:

<sup>6</sup> In that day I lifted up my hand for them to bring them out of the land of Egypt, into a land which I had provided for them, flowing with milk and honey, which excelled amongst all lands.

<sup>7</sup> And I said to them: Let every man cast away the scandals of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

<sup>8</sup> But they provoked me, and would not hearken to me: they did not every man cast away the abominations of his eyes, neither did they forsake the idols of Egypt: and I said I would pour out my indignation upon them, and accomplish my wrath against them in the midst of the land of Egypt.

<sup>9</sup> But I did otherwise for my name's sake, that it might not be violated before the nations, in the midst of whom they were, and among whom I made myself known to them, to bring them out of the land of Egypt.

<sup>10</sup> Therefore I brought them out from the land of Egypt, and brought them into the desert.

<sup>11</sup> And I gave them my statutes, and I showed them my judgments, which if a man do, he shall live in them.

<sup>12</sup> Moreover I gave them also my sabbaths, to be a sign between me and them: and that they might know that I am the Lord that sanctify them.

<sup>13</sup> But the house of Israel provoked me in the desert: they walked not in my statutes, and they cast away my judg-

**E**t factum est in anno septimo, in quinto, in decima mensis, venerunt viri de senioribus Israël ut interrogarent Dominum, et sederunt coram me.

<sup>2</sup> Et factus est sermo Domini ad me, dicens:

<sup>3</sup> Fili hominis, loquere senioribus Israël, et dices ad eos: Hæc dicit Dominus Deus: Numquid ad interrogandum me vos venistis? Vivo ego quia non respondebo vobis, ait Dominus Deus.

<sup>4</sup> Si judicas eos, si judicas, fili hominis, abominationes patrum eorum ostende eis.

<sup>5</sup> Et dices ad eos: Hæc dicit Dominus Deus: In die qua elegi Israël, et levavi manum meam pro stirpe domus Jacob, et apparui eis in terra Ægypti, et levavi manum meam pro eis, dicens: Ego Dominus Deus vester:

<sup>6</sup> in die illa levavi manum meam pro eis ut educerem eos de terra Ægypti, in terram quam provideram eis, fluentem lacte et melle, quæ est egregia inter omnes terras.

<sup>7</sup> Et dixi ad eos: Unusquisque offensiones oculorum suorum abiciat, et in idolis Ægypti nolite pollui: ego Dominus Deus vester.

<sup>8</sup> Et irritaverunt me, nolueruntque me audire: unusquisque abominationes oculorum suorum non projecit, nec idola Ægypti reliquerunt. Et dixi ut effunderem indignationem meam super eos, et implem iram meam in eis, in medio terræ Ægypti.

<sup>9</sup> Et feci propter nomen meum, ut non violaretur coram gentibus in quarum medio erant, et inter quas apparui eis ut educerem eos de terra Ægypti.

<sup>10</sup> Ejeci ergo eos de terra Ægypti, et eduxi eos in desertum.

<sup>11</sup> Et dedi eis præcepta mea, et judicia mea ostendi eis, quæ faciens homo vivet in eis.

<sup>12</sup> Insuper et sabbata mea dedi eis, ut essent signum inter me et eos, et scirent quia ego Dominus sanctificans eos.

<sup>13</sup> Et irritaverunt me domus Israël in deserto: in præceptis meis non ambulaverunt, et judicia mea projecerunt,

quæ faciens homo vivet in eis, et sabbata mea violaverunt vehementer. Dixi ergo ut effunderem furorem meum super eos in deserto, et consumerem eos:

<sup>14</sup> et feci propter nomen meum, ne violaretur coram gentibus de quibus ejeci eos in conspectu earum.

<sup>15</sup> Ego igitur levavi manum meam super eos in deserto, ne inducerem eos in terram quam dedi eis, fluentem lacte et melle, præcipuam terrarum omnium:

<sup>16</sup> quia judicia mea projecerunt, et in præceptis meis non ambulaverunt, et sabbata mea violaverunt: post idola enim cor eorum gradiebatur.

<sup>17</sup> Et pepercit oculus meus super eos, ut non interficerem eos: nec consumpsi eos in deserto.

<sup>18</sup> Dixi autem ad filios eorum in solitudine: In præceptis patrum vestrorum nolite incedere, nec judicia eorum custodiatis, nec in idolis eorum polluamini.

<sup>19</sup> Ego Dominus Deus vester: in præceptis meis ambulate, judicia mea custodite, et facite ea.

<sup>20</sup> Et sabbata mea sanctificate, ut sint signum inter me et vos, et sciatis quia ego sum Dominus Deus vester.

<sup>21</sup> Et exacerbaverunt me filii: in præceptis meis non ambulaverunt, et judicia mea non custodierunt ut facerent ea, quæ cum fecerit homo, vivet in eis, et sabbata mea violaverunt. Et comminatus sum ut effunderem furorem meum super eos, et implerem iram meam in eis in deserto.

<sup>22</sup> Averti autem manum meam, et feci propter nomen meum, ut non violaretur coram gentibus, de quibus ejeci eos in oculis earum.

<sup>23</sup> Iterum levavi manum meam in eos in solitudine, ut dispergerem illos in nationes, et ventilarem in terras,

<sup>24</sup> eo quod judicia mea non fecissent, et præcepta mea reprobassent, et sabbata mea violassent, et post idola patrum suorum fuissent oculi eorum.

<sup>25</sup> Ergo et ego dedi eis præcepta non bona, et judicia in quibus non vivent.

<sup>26</sup> Et pollui eos in muneribus suis, cum

ments, which if a man do he shall live in them: and they grievously violated my sabbaths. I said therefore that I would pour out my indignation upon them in the desert, and would consume them.

<sup>14</sup> But I spared them for the sake of my name, lest it should be profaned before the nations, from which I brought them out, in their sight.

<sup>15</sup> So I lifted up my hand over them in the desert, not to bring them into the land which I had given them flowing with milk and honey, the best of all lands.

<sup>16</sup> Because they cast off my judgments, and walked not in my statutes, and violated my sabbaths: for their heart went after idols.

<sup>17</sup> Yet my eye spared them, so that I destroyed them not: neither did I consume them in the desert.

<sup>18</sup> And I said to their children in the wilderness: Walk not in the statutes of your fathers, and observe not their judgments, nor be ye defiled with their idols:

<sup>19</sup> I am the Lord your God: walk ye in my statutes, and observe my judgments, and do them.

<sup>20</sup> And sanctify my sabbaths, that they may be a sign between me and you: and that you may know that I am the Lord your God.

<sup>21</sup> But their children provoked me, they walked not in my commandments, nor observed my judgments to do them: which if a man do, he shall live in them: and they violated my sabbaths: and I threatened to pour out my indignation upon them, and to accomplish my wrath in them in the desert.

<sup>22</sup> But I turned away my hand, and wrought for my name's sake, that it might not be violated before the nations, out of which I brought them forth in their sight.

<sup>23</sup> Again I lifted up my hand upon them in the wilderness, to disperse them among the nations, and scatter them through the countries:

<sup>24</sup> Because they had not done my judgments, and had cast off my statutes, and had violated my sabbaths, and their eyes had been after the idols of their fathers.

<sup>25</sup> Therefore I also gave them statutes that were not good, and judgments, in which they shall not live.

<sup>26</sup> And I polluted them in their own

gifts, when they offered all that opened the womb, for their offences: and they shall know that I am the Lord.

<sup>27</sup> Wherefore speak to the house of Israel, O Son of man, and say to them: Thus saith the Lord God: Moreover in this also your fathers blasphemed me, when they had despised and contemned me;

<sup>28</sup> And I had brought them into the land, for which I lifted up my hand to give it them: they saw every high hill, and every shady tree, and there they sacrificed their victims: and there they presented the provocation of their offerings, and there they set their sweet odors, and poured forth their libations.

<sup>29</sup> And I said to them: What meaneth the high place to which you go? And the name thereof was called High-Place even to this day.

<sup>30</sup> Wherefore say to the house of Israel: Thus saith the Lord God: Verily, you are defiled in the way of your fathers, and you commit fornication with their abominations.

<sup>31</sup> And you defile yourselves with all your idols unto this day, in the offering of your gifts, when you make your children pass through the fire: and shall I answer you, O house of Israel? As I live, saith the Lord God, I will not answer you.

<sup>32</sup> Neither shall the thought of your mind come to pass, by which you say: We will be as the Gentiles, and as the families of the earth, to worship stocks and stones.

<sup>33</sup> As I live, saith the Lord God, I will reign over you with a strong hand, and with a stretched out arm, and with fury poured out.

<sup>34</sup> And I will bring you out from the people, and I will gather you out of the countries, in which you are scattered, I will reign over you with a strong hand and with a stretched out arm, and with fury poured out.

<sup>35</sup> And I will bring you into the wilderness of people, and there will I plead with you face to face.

<sup>36</sup> As I pleaded against your fathers in the desert of the land of Egypt; even so will I judge you, saith the Lord God.

<sup>37</sup> And I will make you subject to my scepter, and will bring you into the bands of the covenant.

<sup>38</sup> And I will pick out from among you the transgressors, and the wicked, and

offerrent omne quod aperit vulvam, propter delicta sua: et scient quia ego Dominus.

<sup>27</sup> Quam ob rem loquere ad domum Israël, fili hominis, et dices ad eos: Hæc dicit Dominus Deus: Adhuc et in hoc blasphemaverunt me patres vestri, cum sprevissem me contemnerentes,

<sup>28</sup> et induxissem eos in terram super quam levavi manum meam ut darem eis: viderunt omnem collem excelsum, et omne lignum nemorosum, et immolaverunt ibi victimas suas, et dederunt ibi irritationem oblationis suæ, et posuerunt ibi odorem suavitatis suæ, et libaverunt libationes suas.

<sup>29</sup> Et dixi ad eos: Quid est excelsum, ad quod vos ingredimini? et vocatum est nomen ejus Excelsum usque ad hanc diem.

<sup>30</sup> Propterea dic ad domum Israël: Hæc dicit Dominus Deus: Certe in via patrum vestrorum vos polluimini, et post offendicula eorum vos fornicamini:

<sup>31</sup> et in oblatione donorum vestrorum, cum traducitis filios vestros pro ignem, vos polluimini in omnibus idolis vestris usque hodie: et ego respondebo vobis, domus Israël? Vivo ego, dicit Dominus Deus, quia non respondebo vobis.

<sup>32</sup> Neque cogitatio mentis vestræ fiet, dicentium: Erimus sicut gentes et sicut cognationes terræ, et colamus ligna et lapides.

<sup>33</sup> Vivo ego, dicit Dominus Deus, quoniam in manu forti, et in brachio extento, et in furore effuso, regnabo super vos.

<sup>34</sup> Et educam vos de populis, et congregabo vos de terris in quibus dispersi estis: in manu valida, et in brachio extento, et in furore effuso, regnabo super vos.

<sup>35</sup> Et adducam vos in desertum populorum, et judicabor vobiscum ibi facie ad faciem.

<sup>36</sup> Sicut iudicio contendi adversum patres vestros in deserto terræ Ægypti, sic judicabo vos, dicit Dominus Deus.

<sup>37</sup> Et subijciam vos sceptro meo, et inducam vos in vinculis fœderis.

<sup>38</sup> Et eligam de vobis transgressores et impios, et de terra incolatus eorum edu-

cam eos, et in terram Israël non ingredientur: et scietis quia ego Dominus.

<sup>39</sup> Et vos, domus Israël, hæc dicit Dominus Deus: Singuli post idola vestra ambulate, et servite eis. Quod si et in hoc non audieritis me, et nomen meum sanctum pollueritis ultra in muneribus vestris et in idolis vestris:

<sup>40</sup> in monte sancto meo, in monte excelso Israël, ait Dominus Deus, ibi serviet mihi omnis domus Israël: omnes, inquam, in terra in qua placebunt mihi: et ibi quæram primitias vestras, et initium decimarum vestrarum, in omnibus sanctificationibus vestris.

<sup>41</sup> In odorem suavitatis suscipiam vos, cum eduxero vos de populis, et congregavero vos de terris in quas dispersi estis: et sanctificabor in vobis in oculis nationum.

<sup>42</sup> Et scietis quia ego Dominus, cum induxero vos ad terram Israël, in terram pro qua levavi manum meam ut darem eam patribus vestris.

<sup>43</sup> Et recordabimini ibi viarum vestrarum, et omnium scelerum vestrorum, quibus polluti estis in eis: et displicebitis vobis in conspectu vestro, in omnibus malitiis vestris quas fecistis.

<sup>44</sup> Et scietis quia ego Dominus, cum benefecero vobis propter nomen meum, et non secundum vias vestras malas, neque secundum scelera vestra pessima, domus Israël, ait Dominus Deus.

<sup>45</sup> Et factus est sermo Domini ad me, dicens:

<sup>46</sup> Fili hominis, pone faciem tuam contra viam austri, et stilla ad africanum, et propheta ad saltum agri meridiani.

<sup>47</sup> Et dices saltui meridiano: Audi verbum Domini: Hæc dicit Dominus Deus: Ecce ego succendam in te ignem, et comburam in te omne lignum viride, et omne lignum aridum: non extinguetur flamma succensionis: et comburetur in ea omnis facies ab austro usque ad aquilonem,

<sup>48</sup> et videbit universa caro quia ego Dominus succendi eam, nec extinguetur.

will bring them out of the land where they sojourn, and they shall not enter into the land of Israel: and you shall know that I am the Lord.

<sup>39</sup> And as for you, O house of Israel: thus saith the Lord God: Walk ye everyone after your idols, and serve them. But if in this also you hear me not, but defile my holy name any more with your gifts, and with your idols;

<sup>40</sup> In my holy mountain, in the high mountain of Israel, saith the Lord God, there shall all the house of Israel serve me; all of them I say, in the land in which they shall please me, and there will I require your firstfruits, and the chief of your tithes with all your sanctifications.

<sup>41</sup> I will accept of you for an odor of sweetness, when I shall have brought you out from the people, and shall have gathered you out of the lands into which you are scattered, and I will be sanctified in you in the sight of the nations.

<sup>42</sup> And you shall know that I am the Lord, when I shall have brought you into the land of Israel, into the land for which I lifted up my hand to give it to your fathers.

<sup>43</sup> And there you shall remember your ways, and all your wicked doings with which you have been defiled; and you shall be displeased with yourselves in your own sight, for all your wicked deeds which you committed.

<sup>44</sup> And you shall know that I am the Lord, when I shall have done well by you for my own name's sake, and not according to your evil ways, nor according to your wicked deeds, O house of Israel, saith the Lord God.

<sup>45</sup> And the word of the Lord came to me, saying:

<sup>46</sup> Son of man, set thy face against the way of the south, and drop towards the south, and prophesy against the forest of the south field.

<sup>47</sup> And say to the south forest: Hear the word of the Lord: Thus saith the Lord God: Behold I will kindle a fire in thee, and will burn in thee every green tree, and every dry tree: the flame of the fire shall not be quenched: and every face shall be burned in it, from the south even to the north.

<sup>48</sup> And all flesh shall see, that I the Lord have kindled it, and it shall not be quenched.

<sup>49</sup> And I said: Ah, ah, ah, O Lord God: they say of me: Doth not this man speak by parables?

### CHAPTER 21

*The destruction of Jerusalem by the sword is further described: the ruin also of the Ammonites is foreshown. And finally Babylon, the destroyer of others, shall be destroyed.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, set thy face toward Jerusalem, and let thy speech flow towards the holy places, and prophesy against the land of Israel:

<sup>3</sup> And say to the land of Israel, Thus saith the Lord God: Behold I come against thee, and I will draw forth my sword out of its sheath, and will cut off in thee the just, and the wicked.

<sup>4</sup> And forasmuch as I have cut off in thee the just and the wicked, therefore shall my sword go forth out of its sheath against all flesh, from the south even to the north.

<sup>5</sup> That all flesh may know that I the Lord have drawn my sword out of its sheath not to be turned back.

<sup>6</sup> And thou, Son of man, mourn with the breaking of thy loins, and with bitterness sigh before them.

<sup>7</sup> And when they shall say to thee: Why mournest thou? Thou shalt say: For that which I hear: because it cometh, and every heart shall melt, and all hands shall be made feeble, and every spirit shall faint, and water shall run down every knee: behold it cometh, and it shall be done, saith the Lord God.

<sup>8</sup> And the word of the Lord came to me, saying:

<sup>9</sup> Son of man, prophesy, and say: Thus saith the Lord God: Say: The sword, the sword is sharpened, and furbished.

<sup>10</sup> It is sharpened to kill victims: it is furbished that it may glitter: thou removest the scepter of my son, thou hast cut down every tree.

<sup>11</sup> And I have given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, that it may be in the hand of the slayer.

<sup>12</sup> Cry, and howl, O Son of man, for this sword is upon my people, it is upon all the princes of Israel, that are fled: they

<sup>49</sup> Et dixi: A, a, a, Domine Deus: ipsi dicunt de me: Numquid non per parabolas loquitur iste?

### CAPUT XXI

*Destuctio Jerusalem a gladio amplius describitur: ruina etiam Ammanitarum prophetatur. Et postremo Babylon, destructor aliorum, debetitur.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Fili hominis, pone faciem tuam ad Jerusalem, et stilla ad sanctuaria, et propheta contra humum Israël.

<sup>3</sup> Et dices terræ Israël: Hæc dicit Dominus Deus: Ecce ego ad te, et ejciam gladium meum de vagina sua, et occidam in te justum et impium.

<sup>4</sup> Pro eo autem quod occidi in te justum et impium, idcirco egredietur gladius meus de vagina sua ad omnem carnem, ab austro usque ad aquilonem:

<sup>5</sup> ut sciat omnis caro quia ego Dominus, eduxi gladium meum de vagina sua irrevocabilem.

<sup>6</sup> Et tu, fili hominis, ingemisce in contritione lumborum, et in amaritudinibus ingemisce coram eis.

<sup>7</sup> Cumque dixerint ad te: Quare tu gemis? dices: Pro auditu: quia venit, et tabescet omne cor, et dissolventur universe manus, et infirmabitur omnis spiritus, et per cuncta genua fluent aquæ: ecce venit, et fiet, ait Dominus Deus.

<sup>8</sup> Et factus est sermo Domini ad me, dicens:

<sup>9</sup> Fili hominis, propheta, et dices: Hæc dicit Dominus Deus: loquere: Gladius, gladius exacutus est, et limatus.

<sup>10</sup> Ut cædat victimas, exacutus est: ut splendeat, limatus est: qui moves sceptrum filii mei, succidisti omne lignum.

<sup>11</sup> Et dedi eum ad levigandum, ut te neatur manu: iste exacutus est gladius, et iste limatus est, ut sit in manu interficientis.

<sup>12</sup> Clama, et ulula, fili hominis, quia hic factus est in populo meo, hic in cunctis ducibus Israël qui fugerant: gladio tradi-

ti sunt cum populo meo: idcirco plaude super femur,

<sup>13</sup> quia probatus est: et hoc, cum sceptrum subverterit, et non erit, dicit Dominus Deus.

<sup>14</sup> Tu ergo, fili hominis, propheta, et percute manu ad manum: et duplicetur gladius, ac triplicetur gladius interfectorum: hic est gladius occisionis magnæ, qui obstupescere eos facit,

<sup>15</sup> et corde tabescere, et multiplicat ruinas. In omnibus portis eorum dedi conturbationem gladii acuti, et limati ad fulgendum, amicti ad cædem.

<sup>16</sup> Exacuere, vade ad dexteram, sive ad sinistram, quocumque faciei tuæ est appetitus.

<sup>17</sup> Quin et ego plaudam manu ad manum, et implebo indignationem meam: ego Dominus locutus sum.

<sup>18</sup> Et factus est sermo Domini ad me, dicens:

<sup>19</sup> Et tu, fili hominis, pone tibi duas vias, ut veniat gladius regis Babylonis: de terra una egredientur ambæ: et manu capiet conjecturam; in capite viæ civitatis conjiciet.

<sup>20</sup> Viam pones ut veniat gladius ad Rabbath filiorum Ammon, et ad Judam in Jerusalem munitissimam.

<sup>21</sup> Stetit enim rex Babylonis in bivio, in capite duarum viarum, divinationem quærens, commiscens sagittas: interrogavit idola, exta consuluit.

<sup>22</sup> Ad dexteram ejus facta est divinatio super Jerusalem, ut ponat arietes, ut aperiat os in cæde, ut elevet vocem in ululatu, ut ponat arietes contra portas, ut comportet aggerem, ut ædificet munitiones.

<sup>23</sup> Eritque quasi consulens frustra oraculum in oculis eorum, et sabbatorum otium imitans: ipse autem recordabitur iniquitatis ad capiendum.

<sup>24</sup> Idcirco hæc dicit Dominus Deus: Pro eo quod recordati estis iniquitatis vestræ, et revelastis prævaricationes vestras, et apparuerunt peccata vestra in omnibus cogitationibus vestris, pro eo, inquam, quod recordati estis, manu capiemi.

<sup>25</sup> Tu autem, profane, impie dux Israël,

are delivered up to the sword with my people, strike therefore upon thy thigh,

<sup>13</sup> Because it is tried: and that when it shall overthrow the scepter, and it shall not be, saith the Lord God.

<sup>14</sup> Thou therefore, O son of man, prophesy, and strike thy hands together, and let the sword be doubled, and let the sword of the slain be tripled: this is the sword of a great slaughter, that maketh them stand amazed,

<sup>15</sup> And languish in heart, and that multiplieth ruins. In all their gates I have set the dread of the sharp sword, the sword that is furnished to glitter, that is made ready for slaughter.

<sup>16</sup> Be thou sharpened, go to the right hand, or to the left, which way soever thou hast a mind to set thy face.

<sup>17</sup> And I will clap my hands together, and will satisfy my indignation: I the Lord have spoken.

<sup>18</sup> And the word of the Lord came to me, saying:

<sup>19</sup> And thou son of man, set thee two ways, for the sword of the king of Babylon to come: both shall come forth out of one land: and with his hand he shall draw lots, he shall consult at the head of the way of the city.

<sup>20</sup> Thou shalt make a way that the sword may come to Rabbath of the children of Ammon, and to Juda unto Jerusalem the strong city.

<sup>21</sup> For the king of Babylon stood in the highway, at the head of two ways, seeking divination, shuffling arrows: he inquired of the idols, and consulted entrails.

<sup>22</sup> On his right hand was the divination for Jerusalem, to set battering rams, to open the mouth in slaughter, to lift up the voice in howling, to set engines against the gates, to cast up a mount, to build forts.

<sup>23</sup> And he shall be in their eyes as one consulting the oracle in vain, and imitating the leisure of sabbaths: but he will call to remembrance the iniquity that they may be taken.

<sup>24</sup> Therefore thus saith the Lord God: Because you have remembered your iniquity, and have discovered your prevarications, and your sins have appeared in all your devices: because, I say, you have remembered, you shall be taken with the hand.

<sup>25</sup> But thou profane wicked prince of

Israel, whose day is come that hath been appointed in the time of iniquity:

<sup>26</sup> Thus saith the Lord God: Remove the diadem, take off the crown: is it not this that hath exalted the low one, and brought down him that was high?

<sup>27</sup> I will show it to be iniquity, iniquity, iniquity: but this was not done till he came to whom judgment belongeth, and I will give it him.

<sup>28</sup> And thou son of man, prophesy, and say: Thus saith the Lord God concerning the children of Ammon, and concerning their reproach, and thou shalt say: O sword, O sword, come out of the scabbard to kill, be furbished to destroy, and to glitter,

<sup>29</sup> Whilst they see vain things in thy regard, and they divine lies: to bring thee upon the necks of the wicked that are wounded, whose appointed day is come in the time of iniquity.

<sup>30</sup> Return into thy sheath. I will judge thee in the place wherein thou wast created, in the land of thy nativity.

<sup>31</sup> And I will pour out upon thee my indignation: in the fire of my rage will I blow upon thee, and will give thee into the hands of men that are brutish and contrive thy destruction.

<sup>32</sup> Thou shalt be fuel for the fire, thy blood shall be in the midst of the land, thou shalt be forgotten: for I the Lord have spoken it.

## CHAPTER 22

*The general corruption of the inhabitants of Jerusalem: for which God will consume them as dross in his furnace.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> And thou son of man, dost thou not judge, dost thou not judge the city of blood?

<sup>3</sup> And thou shalt show her all her abominations, and shalt say: Thus saith the Lord God: This is the city that sheddeth blood in the midst of her, that her time may come: and that hath made idols against herself, to defile herself.

<sup>4</sup> Thou art become guilty in thy blood which thou hast shed: and thou art defiled in thy idols which thou hast made: and thou hast made thy days to draw near, and hast brought on the time of

cujus venit dies in tempore iniquitatis præfinita:

<sup>26</sup> hæc dicit Dominus Deus: Aufer ci-darim, tolle coronam: nonne hæc est quæ humilem sublevavit, et sublimem humiliavit?

<sup>27</sup> Iniquitatem, iniquitatem, iniquitatem ponam eam: et hoc non factum est, donec veniret cujus est judicium, et tradam ei.

<sup>28</sup> Et tu, fili hominis, propheta, et dic: Hæc dicit Dominus Deus ad filios Ammon, et ad opprobrium eorum: et dices: Mucro, mucro, evaginate ad occidentum: limate ut interficias et fulgeas:

<sup>29</sup> cum tibi viderentur vana, et divinentur mendacia, ut dareris super colla vulneratorum impiorum, quorum venit dies in tempore iniquitatis præfinita.

<sup>30</sup> Revertere ad vaginam tuam, in loco in quo creatus es: in terra nativitatis tuæ judicabo te.

<sup>31</sup> Et effundam super te indignationem meam; in igne furoris mei sufflabo in te, daboque te in manus hominum insipientium, et fabricantium interitum.

<sup>32</sup> Igni eris cibus; sanguis tuus erit in medio terræ; oblivioni traderis: quia ego Dominus locutus sum.

## CAPUT XXII

*Communis corruptio inhabitaram Jerusalem: pro qua Deus eos comedet ut scoriam in fornace.*

**E**t factum est verbum Domini ad me, edicens:

<sup>2</sup> Et tu, fili hominis, nonne judicas, nonne judicas civitatem sanguinum?

<sup>3</sup> Et ostendes ei omnes abominationes suas, et dices: Hæc dicit Dominus Deus: Civitas effundens sanguinem in medio sui, ut veniat tempus ejus: et quæ fecit idola contra semetipsam, ut pollueretur.

<sup>4</sup> In sanguine tuo, qui a te effusus est, deliquisti, et in idolis tuis, quæ fecisti, polluta es: et appropinquare fecisti dies tuos, et adduxisti tempus annorum tuorum: propterea dedi te opprobrium gen-



tibus, et irrisionem universis terris.

<sup>5</sup> Quæ juxta sunt, et quæ procul a te, triumphabunt de te, sordida, nobilis, grandis interitu.

<sup>6</sup> Ecce principes Israël singuli in brachio suo fuerunt in te, ad effundendum sanguinem.

<sup>7</sup> Patrem et matrem contumeliis affecerunt: in te advenam calumniati sunt in medio tui: pupillum et viduam contristaverunt apud te.

<sup>8</sup> Sanctuaria mea sprevisisti, et sabbata mea polluisti.

<sup>9</sup> Viri detractores fuerunt in te ad effundendum sanguinem, et super montes comederunt in te: scelus operati sunt in medio tui.

<sup>10</sup> Verecundiora patris discooperuerunt in te; immunditiam menstruatæ humiliaverunt in te:

<sup>11</sup> et unusquisque in uxorem proximi sui operatus est abominationem, et socer nurum suam polluit nefarie: frater sororem suam, filiam patris sui, oppressit in te.

<sup>12</sup> Munera acceperunt apud te ad effundendum sanguinem: usuram et superabundantiam accepisti, et avare proximos tuos calumniabar: meique oblita es, ait Dominus Deus.

<sup>13</sup> Ecce complosi manus meas super avaritiam tuam quam fecisti, et super sanguinem qui effusus est in medio tui.

<sup>14</sup> Numquid sustinebit cor tuum, aut prævalebunt manus tuæ, in diebus quos ego faciam tibi? Ego Dominus locutus sum, et faciam.

<sup>15</sup> Et dispergam te in nationes, et ventitabo te in terras, et deficere faciam immunditiam tuam a te.

<sup>16</sup> Et possidebo te in conspectu gentium: et scies quia ego Dominus.

<sup>17</sup> Et factum est verbum Domini ad me, dicens:

<sup>18</sup> Fili hominis, versa est mihi domus Israël in scoriam: omnes isti æs, et stannum, et ferrum, et plumbum in medio fornacis: scoria argenti facti sunt.

thy years: therefore have I made thee a reproach to the Gentiles, and a mockery to all countries.

<sup>5</sup> Those that are near, and those that are far from thee, shall triumph over thee: thou filthy one, infamous, great in destruction.

<sup>6</sup> Behold the princes of Israel, everyone hath employed his arm in thee to shed blood.

<sup>7</sup> They have abused father and mother in thee, they have oppressed the stranger in the midst of thee, they have grieved the fatherless and widow in thee.

<sup>8</sup> Thou hast despised my sanctuaries, and profaned my sabbaths.

<sup>9</sup> Slanderers have been in thee to shed blood, and they have eaten upon the mountains in thee, they have committed wickedness in the midst of thee.

<sup>10</sup> They have discovered the nakedness of their father in thee, they have humbled the uncleanness of the menstruous woman in thee.

<sup>11</sup> And everyone hath committed abomination with his neighbor's wife, and the father-in-law hath wickedly defiled his daughter-in-law, the brother hath oppressed his sister the daughter of his father in thee.

<sup>12</sup> They have taken gifts in thee to shed blood: thou hast taken usury and increase, and hast covetously oppressed thy neighbors: and thou hast forgotten me, saith the Lord God.

<sup>13</sup> Behold, I have clapped my hands at thy covetousness, which thou hast exercised: and at the blood that hath been shed in the midst of thee.

<sup>14</sup> Shall thy heart endure, or shall thy hands prevail in the days which I will bring upon thee: I the Lord have spoken, and will do it.

<sup>15</sup> And I will disperse thee in the nations, and will scatter thee among the countries, and I will put an end to thy uncleanness in thee.

<sup>16</sup> And I will possess thee in the sight of the Gentiles, and thou shalt know that I am the Lord.

<sup>17</sup> And the word of the Lord came to me, saying:

<sup>18</sup> Son of man, the house of Israel is become dross to me: all these are brass, and tin, and iron, and lead, in the midst of the furnace: they are become the dross of silver.

<sup>19</sup> Therefore thus saith the Lord God: Because you are all turned into dross, therefore behold I will gather you together in the midst of Jerusalem.

<sup>20</sup> As they gather silver, and brass, and tin, and iron, and lead in the midst of the furnace: that I may kindle a fire in it to melt it: so will I gather you together in my fury and in my wrath, and will take my rest, and I will melt you down.

<sup>21</sup> And I will gather you together, and will burn you in the fire of my wrath, and you shall be melted in the midst thereof.

<sup>22</sup> As silver is melted in the midst of the furnace, so shall you be in the midst thereof: and you shall know that I am the Lord, when I have poured out my indignation upon you.

<sup>23</sup> And the word of the Lord came to me, saying:

<sup>24</sup> Son of man, say to her: Thou art a land that is unclean, and not rained upon in the day of wrath.

<sup>25</sup> There is a conspiracy of prophets in the midst thereof: like a lion that roareth and catcheth the prey, they have devoured souls, they have taken riches and hire, they have made many widows in the midst thereof.

<sup>26</sup> Her priests have despised my law, and have defiled my sanctuaries: they have put no difference between holy and profane: nor have distinguished between the polluted and the clean: and they have turned away their eyes from my sabbaths, and I was profaned in the midst of them.

<sup>27</sup> Her princes in the midst of her, are like wolves ravening the prey to shed blood, and to destroy souls, and to run after gains through covetousness.

<sup>28</sup> And her prophets have daubed them without tempering the mortar, seeing vain things, and divining lies unto them, saying: Thus saith the Lord God: when the Lord hath not spoken.

<sup>29</sup> The people of the land have used oppression, and committed robbery: they afflicted the needy and poor, and they oppressed the stranger by calumny without judgment.

<sup>30</sup> And I sought among them for a man that might set up a hedge, and stand in the gap before me in favor of the land, that I might not destroy it: and I found none.

<sup>31</sup> And I poured out my indignation

<sup>19</sup> Propterea hæc dicit Dominus Deus: Eo quod versi estis omnes in scoriam, propterea ecce ego congregabo vos in medio Jerusalem,

<sup>20</sup> congregatione argenti, et æris, et stanni, et ferri, et plumbi, in medio fornacis, ut succendam in ea ignem ad conflandum. Sic congregabo in furore meo, et in ira mea: et requiescam, et conflabo vos.

<sup>21</sup> Et congregabo vos, et succendam vos in igne furoris mei, et conflabimini in medio ejus.

<sup>22</sup> Ut conflatur argentum in medio fornacis, sic eritis in medio ejus: et scietis quia ego Dominus cum effuderim indignationem meam super vos.

<sup>23</sup> Et factum est verbum Domini ad me, dicens:

<sup>24</sup> Fili hominis, dic ei: Tu es terra imunda, et non compluta in die furoris.

<sup>25</sup> Conjuratio prophetarum in medio ejus: sicut leo rugiens, rapiensque prædam, animas devoraverunt: opes et pretium acceperunt: viduas ejus multiplicaverunt in medio illius.

<sup>26</sup> Sacerdotes ejus contempserunt legem meam, et polluerunt sanctuaria mea: inter sanctum et profanum non habuerunt distantiam, et inter pollutum et mundum non intellexerunt: et a sabbatis meis averterunt oculos suos, et coinquinabar in medio eorum.

<sup>27</sup> Principes ejus in medio illius, quasi lupi rapientes prædam ad effundendum sanguinem, et ad perdendas animas, et avare ad sectanda lucra.

<sup>28</sup> Prophetæ autem ejus liniebant eos absque temperamento, videntes vana, et divinantes eis mendacium, dicentes: Hæc dicit Dominus Deus: cum Dominus non sit locutus.

<sup>29</sup> Populi terræ calumniabantur calumniam, et rapiebant violenter: egenum et pauperem affligebant, et advenam opprimebant calumnia absque judicio.

<sup>30</sup> Et quæsi de eis virum qui interponeret sepem, et staret oppositus contra me pro terra, ne dissiparem eam: et non inveni.

<sup>31</sup> Et effudi super eos indignationem

meam; in igne iræ meæ consumpsi eos: viam eorum in caput eorum reddidi, ait Dominus Deus.

## CAPUT XXIII

*Sub nominibus duarum meretricum, Oolla et Ooliba, describuntur multae infidelitates Samariae et Ierusalem, cum poenis utrarum.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Fili hominis, duæ mulieres filiæ matris unius fuerunt:

<sup>3</sup> et fornicatæ sunt in Ægypto, in adolescentia sua fornicatæ sunt: ibi subacta sunt ubera earum, et fractæ sunt mamæ pubertatis earum.

<sup>4</sup> Nomina autem earum, Oolla major, et Ooliba soror ejus minor: et habui eas, et pepererunt filios et filias. Porro earum nomina, Samaria Oolla, et Ierusalem Ooliba.

<sup>5</sup> Fornicata est igitur super me Oolla, et insinavit in amatores suos, in Assyrios propinquantés,

<sup>6</sup> vestitos hyacintho, principes et magistratus, juvenes cupidinis, universos equites, ascensores equorum.

<sup>7</sup> Et dedit fornicationes suas super eos electos, filios Assyriorum universos: et in omnibus in quos insanivit, in immunditiis eorum polluta est.

<sup>8</sup> Insuper et fornicationes suas, quas habuerat in Ægypto, non reliquit: nam et illi dormierunt cum ea in adolescentia ejus, et illi confregerunt ubera pubertatis ejus, et effuderunt fornicationem suam super eam.

<sup>9</sup> Propterea tradidi eam in manus amatorum suorum, in manus filiorum Assur, super quorum insanivit libidine.

<sup>10</sup> Ipsi discooperuerunt ignominiam ejus, filios et filias ejus tulerunt, et ipsam occiderunt gladio: et factæ sunt famosæ mulieres, et judicia perpetraverunt in ea.

<sup>11</sup> Quod cum vidisset soror ejus Ooliba, plus quam illa insanivit libidine, et fornicationem suam super fornicationem sororis suæ:

<sup>12</sup> ad filios Assyriorum præbuit impudenter, ducibus et magistratibus ad se venientibus, indutis veste varia, equiti-

upon them, in the fire of my wrath I consumed them: I have rendered their way upon their own head, saith the Lord God.

## CHAPTER 23

*Under the names of the two harlots, Oolla and Ooliba, are described the manifold disloyalties of Samaria and Jerusalem, with the punishment of them both.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, there were two women, daughters of one mother.

<sup>3</sup> And they committed fornication in Egypt, in their youth they committed fornication: there were their breasts pressed down, and the teats of their virginity were bruised.

<sup>4</sup> And their names were Oolla the elder, and Ooliba her younger sister: and I took them, and they bore sons and daughters. Now for their names, Samaria is Oolla, and Jerusalem is Ooliba.

<sup>5</sup> And Oolla committed fornication against me, and doted on her lovers, on the Assyrians that came to her,

<sup>6</sup> Who were clothed with blue, princes, and rulers, beautiful youths, all horsemen, mounted upon horses.

<sup>7</sup> And she committed her fornications with those chosen men, all sons of the Assyrians: and she defiled herself with the uncleanness of all them on whom she doted.

<sup>8</sup> Moreover also she did not forsake her fornications which she had committed in Egypt: for they also lay with her in her youth, and they bruised the breasts of her virginity, and poured out their fornication upon her.

<sup>9</sup> Therefore have I delivered her into the hands of her lovers, into the hands of the sons of the Assyrians, upon whose lust she doted.

<sup>10</sup> They discovered her disgrace, took away her sons and daughters, and slew her with the sword: and they became infamous women, and they executed judgments in her.

<sup>11</sup> And when her sister Ooliba saw this, she was mad with lust more than she: and she carried her fornication beyond the fornication of her sister.

<sup>12</sup> Impudently prostituting herself to the children of the Assyrians, the princes, and rulers that came to her, clothed

with divers colors, to the horsemen that rode upon horses, and to young men all of great beauty.

<sup>13</sup> And I saw that she was defiled, and that they both took one way.

<sup>14</sup> And she increased her fornications: and when she had seen men painted on the wall, the images of the Chaldeans set forth in colors,

<sup>15</sup> And girded with girdles about their reins, and with dyed turbans on their heads, the resemblance of all the captains, the likeness of the sons of Babylon, and of the land of the Chaldeans wherein they were born,

<sup>16</sup> She doted upon them with the lust of her eyes, and she sent messengers to them into Chaldea.

<sup>17</sup> And when the sons of Babylon were come to her to the bed of love, they defiled her with their fornications, and she was polluted by them, and her soul was glutted with them.

<sup>18</sup> And she discovered her fornications, and discovered her disgrace: and my soul was alienated from her, as my soul was alienated from her sister.

<sup>19</sup> For she multiplied her fornications, remembering the days of her youth, in which she played the harlot in the land of Egypt.

<sup>20</sup> And she was mad with lust after lying with them whose flesh is as the flesh of asses: and whose issue as the issue of horses.

<sup>21</sup> And thou hast renewed the wickedness of thy youth, when thy breasts were pressed in Egypt, and the paps of thy virginity broken.

<sup>22</sup> Therefore, Ooliba, thus saith the Lord God: Behold I will raise up against thee all thy lovers with whom thy soul hath been glutted: and I will gather them together against thee round about.

<sup>23</sup> The children of Babylon, and all the Chaldeans, the nobles, and the kings, and princes, all the sons of the Assyrians, beautiful young men, all the captains, and rulers, the princes of princes, and the renowned horsemen.

<sup>24</sup> And they shall come upon thee well appointed with chariot and wheel, a multitude of people: they shall be armed against thee on every side with breastplate, and buckler, and helmet: and I will set judgment before them, and they shall judge thee by their judgments.

bus qui vectabantur equis, et adolescentibus forma cunctis egregia.

<sup>13</sup> Et vidi quod polluta esset via una ambarum.

<sup>14</sup> Et auxit fornicationes suas: cumque vidisset viros depictos in pariete, imagines Chaldæorum expressas coloribus,

<sup>15</sup> et accinctos balteis renes, et tiaras tinctas in capitibus eorum, formam ducum omnium, similitudinem filiorum Babylonis, terræque Chaldæorum, in qua orti sunt,

<sup>16</sup> insanivit super eos concupiscentia oculorum suorum, et misit nuntios ad eos in Chaldæam.

<sup>17</sup> Cumque venissent ad eam filii Babylonis ad cubile mammaram, polluerunt eam stupris suis: et polluta est ab eis, et saturata est anima ejus ab illis.

<sup>18</sup> Denudavit quoque fornicationes suas, et discooperuit ignominiam suam: et recessit anima mea ab ea, sicut recesserat anima mea a sorore ejus:

<sup>19</sup> multiplicavit enim fornicationes suas, recordans dies adolescentiæ suæ, quibus fornicata est in terra Ægypti.

<sup>20</sup> Et insanivit libidine super concubitum eorum, quorum carnes sunt ut carnes asinorum, et sicut fluxus equorum fluxus eorum.

<sup>21</sup> Et visitasti scelus adolescentiæ tuæ, quando subacta sunt in Ægypto ubera tua, et contractæ sunt mammæ pubertatis tuæ.

<sup>22</sup> Propterea, Ooliba, hæc dicit Dominus Deus: Ecce ego suscitabo omnes amatores tuos contra te, de quibus satiata est anima tua, et congregabo eos adversum te in circuitu:

<sup>23</sup> filios Babylonis, et universos Chaldæos, nobiles, tyrannosque, et principes, omnes filios Assyriorum, juvenes forma egregia, duces et magistratos universos, principes principum, et nominatos ascensores equorum:

<sup>24</sup> et venient super te instructi curru et rota, multitudo populorum: lorica, et clypeo, et galea armabuntur contra te undique: et dabo coram eis judicium, et judicabunt te judiciis suis.

25 Et ponam zelum meum in te, quem exercent tecum in furore: nasum tuum et aures tuas præcident, et quæ remanserint, gladio concident. Ipsi filios tuos et filias tuas capient, et novissimum tuum devorabitur igni:

26 et denudabunt te vestimentis tuis, et tollent vasa gloriæ tuæ.

27 Et requiescere faciam scelus tuum de te, et fornicationem tuam de terra Ægypti: nec levabis oculos tuos ad eos, et Ægypti non recordaberis amplius.

28 Quia hæc dicit Dominus Deus: Ecce ego tradam te in manus eorum quos odisti, in manus de quibus satiata est anima tua.

29 Et agent tecum in odio, et tollent omnes labores tuos, et dimittent te nudam et ignominia plenam: et revelabitur ignominia fornicationum tuarum, scelus tuum, et fornicationes tuæ.

30 Fecerunt hæc tibi, quia fornicata es post gentes inter quas polluta es in idolis earum.

31 In via sororis tuæ ambulasti, et dabo calicem ejus in manu tua.

32 Hæc dicit Dominus Deus: Calicem sororis tuæ bibes profundum et latum: eris in derisum et in subsannationem quæ est capacissima.

33 Ebrietate et dolore repleberis: calice mœroris et tristitiæ, calice sororis tuæ Samariæ.

34 Et bibes illum, et epotabis usque ad fæces: et fragmenta ejus devorabis, et ubera tua lacerabis, quia ego locutus sum, ait Dominus Deus.

35 Propterea hæc dicit Dominus Deus: Quia oblita es mei, et projecisti me post corpus tuum, tu quoque porta scelus tuum et fornicationes tuas.

36 Et ait Dominus ad me, dicens: Fili hominis, numquid judicas Oollam et Oolibam, et annuntias eis scelera earum?

37 Quia adulteratæ sunt, et sanguis in manibus earum, et cum idolis suis fornicatæ sunt: insuper et filios suos quos genuerunt mihi, obtulerunt eis ad devorandum.

25 And I will set my jealousy against thee, which they shall execute upon thee with fury: they shall cut off thy nose and thy ears: and what remains shall fall by the sword: they shall take thy sons, and thy daughters, and thy residue shall be devoured by fire.

26 And they shall strip thee of thy garments, and take away the instruments of thy glory.

27 And I will put an end to thy wickedness in thee, and thy fornication brought out of the land of Egypt: neither shalt thou lift up thy eyes to them, nor remember Egypt any more.

28 For thus saith the Lord God: Behold, I will deliver thee into the hands of them whom thou hatest, into their hands with whom thy soul hath been glutted.

29 And they shall deal with thee in hatred, and they shall take away all thy labors, and shall let thee go naked, and full of disgrace, and the disgrace of thy fornication shall be discovered, thy wickedness, and thy fornications.

30 They have done these things to thee, because thou hast played the harlot with the nations among which thou wast defiled with their idols.

31 Thou hast walked in the way of thy sister and I will give her cup into thy hand.

32 Thus saith the Lord God: Thou shalt drink thy sister's cup, deep and wide: thou shalt be had in derision and scorn, which containeth very much.

33 Thou shalt be filled with drunkenness, and sorrow: with the cup of grief and sadness, with the cup of thy sister Samaria.

34 And thou shalt drink it, and shalt drink it up even to the dregs, and thou shalt devour the fragments thereof, thou shalt rend thy breasts: because I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God: Because thou hast forgotten me, and hast cast me off behind thy back, bear thou also thy wickedness, and thy fornications.

36 And the Lord spoke to me, saying: Son of man, dost thou judge Oolla, and Oolibam, and dost thou declare to them their wicked deeds?

37 Because they have committed adultery, and blood is in their hands, and they have committed fornication with their idols: moreover also their children, whom they bore to me, they have of-

ferred to them to be devoured.

<sup>38</sup> Yea, and they have done this to me. They polluted my sanctuary on the same day, and profaned my sabbaths.

<sup>39</sup> And when they sacrificed their children to their idols, and went into my sanctuary the same day to profane it: they did these things even in the midst of my house.

<sup>40</sup> They sent for men coming from afar, to whom they had sent a messenger: and behold they came: for whom thou didst wash thyself, and didst paint thy eyes, and wast adorned with women's ornaments.

<sup>41</sup> Thou satest on a very fine bed, and a table was decked before thee: whereupon thou didst set my incense, and my ointment.

<sup>42</sup> And there was in her the voice of a multitude rejoicing: and to some that were brought of the multitude of men, and that came from the desert, they put bracelets on their hands, and beautiful crowns on their heads.

<sup>43</sup> And I said to her that was worn out in her adulteries: Now will this woman still continue in her fornication.

<sup>44</sup> And they went in to her, as to a harlot: so went they in unto Oolla, and Oolibā, wicked women.

<sup>45</sup> They therefore are just men: these shall judge them as adulteresses are judged, and as shedders of blood are judged: because they are adulteresses, and blood is in their hands.

<sup>46</sup> For thus saith the Lord God: Bring a multitude upon them, and deliver them over to tumult and rapine:

<sup>47</sup> And let the people stone them with stones, and let them be stabbed with their swords: they shall kill their sons and daughters, and their houses they shall burn with fire.

<sup>48</sup> And I will take away wickedness out of the land: and all women shall learn, not to do according to the wickedness of them.

<sup>49</sup> And they shall render your wickedness upon you, and you shall bear the sins of your idols: and you shall know that I am the Lord God.

#### CHAPTER 24

*Under the parable of a boiling pot is shown the utter destruction of Jerusalem: for which the Jews at Babylon shall not dare to mourn.*

<sup>38</sup> Sed et hoc fecerunt mihi: polluerunt sanctuarium meum in die illa, et sabbata mea profanaverunt.

<sup>39</sup> Cumque immolarent filios suos idolis suis, et ingrederentur sanctuarium meum in die illa ut polluerent illud, etiam hæc fecerunt in medio domus meæ.

<sup>40</sup> Miserunt ad viros venientes de longe, ad quos nuntium miserant: itaque ecce venerunt: quibus te lavisti, et circumlinisti stibio oculos tuos, et ornata es mundo muliebri.

<sup>41</sup> Sedisti in lecto pulcherrimo, et mensa ornata est ante te: thymiama meum et unguentum meum posuisti super eam.

<sup>42</sup> Et vox multitudinis exsultantis erat in ea: et in viris, qui de multitudine hominum adducebantur, et veniebant de deserto, posuerunt armillas in manibus eorum, et coronas speciosas in capitibus eorum.

<sup>43</sup> Et dixi ei, quæ attrita est in adulteris: Nunc fornicabitur in fornicatione sua etiam hæc.

<sup>44</sup> Et ingressi sunt ad eam quasi ad mulierem meretricem: sic ingrediebantur ad Oollam et Oolibam, mulieres nefarias.

<sup>45</sup> Viri ergo justi sunt: hi iudicabunt eas iudicio adulterarum, et iudicio effundentium sanguinem: quia adulteræ sunt, et sanguis in manibus earum.

<sup>46</sup> Hæc enim dicit Dominus Deus: Adduc ad eas multitudinem, et trade eas in tumultum et in rapinam.

<sup>47</sup> Et lapidentur lapidibus populorum, et confodiantur gladiis eorum: filios et filias earum interficient, et domos earum igne succendent.

<sup>48</sup> Et auferam scelus de terra, et discent omnes mulieres ne faciant secundum scelus earum.

<sup>49</sup> Et dabunt scelus vestrum super vos, et peccata idolorum vestrorum portabitis: et scietis quia ego Dominus Deus.

#### CAPUT XXIV

*Sub parabola ollæ decoctis ostenditur evulsio Jerusalem: pro qua Judæi Babylonis non audebunt lugere.*

**E**t factum est verbum Domini ad me in Anno nono, in mense decimo, decima die mensis, dicens:

<sup>2</sup> Fili hominis, scribe tibi nomen diei hujus, in qua confirmatus est rex Babylonis adversum Jerusalem hodie.

<sup>3</sup> Et dices per proverbium ad domum iritatricem parabolam, et loqueris ad eos: Hæc dicit Dominus Deus: Pone ollam; pone, inquam, et mitte in eam aquam.

<sup>4</sup> Congere frusta ejus in eam, omnem partem bonam, femur et armum, electa et ossibus plena.

<sup>5</sup> Pinguissimum pecus assume, compone quoque strues ossium sub ea: efferbuit coctio ejus, et discocata sunt ossa illius in medio ejus.

<sup>6</sup> Propterea hæc dicit Dominus Deus: Væ civitati sanguinum, ollæ cujus rubigo in ea est, et rubigo ejus non exivit de ea! Per partes et per partes suas ejice eam, non cecidit super eam sors.

<sup>7</sup> Sanguis enim ejus in medio ejus est; super limpidiissimam petram effudit illum: non effudit illum super terram, ut possit operiri pulvere.

<sup>8</sup> Ut superinducerem indignationem meam, et vindicta ulciscerer, dedi sanguinem ejus super petram limpidiissimam, ne operiretur.

<sup>9</sup> Propterea hæc dicit Dominus Deus: Væ civitati sanguinum, cujus ego grandem faciam pyram!

<sup>10</sup> Congere ossa, quæ igne succendam: consumentur carnes, et coquetur universa compositio, et ossa tabescent.

<sup>11</sup> Pone quoque eam super prunas vacuam, ut incalescat, et liquefiat æs ejus, et confletur in medio ejus inquinamentum ejus, et consumatur rubigo ejus.

<sup>12</sup> Multo labore sudatum est, et non exivit de ea nimia rubigo ejus, neque per ignem.

<sup>13</sup> Immunditia tua execrabilis, quia mundare te volui, et non es mundata a sordibus tuis: sed nec mundaberis prius, donec quiescere faciam indignationem meam in te.

<sup>14</sup> Ego Dominus locutus sum: veniet, et faciam: non transeam, nec parcam, nec placabor: juxta vias tuas, et juxta adin-

**A**nd the word of the Lord came to me in the ninth year, in the tenth month, the tenth day of the month, saying:

<sup>2</sup> Son of man, write thee the name of this day, on which the king of Babylon hath set himself against Jerusalem today.

<sup>3</sup> And thou shalt speak by a figure a parable to the provoking house, and say to them: Thus saith the Lord God: Set on a pot, set it on, I say, and put water in it.

<sup>4</sup> Heap together into it the pieces thereof, every good piece, the thigh and the shoulder, choice pieces and full of bones.

<sup>5</sup> Take the fattest of the flock, and lay together piles of bones under it: the seething thereof is boiling hot, and the bones thereof are thoroughly sodden in the midst of it.

<sup>6</sup> Therefore thus saith the Lord God: Woe to the bloody city, to the pot whose rust is in it, and its rust is not gone out of it: cast it out piece by piece, there hath no lot fallen upon it.

<sup>7</sup> For her blood is in the midst of her, she hath shed it upon the smooth rock: she hath not shed it upon the ground, that it might be covered with dust.

<sup>8</sup> And that I might bring my indignation upon her, and take my vengeance: I have shed her blood upon the smooth rock, that it should not be covered.

<sup>9</sup> Therefore thus saith the Lord God: Woe to the bloody city, of which I will make a great bonfire.

<sup>10</sup> Heap together the bones, which I will burn with fire: the flesh shall be consumed, and the whole composition shall be sodden, and the bones shall be consumed.

<sup>11</sup> Then set it empty upon burning coals, that it may be hot, and the brass thereof may be melted: and let the filth of it be melted in the midst thereof, and let the rust of it be consumed.

<sup>12</sup> Great pains have been taken, and the great rust thereof is not gone out, not even by fire.

<sup>13</sup> Thy uncleanness is execrable: because I desired to cleanse thee, and thou art not cleansed from thy filthiness: neither shalt thou be cleansed, before I cause my indignation to rest in thee.

<sup>14</sup> I the Lord have spoken: it shall come to pass, and I will do it: I will not pass by, nor spare, nor be pacified: I will judge

thee according to thy ways, and according to thy doings, saith the Lord.

<sup>15</sup> And the word of the Lord came to me, saying:

<sup>16</sup> Son of man, behold I take from thee the desire of thy eyes with a stroke, and thou shalt not lament, nor weep; neither shall thy tears run down.

<sup>17</sup> Sigh in silence, make no mourning for the dead: let the tire of thy head be upon thee, and thy shoes on thy feet, and cover not thy face, nor eat the meat of mourners.

<sup>18</sup> So I spoke to the people in the morning, and my wife died in the evening: and I did in the morning as he had commanded me.

<sup>19</sup> And the people said to me: Why dost thou not tell us what these things mean that thou doest?

<sup>20</sup> And I said to them: The word of the Lord came to me, saying:

<sup>21</sup> Speak to the house of Israel: Thus saith the Lord God: Behold I will profane my sanctuary, the glory of your realm, and the thing that your eyes desire, and for which your soul feareth: your sons, and your daughters, whom you have left, shall fall by the sword.

<sup>22</sup> And you shall do as I have done: you shall not cover your faces, nor shall you eat the meat of mourners.

<sup>23</sup> You shall have crowns on your heads, and shoes on your feet: you shall not lament nor weep, but you shall pine away for your iniquities, and everyone shall sigh with his brother.

<sup>24</sup> And Ezechiel shall be unto you for a sign of things to come: according to all that he hath done, so shall you do, when this shall come to pass: and you shall know that I am the Lord God.

<sup>25</sup> And thou, O son of man, behold in the day wherein I will take away from them their strength, and the joy of their glory, and the desire of their eyes, upon which their souls rest, their sons and their daughters.

<sup>26</sup> In that day when he that escapeth shall come to thee, to tell thee:

<sup>27</sup> In that day, I say, shall thy mouth be opened to him that hath escaped, and thou shalt speak, and shalt be silent no more: and thou shalt be unto them for a sign of things to come, and you shall know that I am the Lord.

ventiones tuas iudicabo te, dicit Dominus.

<sup>15</sup> Et factum est verbum Domini ad me, dicens:

<sup>16</sup> Fili hominis, ecce ego tollo a te desiderabile oculorum tuorum in plaga: et non planges, neque plorabis, neque fluent lacrimæ tuæ.

<sup>17</sup> Ingemisce tacens: mortuorum luctum non facies: corona tua circumligata sit tibi, et calceamenta tua erunt in pedibus tuis: nec amictu ora velabis, nec cibos lugentium comedes.

<sup>18</sup> Locutus sum ergo ad populum mane, et mortua est uxor mea vespere: fecique mane sicut præceperat mihi.

<sup>19</sup> Et dixit ad me populus: Quare non indicas nobis quid ista significant quæ tu facis?

<sup>20</sup> Et dixi ad eos: Sermo Domini factus est ad me, dicens:

<sup>21</sup> Loquere domui Israël: Hæc dicit Dominus Deus: Ecce ego polluam sanctuarium meum, superbiam imperii vestri, et desiderabile oculorum vestrorum, et super quo pavet anima vestra: filii vestri et filiæ vestræ, quas reliquistis, gladio cadent.

<sup>22</sup> Et facietis sicut feci: ora amictu non velabitis, et cibos lugentium non comedetis:

<sup>23</sup> coronas habebitis in capitibus vestris, et calceamenta in pedibus: non plangetis, neque flebitis, sed tabescetis in iniquitatibus vestris, et unusquisque gemet ad fratrem suum.

<sup>24</sup> Eritque Ezechiel vobis in portentum: iuxta omnia quæ fecit, facietis cum venerit istud: et scietis quia ego Dominus Deus.

<sup>25</sup> Et tu, fili hominis, ecce in die qua tollam ab eis fortitudinem eorum, et gaudium dignitatis, et desiderium oculorum eorum, super quo requiescunt animæ eorum, filios et filias eorum:

<sup>26</sup> in die illa, cum venerit fugiens ad te ut annuntiet tibi:

<sup>27</sup> in die, inquam illa, aperietur os tuum cum eo qui fugit, et loqueris, et non silebis ultra: erisque eis in portentum, et scietis quia ego Dominus.



## CAPUT XXV

*Prophetia contra Ammanitas, Moabitas, Idumaeos, et Philisthaeos propter malitiam earum contra Israelitas.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Fili hominis, pone faciem tuam contra filios Ammon, et prophetabis de eis.

<sup>3</sup> Et dices filiis Ammon: Audite verbum Domini Dei. Hæc dicit Dominus Deus: Pro eo quod dixisti: Euge, euge, super sanctuarium meum, quia pollutum est; et super terram Israël, quoniam desolata est; et super domum Juda, quoniam ducti sunt in captivitatem:

<sup>4</sup> idcirco ego tradam te filiis orientali- bus in hæreditatem: et collocabunt cau- las suas in te, et ponent in te tentoria sua: ipsi comedent fruges tuas, et ipsi bibent lac tuum.

<sup>5</sup> Daboque Rabbath in habitaculum camelorum, et filios Ammon in cubile pecorum: et scietis quia ego Dominus.

<sup>6</sup> Quia hæc dicit Dominus Deus: Pro eo quod plausisti manu et percussisti pede, et gavisa es ex toto affectu super terram Israël,

<sup>7</sup> idcirco ecce ego extendam manum meam super te, et tradam te in direptionem gentium, et interficiam te de popu- lis, et perdam de terris, et conteram: et scies quia ego Dominus.

<sup>8</sup> Hæc dicit Dominus Deus: Pro eo quod dixerunt Moab et Seir: Ecce sicut omnes gentes, domus Juda:

<sup>9</sup> idcirco ecce ego aperiam humerum Moab de civitatibus, de civitatibus, in- quam, ejus, et de finibus ejus, inclytas terræ Bethiesimoth, et Beelmeon, et Cariathaim,

<sup>10</sup> filiis orientis cum filiis Ammon, et dabo eam in hæreditatem, ut non sit ul- tra memoria filiorum Ammon in genti- bus.

<sup>11</sup> Et in Moab faciam judicia, et scient quia ego Dominus.

<sup>12</sup> Hæc dicit Dominus Deus: Pro eo

## CHAPTER 25

*A prophecy against the Ammonites, Moabites, Edomites, and Philistines, for their malice against the Israelites.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, set thy face against the children of Ammon, and thou shalt prophesy of them.

<sup>3</sup> And thou shalt say to the children of Ammon: Hear ye the word of the Lord God: Thus saith the Lord God: Because thou hast said: Ha, ha, upon my sanctu- ary, because it was profaned: and upon the land of Israel, because it was laid waste: and upon the house of Juda, be- cause they are led into captivity:

<sup>4</sup> Therefore will I deliver thee to the men of the east for an inheritance, and they shall place their sheepcotes in thee, and shall set up their tents in thee: they shall eat thy fruits: and they shall drink thy milk.

<sup>5</sup> And I will make Rabbath a stable for camels, and the children of Ammon a couching place for flocks: and you shall know that I am the Lord.

<sup>6</sup> For thus saith the Lord God: Be- cause thou hast clapped thy hands and stamped with thy foot, and hast rejoiced with all thy heart against the land of Is- rael:

<sup>7</sup> Therefore behold I will stretch forth my hand upon thee, and will deliver thee to be the spoil of nations, and will cut thee off from among the people, and destroy thee out of the lands, and break thee in pieces: and thou shalt know that I am the Lord.

<sup>8</sup> Thus saith the Lord God: Because Moab and Seir have said: Behold the house of Juda is like all other nations:

<sup>9</sup> Therefore behold I will open the shoulder of Moab from the cities, from his cities, I say, and his borders, the noble cities of the land of Bethiesimoth, and Beelmeon, and Cariathaim,

<sup>10</sup> To the people of the east with the children of Ammon, and I will give it them for an inheritance: that there may be no more any remembrance of the children of Ammon among the nations.

<sup>11</sup> And I will execute judgments in Moab: and they shall know that I am the Lord.

<sup>12</sup> Thus saith the Lord God: Because

Edom hath taken vengeance to revenge herself of the children of Juda, and hath greatly offended, and hath sought revenge of them:

<sup>13</sup> Therefore thus saith the Lord God: I will stretch forth my hand upon Edom, and will take away out of it man and beast, and will make it desolate from the south: and they that are in Dedan shall fall by the sword.

<sup>14</sup> And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to my wrath, and my fury: and they shall know my vengeance, saith the Lord God.

<sup>15</sup> Thus saith the Lord God: Because the Philistines have taken vengeance, and have revenged themselves with all their mind, destroying and satisfying old enmities:

<sup>16</sup> Therefore thus saith the Lord God: Behold I will stretch forth my hand upon the Philistines, and will kill the killers, and will destroy the remnant of the sea coast.

<sup>17</sup> And I will execute great vengeance upon them, rebuking them in fury: and they shall know that I am the Lord, when I shall lay my vengeance upon them.

#### CHAPTER 26

*A prophecy of the destruction of the famous city of Tyre by Nabuchodonosor.*

**A**nd it came to pass in the eleventh year, the first day of the month, that the word of the Lord came to me, saying:

<sup>2</sup> Son of man, because Tyre hath said of Jerusalem: Aha, the gates of the people are broken, she is turned to me: I shall be filled, now she is laid waste.

<sup>3</sup> Therefore thus saith the Lord God: Behold I come against thee, O Tyre, and I will cause many nations to come up to thee, as the waves of the sea rise up.

<sup>4</sup> And they shall break down the walls of Tyre, and destroy the towers thereof: and I will scrape her dust from her, and make her like a smooth rock.

<sup>5</sup> She shall be a drying place for nets in the midst of the sea, because I have spoken it, saith the Lord God: and she shall be a spoil to the nations.

<sup>6</sup> Her daughters also that are in the field, shall be slain by the sword: and they shall know that I am the Lord.

<sup>7</sup> For thus saith the Lord God: Behold

quod fecit Idumæa ultionem ut se vindicaret de filiis Juda, peccavitque delinquens, et vindictam expetivit de eis:

<sup>13</sup> idcirco hæc dicit Dominus Deus: Extendam manum meam super Idumæam, et auferam de ea hominem et jumentum, et faciam eam desertam ab austro: et qui sunt in Dedan, gladio cadent.

<sup>14</sup> Et dabo ultionem meam super Idumæam per manum populi mei Israël: et facient in Edom juxta iram meam et furorem meum, et scient vindictam meam, dicit Dominus Deus.

<sup>15</sup> Hæc dicit Dominus Deus: Pro eo quod fecerunt Palæstini vindictam, etulti se sunt toto animo, interficientes, et implentes inimicitias veteres,

<sup>16</sup> propterea hæc dicit Dominus Deus: Ecce ego extendam manum meam super Palæstinos, et interficiam interfectores, et perdam reliquias maritimæ regionis,

<sup>17</sup> faciamque in eis ultiones magnas, arguens in furore: et scient quia ego Dominus, cum dederò vindictam meam super eos.

#### CAPUT XXVI

*Prophetia destructionis claræ urbis Tyri a Nabuchodonosore.*

**E**t factum est in undecimo anno, prima mensis: factus est sermo Domini ad me, dicens:

<sup>2</sup> Fili hominis, pro eo quod dixit Tyrus de Jerusalem: Euge, confractæ sunt portæ populorum, conversa est ad me: implebor; deserta est:

<sup>3</sup> propterea hæc dicit Dominus Deus: Ecce ego super te, Tyre, et ascendere faciam ad te gentes multas, sicut ascendit mare fluctuans.

<sup>4</sup> Et dissipabunt muros Tyri, et destruent turres ejus: et radam pulverem ejus de ea, et dabo eam in limpidiſsimam petram.

<sup>5</sup> Siccatio sagnarum erit in medio maris, quia ego locutus sum, ait Dominus Deus: et erit in direptionem gentibus.

<sup>6</sup> Filiæ quoque ejus quæ sunt in agro, gladio interficientur: et scient quia ego Dominus.

<sup>7</sup> Quia hæc dicit Dominus Deus: Ecce

ego adducam ad Tyrum Nabuchodonosor regem Babylonis, ab aquilone, regem regum, cum equis, et curribus, et equitibus, et cætu, populoque magno.

<sup>8</sup> Filias tuas quæ sunt in agro, gladio interficiet, et circumdabit te munitionibus, et comportabit aggerem in gyro, et elevabit contra te clypeum.

<sup>9</sup> Et vineas et arietes temperabit in muros tuos, et turres tuas destruet in armatura sua.

<sup>10</sup> Inundatione equorum ejus operiet te pulvis eorum: a sonitu equitum, et rotarum, et curruum, movebuntur muri tui, cum ingressus fuerit portas tuas quasi per introitum urbis dissipatæ.

<sup>11</sup> Ungulis equorum suorum conculcabit omnes plateas tuas: populum tuum gladio cædet, et statuæ tuæ nobiles in terram corruent.

<sup>12</sup> Vastabunt opes tuas, diripient negotiationes tuas, et destruent muros tuos, et domos tuas præclaras subvertent: et lapides tuos, et ligna tua, et pulverem tuum in medio aquarum ponent.

<sup>13</sup> Et quiescere faciam multitudinem canticorum tuorum: et sonitus cithararum tuarum non audietur amplius.

<sup>14</sup> Et dabo te in limpidissimam petram, siccatio sagenarum eris, nec ædificaberis ultra, quia ego locutus sum, ait Dominus Deus.

<sup>15</sup> Hæc dicit Dominus Deus Tyro: Numquid non a sonitu ruinæ tuæ, et gemitu interfectorum tuorum, cum occisi fuerint in medio tui, commovebuntur insulæ?

<sup>16</sup> Et descendent de sedibus suis omnes principes maris, et auferent exuvias suas, et vestimenta sua varia abjicient, et induentur stupore: in terra sedebunt, et attoniti super repentino casu tuo admirabuntur:

<sup>17</sup> et assumentes super te lamentum, dicent tibi: Quomodo peristi, quæ habitas in mari, urbs inclcya, quæ fuisti fortis in mari cum habitatoribus tuis, quos formidabant universi?

<sup>18</sup> Nunc stupebunt naves in die pavoris tui, et turbabuntur insulæ in mari, eo quod nullus egrediatur ex te.

I will bring against Tyre Nabuchodonosor king of Babylon, the king of kings, from the north, with horses, and chariots, and horsemen, and companies, and much people.

<sup>8</sup> Thy daughters that are in the field, he shall kill with the sword: and he shall compass thee with forts, and shall cast up a mount round about: and he shall lift up the buckler against thee.

<sup>9</sup> And he shall set engines of war and battering rams against thy walls, and shall destroy thy towers with his arms.

<sup>10</sup> By reason of the multitude of his horses, their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and wheels, and chariots, when they shall go in at thy gates, as by the entrance of a city that is destroyed.

<sup>11</sup> With the hoofs of his horses he shall tread down all thy streets, thy people he shall kill with the sword, and thy famous statues shall fall to the ground.

<sup>12</sup> They shall waste thy riches, they shall make a spoil of thy merchandise: and they shall destroy thy walls, and pull down thy fine houses: and they shall lay thy stones and thy timber, and thy dust in the midst of the waters.

<sup>13</sup> And I will make the multitude of thy songs to cease, and the sound of thy harps shall be heard no more.

<sup>14</sup> And I will make thee like a naked rock, thou shalt be a drying place for nets, neither shalt thou be built any more: for I have spoken it, saith the Lord God.

<sup>15</sup> Thus saith the Lord God to Tyre: Shall not the islands shake at the sound of thy fall, and the groans of thy slain when they shall be killed in the midst of thee?

<sup>16</sup> Then all the princes of the sea shall come down from their thrones: and take off their robes, and cast away their bordered garments, and be clothed with astonishment: they shall sit on the ground, and with amazement shall wonder at thy sudden fall.

<sup>17</sup> And taking up a lamentation over thee, they shall say to thee: How art thou fallen, that dwellest in the sea, renowned city that wast strong in the sea, with thy inhabitants whom all did dread?

<sup>18</sup> Now shall the ships be astonished in the day of thy terror: and the islands in the sea shall be troubled because no one

cometh out of thee.

<sup>19</sup> For thus saith the Lord God: When I shall make thee a desolate city like the cities that are not inhabited: and shall bring the deep upon thee, and many waters shall cover thee:

<sup>20</sup> And when I shall bring thee down with those that descend into the pit to the everlasting people, and shall set thee in the lowest parts of the earth, as places desolate of old, with them that are brought down into the pit, that thou be not inhabited: and when I shall give glory in the land of the living,

<sup>21</sup> I will bring thee to nothing, and thou shalt not be, and if thou be sought for, thou shalt not be found any more forever, saith the Lord God.

#### CHAPTER 27

*A description of the glory and riches of Tyre: and of her irrecoverable fall.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Thou therefore, O son of man, take up a lamentation for Tyre:

<sup>3</sup> And say to Tyre that dwelleth at the entry of the sea, being the mart of the people for many islands: Thus saith the Lord God: O Tyre, thou hast said: I am of perfect beauty,

<sup>4</sup> And situate in the heart of the sea. Thy neighbors, that built thee, have perfected thy beauty:

<sup>5</sup> With fir trees of Sanir they have built thee with all sea planks: they have taken cedars from Libanus to make thee masts.

<sup>6</sup> They have cut thy oars out of the oaks of Basan: and they have made thee benches of Indian ivory and cabins with things brought from the islands of Italy.

<sup>7</sup> Fine brodered linen from Egypt was woven for thy sail, to be spread on thy mast: blue and purple from the islands of Elisa, were made thy covering.

<sup>8</sup> The inhabitants of Sidon, and the Arabians were thy rowers: thy wise men, O Tyre, were thy pilots.

<sup>9</sup> The ancients of Gebal, and the wise men thereof furnished mariners for the service of thy various furniture: all the ships of the sea, and their mariners were thy factors.

<sup>10</sup> The Persians, and Lydians, and the Libyans were thy soldiers in thy army:

<sup>19</sup> Quia hæc dicit Dominus Deus: Cum dederò te urbem desolatam, sicut civitates quæ non habitantur; et adduxerò super te abyssum, et operuerint te aquæ multæ;

<sup>20</sup> et detraxerò te cum his qui descendunt in lacum ad populum sempiternum; et collocaverò te in terra novissima sicut solitudines veteres, cum his qui deducuntur in lacum, ut non habitetis; porro cum dederò gloriam in terra viventium:

<sup>21</sup> in nihilum redigam te, et non eris: et requisita non inveniatis ultra in sempiternum, dicit Dominus Deus.

#### CAPUT XXVII

*Descriptio gloriæ et honorum Tyri: et casus irreparabilis ejus.*

**E**t factum est verbum Domini ad me, edicens:

<sup>2</sup> Tu ergo, fili hominis, assume super Tyrum lamentum:

<sup>3</sup> et dices Tyro, quæ habitat in introitu maris, negotiationi populorum ad insulas multas: Hæc dicit Dominus Deus: O Tyre, tu dixisti: Perfecti decoris ego sum,

<sup>4</sup> et in corde maris sita. Finitimi tui qui te ædificaverunt, impleverunt decorem tuum:

<sup>5</sup> abietibus de Sanir exstruxerunt te cum omnibus tabulatis maris: cedrum de Libano tulerunt ut facerent tibi malum.

<sup>6</sup> Quercus de Basan dolaverunt in remos tuos, et transtra tua fecerunt tibi ex ebore indico, et prætoriola de insulis Italiæ.

<sup>7</sup> Byssus varia de Ægypto texta est tibi in velum ut poneretur in malo: hyacinthus et purpura de insulis Elisa facta sunt operimentum tuum.

<sup>8</sup> Habitatores Sidonis et Aradii fuerunt remiges tui: sapientes tui, Tyre, facti sunt gubernatores tui.

<sup>9</sup> Senes Giblii et prudentes ejus habuerunt nautas ad ministerium variæ supellectilis tuæ: omnes naves maris, et nautæ earum, fuerunt in populo negotiationis tuæ.

<sup>10</sup> Persæ, et Lydii, et Libyæ erant in exercitu tuo viri bellatores tui: clypeum et

galeam suspenderunt in te pro ornatu tuo.

<sup>11</sup> Filii Aradii cum exercitu tuo erant super muros tuos in circuitu: sed et Pigmæi qui erant in turribus tuis, pharetras suas suspenderunt in muris tuis per gyrum: ipsi compleverunt pulchritudinem tuam.

<sup>12</sup> Carthaginenses negotiatores tui, a multitudine cunctarum divitiarum, argento, ferro, stanno, plumboque repleverunt nundinas tuas.

<sup>13</sup> Græcia, Thubal, et Mosoch, ipsi institores tui: mancipia, et vasa ærea adveherunt populo tuo.

<sup>14</sup> De domo Thogorma, equos, et equites, et mulos adduxerunt ad forum tuum.

<sup>15</sup> Filii Dedan negotiatores tui; insulæ multæ, negotiatio manus tuæ: dentes eburneos et hebeninos commutaverunt in pretio tuo.

<sup>16</sup> Syrus negotiator tuus propter multitudinem operum tuorum: gemmam, et purpuram, et scutulata, et byssum, et sericum, et chodchod proposuerunt in mercatu tuo.

<sup>17</sup> Juda et terra Israël, ipsi institores tui in frumento primo: balsamum, et mel, et oleum, et resinam proposuerunt in nundinis tuis.

<sup>18</sup> Damascenus negotiator tuus in multitudine operum tuorum, in multitudine diversarum opum, in vino pingui, in lanis coloris optimi.

<sup>19</sup> Dan, et Græcia, et Mosel, in nundinis tuis proposuerunt ferrum fabrefactum: stacte et calamus in negotiatione tua.

<sup>20</sup> Dedan institores tui in tapetibus ad sedendum.

<sup>21</sup> Arabia et universi principes Cedar, ipsi negotiatores manus tuæ: cum agnis, et arietibus, et hædis, venerunt ad te negotiatores tui.

<sup>22</sup> Venditores Saba et Reema, ipsi negotiatores tui: cum universis primis aromatibus, et lapide pretioso, et auro, quod proposuerunt in mercatu tuo.

<sup>23</sup> Haran, et Chene, et Eden, negotiatores tui; Saba, Assur, et Chelmad venditores tui.

<sup>24</sup> Ipsi negotiatores tui multifariam, involucris hyacinthi, et polymitorum, gazarumque pretiosarum, quæ obvolutæ et astrictæ erant funibus: cedros quoque habebant in negotiationibus tuis.

they hung up the buckler and the helmet in thee for thy ornament.

<sup>11</sup> The men of Arad were with thy army upon thy walls round about: the Pygmæans also that were in thy towers, hung up their quivers on thy walls round about: they perfected thy beauty.

<sup>12</sup> The Carthaginians thy merchants supplied thy fairs with a multitude of all kinds of riches, with silver, iron, tin, and lead

<sup>13</sup> Greece, Thubal, and Mosoch, they were thy merchants, they brought to thy people slaves and vessels of brass.

<sup>14</sup> From the house of Thogorma they brought horses, and horsemen, and mules to thy market.

<sup>15</sup> The men of Dedan were thy merchants: many islands were the traffic of thy hand, they exchanged for thy price teeth of ivory and ebony.

<sup>16</sup> The Syrian was thy merchant: by reason of the multitude of thy works, they set forth precious stones, and purple, and brodered works, and fine linen, and silk, and chodchod in thy market.

<sup>17</sup> Juda and the land of Israel, they were thy merchants with the best corn: they set forth balm, and honey, and oil and rosin in thy fairs.

<sup>18</sup> The men of Damascus were thy merchants in the multitude of thy works, the multitude of divers riches, in rich wine, in wool of the best color.

<sup>19</sup> Dan, and Greece, and Mosel have set forth in thy marts wrought iron: stacte, and calamus were in thy market.

<sup>20</sup> The men of Dedan were thy merchants in tapestry for seats.

<sup>21</sup> Arabia, and all the princes of Cedar, they were the merchants of thy hand: thy merchants came to thee with lambs, and rams, and kids.

<sup>22</sup> The sellers of Saba, and Reema, they were thy merchants: with all the best spices, and precious stones, and gold, which they set forth in thy market.

<sup>23</sup> Haran, and Chene, and Eden were thy merchants; Saba, Assur, and Chelmad sold to thee.

<sup>24</sup> They were thy merchants in divers manners, with bales of blue cloth and of embroidered work and of precious riches, which were wrapped up and bound with cords: they had cedars also in thy merchandise.

<sup>25</sup> The ships of the sea, were thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the heart of the sea.

<sup>26</sup> Thy rowers have brought thee into great waters: the south wind hath broken thee in the heart of the sea.

<sup>27</sup> Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy pilots, who kept thy goods, and were chief over thy people: thy men of war also, that were in thee, with all thy multitude that is in the midst of thee: shall fall in the heart of the sea in the day of thy ruin.

<sup>28</sup> Thy fleets shall be troubled at the sound of the cry of thy pilots.

<sup>29</sup> And all that handled the oar shall come down from their ships: the mariners, and all the pilots of the sea shall stand upon the land:

<sup>30</sup> And they shall mourn over thee with a loud voice and shall cry bitterly: and they shall cast up dust upon their heads and shall be sprinkled with ashes.

<sup>31</sup> And they shall shave themselves bald for thee, and shall be girded with haircloth: and they shall weep for thee with bitterness of soul, with most bitter weeping.

<sup>32</sup> And they shall take up a mournful song for thee, and shall lament thee: What city is like Tyre, which is become silent in the midst of the sea?

<sup>33</sup> Which by thy merchandise that went from thee by sea didst fill many people: which by the multitude of thy riches, and of thy people didst enrich the kings of the earth.

<sup>34</sup> Now thou art destroyed by the sea, thy riches are in the bottom of the waters, and all the multitude that was in the midst of thee is fallen.

<sup>35</sup> All the inhabitants of the islands are astonished at thee: and all their kings being struck with the storm have changed their countenance.

<sup>36</sup> The merchants of people have hissed at thee: thou art brought to nothing, and thou shalt never be any more.

#### CHAPTER 28

*The king of Tyre, who affected to be like to God, shall fall under the like sentence with Lucifer. The judgment of Sidon. The restoration of Israel.*

<sup>25</sup> Naves maris, principes tui in negotiatione tua: et repleta es, et glorificata nimis in corde maris.

<sup>26</sup> In aquis multis adduxerunt te remiges tui: ventus auster contrivit te in corde maris.

<sup>27</sup> Divitiæ tuæ, et thesauri tui, et multiplex instrumentum tuum: nautæ tui et gubernatores tui, qui tenebant suppellectilem tuam, et populo tuo præerant: viri quoque bellatores tui, qui erant in te, cum universa multitudine tua quæ est in medio tui, cadent in corde maris in die ruinæ tuæ:

<sup>28</sup> a sonitu clamoris gubernatorum tuorum conturbabuntur classes.

<sup>29</sup> Et descendent de navibus suis omnes qui tenebant remum: nautæ et universi gubernatores maris in terra stabunt.

<sup>30</sup> Et ejulabunt super te voce magna: et clamabunt amare, et superjacent pulverem capitibus suis, et cinere conspergentur.

<sup>31</sup> Et radent super te calvitium, et accingentur ciliciis: et plorabunt te in amaritudine animæ, ploratu amarissimo.

<sup>32</sup> Et assument super te carmen lugubre, et plangent te: Quæ est ut Tyrus, quæ obmutuit in medio maris?

<sup>33</sup> Quæ in exitu negotiationum tuarum de mari implesti populos multos: in multitudine divitiarum tuarum, et populorum tuorum, ditasti reges terræ.

<sup>34</sup> Nunc contrita es a mari: in profundis aquarum opes tuæ, et omnis multitudo tua quæ erat in medio tui, ceciderunt.

<sup>35</sup> Universi habitatores insularum obstupuerunt super te, et reges earum omnes tempestate percussi mutaverunt vultus.

<sup>36</sup> Negotiatores populorum sibilaverunt super te: ad nihilum deducta es, et non eris usque in perpetuum.

#### CAPUT XXVIII

*Rex Tyri, qui affectit ut Deus esse, cedit in sententiam similem cum Lucifero. Judicium Sidonis. Refectio Israel.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Fili hominis, dic principi Tyri: Hæc dicit Dominus Deus: Eo quod elevatum est cor tuum, et dixisti: Deus ego sum, et in cathedra Dei sedi in corde maris, cum sis homo, et non deus: et dedisti cor tuum quasi cor Dei:

<sup>3</sup> ecce sapientior es tu Daniele: omne secretum non est absconditum a te:

<sup>4</sup> in sapientia et prudentia tua fecisti tibi fortitudinem, et acquisisti aurum et argentum in thesauris tuis:

<sup>5</sup> in multitudine sapientiæ tuæ, et in negotiatione tua multiplicasti tibi fortitudinem, et elevatum est cor tuum in robore tuo:

<sup>6</sup> propterea hæc dicit Dominus Deus: Eo quod elevatum est cor tuum quasi cor dei,

<sup>7</sup> idcirco ecce ego adducam super te alienos, robustissimos gentium: et nudabunt gladios suos super pulchritudinem sapientiæ tuæ, et polluent decorem tuum.

<sup>8</sup> Interficiet, et detrahent te: et morieris in interitu occisorum in corde maris.

<sup>9</sup> Numquid dicens loqueris: Deus ego sum, coram interficientibus te, cum sis homo, et non Deus, in manu occidentium te?

<sup>10</sup> Morte incircumcisorum morieris in manu alienorum, quia ego locutus sum, ait Dominus Deus.

<sup>11</sup> Et factus est sermo Domini ad me, dicens: Fili hominis, leva planctum super regem Tyri,

<sup>12</sup> et dices ei: Hæc dicit Dominus Deus: Tu signaculum similitudinis, plenus sapientia, et perfectus decore.

<sup>13</sup> In deliciis paradisi Dei fuisti: omnis lapis pretiosus operimentum tuum: sardius, topazius, et jaspis, chrysolithus, et onyx, et beryllus, sapphirus, et carbunculus, et smaragdus: aurum, opus decoris tui: et foramina tua, in die qua conditus es, præparata sunt.

<sup>14</sup> Tu cherub extensus, et protegens, et posui te in monte sancto Dei, in medio lapidum ignitorum ambulasti,

<sup>15</sup> perfectus in viis tuis a die conditionis tuæ, donec inventa est iniquitas in te.

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, say to the prince of Tyre: Thus saith the Lord God: Because thy heart is lifted up, and thou hast said: I am God, and I sit in the chair of God in the heart of the sea: whereas thou art a man, and not God: and hast set thy heart as if it were the heart of God.

<sup>3</sup> Behold thou art wiser than Daniel: no secret is hid from thee.

<sup>4</sup> In thy wisdom and thy understanding thou hast made thyself strong: and hast gotten gold and silver into thy treasures.

<sup>5</sup> By the greatness of thy wisdom, and by thy traffic thou hast increased thy strength: and thy heart is lifted up with thy strength.

<sup>6</sup> Therefore, thus saith the Lord God: Because thy heart is lifted up as the heart of God:

<sup>7</sup> Therefore behold, I will bring upon thee strangers: the strongest of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy beauty.

<sup>8</sup> They shall kill thee, and bring thee down: and thou shalt die the death of them that are slain in the heart of the sea.

<sup>9</sup> Wilt thou yet say before them that slay thee: I am God; whereas thou art a man, and not God, in the hand of them that slay thee?

<sup>10</sup> Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

<sup>11</sup> And the word of the Lord came to me, saying: Son of man, take up a lamentation upon the king of Tyre:

<sup>12</sup> And say to him: Thus saith the Lord God: Thou wast the seal of resemblance, full of wisdom, and perfect in beauty.

<sup>13</sup> Thou wast in the pleasures of the paradise of God: every precious stone was thy covering: the sardius, the topaz, and the jasper, the chrysolite, and the onyx, and the beryl, the sapphire, and the carbuncle, and the emerald: gold the work of thy beauty: and thy pipes were prepared in the day that thou wast created.

<sup>14</sup> Thou a cherub stretched out, and protecting, and I set thee in the holy mountain of God, thou hast walked in the midst of the stones of fire.

<sup>15</sup> Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee.

<sup>16</sup> By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned: and I cast thee out from the mountain of God, and destroyed thee, O covering cherub, out of the midst of the stones of fire.

<sup>17</sup> And thy heart was lifted up with thy beauty: thou hast lost thy wisdom in thy beauty, I have cast thee to the ground: I have set thee before the face of kings, that they might behold thee.

<sup>18</sup> Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic: therefore I will bring forth a fire from the midst of thee, to devour thee, and I will make thee as ashes upon the earth in the sight of all that see thee.

<sup>19</sup> All that shall see thee among the nations, shall be astonished at thee: thou art brought to nothing, and thou shalt never be any more.

<sup>20</sup> And the word of the Lord came to me, saying:

<sup>21</sup> Son of man, set thy face against Sidon: and thou shalt prophesy of it,

<sup>22</sup> And shalt say: Thus saith the Lord God: Behold I come against thee, Sidon, and I will be glorified in the midst of thee: and they shall know that I am the Lord, when I shall execute judgments in her, and shall be sanctified in her.

<sup>23</sup> And I will send into her pestilence, and blood in her streets: and they shall fall being slain by the sword on all sides in the midst thereof: and they shall know that I am the Lord.

<sup>24</sup> And the house of Israel shall have no more a stumbling block of bitterness, nor a thorn causing pain on every side round about them, of them that are against them: and they shall know that I am the Lord God.

<sup>25</sup> Thus saith the Lord God: When I shall have gathered together the house of Israel out of the people among whom they are scattered: I will be sanctified in them before the Gentiles: and they shall dwell in their own land, which I gave to my servant Jacob.

<sup>26</sup> And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, and shall dwell with confidence, when I shall have executed judgments upon all that are their enemies round about: and they shall know that I am the Lord their God.

<sup>16</sup> In multitudine negotiationis tuæ repleta sunt interiora tua iniquitate, et peccasti: et ejeci te de monte Dei, et perdidisti te, o cherub protegens, de medio lapidum ignitorum.

<sup>17</sup> Et elevatum est cor tuum in decore tuo; perdidisti sapientiam tuam in decore tuo, in terram projecisti te; ante faciem regum dedi te ut cernerent te.

<sup>18</sup> In multitudine iniquitatum tuarum, et iniquitate negotiationis tuæ, polluisti sanctificationem tuam: producam ergo ignem de medio tui, qui comedat te, et dabo te in cinerem super terram, in conspectu omnium videntium te.

<sup>19</sup> Omnes qui viderint te in gentibus, obstupescunt super te: nihili factus es, et non eris in perpetuum.

<sup>20</sup> Et factus est sermo Domini ad me, dicens:

<sup>21</sup> Fili hominis, pone faciem tuam contra Sidonem, et prophetabis de ea:

<sup>22</sup> et dices: Hæc dicit Dominus Deus: Ecce ego ad te, Sidon, et glorificabor in medio tui: et scient quia ego Dominus, cum fecero in ea iudicia, et sanctificatus fuero in ea.

<sup>23</sup> Et immittam ei pestilentiam, et sanguinem in plateis ejus: et corrueunt interfecti in medio ejus gladio per circuitum, et scient quia ego Dominus.

<sup>24</sup> Et non erit ultra domui Israël offendiculum amaritudinis, et spina dolorem inferens undique per circuitum eorum qui adversantur eis: et scient quia ego Dominus Deus.

<sup>25</sup> Hæc dicit Dominus Deus: Quando congregavero domum Israël de populis in quibus dispersi sunt, sanctificabor in eis coram gentibus: et habitabunt in terra sua, quam dedi servo meo Jacob:

<sup>26</sup> et habitabunt in ea securi, et ædificabunt domos, et plantabunt vineas, et habitabunt confidenter, cum fecero iudicia in omnibus qui adversantur eis per circuitum: et scient quia ego Dominus Deus eorum.



## CAPUT XXIX

*Rex Aegypti superabitur, et regnum suum vastabitur: dabitur Nabuchodonosori pro opera sua contra Tyrum.*

**I**n anno decimo, decimo mense, undecima die mensis, factum est verbum Domini ad me, dicens:

<sup>2</sup> Fili hominis, pone faciem tuam contra Pharaonem regem Ægypti, et propheta-bis de eo, et de Ægypto univversa.

<sup>3</sup> Loquere, et dices: Hæc dicit Dominus Deus: Ecce ego ad te, Pharao rex Ægypti, draco magne, qui cubas in medio fluminum tuorum, et dicitis: Meus est fluvius, et ego feci memetipsum.

<sup>4</sup> Et ponam frenum in maxillis tuis, et agglutinabo pisces fluminum tuorum squamis tuis, et extraham te de medio fluminum tuorum, et universi pisces tui squamis tuis adhærebunt.

<sup>5</sup> Et projiciam te in desertum, et omnes pisces fluminis tui: super faciem terræ cades, non colligeris, neque congregaberis: bestiis terræ et volatilibus cæli dedi te ad devorandum.

<sup>6</sup> Et scient omnes habitatores Ægypti quia ego Dominus, pro eo quod fuisti baculus arundineus domui Israël:

<sup>7</sup> quando apprehenderunt te manu, et confractus es, et lacerasti omnem humerum eorum: et innitentibus eis super te comminutus es, et dissolvisti omnes renes eorum.

<sup>8</sup> Propterea hæc dicit Dominus Deus: Ecce ego adducam super te gladium, et interficiam de te hominem et jumentum.

<sup>9</sup> Et erit terra Ægypti in desertum et in solitudinem: et scient quia ego Dominus, pro eo quod dixeris: Fluvius meus est, et ego feci eum.

<sup>10</sup> Idcirco ecce ego ad te, et ad flumina tua: daboque terram Ægypti in solitudines, gladio dissipatam, a turre Syenes usque ad terminos Æthiopiæ.

<sup>11</sup> Non pertransibit eam pes hominis, neque pes jumenti gradietur in ea, et non habitabitur quadraginta annis.

<sup>12</sup> Daboque terram Ægypti desertam in medio terrarum desertarum, et civitates ejus in medio urbium subversarum, et erunt desolatæ quadraginta annis: et

## CHAPTER 29

*The king of Egypt shall be overthrown, and his kingdom wasted: it shall be given to Nabuchodonosor for his service against Tyre.*

**I**n the tenth year, the tenth month, the eleventh day of the month, the word of the Lord came to me, saying:

<sup>2</sup> Son of man, set thy face against Pharao king of Egypt: and thou shalt prophesy of him, and of all Egypt:

<sup>3</sup> Speak, and say: Thus saith the Lord God: Behold, I come against thee, Pharao king of Egypt, thou great dragon that liest in the midst of thy rivers, and sayest: The river is mine, and I made myself.

<sup>4</sup> But I will put a bridle in thy jaws: and I will cause the fish of thy rivers to stick to thy scales: and I will draw thee out of the midst of thy rivers, and all thy fish shall stick to thy scales.

<sup>5</sup> And I will cast thee forth into the desert, and all the fish of thy river: thou shalt fall upon the face of the earth, thou shalt not be taken up, nor gathered together: I have given thee for meat to the beasts of the earth, and to the fowls of the air.

<sup>6</sup> And all the inhabitants of Egypt shall know that I am the Lord: because thou hast been a staff of a reed to the house of Israel.

<sup>7</sup> When they took hold of thee with the hand thou didst break, and rent all their shoulder: and when they leaned upon thee, thou brokest, and weakenest all their loins.

<sup>8</sup> Therefore thus saith the Lord God: Behold, I will bring the sword upon thee: and cut off man and beast out of thee.

<sup>9</sup> And the land of Egypt shall become a desert, and a wilderness: and they shall know that I am the Lord, because thou hast said: The river is mine, and I made it.

<sup>10</sup> Therefore, behold I come against thee, and thy rivers: and I will make the land of Egypt utterly desolate, and wasted by the sword, from the tower of Syene, even to the borders of Ethiopia.

<sup>11</sup> The foot of man shall not pass through it, neither shall the foot of beasts go through it: nor shall it be inhabited during forty years.

<sup>12</sup> And I will make the land of Egypt desolate in the midst of the lands that are desolate, and the cities thereof in the midst of the cities that are destroyed,

and they shall be desolate for forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

<sup>13</sup> For thus saith the Lord God: At the end of forty years I will gather the Egyptians from the people among whom they had been scattered.

<sup>14</sup> And I will bring back the captivity of Egypt, and will place them in the land of Phatures, in the land of their nativity, and they shall be there a low kingdom:

<sup>15</sup> It shall be the lowest among other kingdoms, and it shall no more be exalted over the nations, and I will diminish them that they shall rule no more over the nations.

<sup>16</sup> And they shall be no more a confidence to the house of Israel, teaching iniquity, that they may flee, and follow them: and they shall know that I am the Lord God.

<sup>17</sup> And it came to pass in the seven and twentieth year in the first month, in the first of the month: that the word of the Lord came to me, saying:

<sup>18</sup> Son of man, Nabuchodonosor king of Babylon hath made his army to undergo hard service against Tyre: every head was made bald, and every shoulder was peeled and there hath been no reward given him, nor his army for Tyre, for the service that he rendered me against it.

<sup>19</sup> Therefore thus saith the Lord God: Behold, I will set Nabuchodonosor the king of Babylon in the land of Egypt: and he shall take her multitude, and take the booty thereof for a prey, and rifle the spoils thereof: and it shall be wages for his army.

<sup>20</sup> And for the service that he hath done me against it: I have given him the land of Egypt, because he hath labored for me, saith the Lord God.

<sup>21</sup> In that day a horn shall bud forth to the house of Israel, and I will give thee an open mouth in the midst of them: and they shall know that I am the Lord.

#### CHAPTER 30

*The desolation of Egypt and her helpers:  
all her cities shall be wasted.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man prophesy, and say: Thus

dispergam Ægyptios in nationes, et ventilabo eos in terras.

<sup>13</sup> Quia hæc dicit Dominus Deus: Post finem quadraginta annorum congregabo Ægyptum de populis in quibus dispersi fuerant.

<sup>14</sup> Et reducam captivitatem Ægypti, et collocabo eos in terra Phathures, in terra nativitatis suæ, et erunt ibi in regnum humile.

<sup>15</sup> Inter cetera regna erit humillima, et non elevabitur ultra super nationes, et imminuam eos ne imperent gentibus.

<sup>16</sup> Neque erunt ultra domui Israël in confidentia, docentes iniquitatem ut fugiant, et sequantur eos: et scient quia ego Dominus Deus.

<sup>17</sup> Et factum est in vigesimo et septimo anno, in primo, in una mensis: factum est verbum Domini ad me, dicens:

<sup>18</sup> Fili hominis, Nabuchodonosor rex Babylonis servire fecit exercitum suum servitute magna adversum Tyrum: omne caput decalvatum, et omnis humerus depilatus est: et merces non est reddita ei, neque exercitui ejus, de Tyro, pro servitute qua servivit mihi adversus eam.

<sup>19</sup> Propterea hæc dicit Dominus Deus: Ecce ego dabo Nabuchodonosor regem Babylonis in terra Ægypti: et accipiet multitudinem ejus, et deprædabitur manubias ejus, et diripiet spolia ejus: et erit merces exercitui illius,

<sup>20</sup> et operi quo servivit adversus eam: dedi ei terram Ægypti pro eo quod laboraverit mihi, ait Dominus Deus.

<sup>21</sup> In die illo pullulabit cornu domui Israël, et tibi dabo apertum os in medio eorum, et scient quia ego Dominus.

#### CAPUT XXX

*Desolatio Aegypti et auxiliorum suorum: omnes urbes ejus vastabuntur.*

**E**t factum est verbum Domini ad me, dicens:

<sup>2</sup> Fili hominis, propheta, et dic: Hæc

dicit Dominus Deus: Ululate: Væ, væ diei!

<sup>3</sup> Quia juxta est dies, et appropinquat dies Domini, dies nubis: tempus gentium erit.

<sup>4</sup> Et veniet gladius in Ægyptum, et erit pavor in Æthiopia, cum ceciderint vulnerati in Ægypto, et ablata fuerit multitudo illius, et destructa fundamenta ejus.

<sup>5</sup> Æthiopia, et Libya, et Lydi, et omne reliquum vulgus, et Chub, et filii terræ fœderis, cum eis gladio cadent.

<sup>6</sup> Hæc dicit Dominus Deus: Et corrudent fulciantes Ægyptum, et destruetur superbia imperii ejus: a turre Syenes gladio cadent in ea, ait Dominus Deus exercituum.

<sup>7</sup> Et dissipabuntur in medio terrarum desolatarum, et urbes ejus in medio civitatum desertarum erunt:

<sup>8</sup> et scient quia ego Dominus, cum dederò ignem in Ægypto, et attriti fuerint omnes auxiliatores ejus.

<sup>9</sup> In die illa egredientur nuntii a facie mea in trieribus ad conterendam Æthiopiæ confidentiam: et erit pavor in eis in die Ægypti, quia absque dubio veniet.

<sup>10</sup> Hæc dicit Dominus Deus: Cessare faciam multitudinem Ægypti in manu Nabuchodonosor regis Babylonis.

<sup>11</sup> Ipse et populus ejus cum eo, fortissimi gentium, adducentur ad disperdendam terram: et evaginabunt gladios suos super Ægyptum, et implebunt terram interfectis.

<sup>12</sup> Et faciam alveos fluminum aridos, et tradam terram in manus pessimorum: et dissipabo terram et plenitudinem ejus manu alienorum: ego Dominus locutus sum.

<sup>13</sup> Hæc dicit Dominus Deus: Et disperdam simulacra, et cessare faciam idola de Memphis: et dux de terra Ægypti non erit amplius, et dabo terrorem in terra Ægypti.

<sup>14</sup> Et disperdam terram Phathures, et dabo ignem in Taphnis, et faciam judicia

saith the Lord God: Howl ye, Woe, woe to the day:

<sup>3</sup> For the day is near, yea the day of the Lord is near: a cloudy day, it shall be the time of the nations.

<sup>4</sup> And the sword shall come upon Egypt: and there shall be dread in Ethiopia, when the wounded shall fall in Egypt, and the multitude thereof shall be taken away, and the foundations thereof shall be destroyed.

<sup>5</sup> Ethiopia, and Libya, and Lydia, and all the rest of the crowd, and Chub, and the children of the land of the covenant, shall fall with them by the sword.

<sup>6</sup> Thus saith the Lord God: They also that uphold Egypt shall fall, and the pride of her empire shall be brought down: from the tower of Syene shall they fall in it by the sword, saith the Lord the God of hosts.

<sup>7</sup> And they shall be desolate in the midst of the lands that are desolate, and the cities thereof shall be in the midst of the cities that are wasted.

<sup>8</sup> And they shall know that I am the Lord: when I shall have set a fire in Egypt, and all the helpers thereof shall be destroyed.

<sup>9</sup> In that day shall messengers go forth from my face in ships to destroy the confidence of Ethiopia, and there shall be dread among them in the day of Egypt: because it shall certainly come.

<sup>10</sup> Thus saith the Lord God: I will make the multitude of Egypt to cease by the hand of Nabuchodonosor the king of Babylon.

<sup>11</sup> He and his people with him, the strongest of nations, shall be brought to destroy the land: and they shall draw their swords upon Egypt: and shall fill the land with the slain.

<sup>12</sup> And I will make the channels of the rivers dry, and will deliver the land into the hand of the wicked: and will lay waste the land and all that is therein by the hands of strangers, I the Lord have spoken it.

<sup>13</sup> Thus saith the Lord God I will also destroy the idols, and I will make an end of the idols of Memphis: and there shall be no more a prince of the land of Egypt and I will cause a terror in the land of Egypt.

<sup>14</sup> And I will destroy the land of Phathures, and will make a fire in Taphnis, and

will execute judgments in Alexandria.

<sup>15</sup> And I will pour out my indignation upon Pelusium the strength of Egypt, and will cut off the multitude of Alexandria.

<sup>16</sup> And I will make a fire in Egypt: Pelusium shall be in pain like a woman in labor, and Alexandria shall be laid waste, and in Memphis there shall be daily distresses.

<sup>17</sup> The young men of Heliopolis, and of Bubastus shall fall by the sword, and they themselves shall go into captivity.

<sup>18</sup> And in Taphnis the day shall be darkened, when I shall break there the scepters of Egypt, and the pride of her power shall cease in her: a cloud shall cover her, and her daughters shall be led into captivity.

<sup>19</sup> And I will execute judgments in Egypt: and they shall know that I am the Lord.

<sup>20</sup> And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came to me, saying:

<sup>21</sup> Son of man, I have broken the arm of Pharaoh king of Egypt: and behold it is not bound up, to be healed, to be tied up with clothes, and swathed with linen, that it might recover strength, and hold the sword.

<sup>22</sup> Therefore, thus saith the Lord God: Behold, I come against Pharaoh king of Egypt, and I will break into pieces his strong arm, which is already broken: and I will cause the sword to fall out of his hand:

<sup>23</sup> And I will disperse Egypt among the nations, and scatter them through the countries.

<sup>24</sup> And I will strengthen the arms of the king of Babylon, and will put my sword in his hand: and I will break the arms of Pharaoh, and they shall groan bitterly being slain before his face.

<sup>25</sup> And I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall: and they shall know that I am the Lord, when I shall have given my sword into the hand of the king of Babylon, and he shall have stretched it forth upon the land of Egypt.

<sup>26</sup> And I will disperse Egypt among the nations, and will scatter them through the countries, and they shall know that I am the Lord.

in Alexandria.

<sup>15</sup> Et effundam indignationem meam super Pelusium, robur Ægypti, et interficiam multitudinem Alexandriae.

<sup>16</sup> Et dabo ignem in Ægypto: quasi parturiens dolebit Pelusium, et Alexandria erit dissipata, et in Memphis angustiae quotidianae.

<sup>17</sup> Juvenes Heliopoleos et Bubasti gladio cadent, et ipsae captivae ducentur.

<sup>18</sup> Et in Taphnis nigrescet dies, cum contrivero ibi sceptrum Ægypti, et defecerit in ea superbia potentiae ejus: ipsam nubes operiet, filiae autem ejus in captivitatem ducentur.

<sup>19</sup> Et judicia faciam in Ægypto: et scient quia ego Dominus.

<sup>20</sup> Et factum est in undecimo anno, in primo mense, in septima mensis, factum est verbum Domini ad me, dicens:

<sup>21</sup> Fili hominis, brachium Pharaonis regis Ægypti confregi, et ecce non est obvolutum ut restitueretur ei sanitas, ut ligaretur pannis, et fasciaretur linteolis, ut recepto robore posset tenere gladium.

<sup>22</sup> Propterea haec dicit Dominus Deus: Ecce ego ad Pharaonem regem Ægypti, et comminuam brachium ejus forte, sed contractum: et dejiciam gladium de manu ejus,

<sup>23</sup> et dispergam Ægyptum in gentibus, et ventilabo eos in terris.

<sup>24</sup> Et confortabo brachia regis Babylonis, daboque gladium meum in manu ejus, et confringam brachia Pharaonis, et gement gemitibus interfecti coram facie ejus.

<sup>25</sup> Et confortabo brachia regis Babylonis, et brachia Pharaonis concident: et scient quia ego Dominus, cum dederam gladium meum in manu regis Babylonis, et extenderit eum super terram Ægypti.

<sup>26</sup> Et dispergam Ægyptum in nationes, et ventilabo eos in terras: et scient quia ego Dominus.

## CAPUT XXXI

*Imperium Assyriorum propter superbiam eorum cedit: Aegyptium in simile modo cedit.*

**E**t factum est in anno undecimo, tertio mense, una mensis, factum est verbum Domini ad me, dicens:

<sup>2</sup> Fili hominis, dic Pharaoni regi Ægypti, et populo ejus: Cui similis factus es in magnitudine tua?

<sup>3</sup> Ecce Assur quasi cedrus in Libano, pulcher ramis, et frondibus nemorosus, excelsusque altitudine, et inter condensas frondes elevatum est cacumen ejus.

<sup>4</sup> Aquæ nutrierunt illum, abyssus exaltavit illum: flumina ejus manabant in circuitu radicum ejus, et rivos suos emisit ad universa ligna regionis.

<sup>5</sup> Propterea elevata est altitudo ejus super omnia ligna regionis, et multiplicata sunt frubusta ejus, et elevati sunt rami ejus præ aquis multis.

<sup>6</sup> Cumque extendisset umbram suam, in ramis ejus fecerunt nidos omnia volatilia cæli: et sub frondibus ejus genuerunt omnes bestię saltuum, et sub umbraculo illius habitabat cœtus gentium plurimarum.

<sup>7</sup> Eratque pulcherrimus in magnitudine sua, et in dilatatione arbustorum suorum: erat enim radix illius juxta aquas multas.

<sup>8</sup> Cedri non fuerunt altiores illo in paradiso Dei; abietes non adæquaverunt summitatem ejus, et platani non fuerunt æquæ frondibus illius: omne lignum paradisi Dei non est assimilatum illi, et pulchritudini ejus.

<sup>9</sup> Quoniam speciosum feci eum, et multis condensisque frondibus, et æmulata sunt eum omnia ligna voluptatis, quæ erant in paradiso Dei.

<sup>10</sup> Propterea hæc dicit Dominus Deus: Pro eo quod sublimatus est in altitudine, et dedit summitatem suam virentem atque condensam, et elevatum est cor ejus in altitudine sua:

<sup>11</sup> tradidi eum in manu fortissimi gentium, faciens faciet ei: juxta impietatem ejus ejeci eum.

<sup>12</sup> Et succident eum alieni, et crudeliter

## CHAPTER 31

*The Assyrian empire fell for their pride: the Egyptian shall fall in like manner.*

**A**nd it came to pass, in the eleventh year, the third month, the first day of the month, that the word of the Lord came to me, saying:

<sup>2</sup> Son of man, speak to Pharaoh king of Egypt, and to his people: To whom art thou like in thy greatness?

<sup>3</sup> Behold, the Assyrian like a cedar in Libanus, with fair branches, and full of leaves, of a high stature, and his top was elevated among the thick boughs.

<sup>4</sup> The waters nourished him, the deep set him up on high, the streams thereof ran round about his roots, and it sent forth its rivulets to all the trees of the country.

<sup>5</sup> Therefore was his height exalted above all the trees of the country and his branches were multiplied, and his boughs were elevated because of many waters.

<sup>6</sup> And when he had spread forth his shadow, all the fowls of the air made their nests in his boughs, and all the beasts of the forest brought forth their young under his branches, and the assembly of many nations dwelt under his shadow.

<sup>7</sup> And he was most beautiful for his greatness, and for the spreading of his branches: for his root was near great waters.

<sup>8</sup> The cedars in the paradise of God were not higher than he, the fir trees did not equal his top, neither were the plane trees to be compared with him for branches: no tree in the paradise of God was like him in his beauty.

<sup>9</sup> For I made him beautiful and thick set with many branches: and all the trees of pleasure, that were in the paradise of God, envied him.

<sup>10</sup> Therefore thus saith the Lord God: Because he was exalted in height, and shot up his top green and thick, and his heart was lifted up in his height:

<sup>11</sup> I have delivered him into the hands of the mighty one of the nations, he shall deal with him: I have cast him out according to his wickedness.

<sup>12</sup> And strangers, and the most cruel of

the nations shall cut him down, and cast him away upon the mountains, and his boughs shall fall in every valley, and his branches shall be broken on every rock of the country: and all the people of the earth shall depart from his shadow, and leave him.

<sup>13</sup> All the fowls of the air dwelt upon his ruins, and all the beasts of the field were among his branches.

<sup>14</sup> For which cause none of the trees by the waters shall exalt themselves for their height: nor shoot up their tops among the thick branches and leaves, neither shall any of them that are watered stand up in their height: for they are all delivered unto death to the lowest parts of the earth, in the midst of the children of men, with them that go down into the pit.

<sup>15</sup> Thus saith the Lord God: In the day when he went down to hell, I brought in mourning, I covered him with the deep: and I withheld its rivers, and restrained the many waters: Libanus grieved for him, and all the trees of the field trembled.

<sup>16</sup> I shook the nations with the sound of his fall, when I brought him down to hell with them that descend into the pit: and all the trees of pleasure, the choice and best in Libanus, all that were moistened with waters, were comforted in the lowest parts of the earth.

<sup>17</sup> For they also shall go down with him to hell to them that are slain by the sword; and the arm of everyone shall sit down under his shadow in the midst of the nations.

<sup>18</sup> To whom art thou like, O thou that art famous and lofty among the trees of pleasure? Behold, thou art brought down with the trees of pleasure to the lowest parts of the earth: thou shalt sleep in the midst of the uncircumcised, with them that are slain by the sword: this is Pharaoh, and all his multitude, saith the Lord God.

#### CHAPTER 32

*The prophet's lamentation for the king of Egypt.*

**A**nd it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came to me, saying:

simi nationum, et projicient eum super montes: et in cunctis convallibus corrudent rami ejus, et confringentur arbusta ejus in universis rupibus terræ: et recedent de umbraculo ejus omnes populi terræ, et relinquent eum.

<sup>13</sup> In ruina ejus habitaverunt omnia volatilia cæli, et in ramis ejus fuerunt universæ bestię regionis.

<sup>14</sup> Quam ob rem non elevabuntur in altitudine sua omnia ligna aquarum, nec ponent sublimitatem suam inter nemorosa atque frondosa, nec stabunt in sublimitate sua omnia quæ irrigantur aquis: quia omnes traditi sunt in mortem ad terram ultimam, in medio filiorum hominum, ad eos qui descendunt in lacum.

<sup>15</sup> Hęc dicit Dominus Deus: In die quando descendit ad inferos, induxi luctum: operui eum abyssu, et prohibui flumina ejus, et cœrcui aquas multas: contristatus est super eum Libanus, et omnia ligna agri concussa sunt.

<sup>16</sup> A sonitu ruinæ ejus commovi gentes, cum deducerem eum ad infernum cum his qui descendebant in lacum: et consolata sunt in terra infima omnia ligna voluptatis egregia atque præclara in Libano, universa quæ irrigabantur aquis.

<sup>17</sup> Nam et ipsi cum eo descendunt in infernum ad interfectos gladio: et brachium uniuscujusque sedebit sub umbraculo ejus in medio nationum.

<sup>18</sup> Cui assimilatus es, o inclyte atque sublimis inter ligna voluptatis? Ecce deductus es cum lignis voluptatis ad terram ultimam: in medio incircumcisorum dormies, cum eis qui interfecti sunt gladio: ipse est Pharaoh, et omnis multitudo ejus, dicit Dominus Deus.

#### CAPUT XXXII

*Lamentatio prophetæ pro rege Aegypti.*

**E**t factum est, duodecimo anno, in mense duodecimo, in una mensis: factum est verbum Domini ad me, dicens:

<sup>2</sup> Fili hominis, assume lamentum super Pharaonem regem Ægypti, et dices ad eum: Leoni gentium assimilatus es, et draconis qui est in mari: et ventilabas cornu in fluminibus tuis, et conturbabas aquas pedibus tuis, et conculcabas flumina earum.

<sup>3</sup> Propterea hæc dicit Dominus Deus: Expandam super te rete meum in multitudine populorum multorum, et extraham te in sagena mea.

<sup>4</sup> Et projiciam te in terram; super faciem agri abjiciam te: et habitare faciam super te omnia volatilia cæli, et saturabo de te bestias universæ terræ.

<sup>5</sup> Et dabo carnes tuas super montes, et implebo colles tuos sanie tua.

<sup>6</sup> Et irrigabo terram fœtore sanguinis tui super montes, et valles implebuntur ex te.

<sup>7</sup> Et operiam, cum extinctus fueris, cælum, et nigrescere faciam stellas ejus: solem nube tegam, et luna non dabit lumen suum.

<sup>8</sup> Omnia luminaria cæli mœrere faciam super te, et dabo tenebras super terram tuam, dicit Dominus Deus, cum ceciderint vulnerati tui in medio terræ, ait Dominus Deus.

<sup>9</sup> Et irritabo cor populorum multorum, cum induxero contritionem tuam in gentibus super terras quas nescis.

<sup>10</sup> Et stupescere faciam super te populos multos, et reges eorum horrore nimio formidabunt super te, cum volare cœperit gladius meus super facies eorum: et obstupescunt repente singuli pro anima sua in die ruinæ tuæ.

<sup>11</sup> Quia hæc dicit Dominus Deus: Gladius regis Babylonis veniet tibi.

<sup>12</sup> In gladiis fortium dejiciam multitudinem tuam: inexpugnabiles omnes gentes hæ, et vastabunt superbiam Ægypti, et dissipabitur multitudo ejus.

<sup>13</sup> Et perdam omnia jumenta ejus, quæ erant super aquas plurimas: et non conturbabit eas pes hominis ultra, neque ungula jumentorum turbabit eas.

<sup>2</sup> Son of man, take up a lamentation for Pharaoh the king of Egypt, and say to him: Thou art like the lion of the nations, and the dragon that is in the sea: and thou didst push with the horn in thy rivers, and didst trouble the waters with thy feet, and didst trample upon their streams.

<sup>3</sup> Therefore, thus saith the Lord God: I will spread out my net over thee with the multitude of many people, and I will draw thee up in my net.

<sup>4</sup> And I will throw thee out on the land, I will cast thee away into the open field and I will cause all the fowls of the air to dwell upon thee, and I will fill the beasts of all the earth with thee.

<sup>5</sup> And I will lay thy flesh upon the mountains, and will fill thy hills with thy corruption,

<sup>6</sup> And I will water the earth with thy stinking blood upon the mountains, and the valleys shall be filled with thee.

<sup>7</sup> And I will cover the heavens, when thou shalt be put out, and I will make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

<sup>8</sup> I will make all the lights of heaven to mourn over thee and I will cause darkness upon thy land, saith the Lord God, when thy wounded shall fall in the midst of the land, saith the Lord God.

<sup>9</sup> And I shall provoke to anger the heart of many people, when I shall have brought in thy destruction among the nations upon the lands, which thou knowest not.

<sup>10</sup> And I will make many people to be amazed at thee, and their kings shall be horribly afraid for thee, when my sword shall begin to fly upon their faces: and they shall be astonished on a sudden, everyone for his own life, in the day of their ruin.

<sup>11</sup> For thus saith the Lord God: The sword of the king of Babylon shall come upon thee,

<sup>12</sup> By the swords of the mighty I will overthrow thy multitude: all these nations are invincible: and they shall waste the pride of Egypt, and the multitude thereof shall be destroyed.

<sup>13</sup> I will destroy also all the beasts thereof that were beside the great waters: and the foot of man shall trouble them no more, neither shall the hoof of

beasts trouble them.

<sup>14</sup> Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord God:

<sup>15</sup> When I shall have made the land of Egypt desolate: and the land shall be destitute of her fullness, when I shall have struck all the inhabitants thereof and they shall know that I am the Lord.

<sup>16</sup> This is the lamentation, and they shall lament therewith: the daughters of the nations shall lament therewith for Egypt, and for the multitude thereof they shall lament therewith, saith the Lord God.

<sup>17</sup> And it came to pass in the twelfth year, in the fifteenth day of the month, that the word of the Lord came to me saying:

<sup>18</sup> Son of man, sing a mournful song for the multitude of Egypt: and cast her down, both her, and the daughters of the mighty nations to the lowest part of the earth, with them that go down into the pit.

<sup>19</sup> Whom dost thou excel in beauty? Go down and sleep with the uncircumcised.

<sup>20</sup> They shall fall in the midst of them that are slain with the sword: the sword is given, they have drawn her down, and all her people.

<sup>21</sup> The most mighty among the strong ones shall speak to him from the midst of hell, they that went down with his helpers and slept uncircumcised, slain by the sword.

<sup>22</sup> Assur is there, and all his multitude: their graves are round about him, all of them slain, and that fell by the sword.

<sup>23</sup> Whose graves are set in the lowest parts of the pit: and his multitude lay round about his grave: all of them slain, and fallen by the sword, they that heretofore spread terror in the land of the living.

<sup>24</sup> There is Elam and all his multitude round about his grave, all of them slain, and fallen by the sword; that went down uncircumcised to the lowest parts of the earth: that caused their terror in the land of the living, and they have borne their shame with them that go down into the pit.

<sup>25</sup> In the midst of the slain they have set him a bed among all his people: their graves are round about him: all these are uncircumcised, and slain by the sword:

<sup>14</sup> Tunc purissimas reddam aquas eorum, et flumina eorum quasi oleum adducam, ait Dominus Deus,

<sup>15</sup> cum dederō terram Ægypti desolatam: deseretur autem terra a plenitudine sua, quando percussero omnes habitatores ejus: et scient quia ego Dominus.

<sup>16</sup> Planctus est, et plangent eum: filie gentium plangent eum: super Ægyptum et super multitudinem ejus plangent eum, ait Dominus Deus.

<sup>17</sup> Et factum est in duodecimo anno, in quintadecima mensis: factum est verbum Domini ad me, dicens:

<sup>18</sup> Fili hominis, cane lugubre super multitudinem Ægypti: et detrahe eam ipsam, et filias gentium robustarum, ad terram ultimam, cum his qui descendunt in lacum.

<sup>19</sup> Quo pulchrior es? descende, et dormi cum incircumcisis.

<sup>20</sup> In medio interfectorum gladio cadent; gladius datus est: attraxerunt eam et omnes populos ejus.

<sup>21</sup> Loquentur ei potentissimi robustorum de medio inferni, qui cum auxiliatoribus ejus descenderunt, et dormierunt incircumcisi interfecti gladio.

<sup>22</sup> Ibi Assur, et omnis multitudo ejus: in circuitu illius sepulchra ejus, omnes interfecti, et qui ceciderunt gladio.

<sup>23</sup> Quorum data sunt sepulchra in novissimis laci, et facta est multitudo ejus per gyrum sepulchri ejus: universi interfecti, cadentesque gladio, qui dederant quondam formidinem in terra viventium.

<sup>24</sup> Ibi Ælam, et omnis multitudo ejus per gyrum sepulchri sui: omnes hi interfecti, ruentesque gladio, qui descenderunt incircumcisi ad terram ultimam; qui posuerunt terrorem suum in terra viventium, et portaverunt ignominiam suam cum his qui descendunt in lacum.

<sup>25</sup> In medio interfectorum posuerunt cubile ejus in universis populis ejus: in circuitu ejus sepulchrum illius: omnes hi incircumcisi, interfectique gladio.



Dederunt enim terrorem suum in terra viventium, et portaverunt ignominiam suam cum his qui descendunt in lacum: in medio interfectorum positi sunt.

<sup>26</sup> Ibi Mosoch et Thubal, et omnis multitudo ejus: in circuitu ejus sepulchra illius: omnes hi incircumcisi, interfectique et cadentes gladio, quia dederunt formidinem suam in terra viventium.

<sup>27</sup> Et non dormient cum fortibus, cadentibusque, et incircumcisis, qui descenderunt ad infernum cum armis suis, et posuerunt gladios suos sub capitibus suis, et fuerunt iniquitates eorum in ossibus eorum: quia terror fortium facti sunt in terra viventium.

<sup>28</sup> Et tu ergo in medio incircumcisorum contereris, et dormies cum interfectis gladio.

<sup>29</sup> Ibi Idumæa, et reges ejus, et omnes duces ejus, qui dati sunt cum exercitu suo cum interfectis gladio, et qui cum incircumcisis dormierunt, et cum his qui descendunt in lacum.

<sup>30</sup> Ibi principes aquilonis omnes, et universi venatores, qui deducti sunt cum interfectis, paventes, et in sua fortitudine confusi: qui dormierunt incircumcisi cum interfectis gladio, et portaverunt confusionem suam cum his qui descendunt in lacum.

<sup>31</sup> Vidit eos Pharao, et consolatus est super universa multitudine sua, quæ interfecta est gladio: Pharao, et omnis exercitus ejus, ait Dominus Deus.

<sup>32</sup> Quia dedi terrorem meum in terra viventium, et dormivit in medio incircumcisorum cum interfectis gladio: Pharao, et omnis multitudo ejus, ait Dominus Deus.

### CAPUT XXXIII

*Officium vigilis a Deo designati: justitia viarum Dei: judicia ejus in Judæos.*

**E**t factum est verbum Domini ad me, dicens:

<sup>2</sup> Fili hominis, loquere ad filios populi tui, et dices ad eos: Terra, cum induxero super eam gladium, et tulerit populus terræ virum unum de novissimis suis, et

for they spread their terror in the land of the living, and have borne their shame with them that descend into the pit: they are laid in the midst of the slain.

<sup>26</sup> There is Mosoch, and Thubal, and all their multitude: their graves are round about him: all of them uncircumcised and slain, and fallen by the sword: though they spread their terror in the land of the living.

<sup>27</sup> And they shall not sleep with the brave, and with them that fell uncircumcised, that went down to hell with their weapons, and laid their swords under their heads, and their iniquities were in their bones, because they were the terror of the mighty in the land of the living.

<sup>28</sup> So thou also shalt be broken in the midst of the uncircumcised, and shalt sleep with them that are slain by the sword.

<sup>29</sup> There is Edom, and her kings, and all her princes, who with their army are joined with them that are slain by the sword: and have slept with the uncircumcised, and with them that go down into the pit.

<sup>30</sup> There are all the princes of the north, and all the hunters: who were brought down with the slain, fearing, and confounded in their strength: who slept uncircumcised with them that are slain by the sword, and have borne their shame with them that go down into the pit.

<sup>31</sup> Pharao saw them, and he was comforted concerning all his multitude, which was slain by the sword: Pharao, and all his army, saith the Lord God:

<sup>32</sup> Because I have spread my terror in the land of the living, and he hath slept in the midst of the uncircumcised with them that are slain by the sword: Pharao and all his multitude, saith the Lord God.

### CHAPTER 33

*The duty of the watchman appointed by God: the justice of God's ways: his judgments upon the Jews.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their

meanest, and make him a watchman over them:

<sup>3</sup> And he sees the sword coming upon the land, and sound the trumpet, and tell the people:

<sup>4</sup> Then he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, if the sword come, and cut him off: his blood shall be upon his own head.

<sup>5</sup> He heard the sound of the trumpet, and did not look to himself, his blood shall be upon him: but if he look to himself, he shall save his life.

<sup>6</sup> And if the watchman see the sword coming, and sound not the trumpet: and the people look not to themselves, and the sword come, and cut off a soul from among them: he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman.

<sup>7</sup> So thou, O son of man, I have made thee a watchman to the house of Israel: therefore thou shalt hear the word from my mouth, and shalt tell it them from me.

<sup>8</sup> When I say to the wicked: O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked man from his way: that wicked man shall die in his iniquity, but I will require his blood at thy hand.

<sup>9</sup> But if thou tell the wicked man, that he may be converted from his ways, and he be not converted from his way he shall die in his iniquity: but thou hast delivered thy soul.

<sup>10</sup> Thou therefore, O son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities, and our sins are upon us, and we pine away in them: how then can we live?

<sup>11</sup> Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways: and why will you die, O house of Israel?

<sup>12</sup> Thou therefore, O son of man, say to the children of thy people: The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness: and the just shall not be able to live in his justice, in what day soever he shall sin.

<sup>13</sup> Yea, if I shall say to the just that he

constituerit eum super se speculatorem:

<sup>3</sup> et ille viderit gladium venientem super terram, et cecinerit buccina, et annuntiaverit populo:

<sup>4</sup> audiens autem quisquis ille est sonitum buccinæ, et non se observaverit, veneritque gladius, et tulerit eum: sanguis ipsius super caput ejus erit.

<sup>5</sup> Sonum buccinæ audivit, et non se observavit: sanguis ejus in ipso erit: si autem se custodierit, animam suam salvabit.

<sup>6</sup> Quod si speculator viderit gladium venientem, et non insonuerit buccina, et populus se non custodierit, veneritque gladius, et tulerit de eis animam: ille quidem in iniquitate sua captus est, sanguinem autem ejus de manu speculatoris requiram.

<sup>7</sup> Et tu, fili hominis, speculatorem dedite domui Israël: audiens ergo ex ore meo sermonem, annuntiabis eis ex me.

<sup>8</sup> Si me dicente ad impium: Impie, morte morieris: non fueris locutus ut se custodiat impius a via sua, ipse impius in iniquitate sua morietur, sanguinem autem ejus de manu tua requiram.

<sup>9</sup> Si autem annuntiante te ad impium ut a viis suis convertatur, non fuerit conversus a via sua, ipse in iniquitate sua morietur, porro tu animam tuam liberasti.

<sup>10</sup> Tu ergo, fili hominis, dic ad domum Israël: Sic locuti estis, dicentes: Iniquitates nostræ et peccata nostra super nos sunt, et in ipsis nos tabescimus: quomodo ergo vivere poterimus?

<sup>11</sup> Dic ad eos: Vivo ego, dicit Dominus Deus, nolo mortem impii, sed ut convertatur impius a via sua, et vivat. Convertimini, convertimini a viis vestris pessimis, et quare moriemini, domus Israël?

<sup>12</sup> Tu itaque, fili hominis, dic ad filios populi tui: Justitia justis non liberabit eum, in quacumque die peccaverit, et impietas impii non nocebit ei, in quacumque die conversus fuerit ab impietate sua: et justus non poterit vivere in justitia sua, in quacumque die peccaverit.

<sup>13</sup> Etiamsi dixero justo quod vita vivat,

et confisus in justitia sua fecerit iniquitatem, omnes justitiæ ejus oblivioni tradentur, et in iniquitate sua quam operatus est, in ipsa morietur.

14 Si autem dixerero impio: Morte morieris: et egerit pœnitentiam a peccato suo, feceritque judicium et justitiam,

15 et pignus restituerit ille impius, rapinamque reddiderit, in mandatis vitæ ambulaverit, nec fecerit quidquam injustum: vita vivet, et non morietur.

16 Omnia peccata ejus quæ peccavit, non imputabuntur ei: judicium et justitiam fecit: vita vivet.

17 Et dixerunt filii populi tui: Non est æqui ponderis via Domini: et ipsorum via injusta est.

18 Cum enim recesserit justus a justitia sua, feceritque iniquitates, morietur in eis.

19 Et cum recesserit impius ab impietate sua, feceritque judicium et justitiam, vivet in eis.

20 Et dicitis: Non est recta via Domini. Unumquemque juxta vias suas judicabo de vobis, domus Israël.

21 Et factum est in duodecimo anno, in decimo mense, in quinta mensis transmigrationis nostræ, venit ad me qui fugerat de Jerusalem, dicens: Vastata est civitas.

22 Manus autem Domini facta fuerat ad me vespere, antequam veniret qui fugerat: aperuitque os meum donec veniret ad me mane: et aperto ore meo, non silui amplius.

23 Et factum est verbum Domini ad me, dicens:

24 Fili hominis, qui habitant in ruinosis his super humum Israël, loquentes aiunt: Unus erat Abraham, et hæreditate possedit terram: nos autem multi sumus: nobis data est terra in possessionem.

25 Idcirco dices ad eos: Hæc dicit Dominus Deus: Qui in sanguine comeditis, et oculos vestros levatis ad immunditias vestras, et sanguinem funditis, numquid terram hæreditate possidebitis?

26 Stetistis in gladiis vestris, fecistis abominationes, et unusquisque uxorem proximi sui polluit: et terram hæreditate possidebitis?

shall surely live, and he, trusting in his justice, commit iniquity: all his justices shall be forgotten, and his iniquity, which he hath committed, in the same shall he die.

14 And if I shall say to the wicked: Thou shalt surely die: and he do penance for his sin, and do judgment and justice,

15 And if that wicked man restore the pledge, and render what he had robbed, and walk in the commandments of life, and do no unjust thing: he shall surely live, and shall not die.

16 None of his sins, which he hath committed, shall be imputed to him: he hath done judgment and justice, he shall surely live.

17 And the children of thy people have said: The way of the Lord is not equitable: whereas their own way is unjust.

18 For when the just shall depart from his justice, and commit iniquities, he shall die in them.

19 And when the wicked shall depart from his wickedness, and shall do judgments, and justice, he shall live in them.

20 And you say: The way of the Lord is not right, I will judge everyone of you according to his ways, O house of Israel.

21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that there came to me one that was fled from Jerusalem, saying: The city is laid waste.

22 And the hand of the Lord had been upon me in the evening, before he that was fled came: and he opened my mouth till he came to me in the morning, and my mouth being opened, I was silent no more.

23 And the word of the Lord came to me, saying:

24 Son of man, they that dwell in these ruinous places in the land of Israel, speak, saying: Abraham was one, and he inherited the land, but we are many, the land is given us in possession.

25 Therefore say to them: Thus saith the Lord God: You that eat with the blood and lift up your eyes to your uncleannesses, and that shed blood: shall you possess the land by inheritance?

26 You stood on your swords, you have committed abominations, and everyone hath defiled his neighbor's wife; and shall you possess the land by

inheritance?

<sup>27</sup> Say thou thus to them: Thus saith the Lord God: As I live, they that dwell in the ruinous places, shall fall by the sword: and he that is in the field, shall be given to the beasts to be devoured: and they that are in holds, and caves, shall die of the pestilence.

<sup>28</sup> And I will make the land a wilderness, and a desert, and the proud strength thereof shall fail, and the mountains of Israel shall be desolate, because there is none to pass by them,

<sup>29</sup> And they shall know that I am the Lord, when I shall have made their land waste and desolate, for all their abominations which they have committed.

<sup>30</sup> And thou son of man: the children of thy people, that talk of thee by the walls, and in the doors of the houses, and speak one to another each man to his neighbor, saying: Come, and let us hear what is the word that cometh forth from the Lord.

<sup>31</sup> And they come to thee, as if people were coming in, and my people sit before thee: and hear thy words, and do them not: for they turn them into a song of their mouth, and their heart goeth after their covetousness.

<sup>32</sup> And thou art to them as a musical song which is sung with a sweet and agreeable voice: and they hear thy words, and do them not.

<sup>33</sup> And when that which was foretold shall come to pass, for behold it is coming, then shall they know that a prophet hath been among them.

#### CHAPTER 34

*Evil pastors are reprov'd. Christ the true pastor shall come, and gather together his flock from all parts of the earth, and preserve it forever.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, prophesy concerning the shepherds of Israel: prophesy, and say to the shepherds: Thus saith the Lord God: Woe to the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds?

<sup>3</sup> You ate the milk, and you clothed yourselves with the wool, and you killed that which was fat: but my flock you did not feed.

<sup>27</sup> Hæc dices ad eos: Sic dicit Dominus Deus: Vivo ego, quia qui in ruinosis habitant, gladio cadent: et qui in agro est, bestiis tradetur ad devorandum: qui autem in præsidiis et speluncis sunt, peste morientur.

<sup>28</sup> Et dabo terram in solitudinem et in desertum, et deficiet superba fortitudo ejus: et desolabuntur montes Israëli, eo quod nullus sit qui per eos transeat:

<sup>29</sup> et scient quia ego Dominus, cum dederò terram eorum desolatam et desertam, propter universas abominaciones suas quas operati sunt.

<sup>30</sup> Et tu, fili hominis, filii populi tui, qui loquuntur de te juxta muros et in ostiis domorum, et dicunt unus ad alterum, vir ad proximum suum, loquentes: Venite, et audiamus quis sit sermo egredientis a Domino.

<sup>31</sup> Et veniunt ad te, quasi si ingrediarer populus, et sedent coram te populus meus: et audiunt sermones tuos, et non faciunt eos: quia in canticum oris sui vertunt illos, et avaritiam suam sequitur cor eorum.

<sup>32</sup> Et es eis quasi carmen musicum, quod suavi dulcique sono canitur: et audiunt verba tua, et non faciunt ea.

<sup>33</sup> Et cum venerit quod prædictum est, ecce enim venit, tunc scient quod prophetes fuerit inter eos.

#### CAPUT XXXIV

*Pastores mali reprobantur. Christus verus pastor veniet, et colliget gregem suum ex omnibus partibus terrae, et custodiet eam in aeternam.*

**E**t factum est verbum Domini ad me, edicens:

<sup>2</sup> Fili hominis, propheta de pastoribus Israëli: propheta, et dices pastoribus: Hæc dicit Dominus Deus: Væ pastoribus Israëli, qui pascebant semetipsos! nonne greges a pastoribus pascuntur?

<sup>3</sup> Lac comedebatis, et lanis operiebamini, et quod crassum erat occidebatis: gregem autem meum non pascebatis.

4 Quod infirmum fuit non consolidastis, et quod ægrotum non sanastis: quod fractum est non alligastis, et quod abjectum est non reduxistis, et quod perierat non quæstistis: sed cum austeritate imperabatis eis, et cum potentia.

5 Et dispersæ sunt oves meæ, eo quod non esset pastor: et factæ sunt in devorationem omnium bestiarum agri, et dispersæ sunt.

6 Erraverunt greges mei in cunctis montibus, et in universo colle excelso: et super omnem faciem terræ dispersi sunt greges mei, et non erat qui requireret: non erat, inquam, qui requireret.

7 Propterea, pastores, audite verbum Domini.

8 Vivo ego, dicit Dominus Deus, quia pro eo quod facti sunt greges mei in rapinam, et oves meæ in devorationem omnium bestiarum agri, eo quod non esset pastor: neque enim quæsierunt pastores mei gregem meum, sed pascebant pastores semetipsos, et greges meos non pascebant:

9 propterea, pastores, audite verbum Domini.

10 Hæc dicit Dominus Deus: Ecce ego ipse super pastores: requiram gregem meum de manu eorum, et cessare faciam eos, ut ultra non pascant gregem, nec pascant amplius pastores semetipsos: et liberabo gregem meum de ore eorum, et non erit ultra eis in escam.

11 Quia hæc dicit Dominus Deus: Ecce ego ipse requiram oves meas, et visitabo eas.

12 Sicut visitat pastor gregem suum, in die quando fuerit in medio ovium suarum dissipatarum, sic visitabo oves meas, et liberabo eas de omnibus locis in quibus dispersæ fuerant in die nubis et caliginis.

13 Et educam eas de populis, et congregabo eas de terris, et inducam eas in terram suam, et pascam eas in montibus Israël, in rivis, et in cunctis sedibus terræ.

14 In pascuis uberrimis pascam eas, et in montibus excelsis Israël erunt pascua earum: ibi requiescent in herbis virentibus, et in pascuis pinguibus pascentur

4 The weak you have not strengthened, and that which was sick you have not healed, that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigor, and with a high hand.

5 And my sheep were scattered, because there was no shepherd and they became the prey of all the beasts of the field, and were scattered.

6 My sheep have wandered in every mountain, and in every high hill: and my flocks were scattered upon the face of the earth, and there was none that sought them, there was none, I say, that sought them.

7 Therefore, ye shepherds, hear the word of the Lord:

8 As I live, saith the Lord God, forasmuch as my flocks have been made a spoil, and my sheep are become a prey to all the beasts of the field, because there was no shepherd: for my shepherds did not seek after my flock, but the shepherds fed themselves, and fed not my flocks:

9 Therefore, ye shepherds, hear the word of the Lord:

10 Thus saith the Lord God: Behold I myself come upon the shepherds, I will require my flock at their hand, and I will cause them to cease from feeding the flock any more, neither shall the shepherds feed themselves any more: and I will deliver my flock from their mouth, and it shall no more be meat for them.

11 For thus saith the Lord God: Behold I myself will seek my sheep, and will visit them.

12 As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land.

14 I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed

in fat pastures upon the mountains of Israel.

<sup>15</sup> I will feed my sheep: and I will cause them to lie down, saith the Lord God.

<sup>16</sup> I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve, and I will feed them in judgment.

<sup>17</sup> And as for you, O my flocks, thus saith the Lord God: Behold I judge between cattle and cattle, of rams and of the goats.

<sup>18</sup> Was it not enough for you to feed upon good pastures? But you must also tread down with your feet the residue of your pastures: and when you drank the clearest water, you troubled the rest with your feet.

<sup>19</sup> And my sheep were fed with that which you had trodden with your feet: and they drank what your feet had troubled.

<sup>20</sup> Therefore thus saith the Lord God to you: Behold, I myself will judge between the fat cattle and the lean.

<sup>21</sup> Because you thrust with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad:

<sup>22</sup> I will save my flock, and it shall be no more a spoil, and I will judge between cattle and cattle.

<sup>23</sup> and I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd.

<sup>24</sup> And I the Lord will be their God: and my servant David the prince in the midst of them: I the Lord have spoken it.

<sup>25</sup> And I will make a covenant of peace with them, and will cause the evil beasts to cease out of the land: and they that dwell in the wilderness shall sleep secure in the forests.

<sup>26</sup> And I will make them a blessing round about my hill: and I will send down the rain in its season, there shall be showers of blessing.

<sup>27</sup> And the tree of the field shall yield its fruit, and the earth shall yield her increase, and they shall be in their land without fear: and they shall know that I am the Lord, when I shall have broken the bonds of their yoke, and shall have

super montes Israël.

<sup>15</sup> Ego pascam oves meas, et ego eas acubare faciam, dicit Dominus Deus.

<sup>16</sup> Quod perierat requiram, et quod abjectum erat reducam, et quod confractum fuerat alligabo, et quod infirmum fuerat consolidabo, et quod pingue et forte custodiam: et pascam illas in iudicio.

<sup>17</sup> Vos autem, greges mei, hæc dicit Dominus Deus: Ecce ego iudico inter pecus et pecus, arietum et hircorum.

<sup>18</sup> Nonne satis vobis erat pascua bona depasci? Insuper et reliquias pascuarum vestrarum conculcastis pedibus vestris: et cum purissimam aquam biberetis, reliquam pedibus vestris turbabatis:

<sup>19</sup> et oves meæ his quæ conculcata pedibus vestris fuerant, pascebantur: et quæ pedes vestri turbaverant, hæc bibebant.

<sup>20</sup> Propterea hæc dicit Dominus Deus ad vos: Ecce ego ipse iudico inter pecus pingue et macilentum:

<sup>21</sup> pro eo quod lateribus et humeris impingebatis, et cornibus vestris ventilabatis omnia infirma pecora, donec dispergerentur foras,

<sup>22</sup> salvabo gregem meum, et non erit ultra in rapinam, et iudicabo inter pecus et pecus.

<sup>23</sup> Et suscitabo super eas pastorem unum qui pascet eas, servum meum David: ipse pascet eas, et ipse erit eis in pastorem.

<sup>24</sup> Ego autem Dominus ero eis in Deum, et servus meus David princeps in medio eorum: ego Dominus locutus sum.

<sup>25</sup> Et faciam cum eis pactum pacis, et cessare faciam bestias pessimas de terra: et qui habitant in deserto, securi dormient in saltibus.

<sup>26</sup> Et ponam eos in circuitu collis mei benedictionem, et deducam imbrem in tempore suo: pluvie benedictionis erunt.

<sup>27</sup> Et dabit lignum agri fructum suum, et terra dabit germen suum, et erunt in terra sua absque timore: et scient quia ego Dominus, cum contrivero catenas jugi eorum, et eruo eos de manu imperantium sibi.

28 Et non erunt ultra in rapinam in gentibus, neque bestię terrę devorabunt eos: sed habitabunt confidenter absque ullo terrore.

29 Et suscitabo eis germen nominatum, et non erunt ultra imminuti fame in terra, neque portabunt ultra opprobrium gentium.

30 Et scient quia ego Dominus Deus eorum cum eis, et ipsi populus meus domus Israël, ait Dominus Deus.

31 Vos autem, greges mei, greges pascuę meę, homines estis: et ego Dominus Deus vester, dicit Dominus Deus.

### CAPUT XXXV

*Judicium montis Seir, propter odium Israel eorum.*

**E**t factus est sermo Domini ad me, dicens:

2 Fili hominis, pone faciem tuam adversum montem Seir, et prophetabis de eo, et dices illi:

3 Hęc dicit Dominus Deus: Ecce ego ad te, mons Seir: et extendam manum meam super te, et dabo te desolatum atque desertum.

4 Urbes tuas demoliar, et tu desertus eris: et scies quia ego Dominus.

5 Eo quod fueris inimicus sempiternus, et concluseris filios Israël in manus gladii in tempore afflictionis eorum, in tempore iniquitatis extremę:

6 propterea vivo ego, dicit Dominus Deus, quoniam sanguini tradam te, et sanguis te persequetur: et cum sanguinem oderis, sanguis persequetur te.

7 Et dabo montem Seir desolatum atque desertum, et auferam de eo euntem et redeuntem.

8 Et implebo montes ejus occisorum suorum: in collibus tuis, et in vallibus tuis atque in torrentibus, interfecti gladio cadent.

9 In solitudines sempiternas tradam te, et civitates tuę non habitabuntur: et scietis quia ego Dominus Deus.

10 Eo quod dixeris: Duę gentes et duę

delivered them out of the hand of those that rule over them.

28 And they shall be no more for a spoil to the nations, neither shall the beasts of the earth devour them: but they shall dwell securely without any terror.

29 And I will raise up for them a bud of renown: and they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles.

30 And they shall know that I the Lord their God am with them, and that they are my people, the house of Israel: saith the Lord God.

31 And you my flocks, the flocks of my pasture are men: and I am the Lord your God, saith the Lord God.

### CHAPTER 35

*The judgment of mount Seir, for their hatred of Israel.*

**A**nd the word of the Lord came to me, saying:

2 Son of man, set thy face against mount Seir, and prophesy concerning it, and say to it:

3 Thus saith the Lord God: Behold I come against thee, mount Seir, and I will stretch forth my hand upon thee, and I will make thee desolate and waste.

4 I will destroy thy cities, and thou shalt be desolate: and thou shalt know that I am the Lord.

5 Because thou hast been an everlasting enemy, and hast shut up the children of Israel in the hands of the sword in the time of their affliction, in the time of their last iniquity.

6 Therefore as I live, saith the Lord God, I will deliver thee up to blood, and blood shall pursue thee: and whereas thou hast hated blood, blood shall pursue thee.

7 And I will make mount Seir waste and desolate: and I will take away from it him that goeth and him that returneth.

8 And I will fill his mountains with his men that are slain: in thy hills, and in thy valleys, and in thy torrents they shall fall that are slain with the sword.

9 I will make thee everlasting desolations, and thy cities shall not be inhabited: and thou shalt know that I am the Lord God.

10 Because thou hast said: The two na-

tions, and the two lands shall be mine, and I will possess them by inheritance: whereas the Lord was there.

<sup>11</sup> Therefore as I live, saith the Lord God, I will do according to thy wrath, and according to thy envy, which thou hast exercised in hatred to them: and I will be made known by them, when I shall have judged thee.

<sup>12</sup> And thou shalt know that I the Lord have heard all thy reproaches, that thou hast spoken against the mountains of Israel, saying. They are desolate, they are given to us to consume.

<sup>13</sup> And you rose up against me with your mouth, and have derogated from me by your words: I have heard them.

<sup>14</sup> Thus saith the Lord God: When the whole earth shall rejoice, I will make thee a wilderness.

<sup>15</sup> As thou hast rejoiced over the inheritance of the house of Israel, because it was laid waste, so will I do to thee: thou shalt be laid waste, O mount Seir, and all Idumea: and they shall know that I am the Lord.

#### CHAPTER 36

*The restoration of Israel, not for their merits, but by God's special grace. Christ's baptism.*

**A**nd thou son of man, prophesy to the mountains of Israel, and say: Ye mountains of Israel, hear the word of the Lord:

<sup>2</sup> Thus saith the Lord God: Because the enemy hath said of you: Aha, the everlasting heights are given to us for an inheritance.

<sup>3</sup> Therefore prophesy, and say: Thus saith the Lord God: Because you have been desolate, and trodden under foot on every side, and made an inheritance to the rest of the nations, and are become the subject of the talk, and the reproach of the people:

<sup>4</sup> Therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, to the brooks, and to the valleys, and to desolate places, and ruinous walls, and to the cities that are forsaken, that are spoiled, and derided by the rest of the nations round about.

<sup>5</sup> Therefore thus saith the Lord God: In the fire of my zeal I have spoken of the

terræ meæ erunt, et hæreditate possidebo eas, cum Dominus esset ibi:

<sup>11</sup> propterea vivo ego, dicit Dominus Deus, quia faciam juxta iram tuam, et secundum zelum tuum, quem fecisti odio habens eos: et notus efficiar per eos, cum te judicavero.

<sup>12</sup> Et scies quia ego Dominus audivi universa opprobria tua, quæ locutus es de montibus Israël, dicens: Deserti, nobis ad devorandum dati sunt.

<sup>13</sup> Et insurrexistis super me ore vestro, et derogastis adversum me verba vestra: ego audivi.

<sup>14</sup> Hæc dicit Dominus Deus: Lætante universa terra, in solitudinem te redigam:

<sup>15</sup> sicuti gavisus es super hæreditatem domus Israël eo quod fuerit dissipata, sic faciam tibi: dissipatus eris, mons Seir, et Idumæa omnis: et scient quia ego Dominus.

#### CAPUT XXXVI

*Refectio Israel, non propter merita eorum, sed a gratis eximiis Dei. Baptisma Christi.*

**T**u autem, fili hominis, propheta super montes Israël, et dices: Montes Israël, audite verbum Domini.

<sup>2</sup> Hæc dicit Dominus Deus: Eo quod dixerit inimicus de vobis: Euge, altitudines sempiternæ in hæreditatem datæ sunt nobis:

<sup>3</sup> propterea vaticinare, et dic: Hæc dicit Dominus Deus: Pro eo quod desolati estis, et conculcati per circuitum, et facti in hæreditatem reliquis gentibus, et ascendistis super labium linguæ et opprobrium populi,

<sup>4</sup> propterea, montes Israël, audite verbum Domini Dei. Hæc dicit Dominus Deus montibus et collibus, torrentibus, vallibusque et desertis, parietinis et urbibus derelictis, quæ depopulatæ sunt et subsannatæ a reliquis gentibus per circuitum.

<sup>5</sup> Propterea hæc dicit Dominus Deus: Quoniam in igne zeli mei locutus sum de



reliquis gentibus, et de Idumæa universa, quæ dederunt terram meam sibi in hæreditatem cum gaudio, et toto corde et ex animo, et eiecerunt eam ut vastarent:

<sup>6</sup> Idcirco vaticinare super humum Israël, et dices montibus et collibus, jugis et vallibus: Hæc dicit Dominus Deus: Ecce ego in zelo meo et in furore meo locutus sum, eo quod confusionem gentium sustinueritis.

<sup>7</sup> Idcirco hæc dicit Dominus Deus: Ego levavi manum meam, ut gentes quæ in circuitu vestro sunt, ipsæ confusionem suam portent.

<sup>8</sup> Vos autem, montes Israël, ramos vestros germinetis, et fructum vestrum afferatis populo meo Israël: prope enim est ut veniat.

<sup>9</sup> Quia ecce ego ad vos, et convertar ad vos: et arabimini, et accipietis semen.

<sup>10</sup> Et multiplicabo in vobis homines, omnemque domum Israël: et habitabuntur civitates, et ruinosæ instaurabuntur.

<sup>11</sup> Et replebo vos hominibus et jumentis, et multiplicabuntur, et crescent: et habitare vos faciam sicut a principio, bonisque donabo majoribus quam habuistis ab initio: et scietis quia ego Dominus.

<sup>12</sup> Et adducam super vos homines, populum meum Israël, et hæreditate possidebunt te: et eris eis in hæreditatem, et non addes ultra ut absque eis sis.

<sup>13</sup> Hæc dicit Dominus Deus: Pro eo quod dicunt de vobis: Devoratrix hominum es, et suffocans gentem tuam:

<sup>14</sup> propterea homines non comedes amplius, et gentem tuam non necabis ultra, ait Dominus Deus.

<sup>15</sup> Nec auditam faciam in te amplius confusionem gentium, et opprobrium populorum nequaquam portabis: et gentem tuam non amittes amplius, ait Dominus Deus.

<sup>16</sup> Et factum est verbum Domini ad me, dicens:

<sup>17</sup> Fili hominis, domus Israël habitaverunt in humo sua, et polluerunt eam in viis suis et in studiis suis: juxta immunditiam menstruatæ facta est via

rest of the nations, and of all Edom, who have taken my land to themselves, for an inheritance with joy, and with all the heart, and with the mind: and have cast it out to lay it waste.

<sup>6</sup> Prophecy therefore concerning the land of Israel, and say to the mountains, and to the hills, to the ridges, and to the valleys: Thus saith the Lord God: Behold I have spoken in my zeal, and in my indignation, because you have borne the shame of the Gentiles.

<sup>7</sup> Therefore thus saith the Lord God: I have lifted up my hand, that the Gentiles who are round about you, shall themselves bear their shame.

<sup>8</sup> But as for you, O mountains of Israel, shoot ye forth your branches, and yield your fruit to my people of Israel: for they are at hand to come.

<sup>9</sup> For lo, I am for you, and I will turn to you, and you shall be ploughed and sown.

<sup>10</sup> And I will multiply men upon you, and all the house of Israel: and the cities shall be inhabited, and the ruinous places shall be repaired.

<sup>11</sup> And I will make you abound with men and with beasts: and they shall be multiplied, and increased: and I will settle you as from the beginning, and will give you greater gifts, than you had from the beginning: and you shall know that I am the Lord.

<sup>12</sup> And I will bring men upon you, my people Israel, and they shall possess thee for their inheritance: and thou shalt be their inheritance, and shalt no more henceforth be without them.

<sup>13</sup> Thus saith the Lord God: Because they say of you: Thou art a devourer of men, and one that suffocatest thy nation:

<sup>14</sup> Therefore thou shalt devour men no more nor destroy thy nation any more, saith the Lord God.

<sup>15</sup> Neither will I cause men to hear in thee the shame of the nations any more, nor shalt thou bear the reproach of the people, nor lose thy nation any more, saith the Lord God.

<sup>16</sup> And the word of the Lord came to me, saying:

<sup>17</sup> Son of man, when the house of Israel dwelt in their own land, they defiled it with their ways, and with their doings: their way was before me like the un-

cleanness of a menstruous woman.

<sup>18</sup> And I poured out my indignation upon them for the blood which they had shed upon the land, and with their idols they defiled it.

<sup>19</sup> And I scattered them among the nations, and they are dispersed through the countries: I have judged them according to their ways, and their devices.

<sup>20</sup> And when they entered among the nations whither they went, they profaned my holy name, when it was said of them: This is the people of the Lord, and they are come forth out of his land.

<sup>21</sup> And I have regarded my own holy name, which the house of Israel hath profaned among the nations to which they went in.

<sup>22</sup> Therefore thou shalt say to the house of Israel: Thus saith the Lord God: It is not for your sake that I will do this, O house of Israel, but for my holy name's sake, which you have profaned among the nations whither you went.

<sup>23</sup> And I will sanctify my great name, which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, saith the Lord of hosts, when I shall be sanctified in you before their eyes.

<sup>24</sup> For I will take you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land.

<sup>25</sup> And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols.

<sup>26</sup> And I will give you a new heart, and put a new spirit within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh.

<sup>27</sup> And I will put my spirit in the midst of you: and I will cause you to walk in my commandments, and to keep my judgments, and do them.

<sup>28</sup> And you shall dwell in the land which I gave to your fathers, and you shall be my people, and I will be your God.

<sup>29</sup> And I will save you from all your uncleanness: and I will call for corn, and will multiply it, and will lay no famine upon you.

<sup>30</sup> And I will multiply the fruit of the tree, and the increase of the field, that

eorum coram me.

<sup>18</sup> Et effudi indignationem meam super eos pro sanguine quem fuderunt super terram, et in idolis suis polluerunt eam.

<sup>19</sup> Et dispersi eos in gentes, et ventilati sunt in terras: juxta vias eorum et adinventiones eorum judicavi eos.

<sup>20</sup> Et ingressi sunt ad gentes ad quas introierunt: et polluerunt nomen sanctum meum, cum diceretur de eis: Populus Domini iste est, et de terra ejus egressi sunt.

<sup>21</sup> Et peperci nomini sancto meo, quod polluerat domus Israël in gentibus ad quas ingressi sunt.

<sup>22</sup> Idcirco dices domui Israël: Hæc dicit Dominus Deus: Non propter vos ego faciam, domus Israël, sed propter nomen sanctum meum, quod polluistis in gentibus ad quas intrastis.

<sup>23</sup> Et sanctificabo nomen meum magnum, quod pollutum est inter gentes, quod polluistis in medio earum: ut sciant gentes quia ego Dominus, ait Dominus exercituum, cum sanctificatus fuero in vobis coram eis.

<sup>24</sup> Tollam quippe vos de gentibus, et congregabo vos de universis terris, et adducam vos in terram vestram.

<sup>25</sup> Et effundam super vos aquam mundam, et mundabimini ab omnibus inquinamentis vestris, et ab universis idolis vestris mundabo vos.

<sup>26</sup> Et dabo vobis cor novum, et spiritum novum ponam in medio vestri: et auferam cor lapideum de carne vestra, et dabo vobis cor carneum.

<sup>27</sup> Et spiritum meum ponam in medio vestri: et faciam ut in præceptis meis ambuletis, et judicia mea custodiatis et operemini.

<sup>28</sup> Et habitabitis in terra quam dedi patribus vestris: et eritis mihi in populum, et ego ero vobis in Deum.

<sup>29</sup> Et salvabo vos ex universis inquinamentis vestris: et vocabo frumentum et multiplicabo illud, et non imponam vobis famem.

<sup>30</sup> Et multiplicabo fructum ligni, et genimina agri, ut non portetis ultra op-

probrum famis in gentibus.

<sup>31</sup> Et recordabimini viarum vestrarum pessimarum, studiorumque non bonorum: et displicebunt vobis iniquitates vestrae et scelera vestra.

<sup>32</sup> Non propter vos ego faciam, ait Dominus Deus, notum sit vobis: confundimini, et erubescite super viis vestris, domus Israël.

<sup>33</sup> Hæc dicit Dominus Deus: In die qua mundavero vos ex omnibus iniquitatibus vestris, et inhabitari fecero urbes, et instauravero ruinosas,

<sup>34</sup> et terra deserta fuerit excolta, quæ quondam erat desolata in oculis omnium viatoris,

<sup>35</sup> dicent: Terra illa inculta facta est ut hortus voluptatis: et civitates desertæ, et destitutæ atque suffossæ, munitæ sederunt.

<sup>36</sup> Et scient gentes quæcumque derelictæ fuerint in circuitu vestro, quia ego Dominus ædificavi dissipata, plantavique inculta: ego Dominus locutus sum, et fecerim.

<sup>37</sup> Hæc dicit Dominus Deus: Adhuc in hoc invenient me domus Israël, ut faciam eis: multiplicabo eos sicut gregem hominum,

<sup>38</sup> ut gregem sanctum, ut gregem Jerusalem in solemnitatibus ejus: sic erunt civitates desertæ, plenæ gregibus hominum: et scient quia ego Dominus.

### CAPUT XXXVII

*Visio resurrectionis ossium aridorum, prophetans salvationem populi e captivitate eorum. Juda et Israel erunt regnum unum sub Christo. Foedus æternum Dei cum ecclesia.*

**F**acta est super me manus Domini, et eduxit me in spiritu Domini, et dimisit me in medio campi qui erat plenus ossibus.

<sup>2</sup> Et circumduxit me per ea in gyro: erant autem multa valde super faciem campi, siccaque vehementer.

<sup>3</sup> Et dixit ad me: Fili hominis, putasne vivent ossa ista? Et dixi: Domine Deus, tu nosti.

<sup>4</sup> Et dixit ad me: Vaticinare de ossibus

you bear no more the reproach of famine among the nations.

<sup>31</sup> And you shall remember your wicked ways, and your doings that were not good: and your iniquities, and your wicked deeds shall displease you.

<sup>32</sup> It is not for your sakes that I will do this, saith the Lord God, be it known to you: be confounded, and ashamed at your own ways, O house of Israel.

<sup>33</sup> Thus saith the Lord God: In the day that I shall cleanse you from all your iniquities, and shall cause the cities to be inhabited, and shall repair the ruinous places,

<sup>34</sup> And the desolate land shall be tilled, which before was waste in the sight of all that passed by,

<sup>35</sup> They shall say: This land that was untilled is become as a garden of pleasure: and the cities that were abandoned, and desolate, and destroyed, are peopled and fenced.

<sup>36</sup> And the nations, that shall be left round about you, shall know that I the Lord have built up what was destroyed, and planted what was desolate, that I the Lord have spoken and done it.

<sup>37</sup> Thus saith the Lord God: Moreover in this shall the house of Israel find me, that I will do it for them: I will multiply them as a flock of men,

<sup>38</sup> As a holy flock, as the flock of Jerusalem in her solemn feasts: so shall the waste cities be full of flocks of men: and they shall know that I am the Lord.

### CHAPTER 37

*A vision of the resurrection of dry bones, foreshowing the deliverance of the people from their captivity. Juda and Israel shall be all one kingdom under Christ. God's everlasting covenant with the church.*

**T**he hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones.

<sup>2</sup> And he led me about through them on every side: now they were very many upon the face of the plain, and they were exceeding dry.

<sup>3</sup> And he said to me: Son of man, dost thou think these bones shall live and I answered: O Lord God, thou knowest.

<sup>4</sup> And he said to me: Prophecy con-

cerning these bones; and say to them: Ye dry bones, hear the word of the Lord.

<sup>5</sup> Thus saith the Lord God to these bones: Behold, I will send spirit into you, and you shall live.

<sup>6</sup> And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit and you shall live, and you shall know that I am the Lord.

<sup>7</sup> And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint.

<sup>8</sup> And I saw, and behold the sinews, and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them.

<sup>9</sup> And he said to me: Prophecy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again.

<sup>10</sup> And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army.

<sup>11</sup> And he said to me: Son of man: All these bones are the house of Israel: they say: Our bones are dried up, and our hope is lost, and we are cut off.

<sup>12</sup> Therefore prophesy, and say to them: Thus saith the Lord God: Behold I will open your graves, and will bring you out of your sepulchers, O my people: and will bring you into the land of Israel.

<sup>13</sup> And you shall know that I am the Lord, when I shall have opened your sepulchers, and shall have brought you out of your graves, O my people:

<sup>14</sup> And shall have put my spirit in you, and you shall live, and I shall make you rest upon your own land: and you shall know that I the Lord have spoken, and done it, saith the Lord God:

<sup>15</sup> And the word of the Lord came to me, saying:

<sup>16</sup> And thou son of man, take thee a stick: and write upon it: Of Juda, and of the children of Israel his associates: and take another stick and write upon it: For Joseph the stick of Ephraim, and for all the house of Israel, and of his associates.

<sup>17</sup> And join them one to the other into one stick, and they shall become one in thy hand.

istis, et dices eis: Ossa arida, audite verbum Domini.

<sup>5</sup> Hæc dicit Dominus Deus ossibus his: Ecce ego intromittam in vos spiritum, et vivetis.

<sup>6</sup> Et dabo super vos nervos, et succrescere faciam super vos carnes, et superextendam in vobis cutem, et dabo vobis spiritum, et vivetis: et scietis quia ego Dominus.

<sup>7</sup> Et prophetavi sicut præceperat mihi: factus est autem sonitus, prophetante me, et ecce commotio: et accesserunt ossa ad ossa, unumquodque ad juncturam suam.

<sup>8</sup> Et vidi, et ecce super ea nervi et carnes ascenderunt, et extenta est in eis cutis desuper, et spiritum non habebant.

<sup>9</sup> Et dixit ad me: Vaticinare ad spiritum: vaticinare, fili hominis, et dices ad spiritum: Hæc dicit Dominus Deus: A quatuor ventis veni, spiritus, et insuffla super interfectos istos, et reviviscant.

<sup>10</sup> Et prophetavi sicut præceperat mihi: et ingressus est in ea spiritus, et vixerunt: steteruntque super pedes suos, exercitus grandis nimis valde.

<sup>11</sup> Et dixit ad me: Fili hominis, ossa hæc universa, domus Israël est. Ipsi dicunt: Aruerunt ossa nostra, et periit spes nostra, et abscissi sumus.

<sup>12</sup> Propterea vaticinare, et dices ad eos: Hæc dicit Dominus Deus: Ecce ego aperiam tumulos vestros, et educam vos de sepulchris vestris, populum meum, et inducam vos in terram Israël.

<sup>13</sup> Et scietis quia ego Dominus, cum aperuero sepulchra vestra, et eduxero vos de tumulis vestris, popule meus,

<sup>14</sup> et dederò spiritum meum in vobis, et vixeritis, et requiescere vos faciam super humum vestram: et scietis quia ego Dominus locutus sum, et feci, ait Dominus Deus.

<sup>15</sup> Et factus est sermo Domini ad me, dicens:

<sup>16</sup> Et tu, fili hominis, sume tibi lignum unum, et scribe super illud: Judæ, et filiorum Israël sociorum ejus: et tolle lignum alterum, et scribe super illud: Joseph, ligno Ephraim, et cunctæ domui Israël sociorumque ejus.

<sup>17</sup> Et adjuuge illa unum ad alterum tibi in lignum unum: et erunt in unionem in manu tua.

18 Cum autem dixerint ad te filii populi tui, loquentes: Nonne indicas nobis quid in his tibi velis?

19 loqueris ad eos: Hæc dicit Dominus Deus: Ecce ego assumam lignum Joseph, quod est in manu Ephraim, et tribus Israël, quæ sunt ei adjunctæ, et dabo eas pariter cum ligno Juda, et faciam eas in lignum unum: et erunt unum in manu ejus.

20 Erunt autem ligna super quæ scripseris in manu tua in oculis eorum.

21 Et dices ad eos: Hæc dicit Dominus Deus: Ecce ego assumam filios Israël de medio nationum ad quas abierunt: et congregabo eos undique, et adducam eos ad humum suam.

22 Et faciam eos in gentem unam in terra in montibus Israël, et rex unus erit omnibus imperans: et non erunt ultra duæ gentes, nec dividuntur amplius in duo regna,

23 neque polluentur ultra in idolis suis, et abominationibus suis, et cunctis iniquitatibus suis: et salvos eos faciam de universis sedibus in quibus peccaverunt, et emundabo eos: et erunt mihi populus, et ego ero eis Deus.

24 Et servus meus David rex super eos, et pastor unus erit omnium eorum. In iudiciis meis ambulabunt, et mandata mea custodient, et facient ea:

25 et habitabunt super terram quam dedi servo meo Jacob, in qua habitaverunt patres vestri: et habitabunt super eam ipsi, et filii eorum, et filii filiorum eorum, usque in sempiternum: et David servus meus princeps eorum in perpetuum.

26 Et percutiam illis fœdus pacis: pactum sempiternum erit eis. Et fundabo eos, et multiplicabo, et dabo sanctificationem meam in medio eorum in perpetuum.

27 Et erit tabernaculum meum in eis: et ero eis Deus, et ipsi erunt mihi populus.

28 Et scient gentes quia ego Dominus sanctificator Israël, cum fuerit sanctificatio mea in medio eorum in perpetuum.

18 And when the children of thy people shall speak to thee, saying: Wilt thou not tell us what thou meanest by this?

19 Say to them: Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel that are associated with him, and I will put them together with the stick of Juda, and will make them one stick: and they shall be one in his hand.

20 And the sticks whereon thou hast written, shall be in thy hand, before their eyes.

21 And thou shalt say to them: Thus saith the Lord God: Behold, I will take the children of Israel from the midst of the nations whither they are gone: and I will gather them on every side, and will bring them to their own land.

22 And I will make them one nation in the land on the mountains of Israel, and one king shall be king over them all: and they shall no more be two nations, neither shall they be divided any more into two kingdoms.

23 Nor shall they be defiled any more with their idols, nor with their abominations, nor with all their iniquities: and I will save them out of all the places in which they have sinned, and I will cleanse them: and they shall be my people, and I will be their God.

24 And my servant David shall be king over them, and they shall have one shepherd: they shall walk in my judgments, and shall keep my commandments, and shall do them.

25 And they shall dwell in the land which I gave to my servant Jacob, wherein your fathers dwelt, and they shall dwell in it, they and their children, and their children's children, forever: and David my servant shall be their prince forever.

26 And I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will establish them, and will multiply them, and will set my sanctuary in the midst of them forever.

27 And my tabernacle shall be with them: and I will be their God, and they shall be my people.

28 And the nations shall know that I am the Lord the sanctifier of Israel, when my sanctuary shall be in the midst of them forever.

## CHAPTER 38

*Gog shall persecute the church in the latter days. He shall be overthrown.*

**A**nd the word of the Lord came to me, saying:

<sup>2</sup> Son of man, set thy face against Gog, the land of Magog, the chief prince of Mosoch and Thubal: and prophesy of him,

<sup>3</sup> And say to him: Thus saith the Lord God: Behold, I come against thee, O Gog, the chief prince of Mosoch and Thubal.

<sup>4</sup> And I will turn thee about, and I will put a bit in thy jaws: and I will bring thee forth, and all thy army, horses and horsemen all clothed with coats of mail, a great multitude, armed with spears and shields and swords.

<sup>5</sup> The Persians, Ethiopians, and Libyans with them, all with shields and helmets.

<sup>6</sup> Gomer, and all his bands, the house of Thogorma, the northern parts and all his strength, and many peoples with thee.

<sup>7</sup> Prepare and make thyself ready, and all thy multitude that is assembled about thee, and be thou commander over them.

<sup>8</sup> After many days thou shalt be visited: at the end of years thou shalt come to the land that is returned from the sword, and is gathered out of many nations, to the mountains of Israel which have been continually waste: but it hath been brought forth out of the nations, and they shall all of them dwell securely in it.

<sup>9</sup> And thou shalt go up and come like a storm, and like a cloud to cover the land, thou and all thy bands and many people with thee.

<sup>10</sup> Thus saith the Lord God: In that day projects shall enter into thy heart, and thou shalt conceive a mischievous design.

<sup>11</sup> And thou shalt say: I will go up to the land which is without a wall, I will come to them that are at rest, and dwell securely: all these dwell without a wall, they have no bars nor gates:

<sup>12</sup> To take spoils, and lay hold on the prey, to lay thy hand upon them that had been wasted, and afterwards restored, and upon the people that is gathered together out of the nations, which hath begun to possess and to dwell in

## CAPUT XXXVIII

*Gog consecrabitur ecclesiam in diebus novissimis. Superabitur.*

**E**t factus est sermo Domini ad me, dicens:

<sup>2</sup> Fili hominis, pone faciem tuam contra Gog, terram Magog, principem capitibus Mosoch et Thubal, et vaticinare de eo.

<sup>3</sup> Et dices ad eum: Hæc dicit Dominus Deus: Ecce ego ad te, Gog, principem capitibus Mosoch et Thubal.

<sup>4</sup> Et circumagam te, et ponam frenum in maxillis tuis: et educam te, et omnem exercitum tuum, equos et equites vestitos lorice universos, multitudinem magnam, hastam et clypeum arripientium et gladium.

<sup>5</sup> Persæ, Æthiopes, et Libyes cum eis, omnes scutati et galeati.

<sup>6</sup> Gomer et universa agmina ejus, domus Thogorma, latera aquilonis, et totum robur ejus, populique multi tecum.

<sup>7</sup> Præpara et instrue te, et omnem multitudinem tuam quæ coacervata est ad te, et esto eis in præceptum.

<sup>8</sup> Post dies multos visitaberis: in novissimo annorum venies ad terram quæ reversa est a gladio, et congregata est de populis multis ad montes Israël, qui fuerunt deserti jugiter: hæc de populis educta est, et habitabunt in ea confidenter universi.

<sup>9</sup> Ascendens autem quasi tempestas venies, et quasi nubes, ut operias terram: tu et omnia agmina tua, et populi multi tecum.

<sup>10</sup> Hæc dicit Dominus Deus: In die illa, ascendent sermones super cor tuum, et cogitabis cogitationem pessimam:

<sup>11</sup> et dices: Ascendam ad terram absque muro: veniam ad quiescentes habitantesque secure: hi omnes habitant sine muro, vectes et portæ non sunt eis:

<sup>12</sup> ut diripias spolia, et invadas prædam, ut inferas manum tuam super eos qui deserti fuerant, et postea restituti, et super populum qui est congregatus ex gentibus, qui possident cœpit et esse habitator umbilici terræ.

<sup>13</sup> Saba, et Dedan, et negotiatores Tharsis, et omnes leones ejus, dicent tibi: Numquid ad sumenda spolia tu venis? Ecce ad diripiendam prædam congregasti multitudinem tuam, ut tollas argentum et aurum, et auferas suppellectilem atque substantiam, et diripias manubias infinitas.

<sup>14</sup> Propterea vaticinare, fili hominis, et dices ad Gog: Hæc dicit Dominus Deus: Numquid non in die illo, cum habitaverit populus meus Israël confidenter, scies?

<sup>15</sup> Et venies de loco tuo a lateribus aquilonis, tu et populi multi tecum, ascensores equorum universi, coetus magnus, et exercitus vehemens.

<sup>16</sup> Et ascendes super populum meum Israël quasi nubes, ut operias terram. In novissimis diebus eris, et adducam te super terram meam: ut sciant gentes me cum sanctificatus fuero in te in oculis eorum, o Gog!

<sup>17</sup> Hæc dicit Dominus Deus: Tu ergo ille es, de quo locutus sum in diebus antiquis, in manu servorum meorum prophetarum Israël, qui prophetaverunt in diebus illorum temporum, ut adducerem te super eos.

<sup>18</sup> Et erit in die illa, in die adventus Gog super terram Israël, ait Dominus Deus, ascendet indignatio mea in furore meo.

<sup>19</sup> Et in zelo meo, in igne iræ meæ locutus sum, quia in die illa erit commotio magna super terram Israël:

<sup>20</sup> et commovebuntur a facie mea pisces maris, et volucres cæli, et bestiæ agri, et omne reptile quod movetur super humum, cunctique homines qui sunt super faciem terræ: et subvertentur montes, et cadent sepes, et omnis murus corruet in terram.

<sup>21</sup> Et convocabo adversus eum in cunctis montibus meis gladium, ait Dominus Deus: gladius uniuscujusque in fratrem suum dirigitur.

<sup>22</sup> Et judicabo eum peste, et sanguine, et imbre vehementi, et lapidibus immensis: ignem et sulphur pluam super

the midst of the earth.

<sup>13</sup> Saba, and Dedan, and the merchants of Tharsis, and all the lions thereof shall say to thee: Art thou come to take spoils? Behold, thou hast gathered thy multitude to take a prey, to take silver, and gold, and to carry away goods and substance, and to take rich spoils.

<sup>14</sup> Therefore, thou son of man, prophesy and say to Gog: Thus saith the Lord God: Shalt thou not know, in that day, when my people of Israel shall dwell securely?

<sup>15</sup> And thou shalt come out of thy place from the northern parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army.

<sup>16</sup> And thou shalt come upon my people of Israel like a cloud, to cover the earth. Thou shalt be in the latter days, and I will bring thee upon my land: that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes.

<sup>17</sup> Thus saith the Lord God: Thou then art he, of whom I have spoken in the days of old, by my servants the prophets of Israel, who prophesied in the days of those times that I would bring thee upon them.

<sup>18</sup> And it shall come to pass in that day, in the day of the coming of Gog upon the land of Israel, saith the Lord God, that my indignation shall come up in my wrath.

<sup>19</sup> And I have spoken in my zeal, and in the fire of my anger, that in that day there shall be a great commotion upon the land of Israel:

<sup>20</sup> So that the fishes of the sea, and the birds of the air, and the beasts of the field, and every creeping thing that creepeth upon the ground, and all men that are upon the face of the earth, shall be moved at my presence: and the mountains shall be thrown down, and the hedges shall fall, and every wall shall fall to the ground.

<sup>21</sup> And I will call in the sword against him in all my mountains, saith the Lord God: every man's sword shall be pointed against his brother.

<sup>22</sup> And I will judge him with pestilence, and with blood, and with violent rain, and vast hailstones: I will rain fire

and brimstone upon him, and upon his army, and upon the many nations that are with him.

<sup>23</sup> And I will be magnified, and I will be sanctified: and I will be known in the eyes of many nations and they shall know that I am the Lord.

#### CHAPTER 39

*God's judgments upon Gog. God's people were punished for their sins: but shall be favored with everlasting kindness.*

**A**nd thou, son of man, prophesy against Gog, and say: Thus saith the Lord God: Behold, I come against thee, O Gog, the chief prince of Mosoch and Thubal.

<sup>2</sup> And I will turn thee round, and I will lead thee out, and will make thee go up from the northern parts: and will bring thee upon the mountains of Israel.

<sup>3</sup> And I will break thy bow in thy left hand, and I will cause thy arrows to fall out of thy right hand.

<sup>4</sup> Thou shalt fall upon the mountains of Israel, thou and all thy bands, and thy nations that are with thee: I have given thee to the wild beasts, to the birds, and to every fowl, and to the beasts of the earth to be devoured.

<sup>5</sup> Thou shalt fall upon the face of the field: for I have spoken it, saith the Lord God.

<sup>6</sup> And I will send a fire on Magog, and on them that dwell confidently in the islands: and they shall know that I am the Lord.

<sup>7</sup> And I will make my holy name known in the midst of my people Israel, and my holy name shall be profaned no more: and the Gentiles shall know that I am the Lord, the Holy One of Israel.

<sup>8</sup> Behold it cometh, and it is done, saith the Lord God: this is the day whereof I have spoken.

<sup>9</sup> And the inhabitants shall go forth of the cities of Israel, and shall set on fire and burn the weapons, the shields, and the spears, the bows and the arrows, and the hand staves and the pikes: and they shall burn them with fire seven years.

<sup>10</sup> And they shall not bring wood out of the countries, nor cut down out of the forests: for they shall burn the weapons with fire, and shall make a prey of them

eum, et super exercitum ejus, et super populos multos qui sunt cum eo.

<sup>23</sup> Et magnificabor, et sanctificabor, et notus ero in oculis multarum gentium: et scient quia ego Dominus.

#### CAPUT XXXIX

*Judicia Dei in Gog. Populus Dei puniebatur propter peccata sua: sed cum beneficio aeterno fovebitur.*

**T**u autem, fili hominis, vaticinare adversum Gog, et dices: Hæc dicit Dominus Deus: Ecce ego super te, Gog, principem capitis Mosoch et Thubal.

<sup>2</sup> Et circumagam te, et educam te, et ascendere te faciam de lateribus aquilonis, et adducam te super montes Israël.

<sup>3</sup> Et percutiam arcum tuum in manu sinistra tua, et sagittas tuas de manu dextera tua dejiciam.

<sup>4</sup> Super montes Israël cades tu, et omnia agmina tua, et populi tui qui sunt tecum: feris, avibus, omnique volatili et bestiis terræ dedi te ad devorandum.

<sup>5</sup> Super faciem agri cades, quia ego locutus sum, ait Dominus Deus.

<sup>6</sup> Et immittam ignem in Magog, et in his qui habitant in insulis confidenter: et scient quia ego Dominus.

<sup>7</sup> Et nomen sanctum meum notum faciam in medio populi mei Israël, et non polluam nomen sanctum meum amplius: et scient gentes quia ego Dominus, Sanctus Israël.

<sup>8</sup> Ecce venit, et factum est, ait Dominus Deus: hæc est dies de qua locutus sum.

<sup>9</sup> Et egredientur habitatores de civitatibus Israël, et succendent et comburent arma, clypeum et hastas, arcum et sagittas, et baculos manuum et contos: et succendent ea igni septem annis.

<sup>10</sup> Et non portabunt ligna de regionibus, neque succident de saltibus: quoniam arma succendent igni, et deprædabuntur eos quibus prædæ fuerant,



et diripient vastatores suos, ait Dominus Deus.

<sup>11</sup> Et erit in die illa: dabo Gog locum nominatum sepulchrum in Israël, vallem viatorum ad orientem maris, quæ obstupescere faciet prætereuntes: et sepelient ibi Gog, et omnem multitudinem ejus, et vocabitur vallis multitudinis Gog.

<sup>12</sup> Et sepelient eos domus Israël, ut mudent terram septem mensibus.

<sup>13</sup> Sepeliet autem eum omnis populus terræ: et erit eis nominata dies in qua glorificatus sum, ait Dominus Deus.

<sup>14</sup> Et viros jugiter constituent lustrantes terram, qui sepeliant et requirant eos qui remanserant super faciem terræ, ut emudent eam: post menses autem septem quærere incipient.

<sup>15</sup> Et circuibunt peragrantes terram: cumque viderint os hominis, statuent juxta illud titulum, donec sepeliant illud pollinctores in valle multitudinis Gog.

<sup>16</sup> Nomen autem civitatis Amona, et mundabunt terram.

<sup>17</sup> Tu ergo, fili hominis, hæc dicit Dominus Deus: Dic omni volucris, et universis avibus, cunctisque bestiis agri: Convenite, properate, concurrite undique ad victimam meam quam ego immolo vobis, victimam grandem super montes Israël, ut comedatis carnem, et bibatis sanguinem.

<sup>18</sup> Carnes fortium comedetis, et sanguinem principum terræ bibetis: arietum, et agnorum, et hircorum, taurorumque et altilium, et pinguium omnium.

<sup>19</sup> Et comedetis adipem in saturitatem, et bibetis sanguinem in ebrietatem, de victima quam ego immolabo vobis:

<sup>20</sup> et saturabimini super mensam meam de equo, et equite forti, et de universis viris bellatoribus, ait Dominus Deus.

<sup>21</sup> Et ponam gloriam meam in gentibus: et videbunt omnes gentes judicium meum quod fecerim, et manum meam quam posuerim super eos.

<sup>22</sup> Et scient domus Israël quia ego Do-

to whom they had been a prey, and they shall rob those that robbed them, saith the Lord God.

<sup>11</sup> And it shall come to pass in that day, that I will give Gog a noted place for a sepulcher in Israel: the valley of the passengers on the east of the sea, which shall cause astonishment in them that pass by: and there shall they bury Gog, and all his multitude, and it shall be called the valley of the multitude of Gog.

<sup>12</sup> And the house of Israel shall bury them for seven months to cleanse the land.

<sup>13</sup> And all the people of the land shall bury him, and it shall be unto them a noted day, wherein I was glorified, saith the Lord God.

<sup>14</sup> And they shall appoint men to go continually about the land, to bury and to seek out them that were remaining upon the face of the earth, that they may cleanse it: and after seven months they shall begin to seek.

<sup>15</sup> And they shall go about passing through the land: and when they shall see the bone of a man, they shall set up a sign by it, till the buriers bury it in the valley, of the multitude of Gog.

<sup>16</sup> And the name of the city shall be Amona, and they shall cleanse the land.

<sup>17</sup> And thou, O son of man, saith the Lord God, say to every fowl, and to all the birds, and to all the beasts of the field: Assemble yourselves, make haste, come together from every side to my victim, which I slay for you, a great victim upon the mountains of Israel: to eat flesh, and drink blood.

<sup>18</sup> You shall eat the flesh of the mighty, and you shall drink the blood of the princes of the earth, of rams, and of lambs, and of he goats, and bullocks, and of all that are well fed and fat.

<sup>19</sup> And you shall eat the fat till you be full, and shall drink blood till you be drunk of the victim which I shall slay for you.

<sup>20</sup> And you shall be filled at my table with horses, and mighty horsemen, and all the men of war, saith the Lord God.

<sup>21</sup> And I will set my glory among the nations: and all nations shall see my judgment that I have executed, and my hand that I have laid upon them.

<sup>22</sup> And the house of Israel shall know

that I am the Lord their God from that day and forward.

<sup>23</sup> And the nations shall know that the house of Israel were made captives for their iniquity, because they forsook me, and I hid my face from them: and I delivered them into the hands of their enemies, and they fell all by the sword.

<sup>24</sup> I have dealt with them according to their uncleanness, and wickedness, and hid my face from them.

<sup>25</sup> Therefore, thus saith the Lord God: Now will I bring back the captivity of Jacob, and will have mercy on all the house of Israel and I will be jealous for my holy name.

<sup>26</sup> And they shall bear their confusion, and all the transgressions wherewith they have transgressed against me, when they shall dwell in their land securely fearing no man:

<sup>27</sup> And I shall have brought them back from among the nations, and shall have gathered them together out of the lands of their enemies, and shall be sanctified in them, in the sight of many nations.

<sup>28</sup> And they shall know that I am the Lord their God, because I caused them to be carried away among the nations; and I have gathered them together unto their own land, and have not left any of them there.

<sup>29</sup> And I will hide my face no more from them, for I have poured out my spirit upon all the house of Israel, saith the Lord God.

#### CHAPTER 40

*The prophet sees in a vision the rebuilding of the temple: the dimensions of several parts thereof.*

**I**n the five and twentieth year of our captivity, in the beginning of the year, the tenth day of the month, the fourteenth year after the city was destroyed: in the selfsame day the hand of the Lord was upon me, and he brought me thither.

<sup>2</sup> In the visions of God he brought me into the land of Israel, and set me upon a very high mountain: upon which there was as the building of a city, bending towards the south.

<sup>3</sup> And he brought me in thither, and beheld a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed

minus Deus eorum, a die illa et deinceps.

<sup>23</sup> Et scient gentes quoniam in iniquitate sua capta sit domus Israël, eo quod dereliquerint me, et absconderim faciem meam ab eis, et tradiderim eos in manus hostium, et ceciderint in gladio universi.

<sup>24</sup> Juxta immunditiam eorum et scelus feci eis, et abscondi faciem meam ab illis.

<sup>25</sup> Propterea hæc dicit Dominus Deus: Nunc reducam captivitatem Jacob, et miserebor omnis domus Israël, et assumam zelum pro nomine sancto meo.

<sup>26</sup> Et portabunt confusionem suam, et omnem prævaricationem qua prævaricati sunt in me, cum habitaverint in terra sua confidenter, neminem formidantes:

<sup>27</sup> et reduxero eos de populis, et congregavero de terris inimicorum suorum, et sanctificatus fuero in eis, in oculis gentium plurimarum.

<sup>28</sup> Et scient quia ego Dominus Deus eorum, eo quod transtulerim eos in nationes, et congregaverim eos super terram suam, et non dereliquerim quemquam ex eis ibi.

<sup>29</sup> Et non abscondam ultra faciem meam ab eis, eo quod effuderim spiritum meum super omnem domum Israël, ait Dominus Deus.

#### CAPUT XL

*Vidit propheta in visione restitutionem templi: dimensiones plurium partium ejus.*

**I**n vigesimo quinto anno transmigrationis nostræ, in exordio anni, decima mensis, quartodecimo anno postquam percussa est civitas, in ipsa hac die, facta est super me manus Domini, et adduxit me illuc.

<sup>2</sup> In visionibus Dei adduxit me in terram Israël, et dimisit me super montem excelsum nimis, super quem erat quasi ædificium civitatis vergentis ad austrum.

<sup>3</sup> Et introduxit me illuc: et ecce vir cujus erat species quasi species æris, et funicularus lineus in manu ejus, et calamus mensuræ in manu ejus: sta-

bat autem in porta.

<sup>4</sup> Et locutus est ad me idem vir: Fili hominis, vide oculis tuis, et auribus tuis audi, et pone cor tuum in omnia quæ ego ostendam tibi, quia ut ostendantur tibi adductus es huc, annuntia omnia quæ tu vides domui Israël.

<sup>5</sup> Et ecce murus forinsecus in circuitu domus undique: et in manu viri calamus mensuræ sex cubitorum et palmo: et mensus est latitudinem ædificii calamo uno, altitudinem quoque calamo uno.

<sup>6</sup> Et venit ad portam quæ respiciebat viam orientalem, et ascendit per gradus ejus: et mensus est limen portæ calamo uno latitudinem, id est, limen unum calamo uno in latitudine.

<sup>7</sup> Et thalamum uno calamo in longum, et uno calamo in latum: et inter thalamos quinque cubitos.

<sup>8</sup> Et limen portæ, juxta vestibulum portæ intrinsecus, calamo uno.

<sup>9</sup> Et mensus est vestibulum portæ octo cubitorum, et frontem ejus duobus cubitis: vestibulum autem portæ erat intrinsecus.

<sup>10</sup> Porro thalami portæ ad viam orientalem, tres hinc et tres inde: mensura una trium, et mensura una frontium ex utraque parte.

<sup>11</sup> Et mensus est latitudinem liminis portæ decem cubitorum, et longitudinem portæ tredecim cubitorum.

<sup>12</sup> Et marginem ante thalamos, cubiti unius, et cubitus unus finis utrumque: thalami autem sex cubitorum erant hinc et inde.

<sup>13</sup> Et mensus est portam a tecto thalami usque ad tectum ejus, latitudinem viginti quinque cubitorum, ostium contra ostium.

<sup>14</sup> Et fecit frontes per sexaginta cubitos, et ad frontem atrium portæ undique per circuitum.

<sup>15</sup> Et ante faciem portæ quæ pertingebat usque ad faciem vestibuli portæ interioris, quinquaginta cubitos.

<sup>16</sup> Et fenestras obliquas in thalamis et in frontibus eorum, quæ erant intra portam undique per circuitum: similiter autem erant et in vestibulis fenestræ per

in his hand, and he stood in the gate.

<sup>4</sup> And this man said to me: Son of man, see with thy eyes, and hear with thy ears, and set thy heart upon all that I shall show thee: for thou art brought hither that they may be shown to thee: declare all that thou seest, to the house of Israel.

<sup>5</sup> And behold there was a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits and a handbreadth: and he measured the breadth of the building one reed, and the height one reed.

<sup>6</sup> And he came to the gate that looked toward the east, and he went up the steps thereof: and he measured the breadth of the threshold of the gate one reed, that is, one threshold was one reed broad;

<sup>7</sup> And every little chamber was one reed long, and one reed broad: and between the little chambers were five cubits:

<sup>8</sup> And the threshold of the gate by the porch of the gate within, was one reed.

<sup>9</sup> And he measured the porch of the gate eight cubits, and the front thereof two cubits: and the porch of the gate was inward.

<sup>10</sup> And the little chambers of the gate that looked eastward were three on this side, and three on that side: all three were of one measure, and the fronts of one measure, on both parts.

<sup>11</sup> And he measured the breadth of the threshold of the gate ten cubits: and the length of the gate thirteen cubits:

<sup>12</sup> And the border before the little chambers one cubit: and one cubit was the border on both sides: and the little chambers were six cubits on this side and that side.

<sup>13</sup> And he measured the gate from the roof of one little chamber to the roof of another, in breadth five and twenty cubits: door against door.

<sup>14</sup> He made also fronts of sixty cubits: and to the front the court of the gate on every side round about.

<sup>15</sup> And before the face of the gate which reached even to the face of the porch of the inner gate, fifty cubits.

<sup>16</sup> And slanting windows in the little chambers, and in their fronts, which were within the gate on every side round about: and in like manner there

were also in the porches windows round about within, and before the fronts the representation of palm trees.

<sup>17</sup> And he brought me into the outward court, and behold there were chambers, and a pavement of stone in the court round about: thirty chambers encompassed the pavement.

<sup>18</sup> And the pavement in the front of the gates according to the length of the gates was lower.

<sup>19</sup> And he measured the breadth from the face of the lower gate to the front of the inner court without, a hundred cubits to the east, and to the north.

<sup>20</sup> He measured also both the length and the breadth of the gate of the outward court, which looked northward.

<sup>21</sup> And the little chambers thereof three on this side, and three on that side: and the front thereof, and the porch thereof according to the measure of the former gate, fifty cubits long, and five and twenty cubits broad.

<sup>22</sup> And the windows thereof, and the porch, and the gravings according to the measure of the gate that looked to the east, and they went up to it by seven steps, and a porch was before it.

<sup>23</sup> And the gate of the inner court was over against the gate of the north, and that of the east: and he measured from gate to gate a hundred cubits.

<sup>24</sup> And he brought me out to the way of the south, and behold the gate that looked to the south: and he measured the front thereof, and the porch thereof according to the former measures.

<sup>25</sup> And the windows thereof, and the porches round about, as the other windows: the length was fifty cubits, and the breadth five and twenty cubits.

<sup>26</sup> And there were seven steps to go up to it: and a porch before the doors thereof: and there were graven palm trees, one on this side, and another on that side in the front thereof.

<sup>27</sup> And there was a gate of the inner court towards the south: and he measured from gate to gate towards the south, a hundred cubits.

<sup>28</sup> And he brought me into the inner court at the south gate: and he measured the gate according to the former measures.

<sup>29</sup> The little chamber thereof, and the front thereof, and the porch thereof

gyrum intrinsecus, et ante frontes pictura palmarum.

<sup>17</sup> Et eduxit me ad atrium exterius: et ecce gazophylacia, et pavimentum stratum lapide in atrio per circuitum: triginta gazophylacia in circuitu pavimenti.

<sup>18</sup> Et pavimentum in fronte portarum, secundum longitudinem portarum erat inferius.

<sup>19</sup> Et mensus est latitudinem a facie portæ inferioris usque ad frontem atrii interioris extrinsecus: centum cubitos ad orientem et ad aquilonem.

<sup>20</sup> Portam quoque quæ respiciebat viam aquilonis atrii exterioris, mensus est tam in longitudine quam in latitudine.

<sup>21</sup> Et thalamos ejus tres hinc et tres inde, et frontem ejus et vestibulum ejus secundum mensuram portæ prioris, quinquaginta cubitorum longitudinem ejus, et latitudinem viginti quinque cubitorum.

<sup>22</sup> Fenestræ autem ejus, et vestibulum, et sculpturæ secundum mensuram portæ quæ respiciebat ad orientem: et septem graduum erat ascensus ejus, et vestibulum ante eam.

<sup>23</sup> Et porta atrii interioris contra portam aquilonis et orientalem: et mensus est a porta usque ad portam centum cubitos.

<sup>24</sup> Et eduxit me ad viam australem: et ecce porta quæ respiciebat ad austrum: et mensus est frontem ejus, et vestibulum ejus juxta mensuras superiores.

<sup>25</sup> Et fenestras ejus, et vestibula in circuitu, sicut fenestras ceteras: quinquaginta cubitorum longitudine, et latitudine viginti quinque cubitorum.

<sup>26</sup> Et in gradibus septem ascendebatur ad eam, et vestibulum ante fores ejus: et cælatæ palmæ erant, una hinc, et altera inde, in fronte ejus.

<sup>27</sup> Et porta atrii interioris in via australi: et mensus est a porta usque ad portam in via australi, centum cubitos.

<sup>28</sup> Et introduxit me in atrium interius ad portam australem: et mensus est portam juxta mensuras superiores.

<sup>29</sup> Thalamum ejus, et frontem ejus, et vestibulum ejus eisdem mensuris,

et fenestras ejus, et vestibulum ejus in circuitu, quinquaginta cubitos longitudinis, et latitudinis viginti quinque cubitos.

<sup>30</sup> Et vestibulum per gyrum longitudine viginti quinque cubitorum, et latitudine quinque cubitorum:

<sup>31</sup> Et vestibulum ejus ad atrium exterius, et palmas ejus in fronte: et octo gradus erant quibus ascendebatur per eam.

<sup>32</sup> Et introduxit me in atrium interius, per viam orientalem: et mensus est portam secundum mensuras superiores.

<sup>33</sup> Thalamum ejus, et frontem ejus, et vestibulum ejus, sicut supra: et fenestras ejus, et vestibula ejus in circuitu, longitudine quinquaginta cubitorum, et latitudine viginti quinque cubitorum.

<sup>34</sup> Et vestibulum ejus, id est, atrii exterioris, et palmæ cælatæ in fronte ejus, hinc et inde: et in octo gradibus ascensus ejus.

<sup>35</sup> Et introduxit me ad portam quæ respiciebat ad aquilonem: et mensus est secundum mensuras superiores.

<sup>36</sup> Thalamum ejus, et frontem ejus, et vestibulum ejus, et fenestras ejus per circuitum, longitudine quinquaginta cubitorum, et latitudine viginti quinque cubitorum.

<sup>37</sup> Et vestibulum ejus respiciebat ad atrium exterius: et cælatura palmarum in fronte ejus, hinc et inde: et in octo gradibus ascensus ejus.

<sup>38</sup> Et per singula gazophylacia ostium in frontibus portarum: ibi lavabant holocaustum.

<sup>39</sup> Et in vestibulo portæ, duæ mensæ hinc, et duæ mensæ inde, ut immoletur super eas holocaustum, et pro peccato et pro delicto.

<sup>40</sup> Et ad latus exterius, quod ascendit ad ostium portæ quæ pergat ad aquilonem, duæ mensæ: et ad latus alterum, ante vestibulum portæ, duæ mensæ:

<sup>41</sup> quatuor mensæ hinc, et quatuor mensæ inde: per latera portæ octo mensæ erant, super quas immolabant.

<sup>42</sup> Quatuor autem mensæ ad holocaustum

with the same measures: and the windows thereof, and the porch thereof round about: it was fifty cubits in length, and five and twenty cubits in breadth.

<sup>30</sup> And the porch round about was five and twenty cubits long, and five cubits broad.

<sup>31</sup> And the porch thereof to the outward court, and the palm trees thereof in the front: and there were eight steps to go up to it.

<sup>32</sup> And he brought me into the inner court by the way of the east: and he measured the gate according to the former measures.

<sup>33</sup> The little chamber thereof, and the front thereof, and the porch thereof as before: and the windows thereof, and the porches thereof round about it was fifty cubits long, and five and twenty cubits broad.

<sup>34</sup> And the porch thereof, that is, of the outward court: and the graven palm trees in the front thereof on this side and on that side: and the going up thereof was by eight steps.

<sup>35</sup> And he brought me into the gate that looked to the north: and he measured according to the former measures.

<sup>36</sup> The little chamber thereof, and the front thereof, and the porch thereof, and the windows thereof round about it was fifty cubits long, and five and twenty cubits broad.

<sup>37</sup> And the porch thereof looked to the outward court: and the graving of palm trees in the front thereof was on this side and on that side: and the going up to it was by eight steps.

<sup>38</sup> And at every chamber was a door in the forefronts of the gates: there they washed the holocaust.

<sup>39</sup> And in the porch of the gate were two tables on this side, and two tables on that side: that the holocaust, and the sin offering, and the trespass offering might be slain thereon.

<sup>40</sup> And on the outward side, which goeth up to the entry of the gate that looketh toward the north, were two tables: and at the other side before the porch of the gate were two tables,

<sup>41</sup> Four tables were on this side, and four tables on that side at the sides of the gate were eight tables, upon which they slew the victims.

<sup>42</sup> And the four tables for the holocaust

causts were made of square stones: one cubit and a half long, and one cubit and a half broad, and one cubit high: to lay the vessels upon, in which the holocaust and the victim is slain.

<sup>43</sup> And the borders of them were of one handbreadth, turned inwards round about: and upon the tables was the flesh of the offering.

<sup>44</sup> And without the inner gate were the chambers of the singing men in the inner court, which was on the side of the gate that looketh to the north: and their prospect was towards the south, one at the side of the east gate, which looketh toward the north.

<sup>45</sup> And he said to me: This chamber, which looketh toward the south shall be for the priests that watch in the wards of the temple.

<sup>46</sup> But the chamber that looketh towards the north shall be for the priests that watch over the ministry of the altar. These are the sons of Sadoc, who among the sons of Levi, come near to the Lord, to minister to him.

<sup>47</sup> And he measured the court a hundred cubits long, and a hundred cubits broad foursquare: and the altar that was before the face of the temple.

<sup>48</sup> And he brought me into the porch of the temple: and he measured the porch five cubits on this side, and five cubits on that side: and the breadth of the gate three cubits on this side, and three cubits on that side.

<sup>49</sup> And the length of the porch was twenty cubits, and the breadth eleven cubits, and there were eight steps to go up to it. And there were pillars in the fronts: one on this side, and another on that side.

#### CHAPTER 41

*A description of the temple, and of all the parts of it.*

**A**nd he brought me into the temple, and he measured the fronts six cubits broad on this side, and six cubits on that side, the breadth of the tabernacle.

<sup>2</sup> And the breadth of the gate was ten cubits: and the sides of the gate five cubits on this side, and five cubits on that side: and he measured the length thereof forty cubits, and the breadth twenty

tum de lapidibus quadris exstructæ, longitudine cubiti unius et dimidii, et latitudine cubiti unius et dimidii, et altitudine cubiti unius: super quas ponant vasa in quibus immolatur holocaustum et victima.

<sup>43</sup> Et labia earum palmi unius, reflexa intrinsecus per circuitum: super mensas autem carnes oblationis.

<sup>44</sup> Et extra portam interiorem, gazophylacia cantorum in atrio interiori, quod erat in latere portæ respicientis ad aquilonem: et facies eorum contra viam australem: una ex latere portæ orientalis, quæ respiciebat ad viam aquilonis.

<sup>45</sup> Et dixit ad me: Hoc est gazophylacium, quod respicit viam meridianam, sacerdotum erit, qui excubant in custodiis templi.

<sup>46</sup> Porro gazophylacium quod respicit ad viam aquilonis, sacerdotum erit, qui excubant ad ministerium altaris: isti sunt filii Sadoc, qui accedunt de filiis Levi ad Dominum ut ministrent ei.

<sup>47</sup> Et mensus est atrium longitudine centum cubitorum, et latitudine centum cubitorum per quadrum: et altare ante faciem templi.

<sup>48</sup> Et introduxit me in vestibulum templi: et mensus est vestibulum quinque cubitis hinc, et quinque cubitis inde: et latitudinem portæ trium cubitorum hinc, et trium cubitorum inde.

<sup>49</sup> Longitudinem autem vestibuli viginti cubitorum, et latitudinem undecim cubitorum, et octo gradibus ascendebatur ad eam. Et columnæ erant in frontibus: una hinc, et altera inde.

#### CAPUT XLI

*Descriptio templi, et omnium partium suarum.*

**E**t introduxit me in templum, et mensus est frontes: sex cubitos latitudinis hinc, et sex cubitos latitudinis inde, latitudinem tabernaculi.

<sup>2</sup> Et latitudo portæ decem cubitorum erat: et latera portæ, quinque cubitis hinc, et quinque cubitis inde: et mensus est longitudinem ejus quadraginta cubitorum, et latitudinem viginti cubitorum.

<sup>3</sup> Et introgressus intrinsecus, mensus est in fronte portæ duos cubitos: et portam, sex cubitorum: et latitudinem portæ septem cubitorum.

<sup>4</sup> Et mensus est longitudinem ejus viginti cubitorum, et latitudinem ejus viginti cubitorum, ante faciem templi. Et dixit ad me: Hoc est Sanctum sanctorum.

<sup>5</sup> Et mensus est parietem domus sex cubitorum: et latitudinem lateris quatuor cubitorum undique per circuitum domus.

<sup>6</sup> Latera autem, latus ad latus, bis triginta tria: et erant eminentia, quæ ingrederentur per parietem domus, in lateribus per circuitum, ut continerent, et non attingerent parietem templi.

<sup>7</sup> Et platea erat in rotundum, ascendens sursum per cochleam, et in cœnaculum templi deferebat per gyrum: idcirco latus erat templum in superioribus: et sic de inferioribus ascendebatur ad superiora in medium.

<sup>8</sup> Et vidi in domo altitudinem per circuitum, fundata latera ad mensuram calami sex cubitorum spatio:

<sup>9</sup> et latitudinem per parietem lateris forinsecus quinque cubitorum: et erat interior domus in lateribus domus.

<sup>10</sup> Et inter gazophylacia latitudinem viginti cubitorum in circuitu domus undique,

<sup>11</sup> et ostium lateris ad orationem: ostium unum ad viam aquilonis, et ostium unum ad viam australem: et latitudinem loci ad orationem, quinque cubitorum in circuitu.

<sup>12</sup> Et ædificium, quod erat separatum, versumque ad viam respicientem ad mare, latitudinis septuaginta cubitorum: paries autem ædificii, quinque cubitorum latitudinis per circuitum: et longitudo ejus nonaginta cubitorum.

<sup>13</sup> Et mensus est domus longitudinem, centum cubitorum: et quod separatum erat ædificium, et parietes ejus, longitudinis centum cubitorum.

<sup>14</sup> Latitudo autem ante faciem domus, et ejus quod erat separatum contra orientem, centum cubitorum.

<sup>15</sup> Et mensus est longitudinem ædificii

cubits.

<sup>3</sup> Then going inward he measured the front of the gate two cubits: and the gate six cubits, and the breadth of the gate seven cubits.

<sup>4</sup> And he measured the length thereof twenty cubits, and the breadth twenty cubits, before the face of the temple: and he said to me: This is the holy of holies.

<sup>5</sup> And he measured the wall of the house six cubits: and the breadth of every side chamber four cubits round about the house on every side.

<sup>6</sup> And the side chambers one by another, were twice thirty-three: and they bore outwards, that they might enter in through the wall of the house in the sides round about, to hold in, and not to touch the wall of the temple.

<sup>7</sup> And there was a broad passage round about, going up by winding stairs, and it led into the upper loft of the temple all round: therefore was the temple broader in the higher parts: and so from the lower parts they went to the higher by the midst.

<sup>8</sup> And I saw in the house the height round about, the foundations of the side chambers which were the measure of a reed the space of six cubits:

<sup>9</sup> And the thickness of the wall for the side chamber without, which was five cubits: and the inner house was within the side chambers of the house,

<sup>10</sup> And between the chambers was the breadth of twenty cubits round about the house on every side.

<sup>11</sup> And the door of the side chambers was turned towards the place of prayer: one door was toward the north, and another door was toward the south: and the breadth of the place for prayer, was five cubits round about.

<sup>12</sup> And the building that was separate, and turned to the way that looked toward the sea, was seventy cubits broad and the wall of the building, five cubits thick round about: and ninety cubits long.

<sup>13</sup> And he measured the length of the house, a hundred cubits: and the separate building, and the walls thereof, a hundred cubits in length.

<sup>14</sup> And the breadth before the face of the house, and of the separate place toward the east, a hundred cubits.

<sup>15</sup> And he measured the length of the

building over against it, which was separated at the back of it, and the galleries on both sides a hundred cubits: and the inner temple, and the porches of the court.

<sup>16</sup> The thresholds, and the oblique windows, and the galleries round about on three sides, over against the threshold of everyone, and floored with wood all round about: and the ground was up to the windows, and the windows were shut over the doors.

<sup>17</sup> And even to the inner house, and without all the wall round about within and without, by measure.

<sup>18</sup> And there were cherubim and palm trees wrought, so that a palm tree was between a cherub and a cherub, and every cherub had two faces.

<sup>19</sup> The face of a man was toward the palm tree on one side, and the face of a lion was toward the palm tree on the other side: set forth through all the house round about.

<sup>20</sup> From the ground even to the upper parts of the gate, were cherubim and palm trees wrought in the wall of the temple.

<sup>21</sup> The threshold was foursquare, and the face of the sanctuary sight to sight.

<sup>22</sup> The altar of wood was three cubits high: and the length thereof was two cubits: and the corners thereof, and the length thereof, and the walls thereof, were of wood. And he said to me: This is the table before the Lord.

<sup>23</sup> And there were two doors in the temple, and in the sanctuary.

<sup>24</sup> And in the two doors on both sides were two little doors, which were folded within each other: for there were two wickets on both sides of the doors.

<sup>25</sup> And there were cherubim also wrought in the doors of the temple, and the figures of palm trees, like as were made on the walls: for which cause also the planks were thicker in the front of the porch without.

<sup>26</sup> Upon which were the oblique windows, and the representation of palm trees on this side, and on that side in the sides of the porch, according to the sides of the house, and the breadth of the walls.

#### CHAPTER 42

*A description of the courts, chambers, and other places belonging to the temple.*

contra faciem ejus, quod erat separatum ad dorsum: ethecas ex utraque parte centum cubitorum: et templum interius, et vestibula atrii.

<sup>16</sup> Limina, et fenestras obliquas, et ethecas in circuitu per tres partes, contra uniuscujusque limen, stratumque ligno per gyrum in circuitu: terra autem usque ad fenestras, et fenestræ clausæ super ostia.

<sup>17</sup> Et usque ad domum interiorem, et forinsecus per omnem parietem in circuitu, intrinsecus et forinsecus, ad mensuram.

<sup>18</sup> Et fabrefacta cherubim et palmæ: et palma inter cherub et cherub, duasque facies habebat cherub.

<sup>19</sup> Faciem hominis juxta palmam ex hac parte, et faciem leonis juxta palmam ex alia parte: expressam per omnem domum in circuitu.

<sup>20</sup> De terra usque ad superiora portæ, cherubim et palmæ cælatæ erant in pariete templi.

<sup>21</sup> Limen quadrangulum, et facies sanctuarii, aspectus contra aspectum.

<sup>22</sup> Altaris lignei trium cubitorum altitudo: et longitudo ejus duorum cubitorum: et anguli ejus, et longitudo ejus, et parietes ejus lignei. Et locutus est ad me: Hæc est mensa coram Domino.

<sup>23</sup> Et duo ostia erant in templo et in sanctuario.

<sup>24</sup> Et in duobus ostiis ex utraque parte bina erant ostiola quæ in se invicem pliocabantur: bina enim ostia erant ex utraque parte ostiorum.

<sup>25</sup> Et cælatæ erant in ipsis ostiis templi cherubim, et sculpturæ palmarum, sicut in parietibus quoque expressæ erant: quam ob rem et grossiora erant ligna in vestibuli fronte forinsecus.

<sup>26</sup> Super quæ fenestræ obliquæ, et similitudo palmarum hinc atque inde in humerulis vestibuli, secundum latera domus, latitudinemque parietum.

#### CAPUT XLII

*Descriptio atriorum, gazophylaciorum, et aliorum locorum templum adtingentes.*



**E**t eduxit me in atrium exterius, per viam ducentem ad aquilonem, et introduxit me in gazophylacium quod erat contra separatam ædificium, et contra ædem vergentem ad aquilonem.

<sup>2</sup> In facie longitudinis, centum cubitos ostii aquilonis, et latitudinis quinquaginta cubitos,

<sup>3</sup> contra viginti cubitos atrii interioris, et contra pavimentum stratum lapide atrii exterioris, ubi erat porticus juncta portici triplici.

<sup>4</sup> Et ante gazophylacia deambulatio decem cubitorum latitudinis, ad interiora respiciens viæ cubiti unius. Et ostia eorum ad aquilonem:

<sup>5</sup> ubi erant gazophylacia in superioribus humiliora, quia supportabant porticus quæ ex illis eminebant de inferioribus, et de mediis ædificii.

<sup>6</sup> Tristega enim erant, et non habebant columnas, sicut erant columnæ atriorum: propterea eminebant de inferioribus, et de mediis a terra cubitis quinquaginta.

<sup>7</sup> Et peribolus exterior secundum gazophylacia, quæ erant in via atrii exterioris ante gazophylacia: longitudo ejus quinquaginta cubitorum:

<sup>8</sup> quia longitudo erat gazophylaciorum atrii exterioris quinquaginta cubitorum, et longitudo ante faciem templi, centum cubitorum.

<sup>9</sup> Et erat subter gazophylacia hæc introitus ab oriente, ingredientium in ea de atrio exteriori.

<sup>10</sup> In latitudine periboli atrii quod erat contra viam orientalem, in faciem ædificii separati, et erant ante ædificium gazophylacia.

<sup>11</sup> Et via ante faciem eorum, juxta similitudinem gazophylaciorum quæ erant in via aquilonis: secundum longitudinem eorum, sic et latitudo eorum, et omnis introitus eorum, et similitudines, et ostia eorum.

<sup>12</sup> Secundum ostia gazophylaciorum, quæ erant in via respiciente ad notum: ostium in capite viæ, quæ via erat ante vestibulum separatam per viam orientalem ingredientibus.

<sup>13</sup> Et dixit ad me: Gazophylacia aquilonis, et gazophylacia austri, quæ sunt ante ædificium separatam, hæc sunt

**A**nd he brought me forth into the outward court by the way that leadeth to the north, and he brought me into the chamber that was over against the separate building, and over against the house toward the north.

<sup>2</sup> In the face of the north door was the length of a hundred cubits, and the breadth of fifty cubits.

<sup>3</sup> Over against the twenty cubits of the inner court, and over against the pavement of the outward court that was paved with stone, where there was a gallery joined to a triple gallery.

<sup>4</sup> And before the chambers was a walk ten cubits broad, looking to the inner parts of a way of one cubit. And their doors were toward the north.

<sup>5</sup> Where were the store chambers lower above: because they bore up the galleries, which appeared above out of them from the lower parts, and from the midst of the building.

<sup>6</sup> For they were of three stories, and had not pillars, as the pillars of the courts: therefore did they appear above out of the lower places, and out of the middle places, fifty cubits from the ground.

<sup>7</sup> And the outward wall that went about by the chambers, which were towards the outward court on the forepart of the chambers, was fifty cubits long.

<sup>8</sup> For the length of the chambers of the outward court was fifty cubits: and the length before the face of the temple, a hundred cubits.

<sup>9</sup> And there was under these chambers, an entrance from the east, for them that went into them out of the outward court.

<sup>10</sup> In the breadth of the outward wall of the court that was toward the east, over against the separate building, and there were chambers before the building.

<sup>11</sup> And the way before them like the chambers which were toward the north: they were as long as they, and as broad as they: and all the going in to them, and their fashions, and their doors were alike.

<sup>12</sup> According to the doors of the chambers that were towards the south: there was a door in the head of the way, which way was before the porch, separated towards the east as one entereth in.

<sup>13</sup> And he said to me: The chambers of the north, and the chambers of the south, which are before the separate building:

they are holy chambers, in which the priests shall eat, that approach to the Lord into the holy of holies: there they shall lay the most holy things, and the offering for sin, and for trespass: for it is a holy place.

<sup>14</sup> And when the priests shall have entered in, they shall not go out of the holy places into the outward court: but there they shall lay their vestments, wherein they minister, for they are holy: and they shall put on other garments, and so they shall go forth to the people.

<sup>15</sup> Now when he had made an end of measuring the inner house, he brought me out by the way of the gate that looked toward the east: and he measured it on every side round about.

<sup>16</sup> And he measured toward the east with the measuring reed, five hundred reeds with the measuring reed round about.

<sup>17</sup> And he measured toward the north five hundred reeds with the measuring reed round about.

<sup>18</sup> And towards the south he measured five hundred reeds with the measuring reed round about.

<sup>19</sup> And toward the west he measured five hundred reeds, with the measuring reed.

<sup>20</sup> By the four winds he measured the wall thereof on every side round about, five hundred cubits long and five hundred cubits broad, making a separation between the sanctuary and the place of the people.

#### CHAPTER 43

*The glory of God returns to the new temple. The Israelites shall no more profane God's name by idolatry: the prophet is commanded to show them the dimensions, and form of the temple and of the altar, with the sacrifices to be offered thereon.*

**A**nd he brought me to the gate that looked towards the east.

<sup>2</sup> And behold the glory of the God of Israel came in by the way of the east: and his voice was like the noise of many waters, and the earth shone with his majesty.

<sup>3</sup> And I saw the vision according to the appearance which I had seen when he came to destroy the city: and the appearance was according to the vision which

gagophylacia sancta, in quibus vescuntur sacerdotes qui appropinquant ad Dominum in Sancta sanctorum: ibi ponent Sancta sanctorum et oblationem pro peccato et pro delicto: locus enim sanctus est.

<sup>14</sup> Cum autem ingressi fuerint sacerdotes, non egredientur de sanctis in atrium exterius: et ibi reponent vestimenta sua in quibus ministrant, quia sancta sunt, vestienturque vestimentis aliis: et sic procedent ad populum.

<sup>15</sup> Cumque complisset mensuras domus interioris, eduxit me per viam portæ quæ respiciebat ad viam orientalem: et mensus est eam undique per circuitum.

<sup>16</sup> Mensus est autem contra ventum orientalem calamo mensuræ, quingentos calamos in calamo mensuræ per circuitum.

<sup>17</sup> Et mensus est contra ventum aquilonis quingentos calamos in calamo mensuræ per gyrum.

<sup>18</sup> Et ad ventum australem mensus est quingentos calamos in calamo mensuræ per circuitum.

<sup>19</sup> Et ad ventum occidentalem mensus est quingentos calamos in calamo mensuræ.

<sup>20</sup> Per quatuor ventos mensus est murum ejus undique per circuitum, longitudinem quingentorum cubitorum, et latitudinem quingentorum cubitorum, dividentem inter sanctuarium et vulgi locum.

#### CAPUT XLIII

*Gloria Dei redit ad novum templum. Israelitæ non jam profanant nomen Dei ab idolatria: propheta jubitur eos dimensiones, formam templi et altaris, cum hostias immolari in hoc ostendere.*

**E**t duxit me ad portam quæ respiciebat ad viam orientalem.

<sup>2</sup> Et ecce gloria Dei Israël ingrediebatur per viam orientalem: et vox erat ei quasi vox aquarum multarum, et terra splendebat a majestate ejus.

<sup>3</sup> Et vidi visionem secundum speciem quam videram quando venit ut disperderet civitatem, et species secundum aspectum quem videram juxta fluvium

Chobar: et cecidi super faciem meam.

<sup>4</sup> Et majestas Domini ingressa est templum per viam portæ quæ respiciebat ad orientem.

<sup>5</sup> Et elevavit me spiritus, et introduxit me in atrium interius: et ecce repleta erat gloria Domini domus.

<sup>6</sup> Et audivi loquentem ad me de domo: et vir qui stabat juxta me

<sup>7</sup> dixit ad me: Fili hominis, locus solii mei, et locus vestigiorum pedum meorum, ubi habito in medio filiorum Israël in æternum: et non polluent ultra domus Israël nomen sanctum meum, ipsi et reges eorum, in fornicationibus suis, et in ruinis regum suorum, et in excelsis.

<sup>8</sup> Qui fabricati sunt limen suum juxta limen meum, et postes suos juxta postes meos, et murus erat inter me et eos: et polluerunt nomen sanctum meum in abominationibus quas fecerunt: propter quod consumpsi eos in ira mea.

<sup>9</sup> Nunc ergo repellant procul fornicationem suam et ruinas regum suorum a me, et habitabo in medio eorum semper.

<sup>10</sup> Tu autem, fili hominis, ostende domui Israël templum, et confundantur ab iniquitatibus suis, et metiantur fabricam,

<sup>11</sup> et erubescant ex omnibus quæ fecerunt. Figuram domus, et fabricæ ejus, exitus et introitus, et omnem descriptionem ejus, et universa præcepta ejus, cunctumque ordinem ejus, et omnes leges ejus ostende eis, et scribes in oculis eorum, ut custodiant omnes descriptiones ejus, et præcepta illius, et faciant ea.

<sup>12</sup> Ista est lex domus in summitate montis: Omnis finis ejus in circuitu, Sanctum sanctorum est: hæc est ergo lex domus.

<sup>13</sup> Istæ autem mensuræ altaris in cubito verissimo, qui habebat cubitum et palmum: in sinu ejus erat cubitus, et cubitus in latitudine: et definitio ejus usque ad labium ejus, et in circuitu palmus unus: hæc quoque erat fossa altaris.

<sup>14</sup> Et de sinu terræ usque ad crepidinem novissimam duo cubiti, et latitudo cubiti unius: et a crepidine minore us-

I had seen by the river Chobar: and I fell upon my face.

<sup>4</sup> And the majesty of the Lord went into the temple by the way of the gate that looked to the east.

<sup>5</sup> And the spirit lifted me up and brought me into the inner court: and behold the house was filled with the glory of the Lord.

<sup>6</sup> And I heard one speaking to me out of the house, and the man that stood by me,

<sup>7</sup> Said to me: Son of man, the place of my throne, and the place of the soles of my feet, where I dwell in the midst of the children of Israel forever: and the house of Israel shall no more profane my holy name, they and their kings by their fornications, and by the carcasses of their kings, and by the high places.

<sup>8</sup> They who have set their threshold by my threshold, and their posts by my posts: and there was but a wall between me, and them: and they profaned my holy name by the abominations which they committed: for which reason I consumed them in my wrath.

<sup>9</sup> Now therefore let them put away their fornications, and the carcasses of their kings far from me: and I will dwell in the midst of them forever.

<sup>10</sup> But thou, son of man, show to the house of Israel the temple, and let them be ashamed of their iniquities, and let them measure the building:

<sup>11</sup> And be ashamed of all that they have done. Show them the form of the house, and of the fashion thereof, the goings out and the comings in, and the whole plan thereof, and all its ordinances, and all its order, and all its laws, and thou shalt write it in their sight: that they may keep the whole form thereof, and its ordinances, and do them.

<sup>12</sup> This is the law of the house upon the top of the mountain: All its border round about; most holy: this then is the law of the house.

<sup>13</sup> And these are the measures of the altar by the truest cubit, which is a cubit and a handbreadth: the bottom thereof was a cubit, and the breadth a cubit: and the border thereof unto its edge, and round about, one handbreadth: and this was the trench of the altar.

<sup>14</sup> And from the bottom of the ground to the lowest brim two cubits, and the breadth of one cubit: and from the lesser

brim to the greater brim four cubits, and the breadth of one cubit.

<sup>15</sup> And the Ariel itself was four cubits: and from the Ariel upward were four horns.

<sup>16</sup> And the Ariel was twelve cubits long, and twelve cubits broad, foursquare, with equal sides.

<sup>17</sup> And the brim was fourteen cubits long, and fourteen cubits broad in the four corners thereof: and the crown round about it was half a cubit, and the bottom of it one cubit round about: and its steps turned toward the east.

<sup>18</sup> And he said to me: Son of man, thus saith the Lord God: These are the ceremonies of the altar, in what day soever it shall be made: that holocausts may be offered upon it, and blood poured out.

<sup>19</sup> And thou shalt take of the priests, and the Levites, that are of the race of Sadoc, who approach to me, saith the Lord God, to offer to me a calf of the herd for sin.

<sup>20</sup> And thou shalt take of his blood, and shalt put it upon the four horns thereof, and upon the four corners of the brim, and upon the crown round about: and thou shalt cleanse, and expiate it.

<sup>21</sup> And thou shalt take the calf, that is offered for sin: and thou shalt burn him in a separate place of the house without the sanctuary.

<sup>22</sup> And in the second day thou shalt offer a he goat without blemish for sin: and they shall expiate the altar, as they expiated it with the calf.

<sup>23</sup> And when thou shalt have made an end of the expiation thereof, thou shalt offer a calf of the herd without blemish, and a ram of the flock without blemish.

<sup>24</sup> And thou shalt offer them in the sight of the Lord, and the priests shall put salt upon them, and shall offer them a holocaust to the Lord.

<sup>25</sup> Seven days shalt thou offer a he goat for sin daily: they shall offer also a calf of the herd, and a ram of the flock without blemish.

<sup>26</sup> Seven days shall they expiate the altar, and shall cleanse it: and they shall consecrate it.

<sup>27</sup> And the days being expired, on the eighth day and thenceforward, the priests shall offer your holocausts upon the altar, and the peace offerings: and I will be pacified towards you, saith the Lord God.

que ad crepidinem majorem quatuor cubiti, et latitudo cubiti unius.

<sup>15</sup> Ipse autem Ariel quatuor cubitorum, et ab Ariel usque ad sursum cornua quatuor.

<sup>16</sup> Et Ariel duodecim cubitorum in longitudine per duodecim cubitos latitudinis, quadrangulatum æquis lateribus.

<sup>17</sup> Et crepido quatuordecim cubitorum longitudinis per quatuordecim cubitos latitudinis in quatuor angulis ejus: et corona in circuitu ejus dimidii cubiti, et sinus ejus unius cubiti per circuitum: gradus autem ejus versi ad orientem.

<sup>18</sup> Et dixit ad me: Fili hominis, hæc dicit Dominus Deus: Hi sunt ritus altaris, in quacumque die fuerit fabricatum, ut offeratur super illud holocaustum, et effundatur sanguis.

<sup>19</sup> Et dabis sacerdotibus et Levitis qui sunt de semine Sadoc, qui accedunt ad me, ait Dominus Deus, ut offerant mihi vitulum de armento pro peccato.

<sup>20</sup> Et assumens de sanguine ejus, pones super quatuor cornua ejus, et super quatuor angulos crepidinis, et super coronam in circuitu: et mundabis illud et expiabis.

<sup>21</sup> Et tolles vitulum qui oblatus fuerit pro peccato, et combures eum in separato loco domus, extra sanctuarium.

<sup>22</sup> Et in die secunda offeres hircum caprarum immaculatum pro peccato: et expiabunt altare sicut expiaverunt in vitulo.

<sup>23</sup> Cumque compleveris expians illud, offeres vitulum de armento immaculatum, et arietem de grege immaculatum.

<sup>24</sup> Et offeres eos in conspectu Domini: et mittent sacerdotes super eos sal, et offerent eos holocaustum Domino.

<sup>25</sup> Septem diebus facies hircum pro peccato quotidie: et vitulum de armento, et arietem de pecoribus immaculatos offerent.

<sup>26</sup> Septem diebus expiabunt altare et mundabunt illud, et implebunt manum ejus.

<sup>27</sup> Expletis autem diebus, in die octava et ultra, facient sacerdotes super altare holocausta vestra, et quæ pro pace offerunt: et placatus ero vobis, ait Dominus Deus.

## CAPUT XLIV

*Porta orientalis sanctuarii semper clausa erit. Incircumcisis non sanctuarium ingrediendum sunt: nec Levitæ qui servaverunt idolos: sed filii Sadoc facient sacerdotalia officia, qui steterunt in temporibus pessimis.*

**E**t convertit me ad viam portæ sanctuarii exterioris, quæ respiciebat ad orientem: et erat clausa.

<sup>2</sup> Et dixit Dominus ad me: Porta hæc clausa erit: non aperiatur, et vir non transibit per eam, quoniam Dominus Deus Israël ingressus est per eam: eritque clausa

<sup>3</sup> principi. Princeps ipse sedebit in ea, ut comedat panem coram Domino: per viam portæ vestibuli ingredietur, et per viam ejus egredietur.

<sup>4</sup> Et adduxit me per viam portæ aquilonis in conspectu domus: et vidi, et ecce implevit gloria Domini domum Domini: et cecidi in faciem meam.

<sup>5</sup> Et dixit ad me Dominus: Fili hominis, pone cor tuum, et vide oculis tuis, et auribus tuis audi omnia quæ ego loquor ad te de universis cæremoniis domus Domini, et de cunctis legibus ejus: et pones cor tuum in viis templi per omnes exitus sanctuarii.

<sup>6</sup> Et dices ad exasperantem me domum Israël: Hæc dicit Dominus Deus: Sufficiant vobis omnia scelera vestra, domus Israël:

<sup>7</sup> eo quod inducitis filios alienos incircumcisos corde, et incircumcisos carne, ut sint in sanctuario meo, et polluant domum meam: et offertis panes meos, adipem et sanguinem, et dissolvitis pactum meum in omnibus sceleribus vestris.

<sup>8</sup> Et non servastis præcepta sanctuarii mei, et posuistis custodes observationum mearum in sanctuario meo vobismetipsis.

<sup>9</sup> Hæc dicit Dominus Deus: Omnis alienigena incircumcisos corde, et incircumcisos carne, non ingredietur sanctuarium meum: omnis filius alienus qui est in medio filiorum Israël.

<sup>10</sup> Sed et Levitæ qui longe recesserunt a

## CHAPTER 44

*The east gate of the sanctuary shall be always shut. The uncircumcised shall not enter into the sanctuary: nor the Levites that have served idols: but the sons of Sadoc shall do the priestly functions, who stood firm in the worst of times.*

**A**nd he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.

<sup>2</sup> And the Lord said to me: This gate shall be shut, it shall not be opened, and no man shall pass through it: because the Lord the God of Israel hath entered in by it, and it shall be shut

<sup>3</sup> For the prince. The prince himself shall sit in it, to eat bread before the Lord: he shall enter in by the way of the porch of the gate, and shall go out by the same way.

<sup>4</sup> And he brought me by the way of the north gate, in the sight of the house: and I saw, and behold the glory of the Lord filled the house of the Lord: and I fell on my face.

<sup>5</sup> And the Lord said to me: Son of man, attend with thy heart and behold with thy eyes, and hear with thy ears, all that I say to thee concerning all the ceremonies of the house of the Lord, and concerning all the laws thereof: and mark well the ways of the temple, with all the goings out of the sanctuary.

<sup>6</sup> And thou shalt say to the house of Israel that provoketh me: Thus saith the Lord God: Let all your wicked doings suffice you, O house of Israel:

<sup>7</sup> In that you have brought in strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, and to defile my house: and you offer my bread, the fat, and the blood: and you have broken my covenant by all your wicked doings.

<sup>8</sup> And you have not kept the ordinances of my sanctuary: but you have set keepers of my charge in my sanctuary for yourselves.

<sup>9</sup> Thus saith the Lord God: No stranger uncircumcised in heart, and uncircumcised in flesh, shall enter into my sanctuary, no stranger that is in the midst of the children of Israel.

<sup>10</sup> Moreover the Levites that went

away far from me, when the children of Israel went astray, and have wandered from me after their idols, and have borne their iniquity:

<sup>11</sup> They shall be officers in my sanctuary, and doorkeepers of the gates of the house, and ministers to the house: they shall slay the holocausts, and the victims of the people: and they shall stand in their sight, to minister to them.

<sup>12</sup> Because they ministered to them before their idols, and were a stumbling block of iniquity to the house of Israel: therefore have I lifted up my hand against them, saith the Lord God, and they shall bear their iniquity:

<sup>13</sup> And they shall not come near to me, to do the office of priest to me, neither shall they come near to any of my holy things that are by the holy of holies: but they shall bear their shame, and their wickednesses which they have committed.

<sup>14</sup> And I will make them doorkeepers of the house, for all the service thereof, and for all that shall be done therein.

<sup>15</sup> But the priests, and Levites, the sons of Sadoc, who kept the ceremonies of my sanctuary, when the children of Israel went astray from me, they shall come near to me, to minister to me: and they shall stand before me, to offer me the fat, and the blood, saith the Lord God.

<sup>16</sup> They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and to keep my ceremonies.

<sup>17</sup> And when they shall enter in at the gates of the inner court, they shall be clothed with linen garments: neither shall any woolen come upon them, when they minister in the gates of the inner court and within.

<sup>18</sup> They shall have linen miters on their heads, and linen breeches on their loins, and they shall not be girded with anything that causeth sweat.

<sup>19</sup> And when they shall go forth to the outward court to the people, they shall put off their garments wherein they ministered, and lay them up in the store chamber of the sanctuary, and they shall clothe themselves with other garments: and they shall not sanctify the people with their vestments.

<sup>20</sup> Neither shall they shave their heads, nor wear long hair: but they shall only

me in errore filiorum Israël, et erraverunt a me post idola sua, et portaverunt iniquitatem suam,

<sup>11</sup> erunt in sanctuario meo æditui, et janitores portarum domus, et ministri domus: ipsi mactabunt holocausta, et victimas populi, et ipsi stabunt in conspectu eorum ut ministrent eis.

<sup>12</sup> Pro eo quod ministraverunt illis in conspectu idolorum suorum, et facti sunt domui Israël in offendiculum iniquitatis: idcirco levavi manum meam super eos, ait Dominus Deus, et portabunt iniquitatem suam.

<sup>13</sup> Et non appropinquabunt ad me ut sacerdotio fungantur mihi, neque accedent ad omne sanctuarium meum juxta Sancta sanctorum: sed portabunt confusionem suam, et scelera sua quæ fecerunt.

<sup>14</sup> Et dabo eos janitores domus in omni ministerio ejus, et in universis quæ fient in ea.

<sup>15</sup> Sacerdotes autem et Levitæ, filii Sadoc, qui custodierunt cæremonias sanctuarii mei, cum errarent filii Israël a me, ipsi accedent ad me ut ministrent mihi: et stabunt in conspectu meo, ut offerant mihi adipem et sanguinem, ait Dominus Deus.

<sup>16</sup> Ipsi ingredientur sanctuarium meum, et ipsi accedent ad mensam meam, ut ministrent mihi, et custodiant cæremonias meas.

<sup>17</sup> Cumque ingredientur portas atrii interioris, vestibus lineis induentur: nec ascendet super eos quidquam laneum, quando ministrant in portis atrii interioris et intrinsecus.

<sup>18</sup> Vittæ lineæ erunt in capitibus eorum, et feminalia linea erunt in lumbis eorum, et non accingentur in sudore.

<sup>19</sup> Cumque egredientur atrium exterius ad populum, exuent se vestimentis suis in quibus ministraverant, et reponent ea in gazophylacio sanctuarii: et vestient se vestimentis aliis, et non sanctificabunt populum in vestibus suis.

<sup>20</sup> Caput autem suum non radent, neque comam nutrient: sed tondentes

attendent capita sua.

<sup>21</sup> Et vinum non bibet omnis sacerdos, quando ingressurus est atrium interius.

<sup>22</sup> Et viduam et repudiatam non accipient uxores, sed virgines de semine domus Israël: sed et viduam quæ fuerit vidua a sacerdote, accipient.

<sup>23</sup> Et populum meum docebunt quid sit inter sanctum et pollutum, et inter mundum et immundum ostendent eis.

<sup>24</sup> Et cum fuerit controversia, stabunt in iudiciis meis, et iudicabunt: leges meas et præcepta mea in omnibus solemnitatibus meis custodient, et sabbata mea sanctificabunt.

<sup>25</sup> Et ad mortuum hominem non ingredientur, ne polluantur, nisi ad patrem et matrem, et filium et filiam, et fratrem, et sororem quæ alterum virum non habuerit: in quibus contaminabuntur.

<sup>26</sup> Et postquam fuerit emundatus, septem dies numerabuntur ei.

<sup>27</sup> Et in die introitus sui in sanctuarium ad atrium interius, ut ministret mihi in sanctuario, offeret pro peccato suo, ait Dominus Deus.

<sup>28</sup> Non erit autem eis hæreditas: ego hæreditas eorum. Et possessionem non dabitis eis in Israël: ego enim possessio eorum.

<sup>29</sup> Victimam et pro peccato et pro delicto ipsi comedent, et omne votum in Israël ipsorum erit.

<sup>30</sup> Et primitiva omnium primogenitorum, et omnia libamenta ex omnibus quæ offeruntur, sacerdotum erunt: et primitiva ciborum vestrorum dabitis sacerdoti, ut reponat benedictionem domui tuæ.

<sup>31</sup> Omne morticinum, et captum a bestia, de avibus et de pecoribus, non comedent sacerdotes.

#### CAPUT XLV

*Partes terræ pro sanctuario, urbe, et principe. Decreta pro principe.*

**C**umque cœperitis terram dividere sortito, separate primitias Domino, sanctificatum de terra, longitudine viginti quinque millia, et latitudine decem millia: sanctificatum erit in omni termino ejus per circuitum.

poll their heads.

<sup>21</sup> And no priest shall drink wine when he is to go into the inner court.

<sup>22</sup> Neither shall they take to wife a widow, nor one that is divorced, but they shall take virgins of the seed of the house of Israel: but they may take a widow also, that is, the widow of a priest.

<sup>23</sup> And they shall teach my people the difference between holy and profane, and show them how to discern between clean and unclean.

<sup>24</sup> And when there shall be a controversy, they shall stand in my judgments, and shall judge: they shall keep my laws, and my ordinances in all my solemnities, and sanctify my sabbaths.

<sup>25</sup> And they shall come near no dead person, lest they be defiled, only their father and mother, and son and daughter, and brother and sister, that hath not had another husband: for whom they may become unclean.

<sup>26</sup> And after one is cleansed, they shall reckon unto him seven days.

<sup>27</sup> And in the day that he goeth into the sanctuary, to the inner court, to minister unto me in the sanctuary, he shall offer for his sin, saith the Lord God.

<sup>28</sup> And they shall have no inheritance, I am their inheritance: neither shall you give them any possession in Israel, for I am their possession.

<sup>29</sup> They shall eat the victim both for sin and for trespass: and every vowed thing in Israel shall be theirs.

<sup>30</sup> And the firstfruits of all the firstborn, and all the libations of all things that are offered, shall be the priest's: and you shall give the firstfruits of your meats to the priest, that he may return a blessing upon thy house.

<sup>31</sup> The priests shall not eat of anything that is dead of itself or caught by a beast, whether it be fowl or cattle.

#### CHAPTER 45

*Portions of land for the sanctuary, for the city, and for the prince. Ordinances for the prince.*

**A**nd when you shall begin to divide the land by lot, separate ye firstfruits to the Lord, a portion of the land to be holy, in length twenty-five thousand and in breadth ten thousand: it shall be holy in all the borders thereof round about.

<sup>2</sup> And there shall be for the sanctuary on every side five hundred by five hundred, foursquare round about: and fifty cubits for the suburbs thereof round about.

<sup>3</sup> And with this measure thou shalt measure the length of five and twenty thousand, and the breadth of ten thousand, and in it shall be the temple and the holy of holies.

<sup>4</sup> The holy portion of the land shall be for the priests the ministers of the sanctuary, who come near to the ministry of the Lord: and it shall be a place for their houses, and for the holy place of the sanctuary.

<sup>5</sup> And five and twenty thousand of length, and ten thousand of breadth shall be for the Levites, that minister in the house: they shall possess twenty store chambers.

<sup>6</sup> And you shall appoint the possession of the city five thousand broad, and five and twenty thousand long, according to the separation of the sanctuary, for the whole house of Israel.

<sup>7</sup> For the prince also on the one side and on the other side, according to the separation of the sanctuary, and according to the possession of the city, over against the separation of the sanctuary, and over against the possession of the city: from the side of the sea even to the sea, and from the side of the east even to the east. And the length according to every part from the west border to the east border.

<sup>8</sup> He shall have a portion of the land in Israel: and the princes shall no more rob my people: but they shall give the land to the house of Israel according to their tribes:

<sup>9</sup> Thus saith the Lord God: Let it suffice you, O princes of Israel: cease from iniquity and robberies, and execute judgment and justice, separate your confines from my people, saith the Lord God.

<sup>10</sup> You shall have just balances, and a just ephi, and a just bate.

<sup>11</sup> The ephi and the bate shall be equal, and of one measure: that the bate may contain the tenth part of a core, and the ephi the tenth part of a core: their weight shall be equal according to the measure of a core.

<sup>12</sup> And the sicle hath twenty obols. Now twenty sicles, and five and twenty sicles, and fifteen sicles, make a mina,

<sup>13</sup> And these are the firstfruits, which

<sup>2</sup> Et erit ex omni parte sanctificatum quingentos per quingentos, quadrifariam per circuitum, et quinquaginta cubitis in suburbana ejus per gyrum.

<sup>3</sup> Et a mensura ista mensurabis longitudinem viginti quinque millium, et latitudinem decem millium: et in ipso erit templum, Sanctumque sanctorum.

<sup>4</sup> Sanctificatum de terra erit sacerdotibus ministris sanctuarii, qui accedunt ad ministerium Domini: et erit eis locus in domos, et in sanctuarium sanctitatis.

<sup>5</sup> Viginti quinque autem millia longitudinis, et decem millia latitudinis erunt Levitis qui ministrant domui: ipsi possidebunt viginti gazophylacia.

<sup>6</sup> Et possessionem civitatis dabitur quinque millia latitudinis, et longitudinis viginti quinque millia, secundum separationem sanctuarii, omni domui Israël.

<sup>7</sup> Principi quoque hinc et inde in separationem sanctuarii, et in possessionem civitatis, contra faciem separationis sanctuarii, et contra faciem possessionis urbis, a latere maris usque ad mare, et a latere orientis usque ad orientem: longitudinis autem juxta unamquamque partem, a termino occidentali usque ad terminum orientalem.

<sup>8</sup> De terra erit ei possessio in Israël, et non depopulabuntur ultra principes populum meum: sed terram dabunt domui Israël secundum tribus eorum.

<sup>9</sup> Hæc dicit Dominus Deus: Sufficiat vobis, principes Israël: iniquitatem et rapinas intermittite, et judicium et justitiam facite: separate confinia vestra a populo meo, ait Dominus Deus.

<sup>10</sup> Statera justa, et ephi justum, et batus justus erit vobis.

<sup>11</sup> Ephi et batus æqualia et unius mensuræ erunt, ut capiat decimam partem cori batus, et decimam partem cori ephi: juxta mensuram cori erit æqua libratio eorum.

<sup>12</sup> Siclus autem viginti obolos habet: porro viginti sicli, et viginti quinque sicli, et quindecim sicli, minam faciunt.



<sup>13</sup> Et hæ sunt primitiæ quas tolletis: sextam partem ephi de coro frumenti, et sextam partem ephi de coro hordei.

<sup>14</sup> Mensura quoque olei, batus olei, decima pars cori est: et decem bati corum faciunt, quia decem bati implent corum.

<sup>15</sup> Et arietem unum de grege ducentorum, de his quæ nutriunt Israël, in sacrificium, et in holocaustum, et in pacifica, ad expiandum pro eis, ait Dominus Deus.

<sup>16</sup> Omnis populus terræ tenebitur primitiis his principi in Israël.

<sup>17</sup> Et super principem erunt holocausta, et sacrificium, et libamina, in solemnitatibus, et in calendis, et in sabbatis, et in universis solemnitatibus domus Israël: ipse faciet pro peccato sacrificium, et holocaustum, et pacifica, ad expiandum pro domo Israël.

<sup>18</sup> Hæc dicit Dominus Deus: In primo mense, una mensis, sumes vitulum de armento immaculatum, et expiabis sanctuarium.

<sup>19</sup> Et tollet sacerdos de sanguine quod erit pro peccato, et ponet in postibus domus, et in quatuor angulis crepidinis altaris, et in postibus portæ atrii interioris.

<sup>20</sup> Et sic facies in septima mensis, pro unoquoque qui ignoravit, et errore deceptus est: et expiabis pro domo.

<sup>21</sup> In primo mense, quartadecima die mensis, erit vobis Paschæ solemnitas: septem diebus azyma comedentur.

<sup>22</sup> Et faciet princeps in die illa, pro se et pro universo populo terræ, vitulum pro peccato.

<sup>23</sup> Et in septem dierum solemnitate faciet holocaustum Domino, septem vitulos, et septem arietes immaculatos, quotidie septem diebus: et pro peccato hircum caprarum quotidie.

<sup>24</sup> Et sacrificium ephi per vitulum, et ephi per arietem faciet, et olei hin per singula ephi.

<sup>25</sup> Septimo mense, quintadecima die mensis, in solemnitate, faciet sicut supra dicta sunt per septem dies, tam pro peccato, quam pro holocausto, et in sacrificio, et in oleo.

you shall take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley.

<sup>14</sup> The measure of oil also, a bate of oil is the tenth part of a core: and ten bates make a core: for ten bates fill a core.

<sup>15</sup> And one ram out of a flock of two hundred, of those that Israel feedeth for sacrifice, and for holocausts, and for peace offerings, to make atonement for them, saith the Lord God.

<sup>16</sup> All the people of the land shall be bound to these firstfruits for the prince in Israel.

<sup>17</sup> And the prince shall give the holocaust, and the sacrifice, and the libations on the feasts, and on the new moons, and on the sabbaths, and on all the solemnities of the house of Israel: he shall offer the sacrifice for sin, and the holocaust, and the peace offerings to make expiation for the house of Israel.

<sup>18</sup> Thus saith the Lord God: In the first month, the first of the month, thou shalt take a calf of the herd without blemish, and thou shalt expiate the sanctuary.

<sup>19</sup> And the priest shall take of the blood of the sin offering: and he shall put it on the posts of the house, and on the four corners of the brim of the altar, and on the posts of the gate of the inner court.

<sup>20</sup> And so shalt thou do in the seventh day of the month, for everyone that hath been ignorant, and hath been deceived by error, and thou shalt make expiation for the house.

<sup>21</sup> In the first month, the fourteenth day of the month, you shall observe the solemnity of the pasch: seven days unleavened bread shall be eaten.

<sup>22</sup> And the prince on that day shall offer for himself, and for all the people of the land, a calf for sin.

<sup>23</sup> And in the solemnity of the seven days he shall offer for a holocaust to the Lord, seven calves, and seven rams without blemish daily for seven days: and for sin a he goat daily.

<sup>24</sup> And he shall offer the sacrifice of an ephi for every calf, and an ephi for every ram: and a hin of oil for every ephi.

<sup>25</sup> In the seventh month, in the fifteenth day of the month, in the solemn feast, he shall do the like for the seven days: as well in regard to the sin offering, as to the holocaust, and the sacrifice, and the oil.

## CHAPTER 46

*Other ordinances for the prince and for the sacrifices.*

**T**hus saith the Lord God: The gate of the inner court that looketh toward the east, shall be shut the six days, on which work is done; but on the sabbath day it shall be opened, yea and on the day of the new moon it shall be opened.

<sup>2</sup> And the prince shall enter by the way of the porch of the gate from without, and he shall stand at the threshold of the gate: and the priests shall offer his holocaust, and his peace offerings: and he shall adore upon the threshold of the gate, and shall go out: but the gate shall not be shut till the evening.

<sup>3</sup> And the people of the land shall adore at the door of that gate before the Lord on the sabbaths, and on the new moons.

<sup>4</sup> And the holocaust that the prince shall offer to the Lord on the sabbath day, shall be six lambs without blemish, and a ram without blemish.

<sup>5</sup> And the sacrifice of an ephi for a ram: but for the lambs what sacrifice his hand shall allow: and a hin of oil for every ephi.

<sup>6</sup> And on the day of the new moon a calf of the herd without blemish: and the six lambs, and the rams shall be without blemish.

<sup>7</sup> And he shall offer in sacrifice an ephi for a calf, an ephi also for a ram: but for the lambs, as his hand shall find: and a hin of oil for every ephi.

<sup>8</sup> And when the prince is to go in, let him go in by the way of the porch of the gate, and let him go out the same way.

<sup>9</sup> But when the people of the land shall go in before the Lord in the solemn feasts, he that goeth in by the north gate to adore, shall go out by the way of the south gate; and he that goeth in by the way of the south gate, shall go out by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go out at that over against it.

<sup>10</sup> And the prince in the midst of them, shall go in when they go in, and go out when they go out.

<sup>11</sup> And in the fairs, and in the solemnities there shall be the sacrifice of an ephi to a calf, and an ephi to a ram: and to the lambs, the sacrifice shall be as his hand shall find: and a hin of oil to every ephi.

## CAPUT XLVI

*Decreta alia pro principe et hostiis.*

**H**æc dicit Dominus Deus: Porta atrii interioris quæ respicit ad orientem, erit clausa sex diebus in quibus opus fit: die autem sabbati aperietur, sed et in die calendarum aperietur.

<sup>2</sup> Et intrabit princeps per viam vestibuli portæ deforis, et stabit in limine portæ: et facient sacerdotes holocaustum ejus, et pacifica ejus: et adorabit super limen portæ, et egredietur: porta autem non claudetur usque ad vesperam.

<sup>3</sup> Et adorabit populus terræ ad ostium portæ illius in sabbatis et in calendis coram Domino.

<sup>4</sup> Holocaustum autem hoc offeret princeps Domino: in die sabbati, sex agnos immaculatos, et arietem immaculatum,

<sup>5</sup> et sacrificium ephi per arietem, in agnis autem sacrificium quod dederit manus ejus, et olei hin per singula ephi.

<sup>6</sup> In die autem calendarum vitulum de armento immaculatum, et sex agni et arietes immaculati erunt.

<sup>7</sup> Et ephi per vitulum, ephi quoque per arietem faciet sacrificium: de agnis autem sicut invenerit manus ejus, et olei hin per singula ephi.

<sup>8</sup> Cumque ingressurus est princeps, per viam vestibuli portæ ingrediatur, et per eandem viam exeat.

<sup>9</sup> Et cum intrabit populus terræ in conspectu Domini in solemnitatibus, qui ingreditur per portam aquilonis ut adoret, egredietur per viam portæ meridianæ: porro qui ingreditur per viam portæ meridianæ, egredietur per viam portæ aquilonis. Non revertetur per viam portæ per quam ingressus est, sed e regione illius egredietur.

<sup>10</sup> Princeps autem in medio eorum, cum ingredientibus ingrediatur, et cum egredientibus egredietur.

<sup>11</sup> Et in nundinis, et in solemnitatibus, erit sacrificium ephi per vitulum, et ephi per arietem: agnis autem erit sacrificium sicut invenerit manus ejus, et olei hin per singula ephi.

<sup>12</sup> Cum autem fecerit princeps spontaneum holocaustum, aut pacifica voluntaria Domino, aperietur ei porta quæ respicit ad orientem, et faciet holocaustum suum et pacifica sua, sicut fieri solet in die sabbati: et egredietur, claudeturque porta postquam exierit.

<sup>15</sup> Et agnum ejusdem anni immaculatum faciet holocaustum quotidie Domino: semper mane faciet illud.

<sup>14</sup> Et faciet sacrificium super eo cata mane mane sextam partem ephi, et de oleo tertiam partem hin, ut misceatur similæ: sacrificium Domino legitimum, iuge atque perpetuum.

<sup>15</sup> Faciet agnum, et sacrificium, et oleum cata mane mane, holocaustum sempiternum.

<sup>16</sup> Hæc dicit Dominus Deus: Si dederit princeps donum alicui de filiis suis, hæreditas ejus filiorum suorum erit: possidebunt eam hæreditarie.

<sup>17</sup> Si autem dederit legatum de hæreditate sua uni servorum suorum, erit illius usque ad annum remissionis, et revertetur ad principem: hæreditas autem ejus filiis ejus erit.

<sup>18</sup> Et non accipiet princeps de hæreditate populi per violentiam, et de possessione eorum: sed de possessione sua hæreditatem dabit filiis suis, ut non dispergatur populus meus unusquisque a possessione sua.

<sup>19</sup> Et introduxit me per ingressum qui erat ex latere portæ, in gazophylacia sanctuarii ad sacerdotes, quæ respiciebant ad aquilonem: et erat ibi locus vergens ad occidentem.

<sup>20</sup> Et dixit ad me: Iste est locus ubi coquent sacerdotes pro peccato et pro delicto: ubi coquent sacrificium, ut non eferant in atrium exterius, et sanctificetur populus.

<sup>21</sup> Et eduxit me in atrium exterius, et circumduxit me per quatuor angulos atrii: et ecce atriolum erat in angulo atrii, atriola singula per angulos atrii.

<sup>22</sup> In quatuor angulis atrii atriola disposita, quadraginta cubitorum per long-

<sup>12</sup> But when the prince shall offer a voluntary holocaust, or voluntary peace offerings to the Lord: the gate that looketh towards the east shall be opened to him, and he shall offer his holocaust, and his peace offerings, as it is wont to be done on the sabbath day: and he shall go out, and the gate shall be shut after he is gone forth.

<sup>15</sup> And he shall offer every day for a holocaust to the Lord, a lamb of the same year without blemish: he shall offer it always in the morning.

<sup>14</sup> And he shall offer the sacrifice for it morning by morning, the sixth part of an ephi: and the third part of a hin of oil to be mingled with the fine flour: a sacrifice to the Lord by ordinance continual and everlasting.

<sup>15</sup> He shall offer the lamb, and the sacrifice, and the oil morning by morning: an everlasting holocaust.

<sup>16</sup> Thus saith the Lord God: If the prince give a gift to any of his sons: the inheritance of it shall go to his children, they shall possess it by inheritance.

<sup>17</sup> But if he give a legacy out of his inheritance to one of his servants, it shall be his until the year of release, and it shall return to the prince: but his inheritance shall go to his sons.

<sup>18</sup> And the prince shall not take of the people's inheritance by violence, nor of their possession: but out of his own possession he shall give an inheritance to his sons: that my people be not dispersed every man from his possession.

<sup>19</sup> And he brought me in by the entry that was at the side of the gate, into the chambers of the sanctuary that were for the priests, which looked toward the north. And there was a place bending to the west.

<sup>20</sup> And he said to me: This is the place where the priests shall boil the sin offering, and the trespass offering: where they shall dress the sacrifice, that they may not bring it out into the outward court, and the people be sanctified.

<sup>21</sup> And he brought me into the outward court, and he led me about by the four corners of the court: and behold there was a little court in the corner of the court, to every corner of the court there was a little court.

<sup>22</sup> In the four corners of the court were little courts disposed, forty cubits long,

and thirty broad, all the four were of one measure.

<sup>23</sup> And there was a wall round about compassing the four little courts, and there were kitchens built under the rows round about.

<sup>24</sup> And he said to me: This is the house of the kitchens wherein the ministers of the house of the Lord shall boil the victims of the people.

#### CHAPTER 47

*The vision of the holy waters issuing out from under the temple: the borders of the land to be divided among the twelve tribes.*

**A**nd he brought me again to the gate of the house, and behold waters issued out from under the threshold of the house toward the east: for the forefront of the house looked toward the east: but the waters came down to the right side of the temple to the south part of the altar.

<sup>2</sup> And he led me out by the way of the north gate, and he caused me to turn to the way without the outward gate to the way that looked toward the east: and behold there ran out waters on the right side.

<sup>3</sup> And when the man that had the line in his hand went out towards the east, he measured a thousand cubits: and he brought me through the water up to the ankles.

<sup>4</sup> And again he measured a thousand, and he brought me through the water up to the knees.

<sup>5</sup> And he measured a thousand, and he brought me through the water up to the loins. And he measured a thousand, and it was a torrent, which I could not pass over: for the waters were risen so as to make a deep torrent, which could not be passed over.

<sup>6</sup> And he said to me: Surely thou hast seen, O son of man. And he brought me out, and he caused me to turn to the bank of the torrent.

<sup>7</sup> And when I had turned myself, behold on the bank of the torrent were very many trees on both sides.

<sup>8</sup> And he said to me: These waters that issue forth toward the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go

um, et triginta per latum: mensuræ unius quatuor erant.

<sup>23</sup> Et paries per circuitum ambiens quatuor atriola: et culinæ fabricatæ erant subter porticus per gyrum.

<sup>24</sup> Et dixit ad me: Hæc est domus culinæ, in qua coquent ministri domus Domini victimas populi.

#### CAPUT XLVII

*Visio aquarum sanctarum egredientes subts templo: fines terræ dividendæ sunt inter duodecim tribus.*

**E**t convertit me ad portam domus, et ecce aquæ egrediebantur subter limen domus ad orientem: facies enim domus respiciebat ad orientem, aquæ autem descendeabant in latus templi dextrum, ad meridiem altaris.

<sup>2</sup> Et eduxit me per viam portæ aquilonis, et convertit me ad viam foras portam exteriorem, viam quæ respiciebat ad orientem: et ecce aquæ redundantes a latere dextro.

<sup>3</sup> Cum egrederetur vir ad orientem, qui habebat funiculum in manu sua, et mensus est mille cubitos, et traduxit me per aquam usque ad talos.

<sup>4</sup> Rursumque mensus est mille, et traduxit me per aquam usque ad genua.

<sup>5</sup> Et mensus est mille, et traduxit me per aquam usque ad renes. Et mensus est mille, torrentem quem non potui pertransire, quoniam intumuerant aquæ profundi torrentis, qui non potest transvadari.

<sup>6</sup> Et dixit ad me: Certe vidisti, fili hominis. Et eduxit me, et convertit ad ripam torrentis.

<sup>7</sup> Cumque me convertissem, ecce in ripa torrentis ligna multa nimis ex utraque parte.

<sup>8</sup> Et ait ad me: Aquæ istæ quæ egrediuntur ad tumulos sabuli orientalis, et descendunt ad plana deserti, intrabunt mare et exhibunt: et sanabuntur aquæ.

<sup>9</sup> Et omnis anima vivens quæ serpit quocumque venerit torrens, vivet: et erunt pisces multi satis, postquam venerint illuc aquæ istæ: et sanabuntur et vivent omnia ad quæ venerit torrens.

<sup>10</sup> Et stabunt super illas piscatores: ab Engaddi usque ad Engallim siccatio sagenarum erit: plurimæ species erunt piscium ejus, sicut pisces maris magni, multitudinis nimis.

<sup>11</sup> In littoribus autem ejus, et in palustribus, non sanabuntur, quia in salinas dabuntur.

<sup>12</sup> Et super torrentem orietur in ripis ejus, ex utraque parte, omne lignum pomiferum: non defluet folium ex eo, et non deficiet fructus ejus: per singulos menses afferet primitiva, quia aquæ ejus de sanctuario egredientur: et erunt fructus ejus in cibum, et folia ejus ad medicinam.

<sup>13</sup> Hæc dicit Dominus Deus: Hic est terminus in quo possidebitis terram in duodecim tribubus Israël: quia Joseph duplicem funiculum habet.

<sup>14</sup> Possidebitis autem eam singuli æque ut frater suus, super quam levavi manum meam ut darem patribus vestris: et cadet terra hæc vobis in possessionem.

<sup>15</sup> Hic est autem terminus terræ: ad plagam septentrionalem, a mari magno via Hethalon, venientibus Sedada,

<sup>16</sup> Emath, Berotha, Sabarim, quæ est inter terminum Damasci et confinium Emath, domus Tichon, quæ est juxta terminum Auran.

<sup>17</sup> Et erit terminus a mari usque ad atrium Enon, terminus Damasci: et ab aquilone ad aquilonem, terminus Emath plagæ septentrionalis.

<sup>18</sup> Porro plaga orientalis de medio Auran, et de medio Damasci, et de medio Galaad, et de medio terræ Israël, Jordanis disteminans ad mare orientale. Metiemini etiam plagam orientalem.

<sup>19</sup> Plaga autem australis meridiana, a Thamar usque ad aquas contradictionis Cades, et torrens usque ad mare mag-

out, and the waters shall be healed.

<sup>9</sup> And every living creature that creepeth whithersoever the torrent shall come, shall live: and there shall be fishes in abundance after these waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come.

<sup>10</sup> And the fishers shall stand over these waters. From Engaddi even to Engallim there shall be drying of nets: there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude:

<sup>11</sup> But on the shore thereof, and in the fenny places they shall not be healed, because they shall be turned into salt pits.

<sup>12</sup> And by the torrent on the banks thereof on both sides shall grow all trees that bear fruit: their leaf shall not fall off, and their fruit shall not fail: every month shall they bring forth first-fruits, because the waters thereof shall issue out of the sanctuary: and the fruits thereof shall be for food, and the leaves thereof for medicine.

<sup>13</sup> Thus saith the Lord God: This is the border, by which you shall possess the land according to the twelve tribes of Israel: for Joseph hath a double portion.

<sup>14</sup> And you shall possess it, every man in like manner as his brother: concerning which I lifted up my hand to give it to your fathers: and this land shall fall unto you for a possession.

<sup>15</sup> And this is the border of the land: toward the north side, from the great sea by the way of Hethalon, as men go to Sedada,

<sup>16</sup> Emath, Berotha, Sabarim, which is between the border of Damascus and the border of Emath the house of Tichon, which is by the border of Auran.

<sup>17</sup> And the border from the sea even to the court of Enan, shall be the border of Damascus, and from the north to the north: the border of Emath, this is the north side.

<sup>18</sup> And the east side is from the midst of Auran, and from the midst of Damascus, and from the midst of Galaad, and from the midst of the land of Israel, Jordan making the bound to the east sea, and thus you shall measure the east side.

<sup>19</sup> And the south side southward is, from Thamar even to the waters of contradiction of Cades: and, the torrent

even to the great sea: and this is the south side southward.

<sup>20</sup> And the side toward the sea is the great sea from the borders straight on, till thou come to Emath: this is the side of the sea.

<sup>21</sup> And you shall divide this land unto you by the tribes of Israel:

<sup>22</sup> And you shall divide it by lot for an inheritance to you, and to the strangers that shall come over to you, that shall beget children among you: and they shall be unto you as men of the same country born among the children of Israel: they shall divide the possession with you in the midst of the tribes of Israel.

<sup>23</sup> And in what tribe soever the stranger shall be, there shall you give him possession, saith the Lord God.

#### CHAPTER 48

*The portions of the twelve tribes, of the sanctuary, of the city, and of the prince.  
The dimensions and gates of the city.*

**A**nd these are the names of the tribes from the borders of the north, by the way of Hethalon, as they go to Emanth, the court of Enan the border of Damascus northward, by the way off Emath. And from the east side thereof to the sea shall be one portion for Dan.

<sup>2</sup> And by the border of Dan, from the east side even to the side of the sea, one portion for Aser:

<sup>3</sup> And by the border of Aser, from the east side even to the side of the sea, one portion for Nephthali.

<sup>4</sup> And by the border of Nephthali, from the east side even to the side of the sea, one portion for Manasses.

<sup>5</sup> And by the border of Manasses, from the east side even to the side of the sea, one portion for Ephraim.

<sup>6</sup> And by the border of Ephraim, from the east side even to the side of the sea, one portion for Ruben.

<sup>7</sup> And by the border of Ruben, from the east side even to the side of the sea, one portion for Juda.

<sup>8</sup> And by the border of Juda, from the east side even to the side of the sea, shall be the firstfruits which you shall set apart, five and twenty thousand in breadth, and length, as every one of the portions from the east side to the side of

num: et hæc est plaga ad meridiem australis.

<sup>20</sup> Et plaga maris, mare magnum a confinio per directum, donec venias Emath: hæc est plaga maris.

<sup>21</sup> Et dividetis terram istam vobis per tribus Israël:

<sup>22</sup> et mittetis eam in hæreditatem vobis, et advenis qui accesserint ad vos, qui genuerint filios in medio vestrum: et erunt vobis sicut indigenæ inter filios Israël: vobiscum divident possessionem in medio tribuum Israël.

<sup>23</sup> In tribu autem quacumque fuerit advena, ibi dabitis possessionem illi, ait Dominus Deus.

#### CAPUT XLVIII

*Partes duodecim tribuum, sanctuarii, urbis, et principis. Dimensiones et portæ urbis.*

**E**t hæc nomina tribuum a finibus aquilonis, juxta viam Hethalon, pergentibus Emath, atrium Enan terminus Damasci ad aquilonem, juxta viam Emath: et erit ei plaga orientalis mare, Dan una.

<sup>2</sup> Et super terminum Dan, a plaga orientali usque ad plagam maris, Aser una.

<sup>3</sup> Et super terminum Aser, a plaga orientali usque ad plagam maris, Nephthali una.

<sup>4</sup> Et super terminum Nephthali, a plaga orientali usque ad plagam maris, Manasse una.

<sup>5</sup> Et super terminum Manasse, a plaga orientali usque ad plagam maris, Ephraim una.

<sup>6</sup> Et super terminum Ephraim, a plaga orientali usque ad plagam maris, Ruben una.

<sup>7</sup> Et super terminum Ruben, a plaga orientali usque ad plagam maris, Juda una.

<sup>8</sup> Et super terminum Juda, a plaga orientali usque ad plagam maris, erunt primitiæ quas separabitis, viginti quinque millibus latitudinis et longitudinis, sicuti singulæ partes a plaga orientali usque ad plagam maris: et erit sanctuar-

ium in medio ejus.

<sup>9</sup> Primitiæ quas separabitis Domino, longitudo viginti quinque millibus, et latitudo decem millibus.

<sup>10</sup> Hæ autem erunt primitiæ sanctuarii sacerdotum, ad aquilonem longitudo viginti quinque millia, et ad mare latitudinis decem millia, sed et ad orientem latitudinis decem millia, et ad meridiem longitudo viginti quinque millia: et erit sanctuarium Domini in medio ejus.

<sup>11</sup> Sacerdotibus sanctuarium erit de filiis Sadoc, qui custodierunt cæremonias meas, et non erraverunt cum errarent filii Israël, sicut erraverunt et Levitæ.

<sup>12</sup> Et erunt eis primitiæ de primitiis terræ Sanctum sanctorum, juxta terminum Levitarum.

<sup>13</sup> Sed et Levitis similiter, juxta fines sacerdotum, viginti quinque millia longitudo, et latitudinis decem millia. Omnis longitudo viginti et quinque millium, et latitudo decem millium.

<sup>14</sup> Et non venundabunt ex eo, neque mutabunt: neque transferentur primitiæ terræ, quia sanctificatæ sunt Domino.

<sup>15</sup> Quinque millia autem quæ supersunt in latitudine per viginti quinque millia, profana erunt urbis in habitaculum et in suburbana: et erit civitas in medio ejus.

<sup>16</sup> Et hæ mensuræ ejus: ad plagam septentrionalem, quingenta et quatuor millia: et ad plagam meridianam, quingenta et quatuor millia: et ad plagam orientalem, quingenta et quatuor millia: et ad plagam occidentalem, quingenta et quatuor millia.

<sup>17</sup> Erunt autem suburbana civitatis ad aquilonem, ducenta quinquaginta: et ad meridiem, ducenta quinquaginta: et ad orientem, ducenta quinquaginta: et ad mare, ducenta quinquaginta.

<sup>18</sup> Quod autem reliquum fuerit in latitudine secundum primitias sanctuarii, decem millia in orientem, et decem millia in occidentem, erunt sicut primitiæ sanctuarii: et erunt fruges ejus in panes

the sea: and the sanctuary shall be in the midst thereof.

<sup>9</sup> The firstfruits which you shall set apart for the Lord shall be the length of five and twenty thousand, and the breadth of ten thousand.

<sup>10</sup> And these shall be the firstfruits of the sanctuary for the priests: toward the north five and twenty thousand in length, and toward the sea ten thousand in breadth, and toward the east also ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the Lord shall be in the midst thereof.

<sup>11</sup> The sanctuary shall be for the priests of the sons of Sadoc, who kept my ceremonies, and went not astray when the children of Israel went astray, as the Levites also went astray.

<sup>12</sup> And for them shall be the firstfruits of the firstfruits of the land holy of holies, by the border of the Levites,

<sup>13</sup> And the Levites in like manner shall have by the borders of the priests five and twenty thousand in length, and ten thousand in breadth. All the length shall be five and twenty thousand, and the breadth ten thousand.

<sup>14</sup> And they shall not sell thereof, nor exchange, neither shall the firstfruits of the land be alienated, because they are sanctified to the Lord.

<sup>15</sup> But the five thousand that remain in the breadth over against the five and twenty thousand, shall be a profane place for the city for dwelling, and for suburbs: and the city shall be in the midst thereof.

<sup>16</sup> And these are the measures thereof: on the north side four thousand and five hundred: and on the south side four thousand and five hundred: and on the east side four thousand and five hundred: and on the west side four thousand and five hundred.

<sup>17</sup> And the suburbs of the city shall be to the north two hundred and fifty, and to the south two hundred and fifty, and to the east two hundred and fifty, and to the sea two hundred and fifty.

<sup>18</sup> And the residue in length by the firstfruits of the sanctuary, ten thousand toward the east, and ten thousand toward the west, shall be as the firstfruits of the sanctuary: and the fruit thereof shall be

for bread to them that serve the city.

<sup>19</sup> And they that serve the city, shall serve it out of all the tribes of Israel.

<sup>20</sup> All the firstfruits, of five and twenty thousand, by five and twenty thousand foursquare, shall be set apart for the firstfruits of the sanctuary, and for the possession of the city.

<sup>21</sup> And the residue shall be for the prince on every side of the firstfruits of the sanctuary, and of the possession of the city over against the five and twenty thousand of the firstfruits unto the east border: toward the sea also over against the five and twenty thousand, unto the border of the sea, shall likewise be the portion of the prince: and the firstfruits of the sanctuary, and the sanctuary of the temple shall be in the midst thereof.

<sup>22</sup> And from the possession of the Levites, and from the possession of the city which are in the midst of the prince's portions: what shall be to the border of Juda, and to the border of Benjamin, shall also belong to the prince.

<sup>23</sup> And for the rest of the tribes: from the east side to the west side, one portion for Benjamin.

<sup>24</sup> And over against the border of Benjamin, from the east side to the west side, one portion for Simeon.

<sup>25</sup> And by the border of Simeon, from the east side to the west side, one portion for Issachar.

<sup>26</sup> And by the border of Issachar, from the east side to the west side, one portion for Zabulon.

<sup>27</sup> And by the border of Zabulon, from the east side to the side of the sea, one portion for Gad.

<sup>28</sup> And by the border of Gad, the south side southward: and the border shall be from Thamar, even to the waters of contradiction of Cades, the inheritance over against the great sea.

<sup>29</sup> This is the land which you shall divide by lot to the tribes of Israel: and these are the portions of them, saith the Lord God.

<sup>30</sup> And these are the goings out of the city: on the north side thou shalt measure four thousand and five hundred.

<sup>31</sup> And the gates of the city according to the names of the tribes of Israel, three gates on the north side, the gate of Ruben one, the gate of Juda one, the gate

his qui serviunt civitati.

<sup>19</sup> Servientes autem civitati, operabuntur ex omnibus tribubus Israël.

<sup>20</sup> Omnes primitiæ viginti quinque millium, per viginti quinque millia in quadrum, separabuntur in primitias sanctuarii, et in possessionem civitatis.

<sup>21</sup> Quod autem reliquum fuerit, principis erit ex omni parte primitiarum sanctuarii, et possessionis civitatis e regione viginti quinque millium primitiarum usque ad terminum orientalem: sed et ad mare, e regione viginti quinque millium, usque ad terminum maris, similiter in partibus principis erit: et erunt primitiæ sanctuarii, et sanctuarium templi, in medio ejus.

<sup>22</sup> De possessione autem Levitarum, et de possessione civitatis in medio partium principis, erit inter terminum Juda et inter terminum Benjamin, et ad principem pertinebit.

<sup>23</sup> Et reliquis tribubus, a plaga orientali usque ad plagam occidentalem, Benjamin una.

<sup>24</sup> Et contra terminum Benjamin, a plaga orientali usque ad plagam occidentalem, Simeon una.

<sup>25</sup> Et super terminum Simeonis, a plaga orientali usque ad plagam occidentalem, Issachar una.

<sup>26</sup> Et super terminum Issachar, a plaga orientali usque ad plagam occidentalem, Zabulon una.

<sup>27</sup> Et super terminum Zabulon, a plaga orientali usque ad plagam maris, Gad una.

<sup>28</sup> Et super terminum Gad, ad plagam austri in meridie: et erit finis de Thamar usque ad aquas contradictionis Cades: hæreditas contra mare magnam.

<sup>29</sup> Hæc est terra quam mittetis in sortem tribubus Israël, et hæc partitiones earum, ait Dominus Deus.

<sup>30</sup> Et hi egressus civitatis: a plaga septentrionali, quingentos et quatuor millia mensurabis.

<sup>31</sup> Et portæ civitatis ex nominibus tribuum Israël: portæ tres a septentrione: porta Ruben una, porta Juda una, porta Levi una.



<sup>32</sup> Et ad plagam orientalem, quingentos et quatuor millia, et portæ tres: porta Joseph una, porta Benjamin una, porta Dan una.

<sup>33</sup> Et ad plagam meridianam, quingentos et quatuor millia metieris, et portæ tres: porta Simeonis una, porta Issachar una, porta Zabulon una.

<sup>34</sup> Et ad plagam occidentalem, quingentos et quatuor millia, et portæ eorum tres: porta Gad una, porta Aser una, porta Nephthali una.

<sup>35</sup> Per circuitum, decem et octo millia: et nomen civitatis ex illa die, Dominus ibidem.

of Levi one.

<sup>32</sup> And at the east side, four thousand and five hundred: and three gates, the gate of Joseph one, the gate of Benjamin one, the gate of Dan one.

<sup>33</sup> And at the south side, thou shalt measure four thousand and five hundred: and three gates, the gate of Simeon one, the gate of Issachar one, the gate of Zabulon one.

<sup>34</sup> And at the west side, four thousand and five hundred, and their three gates, the gate of Gad one, the gate of Aser one, the gate of Nephthali one.

<sup>35</sup> Its circumference was eighteen thousand: and the name of the city from that day, the Lord is there.

## THE PROPHECY OF DANIEL

*Daniel, whose name signifies THE JUDGMENT OF GOD was of the royal blood of kings of Juda and one of those that were first of all carried away into captivity. He was so renowned for wisdom and knowledge, that it became a proverb among the Babylonians, As wise as Daniel (Ezech. 28:3). And his holiness was so great from his very childhood, that at the time when he was as yet but a young man, he is joined by the Spirit of God with Noe and Job, as three persons most eminent for virtue and sanctity (Ezech. 14). He is not commonly numbered by the Hebrews among the prophets, because he lived at court and in high station in the world: but if we consider his many clear predictions of things to come, we shall find that no one better deserves the name and title of a prophet, which also has been given him by the Son of God himself (Mt. 24, Mk. 12, Lk. 21).*

### CHAPTER 1

*Daniel and his companions are taken into the palace of the king of Babylon: they abstain from his meat and wine, and succeed better with pulse and water. Their excellence and wisdom.*

**I**n the third year of the reign of Joakim, king of Juda, Nabuchodonosor, king of Babylon, came to Jerusalem, and besieged it.

<sup>2</sup> And the Lord delivered into his hands Joakim, the king of Juda, and part of the vessels of the house of God: and he carried them away into the land of Sennaar, to the house of his god, and the vessels he brought into the treasure house of his god.

<sup>3</sup> And the king spoke to Asphenez, the master of the eunuchs, that he should bring in some of the children of Israel, and of the king's seed, and of the princes,

<sup>4</sup> Children in whom there was no blemish, well favored, and skilful in all wisdom, acute in knowledge, and instructed in science, and such as might stand in the king's palace, that he might teach them the learning, and the tongue of the Chaldeans.

<sup>5</sup> And the king appointed them a daily provision, of his own meat, and of the wine of which he drank himself, that being nourished three years, afterwards they might stand before the king.

<sup>6</sup> Now there were among them of the children of Juda, Daniel, Ananias, Mis-

### CAPUT I

*Daniel et socii ejus in palatio regis Babylonis feruntur: abstinent a carnibus et vinis ejus, et melior vinciunt cum leguminibus et aqua. Excellentia et sapientia eorum.*

**A**nno tertio regni Joakim regis Juda, Avenit Nabuchodonosor, rex Babylonis, in Jerusalem, et obsedit eam:

<sup>2</sup> et tradidit Dominus in manu ejus Joakim, regem Juda, et partem vasorum domus Dei: et asportavit ea in terram Sennaar in domum dei sui, et vasa intulit in domum thesauri dei sui.

<sup>3</sup> Et ait rex Asphenez præposito eunuchorum ut introduceret de filiis Israël, et de semine regio et tyrannorum,

<sup>4</sup> pueros in quibus nulla esset macula, decoros forma, et eruditos omni sapientia, cautos scientia, et doctos disciplina, et qui possent stare in palatio regis, ut doceret eos litteras et linguam Chaldæorum.

<sup>5</sup> Et constituit eis rex annonam per singulos dies de cibis suis, et de vino unde bibebat ipse, ut enutriti tribus annis, postea starent in conspectu regis.

<sup>6</sup> Fuerunt ergo inter eos de filiis Juda, Daniel, Ananias, Misaël, et Azarias.

7 Et imposuit eis præpositus eunuchorum nomina: Danieli, Baltassar; Ananiæ, Sidrach; Misaëli, Misach; et Azariæ, Abdenago.

8 Proposuit autem Daniel in corde suo ne pollueretur de mensa regis, neque de vino potus ejus: et rogavit eunuchorum præpositum ne contaminaretur.

9 Dedit autem Deus Danieli gratiam et misericordiam in conspectu principis eunuchorum.

10 Et ait princeps eunuchorum ad Daniele: Timeo ego dominum meum regem, qui constituit vobis cibum et potum: qui si viderit vultus vestros macilentiores præ ceteris adolescentibus coævis vestris, condemnabitis caput meum regi.

11 Et dixit Daniel ad Malasar, quem constituerat princeps eunuchorum super Daniele, Ananiam, Misaëlem, et Azariam:

12 Tenta nos, obsecro, servos tuos, diebus decem, et dentur nobis legumina ad vescendum, et aqua ad bibendum:

13 et contemplant vultus nostros, et vultus puerorum, qui vescuntur cibo regio: et sicut videris, facies cum servis tuis.

14 Qui, audito sermone hujuscemodi, tentavit eos diebus decem.

15 Post dies autem decem, apparuerunt vultus eorum meliores, et corpulentiores præ omnibus pueris, qui vescebantur cibo regio.

16 Porro Malasar tollebat cibaria, et vinum potus eorum: dabatque eis legumina.

17 Pueris autem his dedit Deus scientiam et disciplinam, in omni libro et sapientia: Danieli autem intelligentiam omnium visionum et somniorum.

18 Completis itaque diebus, post quos dixerat rex ut introducerentur, introduxit eos præpositus eunuchorum in conspectu Nabuchodonosor.

19 Cumque eis locutus fuisset rex, non sunt inventi tales de universis, ut Daniel, Ananias, Misaël, et Azarias: et steterunt in conspectu regis.

20 Et omne verbum sapientiæ et intellectus, quod sciscitatus est ab eis rex,

ael, and Azarias.

7 And the master of the eunuchs gave them names: to Daniel, Baltassar: to Ananias, Sidrach: to Misaël, Misach: and to Azarias, Abdenago.

8 But Daniel purposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank: and he requested the master of the eunuchs that he might not be defiled.

9 And God gave to Daniel grace and mercy in the sight of the prince of the eunuchs.

10 And the prince of the eunuchs said to Daniel: I fear my lord, the king, who hath appointed you meat and drink: who if he should see your faces leaner than those of the other youths, your equals, you shall endanger my head to the king.

11 And Daniel said to Malasar, whom the prince of the eunuchs had appointed over Daniel, Ananias, Misaël, and Azarias:

12 Try, I beseech thee, thy servants for ten days, and let pulse be given us to eat, and water to drink:

13 And look upon our faces, and the faces of the children that eat of the king's meat: and as thou shalt see, deal with thy servants.

14 And when he had heard these words, he tried them for ten days.

15 And after ten days, their faces appeared fairer and fatter than all the children that ate of the king's meat.

16 So Malasar took their portions, and the wine that they should drink: and he gave them pulse.

17 And to these children God gave knowledge, and understanding in every book, and wisdom: but to Daniel the understanding also of all visions and dreams.

18 And when the days were ended, after which the king had ordered they should be brought in: the prince of the eunuchs brought them in before Nabuchodonosor.

19 And when the king had spoken to them, there were not found among them all such as Daniel, Ananias, Misaël, and Azarias: and they stood in the king's presence.

20 And in all matters of wisdom and understanding, that the king inquired

of them, he found them ten times better than all the diviners, and wise men, that were in all his kingdom.

<sup>21</sup> And Daniel continued even to the first year of king Cyrus.

## CHAPTER 2

*Daniel, by divine revelation, declares the dream of Nabuchodonosor, and the interpretation of it. He is highly honored by the king.*

In the second year of the reign of Nabuchodonosor, Nabuchodonosor had a dream, and his spirit was terrified, and his dream went out of his mind.

<sup>2</sup> Then the king commanded to call together the diviners and the wise men, and the magicians, and the Chaldeans: to declare to the king his dreams: so they came and stood before the king.

<sup>3</sup> And the king said to them: I saw a dream: and being troubled in mind I know not what I saw.

<sup>4</sup> And the Chaldeans answered the king in Syriac: O king, live forever: tell to thy servants thy dream, and we will declare the interpretation thereof.

<sup>5</sup> And the king, answering, said to the Chaldeans: The thing is gone out of my mind: unless you tell me the dream, and the meaning thereof, you shall be put to death, and your houses shall be confiscated.

<sup>6</sup> But if you tell the dream, and the meaning of it, you shall receive of me rewards, and gifts, and great honor: therefore, tell me the dream, and the interpretation thereof.

<sup>7</sup> They answered again and said: Let the king tell his servants the dream, and we will declare the interpretation of it.

<sup>8</sup> The king answered and said: I know for certain, that you seek to gain time, since you know that the thing is gone from me.

<sup>9</sup> If, therefore, you tell me not the dream, there is one sentence concerning you, that you have also framed a lying interpretation, and full of deceit, to speak before me till the time pass away. Tell me, therefore, the dream, that I may know that you also give a true interpretation thereof.

<sup>10</sup> Then the Chaldeans answered before the king, and said: There is no man upon earth, that can accomplish thy

invenit in eis decuplum super cunctos ariolos et magos qui erant in universo regno ejus.

<sup>21</sup> Fuit autem Daniel usque ad annum primum Cyri regis.

## CAPUT II

*Daniel, a revelation divino, edat somnium Nabuchodonosoris, et interpretationem ejus. Magne celebratur a rege.*

In anno secundo regni Nabuchodonosor, vidit Nabuchodonosor somnium, et contreritus est spiritus ejus, et somnium ejus fugit ab eo.

<sup>2</sup> Præcepit autem rex ut convocarentur arioli, et magi, et malefici, et Chaldæi, ut indicarent regi somnia sua. Qui cum venissent, steterunt coram rege.

<sup>3</sup> Et dixit ad eos rex: Vidi somnium, et mente confusus ignoro quid viderim.

<sup>4</sup> Responderuntque Chaldæi regi syriace: Rex, in sempiternum vive! dic somnium servis tuis, et interpretationem ejus indicabimus.

<sup>5</sup> Et respondens rex ait Chaldæis: Sermo recessit a me: nisi indicaveritis mihi somnium, et conjecturam ejus, peribitis vos, et domus vestræ publicabuntur.

<sup>6</sup> Si autem somnium, et conjecturam ejus narraveritis, præmia, et dona, et honorem multum accipietis a me. Somnium igitur, et interpretationem ejus indicate mihi.

<sup>7</sup> Responderunt secundo, atque dixerunt: Rex somnium dicat servis suis, et interpretationem illius indicabimus.

<sup>8</sup> Respondit rex, et ait: Certe novi quod tempus redimitis, scientes quod recesserit a me sermo.

<sup>9</sup> Si ergo somnium non indicaveritis mihi, una est de vobis sententia, quod interpretationem quoque fallacem, et deceptione plenam composueritis, ut loquamini mihi donec tempus pertranseat. Somnium itaque dicite mihi, ut sciam quod interpretationem quoque ejus veram loquamini.

<sup>10</sup> Respondentes ergo Chaldæi coram rege, dixerunt: Non est homo super terram, qui sermonem tuum, rex, possit

implere: sed neque regum quisquam magnus et potens verbum hujuscemodi sciscitatur ab omni ariolo, et mago, et Chaldæo.

<sup>11</sup> Sermo enim, quem tu quæris, rex, gravis est: nec reperietur quisquam qui indicet illum in conspectu regis, exceptis diis, quorum non est cum hominibus conversatio.

<sup>12</sup> Quo audito, rex, in furore et in ira magna, præcepit ut perirent omnes sapientes Babylonis.

<sup>13</sup> Et egressa sententia, sapientes interficiebantur: quærebanturque Daniel et socii ejus, ut perirent.

<sup>14</sup> Tunc Daniel requisivit de lege atque sententia ab Arioch principe militiæ regis, qui egressus fuerat ad interficiendos sapientes Babylonis.

<sup>15</sup> Et interrogavit eum, qui a rege potestatem acceperat, quam ob causam tam crudelis sententia a facie regis esset egressa. Cum ergo rem indicasset Arioch Danieli,

<sup>16</sup> Daniel ingressus rogavit regem ut tempus daret sibi ad solutionem indicandam regi.

<sup>17</sup> Et ingressus est domum suam, Ananiæque et Misaëli et Azariæ, sociis suis, indicavit negotium,

<sup>18</sup> ut quærerent misericordiam a facie Dei cæli super sacramento isto, et non perirent Daniel et socii ejus cum ceteris sapientibus Babylonis.

<sup>19</sup> Tunc Danieli mysterium per visionem nocte revelatum est: et benedixit Daniel Deum cæli,

<sup>20</sup> et locutus ait: Sit nomen Domini benedictum a sæculo et usque in sæculum: quia sapientia et fortitudo ejus sunt.

<sup>21</sup> Et ipse mutat tempora, et ætates: transfert regna, atque constituit: dat sapientiam sapientibus, et scientiam intelligentibus disciplinam.

<sup>22</sup> Ipse revelat profunda et abscondita, et novit in tenebris constituta: et lux cum eo est.

<sup>23</sup> Tibi, Deus patrum nostrorum, confiteor, teque laudo, quia sapientiam et fortitudinem dedisti mihi, et nunc os-

word, O king; neither doth any king, though great and mighty, ask such a thing of any diviner, or wise man, or Chaldean.

<sup>11</sup> For the thing that thou asketh, O king, is difficult: nor can anyone be found that can show it before the king, except the gods, whose conversation is not with men.

<sup>12</sup> Upon hearing this, the king in fury, and in great wrath, commanded that all the wise men of Babylon should be put to death.

<sup>13</sup> And the decree being gone forth, the wise men were slain: and Daniel and his companions were sought for, to be put to death.

<sup>14</sup> Then Daniel inquired concerning the law and the sentence, of Arioch, the general of the king's army, who was gone forth to kill the wise men of Babylon.

<sup>15</sup> And he asked him that had received the orders of the king, why so cruel a sentence was gone forth from the face of the king. And when Arioch had told the matter to Daniel,

<sup>16</sup> Daniel went in, and desired of the king, that he would give him time to resolve the question, and declare it to the king.

<sup>17</sup> And he went into his house, and told the matter to Ananias, and Misaël, and Azarias, his companions:

<sup>18</sup> To the end that they should ask mercy at the face of the God of heaven, concerning this secret, and that Daniel and his companions might not perish with the rest of the wise men of Babylon.

<sup>19</sup> Then was the mystery revealed to Daniel by a vision in the night: and Daniel blessed the God of heaven,

<sup>20</sup> And speaking, he said: Blessed be the name of the Lord from eternity and for evermore: for wisdom and fortitude are his.

<sup>21</sup> And he changeth times and ages: taketh away kingdoms, and establisheth them: giveth wisdom to the wise, and knowledge to them that have understanding:

<sup>22</sup> He revealeth deep and hidden things, and knoweth what is in darkness: and light is with him.

<sup>23</sup> To thee, O God of our fathers, I give thanks, and I praise thee: because thou hast given me wisdom and strength:

and now thou hast shown me what we desired of thee, for thou hast made known to us the king's discourse.

<sup>24</sup> After this Daniel went in to Arioch, to whom the king had given orders to destroy the wise men of Babylon, and he spoke thus to him: Destroy not the wise men of Babylon: bring me in before the king, and I will tell the solution to the king.

<sup>25</sup> Then Arioch in haste brought in Daniel to the king, and said to him: I have found a man of the children of the captivity of Juda, that will resolve the question to the king.

<sup>26</sup> The king answered, and said to Daniel, whose name was Baltassar: Thinkest thou indeed that thou canst tell me the dream that I saw, and the interpretation thereof?

<sup>27</sup> And Daniel made answer before the king, and said: The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers, can declare to the king.

<sup>28</sup> But there is a God in heaven that revealeth mysteries, who hath shown to thee, O king Nabuchodonosor, what is to come to pass in the latter times. Thy dream, and the visions of thy head upon thy bed, are these:

<sup>29</sup> Thou, O king, didst begin to think in thy bed, what should come to pass hereafter: and he that revealeth mysteries showed thee what shall come to pass.

<sup>30</sup> To me also this secret is revealed, not by any wisdom that I have more than all men alive: but that the interpretation might be made manifest to the king, and thou mightest know the thoughts of thy mind.

<sup>31</sup> Thou, O king, sawest, and behold there was as it were a great statue: this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

<sup>32</sup> The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass.

<sup>33</sup> And the legs of iron, the feet part of iron and part of clay.

<sup>34</sup> Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof that were of iron and clay, and broke them in pieces.

<sup>35</sup> Then was the iron, the clay, the

tendisti mihi quæ rogavimus te, quia sermonem regis aperuisti nobis.

<sup>24</sup> Post hæc Daniel ingressus ad Arioch, quem constituerat rex ut perderet sapientes Babylonis, sic ei locutus est: Sapientes Babylonis ne perdas: introduc me in conspectu regis, et solutionem regi narrabo.

<sup>25</sup> Tunc Arioch festinus introduxit Danielelem ad regem, et dixit ei: Inveni hominem de filiis transmigrætionis Juda, qui solutionem regi annuntiet.

<sup>26</sup> Respondit rex, et dixit Danieli, cuius nomen erat Baltassar: Putasne vere potes mihi indicare somnium, quod vidi, et interpretationem ejus?

<sup>27</sup> Et respondens Daniel coram rege, ait: Mysterium quod rex interrogat, sapientes, magi, arioli, et aruspices nequeunt indicare regi.

<sup>28</sup> Sed est Deus in cælo revelans mysteria, qui indicavit tibi, rex Nabuchodonosor, quæ ventura sunt in novissimis temporibus. Somnium tuum, et visiones capitis tui in cubili tuo hujuscemodi sunt.

<sup>29</sup> Tu, rex, cogitare cœpisti in strato tuo, quid esset futurum post hæc: et qui revelat mysteria, ostendit tibi quæ ventura sunt.

<sup>30</sup> Mihi quoque non in sapientia, quæ est in me plus quam in cunctis viventibus, sacramentum hoc revelatum est: sed ut interpretatio regi manifesta fieret, et cogitationes mentis tuæ scires.

<sup>31</sup> Tu, rex, videbas, et ecce quasi statua una grandis: statua illa magna, et statua sublimis stabat contra te, et intuitus ejus erat terribilis.

<sup>32</sup> Hujus statuæ caput ex auro optimo erat, pectus autem et brachia de argento, porro venter et femora ex ære,

<sup>33</sup> tibiæ autem ferreæ: pedum quædam pars erat ferrea, quædam autem fictilis.

<sup>34</sup> Videbas ita, donec abscissus est lapis de monte sine manibus: et percussit statuam in pedibus ejus ferreis et fictilibus, et comminuit eos.

<sup>35</sup> Tunc contrita sunt pariter ferrum,

testa, æs, argentum, et aurum, et redacta quasi in favillam æstivæ areæ, quæ rapta sunt vento, nullusque locus inventus est eis: lapis autem, qui percusserat statuam, factus est mons magnus, et implevit universam terram.

<sup>36</sup> Hoc est somnium: interpretationem quoque ejus dicemus coram te, rex.

<sup>37</sup> Tu rex regum es: et Deus cæli regnum, et fortitudinem, et imperium, et gloriam dedit tibi:

<sup>38</sup> et omnia, in quibus habitant filii hominum, et bestię agri: volucres quoque cæli dedit in manu tua, et sub ditione tua universa constituit: tu es ergo caput aureum.

<sup>39</sup> Et post te consurget regnum aliud minus te argenteum: et regnum tertium aliud æreum, quod imperabit universæ terræ.

<sup>40</sup> Et regnum quartum erit velut ferrum: quomodo ferrum comminuit, et domat omnia, sic comminuet, et conteret omnia hæc.

<sup>41</sup> Porro quia vidisti pedum, et digitorum partem testæ figuli, et partem ferream, regnum divisum erit: quod tamen de plantario ferri orietur, secundum quod vidisti ferrum mistum testæ ex luto.

<sup>42</sup> Et digitos pedum ex parte ferreos, et ex parte fictiles: ex parte regnum erit solidum, et ex parte contritum.

<sup>43</sup> Quod autem vidisti ferrum mistum testæ ex luto, commiscebuntur quidem humano semine, sed non adhærebunt sibi, sicut ferrum misceri non potest testæ.

<sup>44</sup> In diebus autem regnorum illorum, suscitabit Deus cæli regnum, quod in æternum non dissipabitur, et regnum ejus alteri populo non tradetur: comminuet autem, et consumet universa regna hæc, et ipsum stabit in æternum.

<sup>45</sup> Secundum quod vidisti, quod de monte abscissus est lapis sine manibus, et comminuit testam, et ferrum, et æs, et argentum, et aurum, Deus magnus ostendit regi quæ ventura sunt postea: et verum est somnium, et fidelis interpre-

brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's threshing floor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue became a great mountain, and filled the whole earth.

<sup>36</sup> This is the dream: we will also tell the interpretation thereof before thee, O king.

<sup>37</sup> Thou art a king of kings: and the God of heaven hath given thee a kingdom, and strength, and power, and glory:

<sup>38</sup> And all places wherein the children of men, and the beasts of the field do dwell: he hath also given the birds of the air into thy hand, and hath put all things under thy power: thou, therefore, art the head of gold.

<sup>39</sup> And after thee shall rise up another kingdom, inferior to thee, of silver: and another third kingdom of brass, which shall rule over all the world.

<sup>40</sup> And the fourth kingdom shall be as iron. As iron breaketh into pieces, and subdueth all things, so shall that break, and destroy all these.

<sup>41</sup> And whereas thou sawest the feet, and the toes, part of potter's clay, and part of iron: the kingdom shall be divided, but yet it shall take its origin from the iron, according as thou sawest the iron mixed with the miry clay.

<sup>42</sup> And as the toes of the feet were part of iron, and part of clay: the kingdom shall be partly strong, and partly broken.

<sup>43</sup> And whereas thou sawest the iron mixed with miry clay, they shall be mingled indeed together with the seed of man, but they shall not stick fast one to another, as iron cannot be mixed with clay.

<sup>44</sup> But in the days of those kingdoms, the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand forever.

<sup>45</sup> According as thou sawest, that the stone was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the brass, and the silver, and the gold, the great God hath shown the king what shall come to pass

hereafter, and the dream is true, and the interpretation thereof is faithful.

<sup>46</sup> Then king Nabuchodonosor fell on his face, and worshipped Daniel, and commanded that they should offer in sacrifice to him victims and incense.

<sup>47</sup> And the king spoke to Daniel, and said: Verily, your God is the God of gods, and Lord of kings, and a revealer of hidden things: seeing thou couldst discover this secret.

<sup>48</sup> Then the king advanced Daniel to a high station, and gave him many and great gifts: and he made him governor over all the provinces of Babylon: and chief of the magistrates over all the wise men of Babylon.

<sup>49</sup> And Daniel requested of the king, and he appointed Sidrach, Misach, and Abdenago over the works of the province of Babylon: but Daniel himself was in the king's palace.

### CHAPTER 3

*Nabuchodonosor set up a golden statue; which he commands all to adore: the three children for refusing to do it are cast into the fiery furnace; but are not hurt by the flames. Their prayer and canticle of praise.*

**K**ing Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura, of the province of Babylon.

<sup>2</sup> Then Nabuchodonosor, the king, sent to call together the nobles, the magistrates, and the judges, the captains, the rulers, and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up.

<sup>3</sup> Then the nobles, the magistrates, and the judges, the captains, and rulers, and the great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up.

<sup>4</sup> Then a herald cried with a strong voice: To you it is commanded, O nations, tribes and languages:

<sup>5</sup> That in the hour that you shall hear the sound of the trumpet, and of the

tatio ejus.

<sup>46</sup> Tunc rex Nabuchodonosor cecidit in faciem suam, et Danielem adoravit, et hostias, et incensum præcepit ut sacrificarent ei.

<sup>47</sup> Loquens ergo rex, ait Danieli: Vere Deus vester Deus deorum est, et Dominus regum, et revelans mysteria: quoniam tu potuisti aperire hoc sacramentum.

<sup>48</sup> Tunc rex Danielem in sublime extulit, et munera multa et magna dedit ei: et constituit eum principem super omnes provincias Babylonis, et præfectum magistratum super cunctos sapientes Babylonis.

<sup>49</sup> Daniel autem postulavit a rege, et constituit super opera provinciæ Babylonis Sidrach, Misach, et Abdenago: ipse autem Daniel erat in foribus regis.

### CAPUT III

*Erexit Nabuchodonosor statuam auream; qui jubet omnes id adorare: tres pueri propter negantes id facere in furnacem ignaeam jacentur; sed ab ignibus non vulnerantur. Oratio et canticum laudis eorum.*

**N**abuchodonosor rex fecit statuam auream, altitudine cubitorum sexaginta, latitudine cubitorum sex, et statuit eam in campo Dura, provinciæ Babylonis.

<sup>2</sup> Itaque Nabuchodonosor rex misit ad congregandos satrapas, magistratus, et iudices, duces, et tyrannos, et præfectos, omnesque principes regionum, ut convenirent ad dedicationem statuæ quam erexerat Nabuchodonosor rex.

<sup>3</sup> Tunc congregati sunt satrapæ, magistratus, et iudices, duces, et tyranni, et optimates, qui erant in potestatibus constituti, et universi principes regionum, ut convenirent ad dedicationem statuæ, quam erexerat Nabuchodonosor rex. Stabant autem in conspectu statuæ, quam posuerat Nabuchodonosor rex:

<sup>4</sup> et præco clamabat valenter: Vobis dicitur populis, tribubus, et linguis:

<sup>5</sup> in hora qua audieritis sonitum tubæ, et fistulæ, et citharæ, sambucæ, et psal-



terii, et symphoniam, et universi generis musicorum, cadentes adorate statuam auream, quam constituit Nabuchodonosor rex.

<sup>6</sup> Si quis autem non prostratus adoraverit, eadem hora mittetur in fornacem ignis ardentis.

<sup>7</sup> Post hæc igitur, statim ut audierunt omnes populi sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniam, et omnis generis musicorum, cadentes omnes populi, tribus, et linguæ adoraverunt statuam auream, quam constituerat Nabuchodonosor rex.

<sup>8</sup> Statimque in ipso tempore accedentes viri Chaldæi accusaverunt Judæos:

<sup>9</sup> dixeruntque Nabuchodonosor regi: Rex, in æternum vive!

<sup>10</sup> Tu, rex, posuisti decretum, ut omnis homo qui audierit sonitum tubæ, fistulæ, et citharæ, sambucæ, et psalterii, et symphoniam, et universi generis musicorum, prosternat se, et adoret statuam auream:

<sup>11</sup> si quis autem non procidens adoraverit, mittatur in fornacem ignis ardentis.

<sup>12</sup> Sunt ergo viri Judæi, quos constituisti super opera regionis Babylonis, Sidrach, Misach, et Abdenago: viri isti contempserunt, rex, decretum tuum: deos tuos non colunt, et statuam auream, quam erexisti, non adorant.

<sup>13</sup> Tunc Nabuchodonosor, in furore et in ira, præcepit ut adducerentur Sidrach, Misach, et Abdenago: qui confestim adducti sunt in conspectu regis.

<sup>14</sup> Pronuntiansque Nabuchodonosor rex, ait eis: Verene, Sidrach, Misach, et Abdenago, deos meos non colitis, et statuam auream, quam constitui, non adoratis?

<sup>15</sup> Nunc ergo si estis parati, quacumque hora audieritis sonitum tubæ, fistulæ, citharæ, sambucæ, et psalterii, et symphoniam, omnisque generis musicorum, prosternite vos, et adorate statuam quam feci: quod si non adoraveritis, eadem hora mittemini in fornacem ignis ardentis: et quis est Deus, qui eripiet vos de manu mea?

flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up.

<sup>6</sup> But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire.

<sup>7</sup> Upon this, therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages fell down and adored the golden statue which king Nabuchodonosor had set up.

<sup>8</sup> And presently at that very time some Chaldeans came and accused the Jews,

<sup>9</sup> And said to king Nabuchodonosor: O king, live forever:

<sup>10</sup> Thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, shall prostrate himself, and adore the golden statue:

<sup>11</sup> And that if any man shall not fall down and adore, he should be cast into a furnace of burning fire.

<sup>12</sup> Now there are certain Jews, whom thou hast set over the works of the province of Babylon, Sidrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.

<sup>13</sup> Then Nabuchodonosor in fury, and in wrath, commanded that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the king.

<sup>14</sup> And Nabuchodonosor, the king, spoke to them, and said: Is it true, O Sidrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up?

<sup>15</sup> Now, therefore, if you be ready, at what hour soever, you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire: and who is the God that shall deliver you out of my hand?

<sup>16</sup> Sidrach, Misach, and Abdenago, answered, and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter.

<sup>17</sup> For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.

<sup>18</sup> But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up.

<sup>19</sup> Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated.

<sup>20</sup> And he commanded the strongest men that were in his army, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

<sup>21</sup> And immediately these men were bound, and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments.

<sup>22</sup> For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago.

<sup>23</sup> But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire.

<sup>24</sup> And they walked in the midst of the flame, praising God, and blessing the Lord.

<sup>25</sup> Then Azarias standing up, prayed in this manner, and opening his mouth in the midst of the fire, he said:

<sup>26</sup> Blessed art thou, O Lord, the God of our fathers, and thy name is worthy of praise, and glorious forever:

<sup>27</sup> For thou art just in all that thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

<sup>28</sup> For thou hast executed true judgments in all the things that thou hast brought upon us, and upon Jerusalem, the holy city of our fathers: for according to truth and judgment, thou hast brought all these things upon us for

<sup>16</sup> Respondentes Sidrach, Misach, et Abdenago, dixerunt regi Nabuchodonosor: Non oportet nos de hac re respondere tibi.

<sup>17</sup> Ecce enim Deus noster, quem colimus, potest eripere nos de camino ignis ardentis, et de manibus tuis, o rex, liberare.

<sup>18</sup> Quod si noluerit, notum sit tibi, rex, quia deos tuos non colimus, et statuam auream, quam erexisti, non adoramus.

<sup>19</sup> Tunc Nabuchodonosor repletus est furore, et aspectus faciei illius immutatus est super Sidrach, Misach, et Abdenago: et præcepit ut succenderetur fornax septuplum quam succendi consueverat.

<sup>20</sup> Et viris fortissimis de exercitu suo jussit, ut ligatis pedibus Sidrach, Misach, et Abdenago, mitterent eos in fornacem ignis ardentis.

<sup>21</sup> Et confestim viri illi vincti, cum braccis suis, et tiaris, et calceamentis, et vestibus, missi sunt in medium fornacis ignis ardentis:

<sup>22</sup> nam jussio regis urgebat. Fornax autem succensa erat nimis: porro viros illos, qui miserant Sidrach, Misach, et Abdenago, interfecit flamma ignis.

<sup>23</sup> Viri autem hi tres, id est, Sidrach, Misach, et Abdenago, ceciderunt in medio camino ignis ardentis, colligati.

<sup>24</sup> Et ambulabant in medio flammæ, laudantes Deum, et benedicentes Domino.

<sup>25</sup> Stans autem Azarias oravit sic, aperiensque os suum in medio ignis, ait:

<sup>26</sup> Benedictus es, Domine Deus patrum nostrorum, et laudabile, et gloriosum nomen tuum in sæcula:

<sup>27</sup> quia justus es in omnibus, quæ fecisti nobis, et universa opera tua vera, et viæ tuæ rectæ, et omnia judicia tua vera.

<sup>28</sup> Judicia enim vera fecisti juxta omnia quæ induxisti super nos, et super civitatem sanctam patrum nostrorum Jerusalem: quia in veritate et in iudicio induxisti omnia hæc propter peccata nostra.

<sup>29</sup> Peccavimus enim, et inique egimus recedentes a te, et deliquimus in omnibus:

<sup>30</sup> et præcepta tua non audivimus, nec observavimus, nec fecimus sicut præceperas nobis ut bene nobis esset.

<sup>31</sup> Omnia ergo, quæ induxisti super nos, et universa quæ fecisti nobis, in vero iudicio fecisti;

<sup>32</sup> et tradidisti nos in manibus inimicorum nostrorum iniquorum, et pessimorum, prævaricatorumque, et regi injusto, et pessimo ultra omnem terram.

<sup>33</sup> Et nunc non possumus aperire os: confusio, et opprobrium facti sumus servis tuis, et his qui colunt te.

<sup>34</sup> Ne, quæsumus, tradas nos in perpetuum propter nomen tuum, et ne disipes testamentum tuum:

<sup>35</sup> neque auferas misericordiam tuam a nobis, propter Abraham, dilectum tuum, et Isaac, servum tuum, et Israël, sanctum tuum,

<sup>36</sup> quibus locutus es pollicens quod multiplicares semen eorum sicut stellas cæli, et sicut arenam quæ est in littore maris;

<sup>37</sup> quia, Domine, imminuti sumus plus quam omnes gentes, sumusque humiles in universa terra hodie propter peccata nostra.

<sup>38</sup> Et non est in tempore hoc princeps, et dux, et propheta, neque holocaustum, neque sacrificium, neque oblatio, neque incensum, neque locus primitiarum coram te,

<sup>39</sup> ut possimus invenire misericordiam tuam, sed in animo contrito, et spiritu humilitatis suscipiamur.

<sup>40</sup> Sicut in holocausto arietum, et taurorum, et sicut in millibus agnorum pinguium, sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, quoniam non est confusio confidentibus in te.

<sup>41</sup> Et nunc sequimur te in toto corde; et timemus te, et quærimus faciem tuam.

<sup>42</sup> Nec confundas nos, sed fac nobiscum juxta mansuetudinem tuam, et secundum multitudinem misericordiæ tuæ.

our sins.

<sup>29</sup> For we have sinned, and committed iniquity, departing from thee: and we have trespassed in all things:

<sup>30</sup> And we have not hearkened to thy commandments, nor have we observed nor done as thou hadst commanded us, that it might go well with us.

<sup>31</sup> Wherefore, all that thou hast brought upon us, and everything that thou hast done to us, thou hast done in true judgment:

<sup>32</sup> And thou hast delivered us into the hands of our enemies that are unjust, and most wicked, and prevaricators, and to a king unjust, and most wicked beyond all that are upon the earth.

<sup>33</sup> And now we cannot open our mouths: we are become a shame, and a reproach to thy servants, and to them that worship thee.

<sup>34</sup> Deliver us not up forever, we beseech thee, for thy name's sake, and abolish not thy covenant.

<sup>35</sup> And take not away thy mercy from us, for the sake of Abraham, thy beloved, and Isaac, thy servant, and Israel, thy holy one:

<sup>36</sup> To whom thou hast spoken, promising that thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore.

<sup>37</sup> For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins.

<sup>38</sup> Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first fruits before thee,

<sup>39</sup> That we may find thy mercy: nevertheless, in a contrite heart and humble spirit let us be accepted.

<sup>40</sup> As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: for there is no confusion to them that trust in thee.

<sup>41</sup> And now we follow thee with all our heart, and we fear thee, and seek thy face.

<sup>42</sup> Put us not to confusion, but deal with us according to thy meekness, and according to the multitude of thy mercies.

<sup>43</sup> And deliver us, according to thy wonderful works, and give glory to thy name, O Lord:

<sup>44</sup> And let all them be confounded that show evils to thy servants, let them be confounded in all thy might, and let their strength be broken:

<sup>45</sup> And let them know that thou art the Lord, the only God, and glorious over all the world.

<sup>46</sup> Now the king's servants that had cast them in, ceased not to heat the furnace with brimstone and tow, and pitch, and dry sticks,

<sup>47</sup> And the flame mounted up above the furnace nine and forty cubits:

<sup>48</sup> And it broke forth, and burnt such of the Chaldeans as it found near the furnace.

<sup>49</sup> But the angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace,

<sup>50</sup> And made the midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm.

<sup>51</sup> Then these three, as with one mouth, praised and glorified and blessed God, in the furnace, saying:

<sup>52</sup> Blessed art thou, O Lord, the God of our fathers; and worthy to be praised, and glorified, and exalted above all forever: and blessed is the holy name of thy glory: and worthy to be praised and exalted above all, in all ages.

<sup>53</sup> Blessed art thou in the holy temple of thy glory: and exceedingly to be praised, and exceeding glorious forever.

<sup>54</sup> Blessed art thou on the throne of thy kingdom, and exceedingly to be praised, and exalted above all forever.

<sup>55</sup> Blessed art thou that beholdest the depths, and sittest upon the cherubim: and worthy to be praised and exalted above all forever.

<sup>56</sup> Blessed art thou in the firmament of heaven: and worthy of praise, and glorious forever.

<sup>57</sup> All ye works of the Lord, bless the Lord: praise and exalt him above all forever.

<sup>58</sup> O ye angels of the Lord, bless the Lord: praise and exalt him above all forever.

<sup>59</sup> O ye heavens, bless the Lord: praise and exalt him above all forever.

<sup>43</sup> Et erue nos in mirabilibus tuis, et da gloriam nomini tuo, Domine;

<sup>44</sup> et confundantur omnes qui ostendunt servis tuis mala: confundantur in omni potentia tua, et robur eorum conteratur:

<sup>45</sup> et sciant quia tu es Dominus Deus solus, et gloriosus super orbem terrarum.

<sup>46</sup> Et non cessabant qui miserant eos ministri regis succendere fornacem, naphtha, et stuppa, et pice, et malleolis,

<sup>47</sup> et effundebatur flamma super fornacem cubitis quadraginta novem:

<sup>48</sup> et erupit, et incendit quos reperit iuxta fornacem de Chaldæis.

<sup>49</sup> Angelus autem Domini descendit cum Azaria, et sociis ejus in fornacem: et excussit flammam ignis de fornace,

<sup>50</sup> et fecit medium fornacis quasi ventum roris flantem, et non tetigit eos omnino ignis, neque contristavit, nec quidquam molestiæ intulit.

<sup>51</sup> Tunc hi tres quasi ex uno ore laudabant, et glorificabant, et benedicebant Deum in fornace, dicentes:

<sup>52</sup> Benedictus es, Domine Deus patrum nostrorum: et laudabilis, et gloriosus, et superexaltatus in sæcula. Et benedictum nomen gloriæ tuæ sanctum: et laudabile, et superexaltatum in omnibus sæculis.

<sup>53</sup> Benedictus es in templo sancto gloriæ tuæ: et superlaudabilis, et supergloriosus in sæcula.

<sup>54</sup> Benedictus es in throno regni tui: et superlaudabilis, et superexaltatus in sæcula.

<sup>55</sup> Benedictus es, qui intueris abyssos, et sedes super cherubim: et laudabilis, et superexaltatus in sæcula.

<sup>56</sup> Benedictus es in firmamento cæli: et laudabilis et gloriosus in sæcula.

<sup>57</sup> Benedicite, omnia opera Domini, Domino: laudate et superexaltate eum in sæcula.

<sup>58</sup> Benedicite, angeli Domini, Domino: laudate et superexaltate eum in sæcula.

<sup>59</sup> Benedicite, cæli, Domino: laudate et superexaltate eum in sæcula.

<sup>60</sup> Benedicite, aquæ omnes, quæ super cælos sunt, Domino: laudate et superexaltate eum in sæcula.

<sup>61</sup> Benedicite, omnes virtutes Domini, Domino: laudate et superexaltate eum in sæcula.

<sup>62</sup> Benedicite, sol et luna, Domino: laudate et superexaltate eum in sæcula.

<sup>63</sup> Benedicite, stellæ cæli, Domino: laudate et superexaltate eum in sæcula.

<sup>64</sup> Benedicite, omnis imber et ros, Domino: laudate et superexaltate eum in sæcula.

<sup>65</sup> Benedicite, omnes spiritus Dei, Domino: laudate et superexaltate eum in sæcula.

<sup>66</sup> Benedicite, ignis et æstus, Domino: laudate et superexaltate eum in sæcula.

<sup>67</sup> Benedicite, frigus et æstus, Domino: laudate et superexaltate eum in sæcula.

<sup>68</sup> Benedicite, rores et pruina, Domino: laudate et superexaltate eum in sæcula.

<sup>69</sup> Benedicite, gelu et frigus, Domino: laudate et superexaltate eum in sæcula.

<sup>70</sup> Benedicite, glacies et nives, Domino: laudate et superexaltate eum in sæcula.

<sup>71</sup> Benedicite, noctes et dies, Domino: laudate et superexaltate eum in sæcula.

<sup>72</sup> Benedicite, lux et tenebræ, Domino: laudate et superexaltate eum in sæcula.

<sup>73</sup> Benedicite, fulgura et nubes, Domino: laudate et superexaltate eum in sæcula.

<sup>74</sup> Benedicat terra Dominum: laudet et superexaltet eum in sæcula.

<sup>75</sup> Benedicite, montes et colles, Domino: laudate et superexaltate eum in sæcula.

<sup>76</sup> Benedicite, universa germinantia in terra, Domino: laudate et superexaltate eum in sæcula.

<sup>77</sup> Benedicite, fontes, Domino: laudate et superexaltate eum in sæcula.

<sup>78</sup> Benedicite, maria et flumina, Domino: laudate et superexaltate eum in sæcula.

<sup>79</sup> Benedicite, cete, et omnia quæ moventur in aquis, Domino: laudate et superexaltate eum in sæcula.

<sup>80</sup> Benedicite, omnes volucres cæli, Domino: laudate et superexaltate eum in sæcula.

<sup>81</sup> Benedicite, omnes bestię et pecora, Domino: laudate et superexaltate eum in sæcula.

<sup>60</sup> O all ye waters that are above the heavens, bless the Lord: praise and exalt him above all forever.

<sup>61</sup> O all ye powers of the Lord, bless the Lord: praise and exalt him above all forever.

<sup>62</sup> O ye sun and moon, bless the Lord: praise and exalt him above all forever.

<sup>63</sup> O ye stars of heaven, bless the Lord: praise and exalt him above all forever.

<sup>64</sup> O every shower and dew, bless ye the Lord: praise and exalt him above all forever.

<sup>65</sup> O all ye spirits of God, bless the Lord: praise and exalt him above all forever.

<sup>66</sup> O ye fire and heat, bless the Lord: praise and exalt him above all forever.

<sup>67</sup> O ye cold and heat, bless the Lord, praise and exalt him above all forever.

<sup>68</sup> O ye dews and hoar frosts, bless the Lord: praise and exalt him above all forever.

<sup>69</sup> O ye frost and cold, bless the Lord: praise and exalt him above all forever.

<sup>70</sup> O ye ice and snow, bless the Lord: praise and exalt him above all forever.

<sup>71</sup> O ye nights and days, bless the Lord: praise and exalt him above all forever.

<sup>72</sup> O ye light and darkness, bless the Lord: praise and exalt him above all forever.

<sup>73</sup> O ye lightnings and clouds, bless the Lord: praise and exalt him above all forever.

<sup>74</sup> O let the earth bless the Lord: let it praise and exalt him above all forever.

<sup>75</sup> O ye mountains and hills, bless the Lord: praise and exalt him above all forever.

<sup>76</sup> O all ye things that spring up in the earth, bless the Lord: praise and exalt him above all forever.

<sup>77</sup> O ye fountains, bless the Lord: praise and exalt him above all forever.

<sup>78</sup> O ye seas and rivers, bless the Lord: praise and exalt him above all forever.

<sup>79</sup> O ye whales, and all that move in the waters, bless the Lord: praise and exalt him above all forever.

<sup>80</sup> O all ye fowls of the air, bless the Lord: praise and exalt him above all forever.

<sup>81</sup> O all ye beasts and cattle, bless the Lord: praise and exalt him above all forever.

<sup>82</sup> O ye sons of men, bless the Lord: praise and exalt him above all forever.

<sup>83</sup> O let Israel bless the Lord: let them praise and exalt him above all forever.

<sup>84</sup> O ye priests of the Lord, bless the Lord: praise and exalt him above all forever.

<sup>85</sup> O ye servants of the Lord, bless the Lord: praise and exalt him above all forever.

<sup>86</sup> O ye spirits and souls of the just, bless the Lord: praise and exalt him above all forever.

<sup>87</sup> O ye holy and humble of heart, bless the Lord: praise and exalt him above all forever.

<sup>88</sup> O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all forever. For he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and saved us out of the midst of the fire.

<sup>89</sup> O give thanks to the Lord, because he is good: because his mercy endureth forever and ever.

<sup>90</sup> O all ye religious, bless the Lord, the God of gods: praise him, and give him thanks, because his mercy endureth forever and ever.

<sup>91</sup> Then Nabuchodonosor, the king, was astonished, and rose up in haste, and said to his nobles: Did we not cast three men bound into the midst of the fire? They answered the king, and said: True, O king.

<sup>92</sup> He answered, and said: Behold, I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the son of God.

<sup>93</sup> Then Nabuchodonosor came to the door of the burning fiery furnace, and said: Sdrach, Misach, and Abdenago, ye servants of the most high God, go ye forth, and come. And immediately Sdrach, Misach, and Abdenago, went out from the midst of the fire.

<sup>94</sup> And the nobles, and the magistrates, and the judges, and the great men of the king, being gathered together, considered these men, that the fire had no power on their bodies, and that not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on them.

<sup>95</sup> Then Nabuchodonosor breaking

<sup>82</sup> Benedicite, filii hominum, Domino: laudate et superexaltate eum in sæcula.

<sup>83</sup> Benedicat Israël Dominum: laudet et superexaltet eum in sæcula.

<sup>84</sup> Benedicite, sacerdotes Domini, Domino: laudate et superexaltate eum in sæcula.

<sup>85</sup> Benedicite, servi Domini, Domino: laudate et superexaltate eum in sæcula.

<sup>86</sup> Benedicite, spiritus et animæ justorum, Domino: laudate et superexaltate eum in sæcula.

<sup>87</sup> Benedicite, sancti et humiles corde, Domino: laudate et superexaltate eum in sæcula.

<sup>88</sup> Benedicite, Anania, Azaria, Misaël, Domino: laudate et superexaltate eum in sæcula: quia eruit nos de inferno, et salvos fecit de manu mortis: et liberavit nos de medio ardentis flammæ, et de medio ignis eruit nos.

<sup>89</sup> Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus.

<sup>90</sup> Benedicite, omnes religiosi, Domino Deo deorum: laudate et confitemini ei, quia in omnia sæcula misericordia ejus.

<sup>91</sup> Tunc Nabuchodonosor rex obstupuit, et surrexit propere, et ait optimatibus suis: Nonne tres viros misimus in medium ignis compeditos? Qui respondentes regi, dixerunt: Vere, rex.

<sup>92</sup> Respondit, et ait: Ecce ego video quatuor viros solutos, et ambulantes in medio ignis, et nihil corruptionis in eis est, et species quarti similis filio Dei.

<sup>93</sup> Tunc accessit Nabuchodonosor ad ostium fornacis ignis ardentis, et ait: Sdrach, Misach, et Abdenago, servi Dei excelsi, egredimini, et venite. Statimque egressi sunt Sdrach, Misach, et Abdenago de medio ignis.

<sup>94</sup> Et congregati satrapæ, et magistratus, et iudices, et potentes regis contemplantur viros illos, quoniam nihil potestatis habuisset ignis in corporibus eorum, et capillus capitis eorum non esset adustus, et sarabala eorum non fuissent immutata, et odor ignis non transisset per eos.

<sup>95</sup> Et erumpens Nabuchodonosor, ait:

Benedictus Deus eorum, Sidrach videlicet, Misach, et Abdenago: qui misit angelum suum, et eruit servos suos, qui crederunt in eum: et verbum regis immutaverunt, et tradiderunt corpora sua ne servirent, et ne adorarent omnem deum, excepto Deo suo.

<sup>96</sup> A me ergo positum est hoc decretum: ut omnis populus, tribus, et lingua, quæcumque locuta fuerit blasphemiam contra Deum Sidrach, Misach, et Abdenago, dispereat, et domus ejus vastetur: neque enim est alius deus, qui possit ita salvare.

<sup>97</sup> Tunc rex promovit Sidrach, Misach, et Abdenago in provincia Babylonis.

<sup>98</sup> Nabuchodonosor rex, omnibus populis, gentibus, et linguis, qui habitant in universa terra, pax vobis multiplicetur.

<sup>99</sup> Signa et mirabilia fecit apud me Deus excelsus. Placuit ergo mihi prædicare

<sup>100</sup> signa ejus, quia magna sunt: et mirabilia ejus, quia fortia: et regnum ejus regnum sempiternum, et potestas ejus in generationem et generationem.

#### CAPUT IV

*Somnium Nabuchodonosoris, a quo judicia Dei denuntiantur contra eum propter superbiam suam, interpretatur a Daniele, et ab occasione verificatur.*

**E**go Nabuchodonosor, quietus eram in domo mea, et florens in palatio meo: <sup>2</sup> somnium vidi, quod perterritum me: et cogitationes meæ in strato meo, et visiones capitis mei conturbaverunt me.

<sup>3</sup> Et per me propositum est decretum ut introducerentur in conspectu meo cuncti sapientes Babylonis, et ut solutionem somnii indicarent mihi.

<sup>4</sup> Tunc ingrediebantur arioli, magi, Chaldæi, et aruspices, et somnium narravi in conspectu eorum: et solutionem ejus non indicaverunt mihi,

<sup>5</sup> donec collega ingressus est in conspectu meo Daniel, cui nomen Baltassar, secundum nomen dei mei, qui habet spiritum deorum sanctorum in semetipso: et somnium coram ipso locutus sum.

<sup>6</sup> Baltassar, princeps ariolorum, quo-

forth, said: Blessed be the God of them, to wit, of Sidrach, Misach, and Abdenago, who hath sent his angel, and delivered his servants that believed in him: and they changed the king's word, and delivered up their bodies, that they might not serve nor adore any god except their own God.

<sup>96</sup> By me, therefore, this decree is made: That every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner.

<sup>97</sup> Then the king promoted Sidrach, Misach, and Abdenago, in the province of Babylon.

<sup>98</sup> Nabuchodonosor, the king, to all peoples, nations, and tongues, that dwell in all the earth, peace be multiplied unto you.

<sup>99</sup> The most high God hath wrought signs and wonders towards me. It hath seemed good to me, therefore, to publish

<sup>100</sup> His signs, because they are great: and his wonders, because they are mighty: and his kingdom is an everlasting kingdom, and his power to all generations.

#### CHAPTER 4

*Nabuchodonosor's dream, by which the judgments of God are denounced against him for his pride, is interpreted by Daniel, and verified by the event.*

**I** Nabuchodonosor, was at rest in my house, and flourishing in my palace:

<sup>2</sup> I saw a dream that affrighted me: and my thoughts in my bed, and the visions of my head, troubled me.

<sup>3</sup> Then I set forth a decree, that all the wise men of Babylon should be brought in before me, and that they should show me the interpretation of the dream.

<sup>4</sup> Then came in the diviners, the wise men, the Chaldeans, and the soothsayers, and I told the dream before them: but they did not show me the interpretation thereof.

<sup>5</sup> Till their colleague, Daniel, came in before me, whose name is Baltassar, according to the name of my god, who hath in him the spirit of the holy gods: and I told the dream before him.

<sup>6</sup> Baltassar, prince of the diviners, be-

cause I know that thou hast in thee the spirit of the holy gods, and that no secret is impossible to thee, tell me the visions of my dreams that I have seen, and the interpretation of them?

<sup>7</sup> This was the vision of my head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was exceeding great.

<sup>8</sup> The tree was great and strong, and the height thereof reached unto heaven: the sight thereof was even to the ends of all the earth.

<sup>9</sup> Its leaves were most beautiful, and its fruit exceeding much: and in it was food for all: under it dwelt cattle and beasts, and in the branches thereof the fowls of the air had their abode: and all flesh did eat of it.

<sup>10</sup> I saw in the vision of my head upon my bed, and behold a watcher, and a holy one came down from heaven.

<sup>11</sup> He cried aloud, and said thus: Cut down the tree, and chop off the branches thereof: shake off its leaves, and scatter its fruits: let the beasts fly away that are under it, and the birds from its branches.

<sup>12</sup> Nevertheless, leave the stump of its roots in the earth, and let it be tied with a band of iron and of brass, among the grass, that is without, and let it be wet with the dew of heaven, and let its portion be with the wild beasts in the grass of the earth.

<sup>13</sup> Let his heart be changed from man's, and let a beast's heart be given him: and let seven times pass over him.

<sup>14</sup> This is the decree by the sentence of the watchers, and the word and demand of the holy ones: till the living know, that the most High ruleth in the kingdom of men: and he will give it to whomsoever it shall please him, and he will appoint the basest man over it.

<sup>15</sup> I, king Nabuchodonosor, saw this dream: thou, therefore, O Baltassar, tell me quickly the interpretation: for all the wise men of my kingdom are not able to declare the meaning of it to me: but thou art able, because the spirit of the holy gods is in thee.

<sup>16</sup> Then Daniel, whose name was Baltassar, began silently to think within himself for about one hour: and his thoughts troubled him. But the king answering, said: Baltassar, let not the dream and the interpretation thereof

niam ego scio quod spiritum sanctorum deorum habeas in te, et omne sacramentum non est impossibile tibi: visiones somniorum meorum, quas vidi, et solutionem earum narra.

<sup>7</sup> Visio capitis mei in cubili meo: videbam, et ecce arbor in medio terræ, et altitudo ejus nimia.

<sup>8</sup> Magna arbor, et fortis, et proceritas ejus contingens cælum: aspectus illius erat usque ad terminos universæ terræ.

<sup>9</sup> Folia ejus pulcherrima, et fructus ejus nimius: et esca universorum in ea. Subter eam habitabant animalia et bestię, et in ramis ejus conversabantur volucres cæli: et ex ea vescebatur omnis caro.

<sup>10</sup> Videbam in visione capitis mei super stratum meum, et ecce vigíl, et sanctus, de cælo descendit.

<sup>11</sup> Clamavit fortiter, et sic ait: Succidite arborem, et præcidite ramos ejus: excutite folia ejus, et dispergite fructus ejus: fugiant bestię, quæ subter eam sunt, et volucres de ramis ejus.

<sup>12</sup> Verumtamen germen radicum ejus in terra sinite, et alligetur vinculo ferreo et æreo in herbis quæ foris sunt, et rore cæli tingatur, et cum feris pars ejus in herba terræ.

<sup>13</sup> Cor ejus ab humano commutetur, et cor feræ detur ei: et septem tempora mutantur super eum.

<sup>14</sup> In sententia vigílum decretum est, et sermo sanctorum, et petitio: donec cognoscant viventes quoniam dominatur Excelsus in regno hominum, et cuicumque voluerit, dabit illud, et humillimum hominem constituet super eum.

<sup>15</sup> Hoc somnium vidi, ego Nabuchodonosor rex: tu ergo, Baltassar, interpretationem narra festinus: quia omnes sapientes regni mei non queunt solutionem edicere mihi: tu autem potes, quia spiritus deorum sanctorum in te est.

<sup>16</sup> Tunc Daniel, cujus nomen Baltassar, cœpit intra semetipsum tacitus cogitare quasi una hora: et cogitationes ejus conturbabant eum. Respondens autem rex, ait: Baltassar, somnium et interpretatio ejus non conturbent te. Respondit Bal-



tassar, et dixit: Domine mi, somnium his, qui te oderunt, et interpretatio ejus hostibus tuis sit.

<sup>17</sup> Arborem, quam vidisti sublimem atque robustam, cujus altitudo pertingit ad cælum, et aspectus illius in omnem terram;

<sup>18</sup> et rami ejus pulcherrimi, et fructus ejus nimius, et esca omnium in ea, subter eam habitantes bestię agri, et in ramis ejus commorantes aves cæli:

<sup>19</sup> tu es rex, qui magnificatus es, et invaluisti: et magnitudo tua crevit, et pervenit usque ad cælum, et potestas tua in terminos universę terrę.

<sup>20</sup> Quod autem vidit rex vigilem, et sanctum descendere de cælo, et dicere: Succidite arborem, et dissipate illam, attamen germen radicum ejus in terra dimittite, et vinciaturo ferro et ære in herbis foris, et rore cæli conspergatur, et cum feris sit pabulum ejus, donec septem tempora mutantur super eum:

<sup>21</sup> hæc est interpretatio sententię Altissimi, quę pervenit super dominum meum regem,

<sup>22</sup> Ejicient te ab hominibus, et cum bestiis ferisque erit habitatio tua, et fœnum ut bos comedes, et rore cæli infunderis: septem quoque tempora mutantur super te, donec scias quod dominetur Excelsus super regnum hominum, et cuicumque voluerit, det illud.

<sup>23</sup> Quod autem præcepit ut relinquereetur germen radicum ejus, id est arboris: regnum tuum tibi manebit, postquam cognoveris potestatem esse cælestem.

<sup>24</sup> Quam ob rem, rex, consilium meum placeat tibi, et peccata tua eleemosynis redime, et iniquitates tuas misericordiis pauperum: forsitan ignoscet delictis tuis.

<sup>25</sup> Omnia hæc venerunt super Nabuchodonosor regem.

<sup>26</sup> Post finem mensium duodecim, in aula Babylonis deambulabat.

<sup>27</sup> Responditque rex, et ait: Nonne hæc est Babylon magna, quam ego ædificavi

trouble thee. Baltassar answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thy enemies.

<sup>17</sup> The tree which thou sawest, which was high and strong, whose height reached to the skies, and the sight thereof into all the earth:

<sup>18</sup> And the branches thereof were most beautiful, and its fruit exceeding much, and in it was food for all, under which the beasts of the field dwelt, and the birds of the air had their abode in its branches.

<sup>19</sup> It is thou, O king, who art grown great, and become mighty: for thy greatness hath grown, and hath reached to heaven, and thy power unto the ends of the earth.

<sup>20</sup> And whereas the king saw a watcher, and a holy one come down from heaven, and say: Cut down the tree, and destroy it, but leave the stump of the roots thereof in the earth, and let it be bound with iron and brass, among the grass without, and let it be sprinkled with the dew of heaven, and let his feeding be with the wild beasts, till seven times pass over him.

<sup>21</sup> This is the interpretation of the sentence of the most High, which is come upon my lord, the king.

<sup>22</sup> They shall cast thee out from among men, and thy dwelling shall be with cattle, and with wild beasts, and thou shalt eat grass, as an ox, and shalt be wet with the dew of heaven: and seven times shall pass over thee, till thou know that the most High ruleth over the kingdom of men, and giveth it to whomsoever he will.

<sup>23</sup> But whereas he commanded, that the stump of the roots thereof, that is, of the tree, should be left: thy kingdom shall remain to thee, after thou shalt have known that power is from heaven.

<sup>24</sup> Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences.

<sup>25</sup> All these things came upon king Nabuchodonosor.

<sup>26</sup> At the end of twelve months he was walking in the palace of Babylon.

<sup>27</sup> And the king answered, and said: Is not this the great Babylon, which I have

built, to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence?

<sup>28</sup> And while the word was yet in the king's mouth, a voice came down from heaven: To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee.

<sup>29</sup> And they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts: thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

<sup>30</sup> The same hour the word was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass, like an ox, and his body was wet with the dew of heaven: till his hairs grew like the feathers of eagles, and his nails like birds' claws.

<sup>31</sup> Now at the end of the days, I, Nabuchodonosor, lifted up my eyes to heaven, and my sense was restored to me: and I blessed the most High, and I praised and glorified him that liveth forever: for his power is an everlasting power, and his kingdom is to all generations.

<sup>32</sup> And all the inhabitants of the earth are reputed as nothing before him: for he doth according to his will, as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist his hand, and say to him: Why hast thou done it?

<sup>33</sup> At the same time my sense returned to me, and I came to the honor and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates, sought for me, and I was restored to my kingdom: and greater majesty was added to me.

<sup>34</sup> Therefore I, Nabuchodonosor, do now praise, and magnify, and glorify the King of heaven: because all his works are true, and his ways judgments, and them that walk in pride he is able to abase.

#### CHAPTER 5

*Baltasar's profane banquet: his sentence is denounced by a handwriting on the wall, which Daniel reads and interprets.*

in domum regni, in robore fortitudinis meæ, et in gloria decoris mei?

<sup>28</sup> Cumque sermo adhuc esset in ore regis, vox de cælo ruit: Tibi dicitur, Nabuchodonosor rex: Regnum tuum transibit a te,

<sup>29</sup> et ab hominibus ejicient te, et cum bestiis et feris erit habitatio tua: fœnum quasi bos comedes, et septem tempora mutabuntur super te, donec scias quod dominetur Excelsus in regno hominum, et cuicumque voluerit, det illud.

<sup>30</sup> Eadem hora sermo completus est super Nabuchodonosor, et ex hominibus abjectus est, et fœnum, ut bos, comedit, et rore cæli corpus ejus infectum est, donec capilli ejus in similitudinem aquilarum crescerent, et unguis ejus quasi avium.

<sup>31</sup> Igitur post finem dierum, ego Nabuchodonosor oculos meos ad cælum levavi, et sensus meus redditus est mihi: et Altissimo benedixi, et viventem in sempiternum laudavi et glorificavi: quia potestas ejus potestas sempiterna, et regnum ejus in generationem et generationem.

<sup>32</sup> Et omnes habitatores terræ apud eum in nihilum reputati sunt: juxta voluntatem enim suam facit tam in virtutibus cæli quam in habitatoribus terræ: et non est qui resistat manui ejus, et dicat ei: Quare fecisti?

<sup>33</sup> In ipso tempore sensus meus reversus est ad me, et ad honorem regni mei, decoremque perveni: et figura mea reversa est ad me, et optimates mei et magistratus mei requisierunt me, et in regno meo restitutus sum: et magnificentia amplior addita est mihi.

<sup>34</sup> Nunc igitur, ego, Nabuchodonosor, laudo, et magnifico, et glorifico regem cæli: quia omnia opera ejus vera, et viæ ejus judicia, et gradientes in superbia potest humiliare.

#### CAPUT V

*Baltasar convivium profanum: sententia ejus denunciatur a manu in murum, quod Daniel legit et interpretat.*

**B**altassar rex fecit grande convivium optimatibus suis mille: et unusquisque secundum suam bibebat ætatem.

<sup>2</sup> Præcepit ergo jam temulentus ut afferrentur vasa aurea et argentea, quæ asportaverat Nabuchodonosor, pater ejus, de templo quod fuit in Ierusalem, ut biberent in eis rex, et optimates ejus, uxoresque ejus, et concubinæ.

<sup>3</sup> Tunc allata sunt vasa aurea, et argentea, quæ asportaverat de templo, quod fuerat in Ierusalem: et biberunt in eis rex, et optimates ejus, uxores et concubinæ illius.

<sup>4</sup> Bibebant vinum, et laudabant deos suos aureos et argenteos, æreos, ferreos, ligneosque et lapideos.

<sup>5</sup> In eadem hora apparuerunt digiti, quasi manus hominis scribentis contra candelabrum in superficie parietis aulae regiae: et rex aspiciebat articulos manus scribentis.

<sup>6</sup> Tunc facies regis commutata est, et cogitationes ejus conturbabant eum: et compages renum ejus solvebantur, et genua ejus ad se invicem collidebantur.

<sup>7</sup> Exclamavit itaque rex fortiter ut introducerent magos, Chaldaeos, et aruspices. Et proloquens rex ait sapientibus Babylonis: Quicumque legerit scripturam hanc, et interpretationem ejus manifestam mihi fecerit, purpura vestietur, et torquem auream habebit in collo, et tertius in regno meo erit.

<sup>8</sup> Tunc ingressi omnes sapientes regis non potuerunt nec scripturam legere, nec interpretationem indicare regi.

<sup>9</sup> Unde rex Baltassar satis conturbatus est, et vultus illius immutatus est; sed et optimates ejus turbabantur.

<sup>10</sup> Regina autem pro re, quæ acciderat regi et optimatibus ejus, domum convivii ingressa est: et proloquens ait: Rex, in æternum vive! non te conturbent cogitationes tuæ, neque facies tua immutetur.

<sup>11</sup> Est vir in regno tuo qui spiritum deorum sanctorum habet in se, et in diebus patris tui scientia et sapientia

**B**altasar, the king, made a great feast for a thousand of his nobles: and everyone drank according to his age.

<sup>2</sup> And being now drunk, he commanded that they should bring the vessels of gold and silver, which Nabuchodonosor, his father, had brought away out of the temple, that was in Jerusalem, that the king and his nobles, and his wives, and his concubines, might drink in them.

<sup>3</sup> Then were the golden and silver vessels brought, which he had brought away out of the temple that was in Jerusalem: and the king and his nobles, his wives, and his concubines, drank in them.

<sup>4</sup> They drank wine, and praised their gods of gold, and of silver, of brass, of iron, and of wood, and of stone.

<sup>5</sup> In the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick, upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote.

<sup>6</sup> Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other.

<sup>7</sup> And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon: Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain on his neck, and shall be the third man in my kingdom.

<sup>8</sup> Then came in all the king's wise men, but they could neither read the writing, nor declare the interpretation to the king.

<sup>9</sup> Wherewith king Baltasar was much troubled, and his countenance was changed: and his nobles also were troubled.

<sup>10</sup> Then the queen, on occasion of what had happened to the king, and his nobles, came into the banquet house: and she spoke, and said: O king, live forever: let not thy thoughts trouble thee, neither let thy countenance be changed.

<sup>11</sup> There is a man in thy kingdom that hath the spirit of the holy gods in him: and in the days of thy father knowledge

and wisdom were found in him: for king Nabuchodonosor, thy father, appointed him prince of the wise men, enchanters, Chaldeans, and soothsayers, thy father, I say, O king:

<sup>12</sup> Because a greater spirit, and knowledge, and understanding, and interpretation of dreams, and showing of secrets, and resolving of difficult things, were found in him, that is, in Daniel: whom the king named Baltassar. Now, therefore, let Daniel be called for, and he will tell the interpretation.

<sup>13</sup> Then Daniel was brought in before the king. And the king spoke, and said to him: Art thou Daniel, of the children of the captivity of Juda, whom my father, the king, brought out of Judea?

<sup>14</sup> I have heard of thee, that thou hast the spirit of the gods, and excellent knowledge, and understanding, and wisdom are found in thee.

<sup>15</sup> And now the wise men, the magicians, have come in before me, to read this writing, and show me the interpretation thereof; and they could not declare to me the meaning of this writing.

<sup>16</sup> But I have heard of thee, that thou canst interpret obscure things, and resolve difficult things: now if thou art able to read the writing, and to show me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third prince in my kingdom.

<sup>17</sup> To which Daniel made answer, and said before the king: thy rewards be to thyself, and the gifts of thy house give to another: but the writing I will read to thee, O king, and show thee the interpretation thereof.

<sup>18</sup> O king, the most high God gave to Nabuchodonosor, thy father, a kingdom, and greatness, and glory, and honor.

<sup>19</sup> And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him: whom he would, he slew: and whom he would, he destroyed: and whom he would, he set up: and whom he would, he brought down.

<sup>20</sup> But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

<sup>21</sup> And he was driven out from the sons of men, and his heart was made

inventæ sunt in eo: nam et rex Nabuchodonosor pater tuus, principem magorum, incantatorum, Chaldæorum, et aruspicum constituit eum, pater, inquam, tuus, o rex:

<sup>12</sup> quia spiritus amplior, et prudentia, intelligentiaque et interpretatio somniorum, et ostensio secretorum, ac solutio ligatorum inventæ sunt in eo, hoc est in Daniele: cui rex posuit nomen Baltassar. Nunc itaque Daniel vocetur, et interpretationem narrabit.

<sup>13</sup> Igitur introductus est Daniel coram rege: ad quem præfatus rex ait: Tu es Daniel de filiis captivitatis Judæ, quem adduxit pater meus rex de Judæa?

<sup>14</sup> Audivi de te, quoniam spiritum deorum habeas, et scientia, intelligentiaque ac sapientia ampliores inventæ sunt in te.

<sup>15</sup> Et nunc introgressi sunt in conspectu meo sapientes magi, ut scripturam hanc legerent, et interpretationem ejus indicarent mihi: et nequiverunt sensum hujus sermonis edicere.

<sup>16</sup> Porro ego audivi de te, quod possis obscura interpretari, et ligata dissolvere: si ergo vales scripturam legere, et interpretationem ejus indicare mihi, purpura vestieris, et torquem auream circa collum tuum habebis, et tertius in regno meo princeps eris.

<sup>17</sup> Ad quæ respondens Daniel, ait coram rege: Munera tua sint tibi, et dona domus tuæ alteri da: scripturam autem legam tibi, rex, et interpretationem ejus ostendam tibi.

<sup>18</sup> O rex, Deus altissimus regnum et magnificentiam, gloriam et honorem dedit Nabuchodonosor patri tuo.

<sup>19</sup> Et propter magnificentiam quam dederat ei, universi populi, tribus, et lingue tremebant, et metuebant eum: quos volebat, interficiebat: et quos volebat, percutiebat: et quos volebat, exaltabat: et quos volebat, humiliabat.

<sup>20</sup> Quando autem elevatum est cor ejus, et spiritus illius obfirmatus est ad superbiam, depositus est de solio regni sui, et gloria ejus ablata est:

<sup>21</sup> et a filiis hominum ejectus est, sed et cor ejus cum bestiis positum est, et cum

onagris erat habitatio ejus: fœnum quoque ut bos comedebat, et rore cœli corpus ejus infectum est, donec cognosceret quod potestatem haberet Altissimus in regno hominum, et quemcumque voluerit suscitabit super illud.

<sup>22</sup> Tu quoque, filius ejus, Baltassar, non humiliasti cor tuum, cum scires hæc omnia:

<sup>23</sup> sed adversum Dominatorem cœli elevatus es: et vasa domus ejus allata sunt coram te, et tu, et optimates tui, et uxores tuæ, et concubinæ tuæ vinum bibistis in eis: deos quoque argenteos, et aureos, et æreos, ferreos, ligneosque et lapideos, qui non vident, neque audiunt, neque sentiunt, laudasti: porro Deum, qui habet flatum tuum in manu sua, et omnes vias tuas, non glorificasti.

<sup>24</sup> Idcirco ab eo missus est articulus manus quæ scripsit hoc quod exaratum est.

<sup>25</sup> Hæc est autem scriptura, quæ digesta est: Mane, Thecel, Phares.

<sup>26</sup> Et hæc est interpretatio sermonis. Mane: numeravit Deus regnum tuum, et complevit illud.

<sup>27</sup> Thecel: appensus es in statera, et inventus es minus habens.

<sup>28</sup> Phares: divisum est regnum tuum, et datum est Medis, et Persis.

<sup>29</sup> Tunc, jubente rege, indutus est Daniel purpura, et circumdata est torques aurea collo ejus: et prædicatum est de eo quod haberet potestatem tertius in regno suo.

<sup>30</sup> Eadem nocte interfectus est Baltassar, rex Chaldæus.

<sup>31</sup> Et Darius Medus successit in regnum, annos natus sexaginta duos.

### CAPUT VI

*A Dario augetur Daniel: inimici ejus legem prohibentem orationem conciliant; propter transgressionem legis hujus Daniel jacetur in lacum leonum: sed eripitur miraculose.*

**P**lacuit Dario, et constituit super regnum satrapas centum viginti, ut essent in toto regno suo.

<sup>2</sup> Et super eos principes tres, ex quibus Daniel unus erat: ut satrapæ illis redder-

like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of heaven: till he knew that the most High ruled in the kingdom of men, and that he will set over it whomsoever it shall please him.

<sup>22</sup> Thou also, his son, O Baltasar, hast not humbled thy heart, whereas thou knewest all these things:

<sup>23</sup> But hast lifted thyself up against the Lord of heaven: and the vessels of his house have been brought before thee: and thou, and thy nobles, and thy wives, and thy concubines, have drunk wine in them: and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel: but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified.

<sup>24</sup> Wherefore, he hath sent the part of the hand which hath written this that is set down.

<sup>25</sup> And this is the writing that is written: MANE, THECEL, PHARES.

<sup>26</sup> And this is the interpretation of the word. MANE: God hath numbered thy kingdom, and hath finished it.

<sup>27</sup> THECEL: thou art weighed in the balance, and art found wanting.

<sup>28</sup> PHARES: thy kingdom is divided, and is given to the Medes and Persians.

<sup>29</sup> Then by the king's command, Daniel was clothed with purple, and a chain of gold was put about his neck: and it was proclaimed of him that he had power as the third man in the kingdom.

<sup>30</sup> The same night Baltasar, the Chaldean king, was slain.

<sup>31</sup> And Darius, the Mede, succeeded to the kingdom, being threescore and two years old.

### CHAPTER 6

*Daniel is promoted by Darius: his enemies procure a law forbidding prayer; for the transgression of this law Daniel is cast into the lions' den: but miraculously delivered.*

**I**t seemed good to Darius, and he appointed over the kingdom a hundred and twenty governors, to be over his whole kingdom.

<sup>2</sup> And three princes over them of whom Daniel was one: that the gover-

nors might give an account to them, and the king might have no trouble.

<sup>3</sup> And Daniel excelled all the princes, and governors: because a greater spirit of God was in him.

<sup>4</sup> And the king thought to set him over all the kingdom; whereupon the princes, and the governors, sought to find occasion against Daniel, with regard to the king: and they could find no cause, nor suspicion, because he was faithful, and no fault, nor suspicion was found in him.

<sup>5</sup> Then these men said: We shall not find any occasion against this Daniel, unless perhaps concerning the law of his God.

<sup>6</sup> Then the princes, and the governors, craftily suggested to the king, and spoke thus unto him: King Darius, live forever:

<sup>7</sup> All the princes of the kingdom, the magistrates, and governors, the senators, and judges, have consulted together, that an imperial decree, and an edict be published: That whosoever shall ask any petition of any god, or man, for thirty days, but of thee, O king, shall be cast into the den of lions.

<sup>8</sup> Now, therefore, O king, confirm the sentence, and sign the decree: that what is decreed by the Medes and Persians may not be altered, nor any man be allowed to transgress it.

<sup>9</sup> So King Darius set forth the decree, and established it.

<sup>10</sup> Now, when Daniel knew this, that is to say, that the law was made, he went into his house: and opening the windows in his upper chamber towards Jerusalem, he knelt down three times a day, and adored and gave thanks before his God, as he had been accustomed to do before.

<sup>11</sup> Wherefore those men carefully watching him, found Daniel praying and making supplication to his God.

<sup>12</sup> And they came and spoke to the king concerning the edict: O king, hast thou not decreed, that every man that should make a request to any of the gods, or men, for thirty days, but to thyself, O king, should be cast into the den of the lions? And the king answered them, saying: The word is true, according to the decree of the Medes and Persians, which it is not lawful to violate.

ent rationem, et rex non sustineret molestiam.

<sup>3</sup> Igitur Daniel superabat omnes principes et satrapas, quia spiritus Dei amplior erat in illo.

<sup>4</sup> Porro rex cogitabat constituere eum super omne regnum: unde principes, et satrapæ quærebant occasionem ut invenirent Danieli ex latere regis: nullamque causam, et suspicionem reperire potuerunt, eo quod fidelis esset, et omnis culpa, et suspicio non inveniretur in eo.

<sup>5</sup> Dixerunt ergo viri illi: Non invenimus Danieli huic aliquam occasionem, nisi forte in lege Dei sui.

<sup>6</sup> Tunc principes et satrapæ surripuerunt regi, et sic locuti sunt ei: Dari rex, in æternum vive!

<sup>7</sup> Consilium inierunt omnes principes regni tui, magistratus, et satrapæ, senatores, et iudices, ut decretum imperatorum exeat, et edictum: ut omnis, qui petierit aliquam petitionem a quocumque deo et homine, usque ad triginta dies, nisi a te, rex, mittatur in lacum leonum.

<sup>8</sup> Nunc itaque, rex, confirma sententiam, et scribe decretum: ut non immutetur quod statutum est a Medis et Persis, nec prævaricari cuiquam liceat.

<sup>9</sup> Porro rex Darius proposuit edictum, et statuit.

<sup>10</sup> Quod cum Daniel comperisset, id est, constitutam legem, ingressus est domum suam: et fenestris apertis in cenaculo suo contra Jerusalem tribus temporibus in die flectebat genua sua, et adorabat, confitebaturque coram Deo suo, sicut et ante facere consueverat.

<sup>11</sup> Viri ergo illi curiosius inquirentes, invenerunt Danielem orantem et obsecrantem Deum suum.

<sup>12</sup> Et accedentes locuti sunt regi super edicto: Rex, numquid non constituisti ut omnis homo qui rogaret quemquam de diis et hominibus usque ad dies triginta, nisi te, rex, mitteretur in lacum leonum? Ad quos respondens rex, ait: Verus est sermo juxta decretum Medorum atque Persarum, quod prævaricari non licet.

13 Tunc respondentes dixerunt coram rege: Daniel, de filiis captivitatis Juda, non curavit de lege tua, et de edicto quod constituisti: sed tribus temporibus per diem orat obsecratione sua.

14 Quod verbum cum audisset rex, satis contristatus est: et pro Daniele posuit cor ut liberaret eum, et usque ad occasum solis laborabat ut erueret illum.

15 Viri autem illi, intelligentes regem, dixerunt ei: Scito, rex, quia lex Medorum atque Persarum est, ut omne decretum quod constituerit rex, non liceat immutari.

16 Tunc rex præcepit, et adduxerunt Danielem, et miserunt eum in lacum leonum. Dixitque rex Danieli: Deus tuus, quem colis semper, ipse liberabit te.

17 Allatusque est lapis unus, et positus est super os lacu: quem obsignavit rex annulo suo, et annulo optimatum suorum, ne quid fieret contra Danielem.

18 Et abiit rex in domum suam, et dormivit incœnatus, cibique non sunt allati coram eo, insuper et somnus recessit ab eo.

19 Tunc rex primo diluculo consurgens, festinus ad lacum leonum perrexit:

20 appropinquansque lacui, Danielem voce lacrimabili inclamavit, et affatus est eum: Daniel, serve Dei viventis, Deus tuus, cui tu servis semper, putasne valuit te liberare a leonibus?

21 Et Daniel regi respondens ait: Rex, in æternum vive!

22 Deus meus misit angelum suum, et conclusit ora leonum, et non nocuerunt mihi: quia coram eo justitia inventa est in me: sed et coram te, rex, delictum non feci.

23 Tunc vehementer rex gavisus est super eo, et Danielem præcepit educi de lacu: eductusque est Daniel de lacu, et nulla læsio inventa est in eo, quia credidit Deo suo.

24 Jubente autem rege, adducti sunt viri illi, qui accusaverant Danielem: et in lacum leonum missi sunt, ipsi, et fi-

13 Then they answered, and said before the king: Daniel, who is of the children of the captivity of Juda, hath not regarded thy law, nor the decree that thou hast made: but three times a day he maketh his prayer.

14 Now when the king had heard these words, he was very much grieved, and in behalf of Daniel he set his heart to deliver him, and even till sunset he labored to save him.

15 But those men perceiving the king's design, said to him: Know thou, O king, that the law of the Medes and Persians is, that no decree which the king hath made, may be altered.

16 Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: Thy God, whom thou always servest, he will deliver thee.

17 And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel.

18 And the king went away to his house, and laid himself down without taking supper, and meat was not set before him, and even sleep departed from him.

19 Then the king rising very early in the morning, went in haste to the lions' den:

20 And coming near to the den, cried with a lamentable voice to Daniel, and said to him: Daniel, servant of the living God, hath thy God, whom thou servest always, been able, thinkest thou, to deliver thee from the lions?

21 And Daniel answering the king, said: O king, live forever:

22 My God hath sent his angel, and hath shut up the mouths of the lions, and they have not hurt me: forasmuch as before him justice hath been found in me: yea, and before thee, O king, I have done no offence.

23 Then was the king exceeding glad for him, and he commanded that Daniel should be taken out of the den: and Daniel was taken out of the den, and no hurt was found in him, because he believed in his God.

24 And by the king's commandment, those men were brought that had accused Daniel: and they were cast into

the lions' den, they and their children, and their wives: and they did not reach the bottom of the den, before the lions caught them, and broke all their bones in pieces.

<sup>25</sup> Then king Darius wrote to all people, tribes, and languages, dwelling in the whole earth: PEACE be multiplied unto you.

<sup>26</sup> It is decreed by me, that in all my empire and my kingdom, all men dread and fear the God of Daniel. For he is the living and eternal God forever: and his kingdom shall not be destroyed, and his power shall be forever.

<sup>27</sup> He is the deliverer, and savior, doing signs and wonders in heaven, and in earth: who hath delivered Daniel out of the lions' den.

<sup>28</sup> Now Daniel continued unto the reign of Darius, and the reign of Cyrus, the Persian.

#### CHAPTER 7

*Daniel's vision of the four beasts, signifying four kingdoms: of God sitting on his throne: and of the opposite kingdoms of Christ and Antichrist.*

**I**n the first year of Baltasar, king of Babylon, Daniel saw a dream: and the vision of his head was upon his bed: and writing the dream, he comprehended it in a few words: and relating the sum of it in short, he said:

<sup>2</sup> I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea.

<sup>3</sup> And four great beasts, different one from another, came up out of the sea.

<sup>4</sup> The first was like a lioness, and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.

<sup>5</sup> And behold another beast, like a bear, stood up on one side: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

<sup>6</sup> After this I beheld, and lo, another like a leopard, and it had upon it four wings, as of a fowl, and the beast had four heads, and power was given to it.

<sup>7</sup> After this I beheld in the vision of the night, and lo, a fourth beast, terrible and

lii, et uxores eorum: et non pervenerunt usque ad pavimentum laci, donec arripere eos leones, et omnia ossa eorum comminuerunt.

<sup>25</sup> Tunc Darius rex scripsit universis populis, tribubus, et linguis habitantibus in universa terra: Pax vobis multiplicetur.

<sup>26</sup> A me constitutum est decretum, ut in universo imperio et regno meo, tremiscant et paveant Deum Danielis: ipse est enim Deus vivens, et æternus in sæcula, et regnum ejus non dissipabitur, et potestas ejus usque in æternum.

<sup>27</sup> Ipse liberator atque salvator, faciens signa et mirabilia in cælo et in terra: qui liberavit Danielem de lacu leonum.

<sup>28</sup> Porro Daniel perseveravit usque ad regnum Darii, regnumque Cyri Persæ.

#### CAPUT VII

*Visio Danielis quatuor bestiarum, significantes regna quatuor: Dei sedens in thronum suum: et adversorum regnorum Christi et Antichristi.*

**A**nno primo Baltassar regis Babylonis, Daniel somnium vidit: visio autem capitis ejus in cubili suo: et somnium scribens, brevi sermone comprehendit: summamque perstringens, ait:

<sup>2</sup> Videbam in visione mea nocte: et ecce quatuor venti cæli pugnabant in mari magno.

<sup>3</sup> Et quatuor bestię grandes ascende-bant de mari diversæ inter se.

<sup>4</sup> Prima quasi læna, et alas habebat aquilæ: aspiciebam donec evulsæ sunt alæ ejus, et sublata est de terra, et super pedes quasi homo stetit; et cor hominis datum est ei.

<sup>5</sup> Et ecce bestia alia similis urso in parte stetit: et tres ordines erant in ore ejus, et in dentibus ejus, et sic dicebant ei: Surge, comede carnes plurimas.

<sup>6</sup> Post hæc aspiciebam, et ecce alia quasi pardus, et alas habebat quasi avis, quatuor super se: et quatuor capita erant in bestia, et potestas data est ei.

<sup>7</sup> Post hæc aspiciebam in visione noctis, et ecce bestia quarta terribilis atque



mirabilis, et fortis nimis: dentes ferreos habebat magnos, comedens atque comminuens, et reliqua pedibus suis conculcans: dissimilis autem erat ceteris bestiis quas videram ante eam, et habebat cornua decem.

<sup>8</sup> Considerabam cornua, et ecce cornu aliud parvulum ortum est de medio eorum: et tria de cornibus primis evulsa sunt a facie ejus: et ecce oculi, quasi oculi hominis erant in cornu isto, et os loquens ingentia.

<sup>9</sup> Aspiciebam donec throni positi sunt, et antiquos dierum sedit. Vestimentum ejus candidum quasi nix, et capilli capitis ejus quasi lana munda: thronus ejus flammæ ignis: rotæ ejus ignis accensus.

<sup>10</sup> Fluvius igneus rapidusque egrediebatur a facie ejus. Millia millium ministrabant ei, et decies millies centena millia assistebant ei: judicium sedit, et libri aperti sunt.

<sup>11</sup> Aspiciebam propter vocem sermonum grandium, quos cornu illud loquebatur: et vidi quoniam interfecta esset bestia, et perisset corpus ejus, et traditum esset ad comburendum igni:

<sup>12</sup> aliarum quoque bestiarum ablata esset potestas, et tempora vitæ constituta essent eis usque ad tempus et tempus.

<sup>13</sup> Aspiciebam ergo in visione noctis, et ecce cum nubibus cæli quasi Filius hominis veniebat, et usque ad antiquum dierum pervenit: et in conspectu ejus obtulerunt eum.

<sup>14</sup> Et dedit ei potestatem, et honorem, et regnum: et omnes populi, tribus, et linguæ ipsi servient: potestas ejus, potestas æterna, quæ non auferetur: et regnum ejus, quod non corrumpetur.

<sup>15</sup> Horruit spiritus meus: ego Daniel territus sum in his, et visiones capitis mei conturbaverunt me.

<sup>16</sup> Accessi ad unum de assistentibus, et veritatem quærebam ab eo de omnibus his. Qui dixit mihi interpretationem sermonum, et docuit me:

<sup>17</sup> Hæ quatuor bestię magnæ, quatuor sunt regna, quæ consurgent de terra.

<sup>18</sup> Suscipient autem regnum sancti Dei altissimi, et obtinebunt regnum usque

wonderful, and exceeding strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with its feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.

<sup>8</sup> I considered the horns, and behold another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.

<sup>9</sup> I beheld till thrones were placed, and the Ancient of days sat: his garment was white as snow, and the hair of his head like clean wool: his throne like flames of fire: the wheels of it like a burning fire.

<sup>10</sup> A swift stream of fire issued forth from before him: thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him: the judgment sat, and the books were opened.

<sup>11</sup> I beheld, because of the voice of the great words which that horn spoke: and I saw that the beast was slain, and the body thereof was destroyed, and given to the fire to be burnt:

<sup>12</sup> And that the power of the other beasts was taken away: and that times of life were appointed them for a time, and a time.

<sup>13</sup> I beheld, therefore, in the vision of the night, and lo, one like the Son of man came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him.

<sup>14</sup> And he gave him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.

<sup>15</sup> My spirit trembled; I, Daniel, was afflicted at these things, and the visions of my head troubled me.

<sup>16</sup> I went near to one of them that stood by, and asked the truth of him concerning all these things, and he told me the interpretation of the words, and instructed me:

<sup>17</sup> These four great beasts, are four kingdoms, which shall arise out of the earth.

<sup>18</sup> But the saints of the most high God shall take the kingdom: and they shall

possess the kingdom forever and ever.

<sup>19</sup> After this I would diligently learn concerning the fourth beast, which was very different from all, and exceeding terrible: his teeth and claws were of iron: he devoured and broke in pieces, and the rest he stamped upon with his feet:

<sup>20</sup> And concerning the ten horns that he had on his head: and concerning the other that came up, before which three horns fell: and of that horn that had eyes, and a mouth speaking great things, and was greater than the rest.

<sup>21</sup> I beheld, and lo, that horn made war against the saints, and prevailed over them,

<sup>22</sup> Till the Ancient of days came and gave judgment to the saints of the most High, and the time came, and the saints obtained the kingdom.

<sup>23</sup> And thus he said: The fourth beast shall be the fourth kingdom upon earth, which shall be greater than all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

<sup>24</sup> And the ten horns of the same kingdom, shall be ten kings: and another shall rise up after them, and he shall be mightier than the former, and he shall bring down three kings.

<sup>25</sup> And he shall speak words against the High One, and shall crush the saints of the most High: and he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.

<sup>26</sup> And judgment shall sit, that his power may be taken away, and be broken in pieces, and perish even to the end.

<sup>27</sup> And that the kingdom, and power, and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the most High: whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him.

<sup>28</sup> Hitherto is the end of the word. I, Daniel, was much troubled with my thoughts, and my countenance was changed in me: but I kept the word in my heart.

## CHAPTER 8

*Daniel's vision of the ram and the he goat interpreted by the angel Gabriel.*

in sæculum, et sæculum sæculorum.

<sup>19</sup> Post hoc volui diligenter discere de bestia quarta, quæ erat dissimilis valde ab omnibus, et terribilis nimis: dentes et ungues ejus ferrei: comedebat, et comminuebat, et reliqua pedibus suis conculcabat:

<sup>20</sup> et de cornibus decem quæ habebat in capite, et de alio, quod ortum fuerat, ante quod ceciderant tria cornua: et de cornu illo, quod habebat oculos, et os loquens grandia, et majus erat ceteris.

<sup>21</sup> Aspiciebam, et ecce cornu illud faciebat bellum adversus sanctos, et prævalebat eis,

<sup>22</sup> donec venit antiquus dierum, et judicium dedit sanctis Excelsi, et tempus advenit, et regnum obtinuerunt sancti.

<sup>23</sup> Et sic ait: Bestia quarta, regnum quartum erit in terra, quod majus erit omnibus regnis, et devorabit universam terram, et conculcabit, et comminuet eam.

<sup>24</sup> Porro cornua decem ipsius regni, decem reges erunt: et alius consurget post eos, et ipse potentior erit prioribus, et tres reges humiliabit.

<sup>25</sup> Et sermones contra Excelsum loquetur, et sanctos Altissimi conteret: et putabit quod possit mutare tempora, et leges: et tradentur in manu ejus usque ad tempus, et tempora, et dimidium temporis.

<sup>26</sup> Et judicium sedebit, ut auferatur potentia, et conteratur, et dispereat usque in finem.

<sup>27</sup> Regnum autem, et potestas, et magnitudo regni, quæ est subter omne cælum, detur populo sanctorum Altissimi: cujus regnum, regnum sempiternum est, et omnes reges servient ei, et obedient.

<sup>28</sup> Hucusque finis verbi. Ego Daniel multum cogitationibus meis conturbabar, et facies mea mutata est in me: verbum autem in corde meo conservavi.

## CAPUT VIII

*Visio Danielis arietis et hirci interpretatur a Gabriele angelo.*

**A**nno tertio regni Baltassar regis, visio apparuit mihi. Ego Daniel, post id quod videram in principio,

<sup>2</sup> vidi in visione mea, cum essem in Susis castro, quod est in Ælam regione: vidi autem in visione esse me super portam Ulai.

<sup>3</sup> Et levavi oculus meos, et vidi: et ecce aries unus stabat ante paludem, habens cornua excelsa, et unum excelsius altero atque succrescens. Postea

<sup>4</sup> vidi arietem cornibus ventilantem contra occidentem, et contra aquilonem, et contra meridiem, et omnes bestię non poterant resistere ei, neque liberari de manu ejus: fecitque secundum voluntatem suam, et magnificatus est.

<sup>5</sup> Et ego intelligebam: ecce autem hircus caprarum veniebat ab occidente super faciem totius terrę, et non tangebatur terram: porro hircus habebat cornu insigne inter oculos suos.

<sup>6</sup> Et venit usque ad arietem illum cornutum, quem videram stantem ante portam, et cucurrit ad eum in impetu fortitudinis suę.

<sup>7</sup> Cumque appropinquasset prope arietem, efferatus est in eum, et percussit arietem: et comminuit duo cornua ejus, et non poterat aries resistere ei: cumque eum misisset in terram, conculcavit, et nemo quibat liberare arietem de manu ejus.

<sup>8</sup> Hircus autem caprarum magnus factus est nimis: cumque crevisset, fractum est cornu magnum, et orta sunt quatuor cornua subter illud per quatuor ventos cęli.

<sup>9</sup> De uno autem ex eis egressum est cornu unum modicum: et factum est grande contra meridiem, et contra orientem, et contra fortitudinem.

<sup>10</sup> Et magnificatum est usque ad fortitudinem cęli: et dejecit de fortitudine, et de stellis, et conculcavit eas.

<sup>11</sup> Et usque ad principem fortitudinis magnificatum est: et ab eo tulit juge sacrificium, et dejecit locum sanctificationis ejus.

<sup>12</sup> Robur autem datum est ei contra juge sacrificium propter peccata: et prosterneretur veritas in terra, et faciet, et prosperabitur.

**I**n the third year of the reign of king Baltasar, a vision appeared to me. I, Daniel, after what I had seen in the beginning,

<sup>2</sup> Saw in my vision when I was in the castle of Susa, which is in the province of Elam: and I saw in the vision that I was over the gate of Ulai.

<sup>3</sup> And I lifted up my eyes, and saw: and behold a ram stood before the water, having two high horns, and one higher than the other, and growing up. Afterward

<sup>4</sup> I saw the ram pushing with his horns against the west, and against the north, and against the south: and no beasts could withstand him, nor be delivered out of his hand: and he did according to his own will, and became great.

<sup>5</sup> And I understood: and behold a he goat came from the west on the face of the whole earth, and he touched not the ground, and the he goat had a notable horn between his eyes.

<sup>6</sup> And he went up to the ram that had the horns, which I had seen standing before the gate, and he ran towards him in the force of his strength.

<sup>7</sup> And when he was come near the ram, he was enraged against him, and struck the ram: and broke his two horns, and the ram could not withstand him: and when he had cast him down on the ground, he stamped upon him, and none could deliver the ram out of his hand.

<sup>8</sup> And the he goat became exceeding great: and when he was grown, the great horn was broken, and there came up four horns under it towards the four winds of heaven.

<sup>9</sup> And out of one of them came forth a little horn: and it became great against the south, and against the east, and against the strength.

<sup>10</sup> And it was magnified even unto the strength of heaven: and it threw down of the strength, and of the stars, and trod upon them.

<sup>11</sup> And it was magnified even to the prince of the strength: and it took away from him the continual sacrifice, and cast down the place of his sanctuary.

<sup>12</sup> And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground, and he shall do and shall prosper.

<sup>13</sup> And I heard one of the saints speaking, and one saint said to another I know not to whom that was speaking: How long shall be the vision, concerning the continual sacrifice, and the sin of the desolation that is made: and the sanctuary, and the strength be trodden under foot?

<sup>14</sup> And he said to him: Unto evening and morning two thousand three hundred days: and the sanctuary shall be cleansed.

<sup>15</sup> And it came to pass when I, Daniel, saw the vision, and sought the meaning, that behold there stood before me as it were the appearance of a man.

<sup>16</sup> And I heard the voice of a man between Ulai: and he called, and said: Gabriel, make this man to understand the vision.

<sup>17</sup> And he came, and stood near where I stood: and when he was come, I fell on my face, trembling, and he said to me: Understand, O son of man, for in the time of the end the vision shall be fulfilled.

<sup>18</sup> And when he spoke to me, I fell flat on the ground: and he touched me, and set me upright.

<sup>19</sup> And he said to me: I will show thee what things are to come to pass in the end of the malediction: for the time hath its end.

<sup>20</sup> The ram, which thou sawest with horns, is the king of the Medes and Persians.

<sup>21</sup> And the he goat, is the king of the Greeks, and the great horn that was between his eyes, the same is the first king.

<sup>22</sup> But whereas when that was broken, there arose up four for it, four kings shall rise up of his nation, but not with his strength.

<sup>23</sup> And after their reign, when iniquities shall be grown up, there shall arise a king of a shameless face, and understanding dark sentences.

<sup>24</sup> And his power shall be strengthened, but not by his own force: and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints,

<sup>25</sup> According to his will, and craft shall be successful in his hand: and his heart shall be puffed up, and in the abundance of all things he shall kill many: and he

<sup>13</sup> Et audivi unum de sanctis loquentem: et dixit unus sanctus alteri nescio cui loquenti: Usquequo visio, et iuge sacrificium, et peccatum desolationis quæ facta est: et sanctuarium, et fortitudo conculcabitur?

<sup>14</sup> Et dixit ei: Usque ad vesperam et mane, dies duo millia trecenti: et mundabitur sanctuarium.

<sup>15</sup> Factum est autem cum viderem, ego Daniel, visionem, et quærerem intelligentiam, ecce stetit in conspectu meo quasi species viri.

<sup>16</sup> Et audivi vocem viri inter Ulai: et clamavit, et ait: Gabriel, fac intelligere istam visionem.

<sup>17</sup> Et venit, et stetit juxta ubi ego stebam: cumque venisset, pavens corruì in faciem meam: et ait ad me: Intellige, fili hominis, quoniam in tempore finis complebitur visio.

<sup>18</sup> Cumque loqueretur ad me, collapsus sum pronus in terram: et tetigit me, et statuit me in gradu meo,

<sup>19</sup> dixitque mihi: Ego ostendam tibi quæ futura sunt in novissimo maledictionis: quoniam habet tempus finem suum.

<sup>20</sup> Aries, quem vidisti habere cornua, rex Medorum est atque Persarum.

<sup>21</sup> Porro hircus caprarum, rex Græcorum est; et cornu grande, quod erat inter oculos ejus, ipse est rex primus.

<sup>22</sup> Quod autem fracto illo surrexerunt quatuor pro eo, quatuor reges de gente ejus consurgent, sed non in fortitudine ejus.

<sup>23</sup> Et post regnum eorum, cum creverint iniquitates, consurget rex impudens facie, et intelligens propositiones.

<sup>24</sup> Et roborabitur fortitudo ejus, sed non in viribus suis: et supra quam credi potest, universa vastabit, et prosperabitur, et faciet. Et interficiet robustos, et populum sanctorum

<sup>25</sup> secundum voluntatem suam, et dirigetur dolus in manu ejus: et cor suum magnificabit, et in copia rerum omnium occidet plurimos: et contra princi-

pem principum consurget, et sine manu conteretur.

<sup>26</sup> Et visio vespere et mane, quæ dicta est, vera est: tu ergo visionem signa, quia post multos dies erit.

<sup>27</sup> Et ego Daniel languui, et ægrotavi per dies: cumque surrexissem, faciebam opera regis, et stupebam ad visionem, et non erat qui interpretaretur.

### CAPUT IX

*Confessio Danielis et oratio: dicit Gabriel eo super septuaginta hebdomadas ad adventum Christi.*

**I**n anno primo Darii filii Assueri de semine Medorum, qui imperavit super regnum Chaldæorum,

<sup>2</sup> anno uno regni ejus, ego Daniel intellexi in libris numerum annorum, de quo factus est sermo Domini ad Jeremiam prophetam, ut complerentur desolationis Jerusalem septuaginta anni.

<sup>3</sup> Et posui faciem meam ad Dominum Deum meum rogare et deprecari in jejuniis, sacco, et cinere.

<sup>4</sup> Et oravi Dominum Deum meum, et confessus sum, et dixi: Obsecro, Domine Deus magne et terribilis, custodiens pactum, et misericordiam diligentibus te, et custodientibus mandata tua:

<sup>5</sup> peccavimus, iniquitatem fecimus, impie egimus, et recessimus: et declinavimus a mandatis tuis ac iudiciis.

<sup>6</sup> Non obedivimus servis tuis prophetis, qui locuti sunt in nomine tuo regibus nostris, principibus nostris, patribus nostris, omnique populo terræ.

<sup>7</sup> Tibi, Domine, justitia: nobis autem confusio faciei, sicut est hodie viro Juda, et habitatoribus Jerusalem, et omni Israël, his qui prope sunt, et his qui procul in universis terris, ad quas ejecisti eos propter iniquitates eorum, in quibus peccaverunt in te.

<sup>8</sup> Domine, nobis confusio faciei, regibus nostris, principibus nostris, et patri-

shall rise up against the prince of princes, and shall be broken without hand.

<sup>26</sup> And the vision of the evening and the morning, which was told, is true: thou, therefore, seal up the vision, because it shall come to pass after many days.

<sup>27</sup> And I, Daniel, languished, and was sick for some days: and when I was risen up, I did the king's business, and I was astonished at the vision, and there was none that could interpret it.

### CHAPTER 9

*Daniel's confession and prayer: Gabriel informs him concerning the seventy weeks to the coming of Christ.*

**I**n the first year of Darius, the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans:

<sup>2</sup> The first year of his reign, I, Daniel, understood by books the number of the years, concerning which the word of the Lord came to Jeremias, the prophet, that seventy years should be accomplished of the desolation of Jerusalem.

<sup>3</sup> And I set my face to the Lord, my God, to pray and make supplication with fasting, and sackcloth, and ashes.

<sup>4</sup> And I prayed to the Lord my God, and I made my confession, and said: I beseech thee, O Lord God, great and terrible, who keepest the covenant, and mercy to them that love thee, and keep thy commandments.

<sup>5</sup> We have sinned, we have committed iniquity, we have done wickedly, and have revolted: and we have gone aside from thy commandments, and thy judgments.

<sup>6</sup> We have not hearkened to thy servants, the prophets, that have spoken in thy name to our kings, to our princes, to our fathers, and to all the people of the land.

<sup>7</sup> To thee, O Lord, justice: but to us confusion of face, as at this day to the men of Juda, and to the inhabitants of Jerusalem, and to all Israel, to them that are near, and to them that are far off, in all the countries whither thou hast driven them, for their iniquities, by which they have sinned against thee.

<sup>8</sup> O Lord, to us belongeth confusion of face, to our princes, and to our fathers,

that have sinned.

<sup>9</sup> But to thee, the Lord our God, mercy and forgiveness, for we have departed from thee:

<sup>10</sup> And we have not hearkened to the voice of the Lord our God, to walk in his law, which he set before us by his servants, the prophets.

<sup>11</sup> And all Israel have transgressed thy law, and have turned away from hearing thy voice, and the malediction, and the curse, which is written in the book of Moses, the servant of God, is fallen upon us, because we have sinned against him.

<sup>12</sup> And he hath confirmed his words which he spoke against us, and against our princes that judged us, that he would bring in upon us a great evil, such as never was under all the heaven, according to that which hath been done in Jerusalem.

<sup>13</sup> As it is written in the law of Moses, all this evil is come upon us: and we entreated not thy face, O Lord our God, that we might turn from our iniquities, and think on thy truth.

<sup>14</sup> And the Lord hath watched upon the evil, and hath brought it upon us: the Lord our God, is just in all his works which he hath done: for we have not hearkened to his voice.

<sup>15</sup> And now, O Lord our God, who hast brought forth thy people out of the land of Egypt, with a strong hand, and hast made thee a name as at this day: we have sinned, we have committed iniquity,

<sup>16</sup> O Lord, against all thy justice: let thy wrath and thy indignation be turned away, I beseech thee, from thy city, Jerusalem, and from thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and thy people are a reproach to all that are round about us.

<sup>17</sup> Now, therefore, O our God, hear the supplication of thy servant, and his prayers: and show thy face upon thy sanctuary, which is desolate, for thy own sake.

<sup>18</sup> Incline, O my God, thy ear, and hear: open thy eyes, and see our desolation, and the city upon which thy name is called: for it is not for our justifications that we present our prayers before thy

bus nostris, qui peccaverunt.

<sup>9</sup> Tibi autem, Domino Deo nostro, misericordia et propitiatio, quia recessimus a te,

<sup>10</sup> et non audivimus vocem Domini Dei nostri, ut ambularem in lege ejus, quam posuit nobis per servos suos prophetas.

<sup>11</sup> Et omnis Israël prævaricati sunt legem tuam, et declinaverunt ne audirent vocem tuam: et stillavit super nos maledictio et detestatio quæ scripta est in libro Moysi, servi Dei, quia peccavimus ei.

<sup>12</sup> Et statuit sermones suos, quos locutus est super nos et super principes nostros, qui judicaverunt nos, ut superinduceret in nos magnum malum, quale numquam fuit sub omni cælo, secundum quod factum est in Jerusalem.

<sup>13</sup> Sicut scriptum est in lege Moysi, omne malum hoc venit super nos: et non rogavimus faciem tuam, Domine Deus noster, ut reverteremur ab iniquitatibus nostris, et cogitarem veritatem tuam.

<sup>14</sup> Et vigilavit Dominus super malitiam, et adduxit eam super nos. Justus Dominus Deus noster in omnibus operibus suis, quæ fecit: non enim audivimus vocem ejus.

<sup>15</sup> Et nunc, Domine Deus noster, qui eduxisti populum tuum de terra Ægypti in manu forti, et fecisti tibi nomen secundum diem hanc: peccavimus, iniquitatem fecimus.

<sup>16</sup> Domine, in omnem justitiam tuam, avertatur, obsecro, ira tua et furor tuus, a civitate tua Jerusalem, et monte sancto tuo. Propter peccata enim nostra, et iniquitates patrum nostrorum, Jerusalem et populus tuus in opprobrium sunt omnibus per circuitum nostrum.

<sup>17</sup> Nunc ergo exaudi, Deus noster, orationem servi tui, et preces ejus: et ostende faciem tuam super sanctuarium tuum, quod desertum est propter temetipsum.

<sup>18</sup> Inclina, Deus meus, aurem tuam, et audi: aperi oculos tuos, et vide desolationem nostram, et civitatem super quam invocatum est nomen tuum: neque enim in justificationibus nostris pros-

ternimus preces ante faciem tuam, sed in miserationibus tuis multis.

<sup>19</sup> Exaudi, Domine; placare, Domine: attende, et fac: ne moreris propter te-metipsum, Deus meus, quia nomen tuum invocatum est super civitatem et super populum tuum.

<sup>20</sup> Cumque adhuc loquerer, et orarem, et confiterer peccata mea, et peccata populi mei Israël, et prosternerem preces meas in conspectu Dei mei, pro monte sancto Dei mei:

<sup>21</sup> adhuc me loquente in oratione, ecce vir Gabriel, quem videram in visione a principio, cito volans tetigit me in tempore sacrificii vespertini.

<sup>22</sup> Et docuit me, et locutus est mihi, dixitque: Daniel, nunc egressus sum ut docerem te, et intelligeres.

<sup>23</sup> Ab exordio precum tuarum egressus est sermo: ego autem veni ut indicarem tibi, quia vir desideriorum es: tu ergo animadverte sermonem, et intellige visionem.

<sup>24</sup> Septuaginta hebdomades abbreviatæ sunt super populum tuum et super urbem sanctam tuam, ut consummetur prævaricatio, et finem accipiat peccatum, et deleatur iniquitas, et adducatur justitia sempiterna, et impleatur visio et prophetia, et ungatur Sanctus sanctorum.

<sup>25</sup> Scito ergo, et animadverte: ab exitu sermonis, ut iterum ædificetur Jerusalem, usque ad Christum ducem, hebdomades septem, et hebdomades sexaginta duæ erunt: et rursum ædificabitur platea, et muri in angustia temporum.

<sup>26</sup> Et post hebdomades sexaginta duas occidetur christus: et non erit ejus populus qui eum negaturus est. Et civitatem et sanctuarium dissipabit populus cum duce venturo: et finis ejus vastitas, et post finem belli statuta desolatio.

<sup>27</sup> Confirmabit autem pactum multis hebdomada una: et in dimidio hebdomadis deficiet hostia et sacrificium: et erit in templo abominatio desolationis: et usque ad consummationem et finem perseverabit desolatio.

face, but for the multitude of thy tender mercies.

<sup>19</sup> O Lord, hear: O Lord, be appeased: hearken, and do: delay not, for thy own sake, O my God: because thy name is invoked upon thy city, and upon thy people.

<sup>20</sup> Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy mountain of my God:

<sup>21</sup> As I was yet speaking in prayer, behold the man, Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice.

<sup>22</sup> And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand.

<sup>23</sup> From the beginning of thy prayers the word came forth: and I am come to show it to thee, because thou art a man of desires: therefore, do thou mark the word, and understand the vision.

<sup>24</sup> Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the saint of saints may be anointed.

<sup>25</sup> Know thou, therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Christ, the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls, in straitness of times.

<sup>26</sup> And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people, with their leader, that shall come, shall destroy the city, and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

<sup>27</sup> And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.

## CHAPTER 10

*Daniel having humbled himself by fasting and penance seeth a vision, with which he is much terrified; but he is comforted by an angel.*

**I**n the third year of Cyrus, king of the Persians, a word was revealed to Daniel, surnamed Baltassar, and a true word, and great strength: and he understood the word: for there is need of understanding in a vision.

<sup>2</sup> In those days I, Daniel, mourned the days of three weeks.

<sup>3</sup> I ate no desirable bread, and neither flesh, nor wine, entered into my mouth, neither was I anointed with ointment: till the days of three weeks were accomplished.

<sup>4</sup> And in the four and twentieth day of the first month, I was by the great river, which is the Tigris.

<sup>5</sup> And I lifted up my eyes, and I saw: and behold a man clothed in linen, and his loins were girded with the finest gold:

<sup>6</sup> And his body was like the chrysolite, and his face as the appearance of lightning, and his eyes as a burning lamp: and his arms, and all downward even to the feet, like in appearance to glittering brass: and the voice of his word like the voice of a multitude.

<sup>7</sup> And I, Daniel alone, saw the vision: for the men that were with me saw it not: but an exceeding great terror fell upon them, and they fled away, and hid themselves.

<sup>8</sup> And I, being left alone, saw this great vision: and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away, and retained no strength.

<sup>9</sup> And I heard the voice of his words: and when I heard I lay in a consternation upon my face, and my face was close to the ground.

<sup>10</sup> And behold a hand touched me, and lifted me up upon my knees, and upon the joints of my hands.

<sup>11</sup> And he said to me: Daniel, thou man of desires, understand the words that I speak to thee, and stand upright: for I am sent now to thee. And when he had said this word to me, I stood trembling.

<sup>12</sup> And he said to me: Fear not, Daniel: for from the first day that thou didst set

## CAPUT X

*Daniele se humiliante a jejunio et paenitentia vidit visionem, cum qua territur magne; sed confortatur ab angelo.*

**A**nno tertio Cyri, regis Persarum, Averbum revelatum est Danieli cognomento Baltassar, et verbum verum, et fortitudo magna: intellexitque sermonem: intelligentia enim est opus in visione.

<sup>2</sup> In diebus illis ego Daniel lugebam trium hebdomadarum diebus:

<sup>3</sup> panem desiderabilem non comedi, et caro et vinum non introierunt in os meum, sed neque unguento unctus sum, donec complerentur trium hebdomadarum dies.

<sup>4</sup> Die autem vigesima et quarta mensis primi, eram juxta fluvium magnum, qui est Tigris.

<sup>5</sup> Et levavi oculos meos, et vidi: et ecce vir unus vestitus lineis, et renes ejus accincti auro obrizo:

<sup>6</sup> et corpus ejus quasi chrysolithus, et facies ejus velut species fulguris, et oculi ejus ut lampas ardens: et brachia ejus, et quæ deorsum sunt usque ad pedes, quasi species æris candentis: et vox sermonum ejus ut vox multitudinis.

<sup>7</sup> Vidi autem ego Daniel solus visionem: porro viri qui erant mecum non viderunt, sed terror nimis irruit super eos, et fugerunt in absconditum.

<sup>8</sup> Ego autem relictus solus, vidi visionem grandem hanc: et non remansit in me fortitudo, sed et species mea immutata est in me, et emarcui, nec habui quidquam virium.

<sup>9</sup> Et audivi vocem sermonum ejus: et audiens jacebam consternatus super faciem meam, et vultus meus hærebat terræ.

<sup>10</sup> Et ecce manus tetigit me, et erexit me super genua mea, et super articulos manuum mearum.

<sup>11</sup> Et dixit ad me: Daniel vir desiderio, intellige verba quæ ego loquor ad te, et sta in gradu tuo: nunc enim sum missus ad te. Cumque dixisset mihi sermonem istum, steti tremens.

<sup>12</sup> Et ait ad me: Noli metuere, Daniel: quia ex die primo quo posuisti cor tuum



ad intelligendum ut te affligeres in conspectu Dei tui, exaudita sunt verba tua: et ego veni propter sermones tuos.

<sup>13</sup> Princeps autem regni Persarum resistit mihi viginti et uno diebus: et ecce Michaël, unus de principibus primis, venit in adjutorium meum, et ego remansi ibi juxta regem Persarum.

<sup>14</sup> Veni autem ut docerem te quæ ventura sunt populo tuo in novissimis diebus, quoniam adhuc visio in dies.

<sup>15</sup> Cumque loqueretur mihi hujusmodi verbis, dejeci vultum meum ad terram, et tacui.

<sup>16</sup> Et ecce quasi similitudo filii hominis tetigit labia mea: et aperiens os meum locutus sum, et dixi ad eum qui stabat contra me: Domine mi, in visione tua dissolutæ sunt compages meæ, et nihil in me remansit virium.

<sup>17</sup> Et quomodo poterit servus domini mei loqui cum domino meo? nihil enim in me remansit virium, sed et halitus meus intercluditur.

<sup>18</sup> Rursum ergo tetigit me quasi visio hominis, et confortavit me,

<sup>19</sup> et dixit: Noli timere, vir desiderio-rum: pax tibi: confortare, et esto robustus. Cumque loqueretur mecum, convaleui, et dixi: Loquere, domine mi, quia confortasti me.

<sup>20</sup> Et ait: Numquid scis quare venerim ad te? Et nunc revertar ut prælier adversum principem Persarum. Cum ego egrederer, apparuit princeps Græcorum veniens.

<sup>21</sup> Verumtamen annuntiabo tibi quod expressum est in scriptura veritatis: et nemo est adjutor meus in omnibus his, nisi Michaël princeps vester.

#### CAPUT XI

*Edat angelus Danieli multas res futuras esse, super Persici et Graeci regna: magnopere super Antiochum ut figura Antichristi.*

**E**st autem ab anno primo Darii Medæ stabam ut confortaretur et roboretur.

<sup>2</sup> Et nunc veritatem annuntiabo tibi. Ecce adhuc tres reges stabunt in Perside, et quartus ditabitur opibus nimis super omnes: et cum invaluerit divitiis suis, concitabit omnes ad-

thy heart to understand, to afflict thyself in the sight of thy God, thy words have been heard: and I am come for thy words.

<sup>13</sup> But the prince of the kingdom of the Persians resisted me one and twenty days: and behold Michael, one of the chief princes, came to help me, and I remained there by the king of the Persians.

<sup>14</sup> But I am come to teach thee what things shall befall thy people in the latter days, for as yet the vision is for days.

<sup>15</sup> And when he was speaking such words to me, I cast down my countenance to the ground, and held my peace.

<sup>16</sup> And behold as it were the likeness of a son of man touched my lips: then I opened my mouth and spoke, and said to him that stood before me: O my lord, at the sight of thee my joints are loosed, and no strength hath remained in me.

<sup>17</sup> And how can the servant of my lord speak with my lord? For no strength remaineth in me; moreover, my breath is stopped.

<sup>18</sup> Therefore, he that looked like a man, touched me again, and strengthened me.

<sup>19</sup> And he said: Fear not, O man of desires, peace be to thee: take courage, and be strong. And when he spoke to me, I grew strong, and I said: Speak, O my lord, for thou hast strengthened me.

<sup>20</sup> And he said: Dost thou know wherefore I am come to thee? And now I will return, to fight against the prince of the Persians. When I went forth, there appeared the prince of the Greeks coming.

<sup>21</sup> But I will tell thee what is set down in the scripture of truth: and none is my helper in all these things, but Michael your prince.

#### CHAPTER 11

*The angel declares to Daniel many things to come, with regard to the Persian and Grecian kings: more especially with regard to Antiochus as a figure of Antichrist.*

**A**nd from the first year of Darius, the Medæ, I stood up, that he might be strengthened, and confirmed.

<sup>2</sup> And now I will show thee the truth. Behold, there shall stand yet three kings in Persia, and the fourth shall be enriched exceedingly above them all: and when he shall be grown mighty by his

riches, he shall stir up all against the kingdom of Greece.

<sup>3</sup> But there shall rise up a strong king, and shall rule with great power: and he shall do what he pleaseth.

<sup>4</sup> And when he shall come to his height, his kingdom shall be broken, and it shall be divided towards the four winds of the heaven: but not to his posterity, nor according to his power with which he ruled. For his kingdom shall be rent in pieces, even for strangers, beside these.

<sup>5</sup> And the king of the south shall be strengthened, and one of his princes shall prevail over him, and he shall rule with great power: for his dominion shall be great.

<sup>6</sup> And after the end of years they shall be in league together: and the daughter of the king of the south shall come to the king of the north to make friendship, but she shall not obtain the strength of the arm, neither shall her seed stand: and she shall be given up, and her young men that brought her, and they that strengthened her in these times.

<sup>7</sup> And a plant of the bud of her roots shall stand up: and he shall come with an army, and shall enter into the province of the king of the north: and he shall abuse them, and shall prevail.

<sup>8</sup> And he shall also carry away captive into Egypt their gods, and their graven things, and their precious vessels of gold and silver: he shall prevail against the king of the north.

<sup>9</sup> And the king of the south shall enter into the kingdom, and shall return to his own land.

<sup>10</sup> And his sons shall be provoked, and they shall assemble a multitude of great forces: and he shall come with haste like a flood: and he shall return, and be stirred up, and he shall join battle with his force.

<sup>11</sup> And the king of the south being provoked, shall go forth, and shall fight against the king of the north, and shall prepare an exceeding great multitude, and a multitude shall be given into his hand.

<sup>12</sup> And he shall take a multitude, and his heart shall be lifted up, and he shall cast down many thousands: but he shall not prevail.

<sup>13</sup> For the king of the north shall return, and shall prepare a multitude

versum regnum Græciæ.

<sup>3</sup> Surget vero rex fortis, et dominabitur potestate multa, et faciet quod placuerit ei.

<sup>4</sup> Et cum steterit, conteretur regnum ejus, et dividetur in quatuor ventos cæli: sed non in posteros ejus, neque secundum potentiam illius, qua dominatus est: lacerabitur enim regnum ejus etiam in externos, exceptis his.

<sup>5</sup> Et confortabitur rex austri: et de principibus ejus prævalebit super eum, et dominabitur ditione: multa enim dominatio ejus.

<sup>6</sup> Et post finem annorum fœderabuntur: filiaque regis austri veniet ad regem aquilonis facere amicitiam, et non obtinebit fortitudinem brachii, nec stabit semen ejus: et tradetur ipsa, et qui adduxerunt eam adolescentes ejus, et qui confortabant eam in temporibus.

<sup>7</sup> Et stabit de germine radicum ejus plantatio: et veniet cum exercitu, et ingredietur provinciam regis aquilonis: et abutetur eis, et obtinebit.

<sup>8</sup> Insuper et deos eorum, et sculptilia, vasa quoque pretiosa argenti et auri, captiva ducet in Ægyptum: ipse prævalebit adversus regem aquilonis.

<sup>9</sup> Et intrabit in regnum rex austri, et revertetur ad terram suam.

<sup>10</sup> Filii autem ejus provocabuntur, et congregabunt multitudinem exercituum plurimorum: et veniet properans, et inundans: et revertetur, et concitabitur, et congregietur cum robore ejus.

<sup>11</sup> Et provocatus rex austri egredietur, et pugnabit adversus regem aquilonis, et præparabit multitudinem nimiam, et dabitur multitudo in manu ejus.

<sup>12</sup> Et capiet multitudinem, et exaltabitur cor ejus, et dejiciet multa millia, sed non prævalebit.

<sup>13</sup> Convertetur enim rex aquilonis, et præparabit multitudinem multo ma-

jorem quam prius: et in fine temporum annorumque veniet properans cum exercitu magno, et opibus nimiis.

<sup>14</sup> Et in temporibus illis multi consurgent adversus regem austri: filii quoque prævaricatorum populi tui extollentur ut impleant visionem, et corruent.

<sup>15</sup> Et venit rex aquilonis, et comportabit aggerem, et capiet urbes munitissimas: et brachia austri non sustinebunt, et consurgent electi ejus ad resistendum, et non erit fortitudo.

<sup>16</sup> Et faciet veniens super eum juxta placitum suum, et non erit qui stet contra faciem ejus: et stabit in terra inclyta, et consumetur in manu ejus.

<sup>17</sup> Et ponet faciem suam ut veniat ad tenendum universum regnum ejus, et recta faciet cum eo: et filiam feminarum dabit ei, ut evertat illud: et non stabit, nec illius erit.

<sup>18</sup> Et convertet faciem suam ad insulas, et capiet multas: et cessare faciet principem opprobrii sui, et opprobrium ejus convertetur in eum.

<sup>19</sup> Et convertet faciem suam ad imperium terræ suæ, et impinget, et corruet, et non invenietur.

<sup>20</sup> Et stabit in loco ejus vilissimus, et indignus decore regio: et in paucis diebus conteretur, non in furore, nec in prælio.

<sup>21</sup> Et stabit in loco ejus despectus, et non tribuetur ei honor regius: et veniet clam, et obtinebit regnum in fraudulencia.

<sup>22</sup> Et brachia pugnantis expugnabuntur a facie ejus, et conterentur: insuper et dux fœderis.

<sup>23</sup> Et post amicitias, cum eo faciet dolum: et ascendet, et superabit in modico populo.

<sup>24</sup> Et abundantes, et uberes urbes ingredietur: et faciet quæ non fecerunt patres ejus, et patres patrum ejus: rapinas, et prædam, et divitias eorum dissipabit, et contra firmissimas cogitationes inibit: et hoc usque ad tempus.

much greater than before: and in the end of times, and years, he shall come in haste with a great army, and much riches.

<sup>14</sup> And in those times many shall rise up against the king of the south, and the children of prevaricators of thy people shall lift up themselves to fulfill the vision, and they shall fall.

<sup>15</sup> And the king of the north shall come, and shall cast up a mount, and shall take the best fenced cities: and the arms of the south shall not withstand, and his chosen ones shall rise up to resist, and they shall not have strength.

<sup>16</sup> And he shall come upon him, and do according to his pleasure, and there shall be none to stand against his face: and he shall stand in the glorious land, and it shall be consumed by his hand.

<sup>17</sup> And he shall set his face to come to possess all his kingdom, and he shall make upright conditions with him: and he shall give him a daughter of women, to overthrow it: and she shall not stand, neither shall she be for him.

<sup>18</sup> And he shall turn his face to the islands, and shall take many: and he shall cause the prince of his reproach to cease, and his reproach shall be turned upon him.

<sup>19</sup> And he shall turn his face to the empire of his own land, and he shall stumble, and fall, and shall not be found.

<sup>20</sup> And there shall stand up in his place one most vile, and unworthy of kingly honor: and in a few days he shall be destroyed, not in rage nor in battle.

<sup>21</sup> And there shall stand up in his place one despised, and the kingly honor shall not be given him: and he shall come privately, and shall obtain the kingdom by fraud.

<sup>22</sup> And the arms of the fighter shall be overcome before his face, and shall be broken: yea, also the prince of the covenant.

<sup>23</sup> And after friendships, he will deal deceitfully with him: and he shall go up, and shall overcome with a small people.

<sup>24</sup> And he shall enter into rich and plentiful cities: and he shall do that which his fathers never did, nor his fathers' fathers: he shall scatter their spoils, and their prey, and their riches, and shall forecast devices against the best fenced places: and this until a time.

<sup>25</sup> And his strength, and his heart, shall be stirred up against the king of the south, with a great army: and the king of the south shall be stirred up to battle with many and very strong succors: and they shall not stand, for they shall form designs against him.

<sup>26</sup> And they that eat bread with him, shall destroy him, and his army shall be overthrown: and many shall fall down slain.

<sup>27</sup> And the heart of the two kings shall be to do evil, and they shall speak lies at one table, and they shall not prosper: because as yet the end is unto another time.

<sup>28</sup> And he shall return into his land with much riches: and his heart shall be against the holy covenant, and he shall succeed, and shall return into his own land.

<sup>29</sup> At the time appointed he shall return, and he shall come to the south, but the latter time shall not be like the former.

<sup>30</sup> And the galleys and the Romans shall come upon him, and he shall be struck, and shall return, and shall have indignation against the covenant of the sanctuary, and he shall succeed: and he shall return, and shall devise against them that have forsaken the covenant of the sanctuary.

<sup>31</sup> And arms shall stand on his part, and they shall defile the sanctuary of strength, and shall take away the continual sacrifice: and they shall place there the abomination unto desolation.

<sup>32</sup> And such as deal wickedly against the covenant shall deceitfully dissemble: but the people that know their God shall prevail and succeed.

<sup>33</sup> And they that are learned among the people shall teach many: and they shall fall by the sword, and by fire, and by captivity, and by spoil for many days.

<sup>34</sup> And when they shall have fallen, they shall be relieved with a small help: and many shall be joined to them deceitfully.

<sup>35</sup> And some of the learned shall fall, that they may be tried, and may be chosen, and made white, even to the appointed time: because yet there shall be another time.

<sup>36</sup> And the king shall do according to his will, and he shall be lifted up, and shall magnify himself against every

<sup>25</sup> Et concitabitur fortitudo ejus, et cor ejus adversum regem austri in exercitu magno: et rex austri provocabitur ad bellum multis auxiliis, et fortibus nimis: et non stabunt, quia inibunt adversus eum consilia.

<sup>26</sup> Et comedentes panem cum eo, conterent illum, exercitusque ejus opprimeretur: et cadent interfecti plurimi.

<sup>27</sup> Duorum quoque regum cor erit ut malefaciant, et ad mensam unam mendacium loquentur: et non proficient, quia adhuc finis in aliud tempus.

<sup>28</sup> Et revertetur in terram suam cum opibus multis: et cor ejus adversum testamentum sanctum, et faciet, et revertetur in terram suam.

<sup>29</sup> Statuto tempore revertetur, et veniet ad austrum: et non erit priori simile novissimum.

<sup>30</sup> Et venient super eum trieres, et Romani: et percutietur, et revertetur, et indignabitur contra testamentum sanctuarii, et faciet: reverteturque, et cogitabit adversum eos qui dereliquerunt testamentum sanctuarii.

<sup>31</sup> Et brachia ex eo stabunt, et polluent sanctuarium fortitudinis, et auferent juge sacrificium: et dabunt abominationem in desolationem.

<sup>32</sup> Et impii in testamentum simulabunt fraudulentè: populus autem sciens Deum suum, obtinebit, et faciet.

<sup>33</sup> Et docti in populo docebunt plurimos: et ruent in gladio, et in flamma, et in captivitate, et in rapina dierum.

<sup>34</sup> Cumque corruerint, sublevabuntur auxilio parvulo: et applicabuntur eis plurimi fraudulentè.

<sup>35</sup> Et de eruditibus ruent, ut conflentur, et eligantur, et dealbentur usque ad tempus præfinitum: quia adhuc aliud tempus erit.

<sup>36</sup> Et faciet juxta voluntatem suam rex, et elevabitur, et magnificabitur adversus omnem deum: et adversus Deum

deorum loquetur magnifica, et dirigetur, donec compleatur iracundia: perpetrata quippe est definitio.

<sup>37</sup> Et Deum patrum suorum non reputabit: et erit in concupiscentiis feminarum, nec quemquam deorum curabit, quia adversum universa consurget.

<sup>38</sup> Deum autem Maozim in loco suo venerabitur: et deum, quem ignoraverunt patres ejus, colet auro, et argento, et lapide pretioso, rebusque pretiosis.

<sup>39</sup> Et faciet ut muniat Maozim cum deo alieno, quem cognovit, et multiplicabit gloriam, et dabit eis potestatem in multis, et terram dividet gratuito.

<sup>40</sup> Et in tempore præfinito præliabitur adversus eum rex austri, et quasi tempestas veniet contra illum rex aquilonis, in curribus, et in equitibus, et in classe magna, et ingredietur terras, et conteret, et pertransiet.

<sup>41</sup> Et introibit in terram gloriosam, et multæ corruent: hæ autem solæ salvabuntur de manu ejus, Edom, et Moab, et principium filiorum Ammon.

<sup>42</sup> Et mittet manum suam in terras: et terra Ægypti non effugiet.

<sup>43</sup> Et dominabitur thesaurorum auri, et argenti, et in omnibus pretiosis Ægypti: per Libyam quoque, et Æthiopiam transibit.

<sup>44</sup> Et fama turbabit eum ab oriente et ab aquilone: et veniet in multitudine magna ut conterat et interficiat plurimos.

<sup>45</sup> Et figet tabernaculum suum Apadno inter maria, super montem inclytum et sanctum: et veniet usque ad summitatem ejus, et nemo auxiliabitur ei.

## CAPUT XII

*Stabit Michael pro populo Dei: cum aliis rebus super Antichristum, ad finem mundi.*

**I**n tempore autem illo consurget Michael, princeps magnus, qui stat pro filiis populi tui: et veniet tempus quale non fuit ab eo ex quo gentes esse cœpe-

god: and he shall speak great things against the God of gods, and shall prosper, till the wrath be accomplished. For the determination is made.

<sup>37</sup> And he shall make no account of the God of his fathers: and he shall follow the lust of women, and he shall not regard any gods: for he shall rise up against all things.

<sup>38</sup> But he shall worship the god Maozim, in his place: and a god whom his fathers knew not, he shall worship with gold, and silver, and precious stones, and things of great price.

<sup>39</sup> And he shall do this to fortify Maozim with a strange god, whom he hath acknowledged, and he shall increase glory, and shall give them power over many, and shall divide the land gratis.

<sup>40</sup> And at the time prefixed the king of the south shall fight against him, and the king of the north shall come against him like a tempest, with chariots, and with horsemen, and with a great navy, and he shall enter into the countries, and shall destroy, and pass through.

<sup>41</sup> And he shall enter into the glorious land, and many shall fall: and these only shall be saved out of his hand, Edom, and Moab, and the principality of the children of Ammon.

<sup>42</sup> And he shall lay his hand upon the lands: and the land of Egypt shall not escape.

<sup>43</sup> And he shall have power over the treasures of gold, and of silver, and all the precious things of Egypt: and he shall pass through Libya, and Ethiopia.

<sup>44</sup> And tidings out of the east, and out of the north, shall trouble him: and he shall come with a great multitude to destroy and slay many.

<sup>45</sup> And he shall fix his tabernacle, Apadno, between the seas, upon a glorious and holy mountain: and he shall come even to the top thereof, and none shall help him.

## CHAPTER 12

*Michael shall stand up for the people of God: with other things relating to Antichrist, and the end of the world.*

**B**ut at that time shall Michael rise up, the great prince, who standeth for the children of thy people: and a time shall come, such as never was from the

time that nations began, even until that time. And at that time shall thy people be saved, everyone that shall be found written in the book.

<sup>2</sup> And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see it always.

<sup>3</sup> But they that are learned, shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity.

<sup>4</sup> But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold.

<sup>5</sup> And I, Daniel, looked, and beheld as it were two others stood: one on this side upon the bank of the river, and another on that side, on the other bank of the river.

<sup>6</sup> And I said to the man that was clothed in linen, that stood upon the waters of the river: How long shall it be to the end of these wonders?

<sup>7</sup> And I heard the man that was clothed in linen, that stood upon the waters of the river, when he had lifted up his right hand, and his left hand to heaven, and had sworn by him that liveth forever, that it should be unto a time and times and half a time. And when the scattering of the band of the holy people shall be accomplished, all these things shall be finished.

<sup>8</sup> And I heard, and understood not. And I said: O my lord, what shall be after these things?

<sup>9</sup> And he said: Go, Daniel, because the words are shut up, and sealed until the appointed time.

<sup>10</sup> Many shall be chosen, and made white, and shall be tried as fire: and the wicked shall deal wickedly, and none of the wicked shall understand, but the learned shall understand.

<sup>11</sup> And from the time when the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred ninety days.

<sup>12</sup> Blessed is he that waiteth, and cometh unto a thousand three hundred thirty-five days.

<sup>13</sup> But go thou thy ways until the time appointed: and thou shalt rest, and stand in thy lot unto the end of the days.

runt usque ad tempus illud. Et in tempore illo salvabitur populus tuus, omnis qui inventus fuerit scriptus in libro.

<sup>2</sup> Et multi de his qui dormiunt in terræ pulvere evigilabunt, alii in vitam æternam, et alii in opprobrium ut videant semper.

<sup>3</sup> Qui autem docti fuerint, fulgebunt quasi splendor firmamenti: et qui ad justitiam erudiunt multos, quasi stellæ in perpetuas æternitates.

<sup>4</sup> Tu autem, Daniel, claude sermones, et signa librum usque ad tempus statutum: plurimi pertransibunt, et multiplex erit scientia.

<sup>5</sup> Et vidi, ego Daniel, et ecce quasi duo alii stabant: unus hinc super ripam fluminis, et alius inde ex altera ripa fluminis.

<sup>6</sup> Et dixi viro qui erat indutus lineis, qui stabat super aquas fluminis: Usquequo finis horum mirabilium?

<sup>7</sup> Et audivi virum qui indutus erat lineis, qui stabat super aquas fluminis, cum elevasset dexteram et sinistram suam in cælum, et jurasset per viventem in æternum, quia in tempus, et tempora, et dimidium temporis. Et cum completa fuerit dispersio manus populi sancti, complebuntur universa hæc.

<sup>8</sup> Et ego audivi, et non intellexi. Et dixi: Domine mi, quid erit post hæc?

<sup>9</sup> Et ait: Vade, Daniel, quia clausi sunt signatique sermones, usque ad præfinitum tempus.

<sup>10</sup> Eligentur, et dealbabuntur, et quasi ignis probabuntur multi: et impie agent impii, neque intelligent omnes impii: porro docti intelligent.

<sup>11</sup> Et a tempore cum ablatum fuerit iuge sacrificium, et posita fuerit abominatio in desolationem, dies mille ducenti nonaginta.

<sup>12</sup> Beatus qui exspectat, et pervenit usque ad dies mille trecentos triginta quinque.

<sup>13</sup> Tu autem vade ad præfinitum: et requiesces, et stabis in sorte tua in finem dierum.

## CAPUT XIII

*Historia Susannae et duorum seniorum.*

**E**t erat vir habitans in Babylone, et nomen ejus Joakim:

<sup>2</sup> et accepit uxorem nomine Susannam, filiam Helciae, pulchram nimis, et timentem Deum:

<sup>3</sup> parentes enim illius, cum essent justi, erudierunt filiam suam secundum legem Moysi.

<sup>4</sup> Erat autem Joakim dives valde, et erat ei pomarium vicinum domui suae: et ad ipsum confluebant Judaei, eo quod esset honorabilior omnium.

<sup>5</sup> Et constituti sunt de populo duo senes iudices in illo anno, de quibus locutus est Dominus: Quia egressa est iniquitas de Babylone a senioribus iudicibus, qui videbantur regere populum.

<sup>6</sup> Isti frequentabant domum Joakim, et veniebant ad eos omnes qui habebant iudicia.

<sup>7</sup> Cum autem populus revertisset per meridiem, ingrediebatur Susanna, et deambulabat in pomario viri sui.

<sup>8</sup> Et videbant eam senes quotidie ingredientem et deambulantem, et exarse-runt in concupiscentiam ejus:

<sup>9</sup> et everterunt sensum suum, et declinaverunt oculos suos ut non viderent caelum, neque recordarentur iudiciorum justorum.

<sup>10</sup> Erant ergo ambo vulnerati amore ejus, nec indicaverunt sibi vicissim dolorem suum:

<sup>11</sup> erubescabant enim indicare sibi concupiscentiam suam, volentes concumbere cum ea.

<sup>12</sup> Et observabant quotidie sollicitius videre eam. Dixitque alter ad alterum:

<sup>13</sup> Eamus domum, quia hora prandii est. Et egressi, recesserunt a se.

<sup>14</sup> Cumque revertissent, venerunt in unum: et sciscitantes ab invicem causam, confessi sunt concupiscentiam suam: et tunc in communi statuerunt tempus quando eam possent invenire solam.

<sup>15</sup> Factum est autem, cum observarent diem aptum, ingressa est aliquando sicut heri et nudius tertius, cum duabus solis puellis, voluitque lavari in pomar-

## CHAPTER 13

*The history of Susanna and the two elders.*

**N**ow there was a man that dwelt in Babylon, and his name was Joakim:

<sup>2</sup> And he took a wife, whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God.

<sup>3</sup> For her parents being just, had instructed their daughter according to the law of Moses.

<sup>4</sup> Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most honorable of them all.

<sup>5</sup> And there were two of the ancients of the people appointed judges that year, of whom the Lord said: That iniquity came out from Babylon, from the ancient judges, that seemed to govern the people.

<sup>6</sup> These men frequented the house of Joakim, and all that had any matters of judgment came to them.

<sup>7</sup> And when the people departed away at noon, Susanna went in, and walked in her husband's orchard.

<sup>8</sup> And the old men saw her going in every day, and walking: and they were inflamed with lust towards her:

<sup>9</sup> And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

<sup>10</sup> So they were both wounded with the love of her, yet they did not make known their grief one to the other.

<sup>11</sup> For they were ashamed to declare to one another their lust, being desirous to have to do with her:

<sup>12</sup> And they watched carefully every day to see her. And one said to the other:

<sup>13</sup> Let us now go home, for it is dinner time. So going out, they departed one from another.

<sup>14</sup> And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their lust: and then they agreed together upon a time, when they might find her alone.

<sup>15</sup> And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the

orchard: for it was hot weather.

<sup>16</sup> And there was nobody there, but the two old men that had hid themselves, and were beholding her.

<sup>17</sup> So she said to the maids: Bring me oil, and washing balls, and shut the doors of the orchard, that I may wash me.

<sup>18</sup> And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they knew not that the elders were hid within.

<sup>19</sup> Now when the maids were gone forth, the two elders arose, and ran to her, and said:

<sup>20</sup> Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us, and lie with us.

<sup>21</sup> But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee.

<sup>22</sup> Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands.

<sup>23</sup> But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord.

<sup>24</sup> With that Susanna cried out with a loud voice: and the elders also cried out against her.

<sup>25</sup> And one of them ran to the door of the orchard, and opened it.

<sup>26</sup> So when the servants of the house heard the cry in the orchard, they rushed in by the back door, to see what was the matter.

<sup>27</sup> But after the old men had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna. And on the next day,

<sup>28</sup> When the people were come to Joakim, her husband, the two elders also came full of wicked device against Susanna, to put her to death.

<sup>29</sup> And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent.

<sup>30</sup> And she came with her parents, and children and all her kindred.

<sup>31</sup> Now Susanna was exceeding delicate, and beautiful to behold.

io: æstus quippe erat:

<sup>16</sup> et non erat ibi quisquam, præter duos senes absconditos, et contemplantes eam.

<sup>17</sup> Dixit ergo puellis: Afferte mihi oleum, et smigmata, et ostia pomarii claudite, ut laver.

<sup>18</sup> Et fecerunt sicut præceperat: clause-runtque ostia pomarii, et egressæ sunt per posticum ut afferrent quæ jusserat; nesciebantque senes intus esse absconditos.

<sup>19</sup> Cum autem egressæ essent puellæ, surrexerunt duo senes, et accurrerunt ad eam, et dixerunt:

<sup>20</sup> Ecce ostia pomarii clausa sunt, et nemo nos videt, et nos in concupiscentia tui sumus: quam ob rem assentire nobis, et commiscere nobiscum.

<sup>21</sup> Quod si nolueris, dicemus contra te testimonium, quod fuerit tecum juvenis, et ob hanc causam emiseris puellas a te.

<sup>22</sup> Ingemuit Susanna, et ait: Angustiæ sunt mihi undique: si enim hoc egero, mors mihi est: si autem non egero, non effugiam manus vestras.

<sup>23</sup> Sed melius est mihi absque opere incidere in manus vestras, quam peccare in conspectu Domini.

<sup>24</sup> Et exclamavit voce magna Susanna: exclamaverunt autem et senes adversus eam.

<sup>25</sup> Et cucurrit unus ad ostia pomarii, et aperuit.

<sup>26</sup> Cum ergo audissent clamorem famuli domus in pomario, irruerunt per posticum ut viderent quidnam esset.

<sup>27</sup> Postquam autem senes locuti sunt, erubuerunt servi vehementer, quia numquam dictus fuerat sermo hujusmodi de Susanna. Et facta est dies crastina.

<sup>28</sup> Cumque venisset populus ad Joakim, virum ejus, venerunt et duo presbyteri, pleni iniqua cogitatione adversus Susannam ut interficerent eam.

<sup>29</sup> Et dixerunt coram populo: Mittite ad Susannam, filiam Helciæ, uxorem Joakim. Et statim miserunt.

<sup>30</sup> Et venit cum parentibus, et filiis, et universis cognatis suis.

<sup>31</sup> Porro Susanna erat delicata nimis, et pulchra specie.



<sup>32</sup> At iniqui illi jusserunt ut discooperiretur (erat enim cooperta), ut vel sic satarentur decore ejus.

<sup>33</sup> Flebant igitur sui, et omnes qui noverant eam.

<sup>34</sup> Consurgentes autem duo presbyteri in medio populi, posuerunt manus suas super caput ejus.

<sup>35</sup> Quæ flens suspexit ad cælum: erat enim cor ejus fiduciam habens in Domino.

<sup>36</sup> Et dixerunt presbyteri: Cum deambularem in pomario soli, ingressa est hæc cum duabus puellis: et clausit ostia pomarii, et dimisit a se puellas.

<sup>37</sup> Venitque ad eam adolescens, qui erat absconditus, et concubuit cum ea.

<sup>38</sup> Porro nos cum essemus in angulo pomarii, videntes iniquitatem, cucurrimus ad eos, et vidimus eos pariter commiseri.

<sup>39</sup> Et illum quidem non quivimus comprehendere, quia fortior nobis erat, et apertis ostiis exilivit:

<sup>40</sup> hanc autem cum apprehendissemus, interrogavimus, quisnam esset adolescens, et noluit indicare nobis: hujus rei testes sumus.

<sup>41</sup> Credidit eis multitudo quasi senibus et judicibus populi, et condemnaverunt eam ad mortem.

<sup>42</sup> Exclamavit autem voce magna Susanna, et dixit: Deus æterne, qui absconditorum es cognitor, qui nosti omnia antequam fiant,

<sup>43</sup> tu scis quoniam falsum testimonium tulerunt contra me: et ecce morior, cum nihil horum fecerim, quæ isti malitiose composuerunt adversum me.

<sup>44</sup> Exaudivit autem Dominus vocem ejus.

<sup>45</sup> Cumque duceretur ad mortem, suscitavit Dominus spiritum sanctum pueri junioris, cujus nomen Daniel:

<sup>46</sup> et exclamavit voce magna: Mundus ego sum a sanguine hujus.

<sup>47</sup> Et conversus omnis populus ad eum, dixit: Quis est iste sermo quem tu locutus es?

<sup>48</sup> Qui cum staret in medio eorum, ait: Sic fatui filii Israël, non judicantes, neque quod verum est cognoscentes, condemnastis filiam Israël?

<sup>49</sup> Revertimini ad iudicium, quia fal-

<sup>32</sup> But those wicked men commanded that her face should be uncovered (for she was covered), that so at least they might be satisfied with her beauty.

<sup>33</sup> Therefore her friends, and all her acquaintance wept.

<sup>34</sup> But the two elders rising up in the midst of the people, laid their hands upon her head.

<sup>35</sup> And she weeping, looked up to heaven, for her heart had confidence in the Lord.

<sup>36</sup> And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her.

<sup>37</sup> Then a young man that was there hid came to her, and lay with her.

<sup>38</sup> But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together.

<sup>39</sup> And him indeed we could not take, because he was stronger than us, and opening the doors, he leaped out:

<sup>40</sup> But having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses.

<sup>41</sup> The multitude believed them, as being the elders, and the judges of the people, and they condemned her to death.

<sup>42</sup> Then Susanna cried out with a loud voice, and said: O eternal God, who knowest hidden things, who knowest all things before they come to pass,

<sup>43</sup> Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things, which these men have maliciously forged against me.

<sup>44</sup> And the Lord heard her voice.

<sup>45</sup> And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel:

<sup>46</sup> And he cried out with a loud voice: I am clear from the blood of this woman.

<sup>47</sup> Then all the people turning themselves towards him, said: What meaneth this word that thou hast spoken?

<sup>48</sup> But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel?

<sup>49</sup> Return to judgment, for they have

borne false witness against her.

<sup>50</sup> So all the people turned again in haste, and the old men said to him: Come, and sit thou down among us, and show it us: seeing God hath given thee the honor of old age.

<sup>51</sup> And Daniel said to the people: Separate these two far from one another, and I will examine them.

<sup>52</sup> So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days, now are thy sins come out which thou hast committed before:

<sup>53</sup> In judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: The innocent and the just thou shalt not kill.

<sup>54</sup> Now then if thou sawest her, tell me under what tree thou sawest them conversing together: He said: Under a mastic tree.

<sup>55</sup> And Daniel said: Well hast thou lied against thy own head: for behold the angel of God having received the sentence of him, shall cut thee in two.

<sup>56</sup> And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart:

<sup>57</sup> Thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness.

<sup>58</sup> Now, therefore, tell me, under what tree didst thou take them conversing together. And he answered: Under a holm tree.

<sup>59</sup> And Daniel said to him: Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you.

<sup>60</sup> With that all the assembly cried out with a loud voice, and they blessed God, who saveth them that trust in him.

<sup>61</sup> And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth,) and they did to them as they had maliciously dealt against their neighbor,

<sup>62</sup> To fulfill the law of Moses: and they put them to death, and innocent blood was saved in that day.

sum testimonium locuti sunt adversus eam.

<sup>50</sup> Reversus est ergo populus cum festinatione, et dixerunt ei senes: Veni, et sede in medio nostrum, et indica nobis: quia tibi Deus dedit honorem senectutis.

<sup>51</sup> Et dixit ad eos Daniel: Separate illos ab invicem procul, et dijudicabo eos.

<sup>52</sup> Cum ergo divisi essent alter ab altero, vocavit unum de eis, et dixit ad eum: Inveterate dierum malorum, nunc venerunt peccata tua, quæ operaberis prius:

<sup>53</sup> judicans judicia injusta, innocentes opprimens, et dimittens noxios, dicente Domino: Innocentem et justum non interficies.

<sup>54</sup> Nunc ergo, si vidisti eam, dic sub qua arbore videris eos colloquentes sibi. Qui ait: Sub schino.

<sup>55</sup> Dixit autem Daniel: Recte mentitus es in caput tuum: ecce enim angelus Dei, accepta sententia ab eo, scindet te medium.

<sup>56</sup> Et amoto eo, jussit venire alium, et dixit ei: Semen Chanaan, et non Juda, species decepit te, et concupiscentia subvertit cor tuum:

<sup>57</sup> sic faciebatis filiabus Israël, et illæ timentes loquebantur vobis: sed filia Juda non sustinuit iniquitatem vestram.

<sup>58</sup> Nunc ergo, dic mihi sub qua arbore comprehenderis eos loquentes sibi. Qui ait: Sub prino.

<sup>59</sup> Dixit autem ei Daniel: Recte mentitus es et tu in caput tuum: manet enim angelus Domini, gladium habens, ut secet te medium, et interficiat vos.

<sup>60</sup> Exclamavit itaque omnis cœtus voce magna, et benedixerunt Deum, qui salvat sperantes in se.

<sup>61</sup> Et consurrexerunt adversus duos presbyteros (convicerat enim eos Daniel ex ore suo falsum dixisse testimonium), feceruntque eis sicut male egerant adversus proximum,

<sup>62</sup> ut facerent secundum legem Moysi. Et interfecerunt eos, et salvatus est sanguis innocuus in die illa.

<sup>63</sup> Helcias autem et uxor ejus laudaverunt Deum pro filia sua Susanna, cum Joakim, marito ejus, et cognatis omnibus, quia non esset inventa in ea res turpis.

<sup>64</sup> Daniel autem factus est magnus in conspectu populi a die illa, et deinceps.

<sup>65</sup> Et rex Astyages appositus est ad patres suos, et suscepit Cyrus Perses regnum ejus.

#### CAPUT XIV

*Historia Bel, et serpentis magni a Babyloniiis adoratur.*

**E**rat autem Daniel conviva regis, et honoratus super omnes amicos ejus.

<sup>2</sup> Erat quoque idolum apud Babylonios nomine Bel: et impendebantur in eo per dies singulos similæ artabæ duodecim, et oves quadraginta, viniq̄ue amphoræ sex.

<sup>3</sup> Rex quoque colebat eum, et ibat per singulos dies adorare eum: porro Daniel adorabat Deum suum. Dixitque ei rex: Quare non adoras Bel?

<sup>4</sup> Qui respondens ait ei: Quia non collo idola manufacta, sed viventem Deum, qui creavit cælum, et terram, et habet potestatem omnis carnis.

<sup>5</sup> Et dixit rex ad eum: Non videtur tibi esse Bel vivens deus? An non vides quanta comedat et bibat quotidie?

<sup>6</sup> Et ait Daniel arridens: Ne erres, rex: iste enim intrinsecus luteus est, et forinsecus æreus, neque comedit aliquando.

<sup>7</sup> Et iratus rex vocavit sacerdotes ejus, et ait eis: Nisi dixeritis mihi quis est qui comedat impensas has, moriemini.

<sup>8</sup> Si autem ostenderitis quoniam Bel comedat hæc, morietur Daniel, quia blasphemavit in Bel. Et dixit Daniel regi: Fiat juxta verbum tuum.

<sup>9</sup> Erant autem sacerdotes Bel septuaginta, exceptis uxoribus, et parvulis, et filiis. Et venit rex cum Daniele in templum Bel.

<sup>10</sup> Et dixerunt sacerdotes Bel: Ecce nos egredimur foras: et tu, rex, pone escas, et vinum misce, et claude ostium, et signa annulo tuo:

<sup>63</sup> But Helcias, and his wife, praised God, for their daughter, Susanna, with Joakim, her husband, and all her kindred, because there was no dishonesty found in her.

<sup>64</sup> And Daniel became great in the sight of the people from that day, and thence forward.

<sup>65</sup> And king Astyages was gathered to his fathers, and Cyrus the Persian received his kingdom.

#### CHAPTER 14

*The history of Bel, and of the great serpent worshipped by the Babylonians.*

**A**nd Daniel was the king's guest, and was honored above all his friends.

<sup>2</sup> Now the Babylonians had an idol called Bel: and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and sixty vessels of wine.

<sup>3</sup> The king also worshipped him, and went every day to adore him: but Daniel adored his God. And the king said to him: Why dost thou not adore Bel?

<sup>4</sup> And he answered, and said to him: Because I do not worship idols made with hands, but the living God, that created heaven and earth, and hath power over all flesh.

<sup>5</sup> And the king said to him: Doth not Bel seem to thee to be a living god? Seest thou not how much he eateth and drinketh every day?

<sup>6</sup> Then Daniel smiled and said: O king, be not deceived: for this is but clay within, and brass without, neither hath he eaten at any time.

<sup>7</sup> And the king being angry called for his priests, and said to them: If you tell me not, who it is that eateth up these expenses, you shall die.

<sup>8</sup> But if you can show that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel. And Daniel said to the king: Be it done according to thy word.

<sup>9</sup> Now the priests of Bel were seventy, besides their wives, and little ones, and children. And the king went with Daniel into the temple of Bel.

<sup>10</sup> And the priests of Bel said: Behold we go out: and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with

thy own ring:

<sup>11</sup> And when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel that hath lied against us.

<sup>12</sup> And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things.

<sup>13</sup> So it came to pass after they were gone out, the king set the meats before Bel: and Daniel commanded his servants, and they brought ashes, and he sifted them all over the temple before the king: and going forth they shut the door, and having sealed it with the king's ring, they departed.

<sup>14</sup> But the priests went in by night, according to their custom, with their wives and their children: and they ate and drank up all.

<sup>15</sup> And the king arose early in the morning, and Daniel with him.

<sup>16</sup> And the king said: Are the seals whole, Daniel? And he answered: They are whole, O king.

<sup>17</sup> And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: Great art thou, O Bel, and there is not any deceit with thee.

<sup>18</sup> And Daniel laughed: and he held the king that he should not go in: and he said: Behold the pavement, mark whose footsteps these are.

<sup>19</sup> And the king said: I see the footsteps of men, and women, and children. And the king was angry.

<sup>20</sup> Then he took the priests, and their wives, and their children: and they showed him the private doors by which they came in, and consumed the things that were on the table.

<sup>21</sup> The king therefore put them to death, and delivered Bel into the power of Daniel: who destroyed him, and his temple.

<sup>22</sup> And there was a great dragon in that place, and the Babylonians worshipped him.

<sup>23</sup> And the king said to Daniel: Behold thou canst not say now, that this is not a living god: adore him therefore.

<sup>24</sup> And Daniel said: I adore the Lord my God: for he is the living God: but that is no living god.

<sup>11</sup> et cum ingressus fueris mane, nisi inveneris omnia comesta a Bel, morte moriemur, vel Daniel qui mentitus est adversum nos.

<sup>12</sup> Contemnebant autem, quia fecerant sub mensa absconditum introitum, et per illum ingrediebantur semper, et devorabant ea.

<sup>13</sup> Factum est igitur postquam egressi sunt illi, rex posuit cibos ante Bel: præcepit Daniel pueris suis, et attulerunt cinerem, et cribravit per totum templum coram rege: et egressi clausurunt ostium, et signantes annulo regis abierunt.

<sup>14</sup> Sacerdotes autem ingressi sunt nocte juxta consuetudinem suam, et uxores et filii eorum, et comederunt omnia, et biberunt.

<sup>15</sup> Surrexit autem rex primo diluculo, et Daniel cum eo.

<sup>16</sup> Et ait rex: Salvane sunt signacula, Daniel? Qui respondit: Salva, rex.

<sup>17</sup> Statimque cum aperuisset ostium, intuitus rex mensam, exclamavit voce magna: Magnus es, Bel, et non est apud te dolus quisquam.

<sup>18</sup> Et risit Daniel, et tenuit regem ne ingrederetur intro: et dixit: Ecce pavimentum: animadvertite cujus vestigia sint hæc.

<sup>19</sup> Et dixit rex: Video vestigia virorum, et mulierum, et infantium. Et iratus est rex.

<sup>20</sup> Tunc apprehendit sacerdotes, et uxores, et filios eorum: et ostenderunt ei abscondita ostiola, per quæ ingrediebantur, et consumebant quæ erant super mensam.

<sup>21</sup> Occidit ergo illos rex, et tradidit Bel in potestatem Danielis: qui subvertit eum, et templum ejus.

<sup>22</sup> Et erat draco magnus in loco illo, et colebant eum Babylonii.

<sup>23</sup> Et dixit rex Danieli: Ecce nunc non potes dicere quia iste non sit deus vivens: adora ergo eum.

<sup>24</sup> Dixitque Daniel: Dominum Deum meum adoro, quia ipse est Deus vivens: iste autem non est deus vivens.

25 Tu autem, rex, da mihi potestatem, et interficiam draconem absque gladio et fuste. Et ait rex: Do tibi.

26 Tulit ergo Daniel picem, et adipem, et pilos, et coxit pariter: fecitque massas, et dedit in os draconis, et diruptus est draco. Et dixit: Ecce quem colebatis.

27 Quod cum audissent Babylonii, indignati sunt vehementer: et congregati adversum regem, dixerunt: Judæus factus est rex: Bel destruxit, draconem interfecit, et sacerdotes occidit.

28 Et dixerunt cum venissent ad regem: Trade nobis Danielelem, alioquin interficiemus te, et domum tuam.

29 Vidit ergo rex quod irruerent in eum vehementer: et necessitate compulsus, tradidit eis Danielelem.

30 Qui miserunt eum in lacum leonum, et erat ibi diebus sex.

31 Porro in lacu erant leones septem, et dabantur eis duo corpora quotidie, et duæ oves: et tunc non data sunt eis, ut devorarent Danielelem.

32 Erat autem Habacuc propheta in Judæa, et ipse coxerat pulmentum, et intriverat panes in alveolo: et ibat in campum ut ferret messoribus.

33 Dixitque angelus Domini ad Habacuc: Fer prandium quod habes in Babylonem Danieli, qui est in lacu leonum.

34 Et dixit Habacuc: Domine, Babylonem non vidi, et lacum nescio.

35 Et apprehendit eum angelus Domini in vertice ejus, et portavit eum capillo capitis sui, posuitque eum in Babylone supra lacum in impetu spiritus sui.

36 Et clamavit Habacuc, dicens: Daniel serve Dei, tolle prandium quod misit tibi Deus.

37 Et ait Daniel: Recordatus es mei, Deus, et non dereliquisti diligentes te.

38 Surgensque Daniel comedit. Porro angelus Domini restituit Habacuc confestim in loco suo.

39 Venit ergo rex die septimo ut lugeret

25 But give me leave, O king, and I will kill this dragon without sword or club. And the king said: I give thee leave.

26 Then Daniel took pitch, and fat, and hair, and boiled them together: and he made lumps, and put them into the dragon's mouth, and the dragon burst asunder. And he said: Behold him whom you worshipped.

27 And when the Babylonians had heard this, they took great indignation: and being gathered together against the king, they said: The king is become a Jew. He hath destroyed Bel, he hath killed the dragon, and he hath put the priests to death.

28 And they came to the king, and said: Deliver us Daniel, or else we will destroy thee and thy house.

29 And the king saw that they pressed upon him violently: and being constrained by necessity he delivered Daniel to them.

30 And they cast him into the den of lions, and he was there six days.

31 And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them, that they might devour Daniel.

32 Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.

33 And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den.

34 And Habacuc said: Lord, I never saw Babylon, nor do I know the den.

35 And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit.

36 And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee.

37 And Daniel said: Thou hast remembered me, O God, and thou hast not forsaken them that love thee.

38 And Daniel arose and ate. And the angel of the Lord presently set Habacuc again in his own place.

39 And upon the seventh day the king

came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions.

<sup>40</sup> And the king cried out with a loud voice, saying: Great art thou, O Lord the God of Daniel. And he drew him out of the lions' den.

<sup>41</sup> But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him.

<sup>42</sup> Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for he is the Savior, working signs, and wonders in the earth: who hath delivered Daniel out of the lions' den.

Danielem: et venit ad lacum, et introspexit, et ecce Daniel sedens in medio leonum.

<sup>40</sup> Et exclamavit voce magna rex, dicens: Magnus es, Domine Deus Danielis. Et extraxit eum de lacu leonum.

<sup>41</sup> Porro illos, qui perditionis ejus causa fuerant, intromisit in lacum, et devorati sunt in momento coram eo.

<sup>42</sup> Tunc rex ait: Paveant omnes habitantes in universa terra Deum Danielis: quia ipse est salvator, faciens signa et mirabilia in terra: qui liberavit Danielem de lacu leonum.

## THE PROPHECY OF OSEE

*Osee, or Hosea, whose name signifies A savior, was the first in the order of time among those who are commonly called Lesser Prophets, because their prophecies are short. He prophesied in the kingdom of Israel, that is, of the ten tribes, about the same time that Isaias prophesied in the kingdom of Juda.*

### CAPUT I

*A conjungente meretricium, et nomina puerorum suorum, propheta ponit sceleratos Israel, et paenam ejus. Prophetat redemptionem ejus a Christo.*

**V**erbum Domini, quod factum est ad Osee, filium Beerī, in diebus Ozīæ, Joathan, Achaz, Ezechīæ, regum Juda; et in diebus Jeroboam, filii Joas, regis Israēl.

<sup>2</sup> Principium loquendi Domino in Osee. Et dixit Dominus ad Osee: Vade, sume tibi uxorem fornicationum, et fac tibi filios fornicationum, quia fornicans fornicabitur terra a Domino.

<sup>3</sup> Et abiit, et accepit Gomer, filiam Debelaim: et concepit, et peperit ei filium.

<sup>4</sup> Et dixit Dominus ad eum: Voca nomen ejus Jezrahel, quoniam adhuc modicum, et visitabo sanguinem Jezrahel super domum Jehu, et quiescere faciam regnum domus Israēl.

<sup>5</sup> Et in illa die conteram arcum Israēl in valle Jezrahel.

<sup>6</sup> Et concepit adhuc, et peperit filiam. Et dixit ei: Voca nomen ejus, Absque misericordia, quia non addam ultra misereri domui Israēl, sed oblivione obliviscar eorum.

<sup>7</sup> Et domui Juda miserebor, et salvabo eos in Domino Deo suo; et non salvabo eos in arcu et gladio, et in bello, et in equis, et in equitibus.

<sup>8</sup> Et ablactavit eam quæ erat Absque misericordia. Et concepit, et peperit filium.

<sup>9</sup> Et dixit: Voca nomen ejus, Non populus meus, quia vos non populus meus, et ego non ero vester.

### CHAPTER 1

*By marrying a harlot, and by the names of his children, the prophet sets forth the crimes of Israel and their punishment. He foretells their redemption by Christ.*

**T**he word of the Lord, that came to Osee, the son of Beerī, in the days of Ozias, Joathan, Achaz, and Ezechias, kings of Juda, and in the days of Jeroboam, the son of Joas, king of Israel.

<sup>2</sup> The beginning of the Lord's speaking by Osee: and the Lord said to Osee: Go, take thee a wife of fornications, and have of her children of fornications: for the land by fornication shall depart from the Lord.

<sup>3</sup> So he went and took Gomer, the daughter of Debelaim: and she conceived, and bore him a son.

<sup>4</sup> And the Lord said to him: Call his name Jezrahel: for yet a little while, and I will visit the blood of Jezrahel upon the house of Jehu, and I will cause to cease the kingdom of the house of Israel.

<sup>5</sup> And in that day I will break in pieces the bow of Israel in the valley of Jezrahel.

<sup>6</sup> And she conceived again, and bore a daughter, and he said to him: Call her name, Without mercy: for I will not add any more to have mercy on the house of Israel, but I will utterly forget them.

<sup>7</sup> And I will have mercy on the house of Juda, and I will save them by the Lord, their God: and I will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

<sup>8</sup> And she weaned her that was called Without mercy. And she conceived, and bore a son.

<sup>9</sup> And he said: Call his name, Not my people: for you are not my people, and I will not be yours.

<sup>10</sup> And the number of the children of Israel shall be as the sand of the sea, that is without measure, and shall not be numbered. And it shall be in the place where it shall be said to them: You are not my people: it shall be said to them: Ye are the sons of the living God.

<sup>11</sup> And the children of Juda, and the children of Israel, shall be gathered together: and they shall appoint themselves one head, and shall come up out of the land: for great is the day of Jezrahel.

## CHAPTER 2

*Israel is justly punished for leaving God.  
The abundance of grace in the church of  
Christ.*

**S**ay ye to your brethren: You are my people: and to your sister: Thou hast obtained mercy.

<sup>2</sup> Judge your mother, judge her: because she is not my wife, and I am not her husband. Let her put away her fornications from her face, and her adulteries from between her breasts.

<sup>3</sup> Lest I strip her naked, and set her as in the day that she was born: and I will make her as a wilderness, and will set her as a land that none can pass through and will kill her with drought.

<sup>4</sup> And I will not have mercy on her children, for they are the children of fornications.

<sup>5</sup> For their mother hath committed fornication, she that conceived them is covered with shame: for she said: I will go after my lovers, that give me my bread, and my water, my wool, and my flax, my oil, and my drink.

<sup>6</sup> Wherefore, behold, I will hedge up thy way with thorns, and I will stop it up with a wall, and she shall not find her paths.

<sup>7</sup> And she shall follow after her lovers, and shall not overtake them: and she shall seek them, and shall not find, and she shall say: I will go, and return to my first husband: because it was better with me then, than now.

<sup>8</sup> And she did not know that I gave her corn, and wine, and oil, and multiplied her silver, and gold, which they have used in the service of Baal.

<sup>9</sup> Therefore will I return, and take away my corn in its season, and my wine in its season, and I will set at liber-

<sup>10</sup> Et erit numerus filiorum Israëli quasi arena maris, quæ sine mensura est, et non numerabitur. Et erit in loco ubi dicitur eis: Non populus meus vos: dicitur eis: Filii Dei viventis.

<sup>11</sup> Et congregabuntur filii Juda et filii Israëli pariter; et ponent sibimet caput unum, et ascendent de terra, quia magnus dies Jezrahel.

## CAPUT II

*Iuste punitur Israel pro Deo exiens.  
Abundantia gratiæ in ecclesia Christi.*

**D**icite fratribus vestris: Populus meus; et sorori vestræ: Misericordiam consecuta.

<sup>2</sup> Judicate matrem vestram, judicate, quoniam ipsa non uxor mea, et ego non vir ejus. Auferat fornicationes suas a facie sua, et adulteria sua de medio uberum suorum;

<sup>3</sup> ne forte expoliam eam nudam, et statuam eam secundum diem nativitatis suæ, et ponam eam quasi solitudinem, et statuam eam velut terram inviam, et interficiam eam siti.

<sup>4</sup> Et filiorum illius non miserebor, quoniam filii fornicationum sunt.

<sup>5</sup> Quia fornicata est mater eorum, confusa est quæ concepit eos; quia dixit: Vadam post amatores meos, qui dant panes mihi, et aquas meas, lanam meam, et linum meum, oleum meum, et potum meum.

<sup>6</sup> Propter hoc ecce ego sepiam viam tuam spinis, et sepiam eam maceria, et semitas suas non inveniet.

<sup>7</sup> Et sequetur amatores suos, et non apprehendet eos; et quæret eos, et non inveniet: et dicit: Vadam, et revertar ad virum meum priorem, quia bene mihi erat tunc magis quam nunc.

<sup>8</sup> Et hæc nescivit, quia ego dedi ei frumentum, et vinum, et oleum, et argentum multiplicavi ei, et aurum, quæ fecerunt Baal.

<sup>9</sup> Idcirco convertar, et sumam frumentum meum in tempore suo, et vinum meum in tempore suo. Et liberabo la-



nam meam et linum meum, quæ operiebant ignominiam ejus.

<sup>10</sup> Et nunc revelabo stultitiam ejus in oculis amatorum ejus; et vir non eruet eam de manu mea;

<sup>11</sup> et cessare faciam omne gaudium ejus, solemnitatem ejus, neomeniam ejus, sabbatum ejus, et omnia festa tempora ejus.

<sup>12</sup> Et corrumpam vineam ejus, et ficum ejus, de quibus dixit: Mercedes hæ meæ sunt, quas dederunt mihi amatores mei; et ponam eam in saltum, et comedet eam bestia agri.

<sup>13</sup> Et visitabo super eam dies Baalim, quibus accendebat incensum, et ornabatur in aure sua, et monili suo. Et ibat post amatores suos, et mei obliviscebatur, dicit Dominus.

<sup>14</sup> Propter hoc ecce ego lactabo eam, et ducam eam in solitudinem, et loquar ad cor ejus.

<sup>15</sup> Et dabo ei vinitores ejus ex eodem loco, et vallem Achor, ad aperiendam spem; et canet ibi juxta dies juventutis suæ, et juxta dies ascensionis suæ de terra Ægypti.

<sup>16</sup> Et erit in die illa, ait Dominus: vocabit me, Vir meus, et non vocabit me ultra Baali.

<sup>17</sup> Et auferam nomina Baalim de ore ejus, et non recordabitur ultra nominis eorum.

<sup>18</sup> Et percutiam cum eis fœdus in die illa, cum bestia agri, et cum volucre cæli, et cum reptili terræ; et arcum, et gladium, et bellum conteram de terra, et dormire eos faciam fiducialiter.

<sup>19</sup> Et sponsabo te mihi in sempiternum; et sponsabo te mihi in justitia, et judicio, et in misericordia, et in miserationibus.

<sup>20</sup> Et sponsabo te mihi in fide; et scies quia ego Dominus.

<sup>21</sup> Et erit in die illa: exaudiam, dicit Dominus, exaudiam cælos, et illi exaudient terram.

<sup>22</sup> Et terra exaudiet triticum, et vinum, et oleum, et hæc exaudient Jezrahel.

<sup>23</sup> Et seminabo eam mihi in terra, et miserabor ejus quæ fuit Absque misericordia.

<sup>24</sup> Et dicam Non populo meo: Populus

ty my wool, and my flax, which covered her disgrace.

<sup>10</sup> And now I will lay open her folly in the eyes of her lovers: and no man shall deliver her out of my hand:

<sup>11</sup> And I will cause all her mirth to cease, her solemnities, her new moons, her sabbaths, and all her festival times.

<sup>12</sup> And I will destroy her vines, and her fig trees, of which she said: These are my rewards, which my lovers have given me: and I will make her as a forest and the beasts of the field shall devour her.

<sup>13</sup> And I will visit upon her the days of Baalim, to whom she burnt incense, and decked herself out with her earrings, and with her jewels, and went after her lovers, and forgot me, saith the Lord.

<sup>14</sup> Therefore, behold I will allure her, and will lead her into the wilderness: and I will speak to her heart.

<sup>15</sup> And I will give her vinedressers out of the same place, and the valley of Achor for an opening of hope: and she shall sing there according to the days of her youth, and according to the days of her coming up out of the land of Egypt.

<sup>16</sup> And it shall be in that day, saith the Lord: That she shall call me: My husband, and she shall call me no more Baali.

<sup>17</sup> And I will take away the names of Baalim out of her mouth, and she shall no more remember their name.

<sup>18</sup> And in that day I will make a covenant with them, with the beasts of the field, and with the fowls of the air, and with the creeping things of the earth: and I will destroy the bow, and the sword, and war out of the land: and I will make them sleep secure.

<sup>19</sup> And I will espouse thee to me forever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations.

<sup>20</sup> And I will espouse thee to me in faith: and thou shalt know that I am the Lord.

<sup>21</sup> And it shall come to pass in that day: I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth.

<sup>22</sup> And the earth shall hear the corn, and the wine, and the oil, and these shall hear Jezrahel.

<sup>23</sup> And I will sow her unto me in the earth, and I will have mercy on her that was without mercy.

<sup>24</sup> And I will say to that which was not

my people: Thou art my people: and they shall say: Thou art my God.

## CHAPTER 3

*The prophet is commanded again to love an adulteress; to signify God's love to the synagogue. The wretched state of the Jews for a long time, till at last they shall be converted.*

**A**nd the Lord said to me: Go yet again, and love a woman beloved of her friend, and an adulteress: as the Lord loveth the children of Israel, and they look to strange gods, and love the husks of the grapes.

<sup>2</sup> And I bought her to me for fifteen pieces of silver, and for a core of barley, and for half a core of barley.

<sup>3</sup> And I said to her: Thou shalt wait for me many days: thou shalt not play the harlot, and thou shalt be no man's, and I also will wait for thee.

<sup>4</sup> For the children of Israel shall sit many days without king, and without prince, and without sacrifice, and without altar, and without ephod, and without theraphim.

<sup>5</sup> And after this the children of Israel shall return and shall seek the Lord their God, and David, their king: and they shall fear the Lord, and his goodness, in the last days.

## CHAPTER 4

*God's judgment against the sins of Israel: Juda is warned not to follow their example.*

**H**ear the word of the Lord, ye children of Israel, for the Lord shall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land.

<sup>2</sup> Cursing, and lying, and killing, and theft, and adultery, have overflowed, and blood hath touched blood.

<sup>3</sup> Therefore shall the land mourn, and everyone that dwelleth in it shall languish with the beasts of the field, and with the fowls of the air: yea, the fishes of the sea also shall be gathered together.

<sup>4</sup> But yet let not any man judge: and let not a man be rebuked: for thy people are as they that contradict the priest.

<sup>5</sup> And thou shalt fall today, and the

meus es tu; et ipse dicet: Deus meus es tu.

## CAPUT III

*Jubitur propheta iterum amare adulteram; ad pro synagoga amorem Dei significandum. Misera adfectio pro longo tempore Judaeorum, usque conversandos esse.*

**E**t dixit Dominus ad me: Adhuc vade, et dilige mulierem dilectam amico et adulteram, sicut diligit Dominus filios Israëli, et ipsi respiciunt ad deos alienos, et diligunt vinacia uvarum.

<sup>2</sup> Et fodi eam mihi quindecim argenteis, et coro hordei, et dimidio coro hordei.

<sup>3</sup> Et dixi ad eam: Dies multos exspectabis me; non fornicaberis, et non eris viro; sed et ego exspectabo te.

<sup>4</sup> Quia dies multos sedebunt filii Israëli sine rege, et sine principe, et sine sacrificio, et sine altari, et sine ephod, et sine theraphim.

<sup>5</sup> Et post hæc revertentur filii Israëli, et quærent Dominum Deum suum, et David regem suum: et pavebunt ad Dominum, et ad bonum ejus, in novissimo dierum.

## CAPUT IV

*Judicium Dei contra peccata Israel: Juda monetur non exemplum ejus sequi.*

**A**udite verbum Domini, filii Israëli, quia judicium Domino cum habitatoribus terræ: non est enim veritas, et non est misericordia, et non est scientia Dei in terra.

<sup>2</sup> Maledictum, et mendacium, et homicidium, et furtum, et adulterium inundaverunt, et sanguis sanguinem tetigit.

<sup>3</sup> Propter hoc lugebit terra, et infirmabitur omnis qui habitat in ea, in bestia agri, et in volucre cæli; sed et pisces maris congregabuntur.

<sup>4</sup> Verumtamen unusquisque non judicet, et non arguatur vir: populus enim tuus sicut hi qui contradicunt sacerdoti.

<sup>5</sup> Et corruet hodie, et corruet etiam

propheta tecum. Nocte tacere feci matrem tuam.

<sup>6</sup> Conticuit populus meus, eo quod non habuerit scientiam: quia tu scientiam repulisti, repellam te, ne sacerdotio fungaris mihi; et oblita es legis Dei tui, obliviscar filiorum tuorum et ego.

<sup>7</sup> Secundum multitudinem eorum sic peccaverunt mihi: gloriam eorum in ignominiam commutabo.

<sup>8</sup> Peccata populi mei comedent, et ad iniquitatem eorum sublevabunt animas eorum.

<sup>9</sup> Et erit sicut populus, sic sacerdos; et visitabo super eum vias ejus, et cogitationes ejus reddam ei.

<sup>10</sup> Et comedent, et non saturabuntur; fornicati sunt, et non cessaverunt: quoniam Dominum dereliquerunt in non custodiendo.

<sup>11</sup> Fornicatio, et vinum, et ebrietas auferunt cor.

<sup>12</sup> Populus meus in ligno suo interrogavit, et baculus ejus annuntiavit ei; spiritus enim fornicationum decepit eos, et fornicati sunt a Deo suo.

<sup>13</sup> Super capita montium sacrificabant, et super colles ascendebant thymiana; subtu quercum, et populum, et terebinthum, quia bona erat umbra ejus; ideo fornicabuntur filiae vestrae, et sponsae vestrae adulterae erunt.

<sup>14</sup> Non visitabo super filias vestras cum fuerint fornicatae, et super sponas vestras cum adulteraverint, quoniam ipsi cum meretricibus conversabantur, et cum effeminatis sacrificabant; et populus non intelligens vapulabit.

<sup>15</sup> Si fornicaris tu, Israël, non delinquat saltem Juda; et nolite ingredi in Galgala, et ne ascenderitis in Bethaven, neque juraveritis: Vivit Dominus!

<sup>16</sup> Quoniam sicut vacca lascivius declinavit Israël; nunc pascet eos Dominus, quasi agnum in latitudine.

<sup>17</sup> Particeps idolorum Ephraim: dimitte eum.

<sup>18</sup> Separatum est convivium eorum;

prophet also shall fall with thee: in the night I have made thy mother to be silent.

<sup>6</sup> My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children.

<sup>7</sup> According to the multitude of them, so have they sinned against me: I will change their glory into shame.

<sup>8</sup> They shall eat the sins of my people, and shall lift up their souls to their iniquity.

<sup>9</sup> And there shall be like people like priest: and I will visit their ways upon them, and I will repay them their devices.

<sup>10</sup> And they shall eat and shall not be filled: they have committed fornication, and have not ceased: because they have forsaken the Lord in not observing his law.

<sup>11</sup> Fornication, and wine, and drunkenness take away the understanding.

<sup>12</sup> My people have consulted their stocks, and their staff hath declared unto them: for the spirit of fornication hath deceived them, and they have committed fornication against their God.

<sup>13</sup> They offered sacrifice upon the tops of the mountains, and burnt incense upon the hills: under the oak, and the poplar, and the turpentine tree, because the shadow thereof was good: therefore shall your daughters commit fornication, and your spouses shall be adulteresses.

<sup>14</sup> I will not visit upon your daughters, when they shall commit fornication, and upon your spouses when they shall commit adultery: because themselves conversed with harlots, and offered sacrifice with the effeminate, and the people that doth not understand shall be beaten.

<sup>15</sup> If thou play the harlot, O Israel, at least let not Juda offend: and go ye not into Galgal, and come not up into Bethaven, and do not swear: The Lord liveth.

<sup>16</sup> For Israel hath gone astray like a wanton heifer: now will the Lord feed them, as a lamb in a spacious place.

<sup>17</sup> Ephraim is a partaker with idols, let him alone.

<sup>18</sup> Their banquet is separated, they

have gone astray by fornication: they that should have protected them have loved to bring shame upon them.

<sup>19</sup> The wind hath bound them up in its wings, and they shall be confounded because of their sacrifices.

### CHAPTER 5

*God's threats against the priests, the people, and princes of Israel, for their idolatry.*

**H**ear ye this, O priests, and hearken, O ye house of Israel, and give ear, O house of the king: for there is a judgment against you, because you have been a snare to them whom you should have watched over and a net spread upon Thabor.

<sup>2</sup> And you have turned aside victims into the depth and I am the teacher of them all.

<sup>3</sup> I know Ephraim, and Israel is not hid from me: for now Ephraim hath committed fornication, Israel is defiled.

<sup>4</sup> They will not set their thoughts to return to their God: for the spirit of fornication is in the midst of them, and they have not known the Lord.

<sup>5</sup> And the pride of Israel shall answer in his face: and Israel, and Ephraim shall fall in their iniquity, Juda also shall fall with them.

<sup>6</sup> With their flocks and with their herds, they shall go to seek the Lord, and shall not find him: he is withdrawn from them.

<sup>7</sup> They have transgressed against the Lord: for they have begotten children that are strangers: now shall a month devour them with their portions.

<sup>8</sup> Blow ye the cornet in Gabaa, the trumpet in Rama: howl ye in Bethaven, behind thy back, O Benjamin.

<sup>9</sup> Ephraim shall be in desolation in the day of rebuke: among the tribes of Israel I have shown that which shall surely be.

<sup>10</sup> The princes of Juda are become as they that take up the bound: I will pour out my wrath upon them like water.

<sup>11</sup> Ephraim is under oppression and broken in judgment: because he began to go after filthiness.

<sup>12</sup> And I will be like a moth to Ephraim: and like rottenness to the house of Juda.

<sup>13</sup> And Ephraim saw his sickness, and Juda his band: and Ephraim went to the

fornicatione fornicati sunt: dilexerunt afferre ignominiam protectores ejus.

<sup>19</sup> Ligavit eum spiritus in alis suis, et confundentur a sacrificiis suis.

### CAPUT V

*Denuntiationes Dei contra sacerdotes, populum, et principes Israel, propter idolatriam eorum.*

**A**udite hoc, sacerdotes, et attendite, domus Israël, et domus regis, auscultate: quia vobis iudicium est, quoniam laqueus facti estis speculationi, et rete expansum super Thabor.

<sup>2</sup> Et victimas declinastis in profundum; et ego eruditor omnium eorum.

<sup>3</sup> Ego scio Ephraim, et Israël non est absconditus a me: quia nunc fornicatus est Ephraim; contaminatus est Israël.

<sup>4</sup> Non dabunt cogitationes suas ut revertantur ad Deum suum, quia spiritus fornicationum in medio eorum, et Dominum non cognoverunt.

<sup>5</sup> Et respondebit arrogantia Israël in facie ejus, et Israël et Ephraim ruent in iniquitate sua, ruet etiam Judas cum eis.

<sup>6</sup> In gregibus suis et in armentis suis vident ad quærendum Dominum, et non invenient: ablatas est ab eis.

<sup>7</sup> In Dominum prævaricati sunt, quia filios alienos genuerunt: nunc devorabit eos mensis, cum partibus suis.

<sup>8</sup> Clangite buccina in Gabaa, tuba in Rama; ululate in Bethaven, post tergum tuum, Benjamin.

<sup>9</sup> Ephraim in desolatione erit in die correptionis; in tribubus Israël ostendi fidem.

<sup>10</sup> Facti sunt principes Juda quasi assumentes terminum; super eos effundam quasi aquam iram meam.

<sup>11</sup> Calumniam patiens est Ephraim, fractus iudicio, quoniam cœpit abire post sordes.

<sup>12</sup> Et ego quasi tinea Ephraim, et quasi putredo domui Juda.

<sup>13</sup> Et vidit Ephraim languorem suum, et Juda vinculum suum; et abiit Ephraim

ad Assur, et misit ad regem ultorem: et ipse non poterit sanare vos, nec solvere poterit a vobis vinculum.

<sup>14</sup> Quoniam ego quasi leæna Ephraim, et quasi catulus leonis domui Juda. Ego, ego capiam, et vadam; tollam, et non est qui eruat.

<sup>15</sup> Vadens revertar ad locum meum, donec deficiatis, et quæretis faciem meam.

## CAPUT VI

*Afflictio erit modo ad multos ad Christum ferere, querella deformi Judaeorum. Amat Deus misericordiam major super.*

**I**n tribulatione sua mane consurgent ad me: Venite, et revertamur ad Dominum,

<sup>2</sup> quia ipse cepit, et sanabit nos; percutiet, et curabit nos.

<sup>3</sup> Vivificabit nos post duos dies; in die tertia suscitabit nos, et vivemus in conspectu ejus. Sciemus, sequemurque ut cognoscamus Dominum: quasi diluculum præparatus est egressus ejus, et veniet quasi imber nobis temporaneus et serotinus terræ.

<sup>4</sup> Quid faciam tibi, Ephraim? Quid faciam tibi, Juda? Misericordia vestra quasi nubes matutina, et quasi ros mane pertransiens.

<sup>5</sup> Propter hoc dolavi in prophetis; occidi eos in verbis oris mei: et judicia tua quasi lux egredientur.

<sup>6</sup> Quia misericordiam volui, et non sacrificium; et scientiam Dei plus quam holocausta.

<sup>7</sup> Ipsi autem sicut Adam transgressi sunt pactum: ibi prævaricati sunt in me.

<sup>8</sup> Galaad civitas operantium idolum, supplantata sanguine.

<sup>9</sup> Et quasi fauces virorum latronum, particeps sacerdotum, in via interficientium pergentes de Sichem: quia scelus operati sunt.

<sup>10</sup> In domo Israëli vidi horrendum: ibi fornicationes Ephraim, contaminatus est Israël.

<sup>11</sup> Sed et Juda, pone messem tibi, cum convertero captivitatem populi mei.

Assyrian, and sent to the avenging king: and he shall not be able to heal you, neither shall he be able to take off the band from you.

<sup>14</sup> For I will be like a lioness to Ephraim, and like a lion's whelp to the house of Juda: I, I will catch, and go: I will take away, and there is none that can rescue.

<sup>15</sup> I will go and return to my place: until you are consumed, and seek my face.

## CHAPTER 6

*Affliction shall be a means to bring many to Christ, a complaint of the untowardness of the Jews. God loves mercy more than sacrifice.*

**I**n their affliction they will rise early to me: Come, and let us return to the Lord.

<sup>2</sup> For he hath taken us, and he will heal us: he will strike, and he will cure us.

<sup>3</sup> He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know, and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to us as the early and the latter rain to the earth.

<sup>4</sup> What shall I do to thee, O Ephraim? What shall I do to thee, O Juda? Your mercy is as a morning cloud, and as the dew that goeth away in the morning.

<sup>5</sup> For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light.

<sup>6</sup> For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

<sup>7</sup> But they, like Adam, have transgressed the covenant, there have they dealt treacherously against me.

<sup>8</sup> Galaad is a city of workers of idols, supplanted with blood.

<sup>9</sup> And like the jaws of highway robbers, they conspire with the priests who murder in the way those that pass out of Sichem: for they have wrought wickedness.

<sup>10</sup> I have seen a horrible thing in the house of Israel: the fornications of Ephraim there: Israel is defiled.

<sup>11</sup> And thou also, O Juda, set thee a harvest, when I shall bring back the captivity of my people.

## CHAPTER 7

*The manifold sins of Israel, and of their kings, hinder the Lord from healing them.*

**W**hen I would have healed Israel, the iniquity of Ephraim was discovered, and the wickedness of Samaria, for they have committed falsehood, and the thief is come in to steal, the robber is without.

<sup>2</sup> And lest they may say in their hearts, that I remember all their wickedness: their own devices now have beset them about, they have been done before my face.

<sup>3</sup> They have made the king glad with their wickedness: and the princes with their lies.

<sup>4</sup> They are all adulterers, like an oven heated by the baker: the city rested a little from the mingling of the leaven, till the whole was leavened.

<sup>5</sup> The day of our king, the princes began to be mad with wine: he stretched out his hand with scorners.

<sup>6</sup> Because they have applied their heart like an oven, when he laid snares for them: he slept all the night baking them, in the morning he himself was heated as a flaming fire.

<sup>7</sup> They were all heated like an oven, and have devoured their judges: all their kings have fallen: there is none amongst them that calleth unto me.

<sup>8</sup> Ephraim himself is mixed among the nations: Ephraim is become as bread baked under the ashes, that is not turned.

<sup>9</sup> Strangers have devoured his strength, and he knew it not: yea, grey hairs also are spread about upon him, and he is ignorant of it.

<sup>10</sup> And the pride of Israel shall be humbled before his face: and they have not returned to the Lord their God, nor have they sought him in all these.

<sup>11</sup> And Ephraim is become as a dove that is decoyed, not having a heart: they called upon Egypt, they went to the Assyrians.

<sup>12</sup> And when they shall go, I will spread my net upon them: I will bring them down as the fowl of the air, I will strike them as their congregation hath heard.

<sup>13</sup> Woe to them, for they have departed from me: they shall be wasted because

## CAPUT VII

*Peccata numerosa Israel, et regum ejus, alligant Dominum ab eos sanante.*

**C**um sanare vellem Israël, revelata est iniquitas Ephraim, et malitia Samariæ, quia operati sunt mendacium, et fur ingressus est spolians, latrunculus foris.

<sup>2</sup> Et ne forte dicant in cordibus suis, omnem malitiam eorum me recordatum, nunc circumdederunt eos adinventiones suæ: coram facie mea factæ sunt.

<sup>3</sup> In malitia sua lætificaverunt regem, et in mendaciis suis principes.

<sup>4</sup> Omnes adulterantes, quasi clibanus succensus a coquente; quievit paululum civitas a commistione fermenti, donec fermentaretur totum.

<sup>5</sup> Dies regis nostri: cœperunt principes furere a vino; extendit manum suam cum illusoribus.

<sup>6</sup> Quia applicuerunt quasi clibanum cor suum, cum insidiaretur eis; tota nocte dormivit coquens eos: mane ipse succensus quasi ignis flammæ.

<sup>7</sup> Omnes calefacti sunt quasi clibanus, et devoraverunt iudices suos: omnes reges eorum ceciderunt; non est qui clamat in eis ad me.

<sup>8</sup> Ephraim in populis ipse commiscebatur; Ephraim factus est subcinericius panis, qui non reversatur.

<sup>9</sup> Comederunt alieni robur ejus, et ipse nescivit; sed et cani effusi sunt in eo, et ipse ignoravit.

<sup>10</sup> Et humiliabitur superbia Israël in facie ejus; nec reversi sunt ad Dominum Deum suum, et non quæsierunt eum in omnibus his.

<sup>11</sup> Et factus est Ephraim quasi columba seducta non habens cor. Ægyptum invocabant; ad Assyrios abierunt.

<sup>12</sup> Et cum profecti fuerint, expandam super eos rete meum: quasi volucrem cæli detraham eos; cædam eos secundum auditionem cœtus eorum.

<sup>13</sup> Væ eis, quoniam recesserunt a me! Vastabuntur, quia prævaricati sunt in

me, et ego redemi eos, et ipsi locuti sunt contra me mendacia.

<sup>14</sup> Et non clamaverunt ad me in corde suo, sed ululabant in cubilibus suis: super triticum et vinum ruminabant, recesserunt a me.

<sup>15</sup> Et ego erudiui eos, et confortavi brachia eorum, et in me cogitaverunt malitiam.

<sup>16</sup> Reversi sunt ut essent absque jugo; facti sunt quasi arcus dolosus: cadent in gladio principes eorum, a furore linguæ suæ. Ista subsannatio eorum in terra Ægypti.

### CAPUT VIII

*Israelitæ denuntiantur a destructione propter impietatem et idolatriam earum.*

**I**n gutture tuo sit tuba quasi aquila super domum Domini, pro eo quod transgressi sunt fœdus meum, et legem meam prævaricati sunt.

<sup>2</sup> Me invocabunt: Deus meus, cognovi- mus te Israël.

<sup>3</sup> Projectit Israël bonum, inimicus persequetur eum.

<sup>4</sup> Ipsi regnaverunt, et non ex me; principes exstiterunt, et non cognovi: argentum suum et aurum suum fecerunt sibi idola, ut interirent.

<sup>5</sup> Projectus est vitulus tuus, Samaria; iratus est furor meus in eos. Usquequo non poterunt emundari?

<sup>6</sup> Quia ex Israël et ipse est: artifex fecit illum, et non est deus; quoniam in araneorum telas erit vitulus Samariæ.

<sup>7</sup> Quia ventum seminabunt, et turbinem metent: culmus stans non est in eo, germen non faciet farinam: quod etsi fecerit, alieni comedent eam.

<sup>8</sup> Devoratus est Israël; nunc factus est in nationibus quasi vas immundum.

<sup>9</sup> Quia ipsi ascenderunt ad Assur, onager solitarius sibi; Ephraim munera dederunt amatoribus.

<sup>10</sup> Sed et cum mercede conduxerint nationes, nunc congregabo eos, et quiescent paulisper ab onere regis et principum.

<sup>11</sup> Quia multiplicavit Ephraim altaria

they have transgressed against me: and I redeemed them: and they have spoken lies against me.

<sup>14</sup> And they have not cried to me with their heart, but they howled in their beds: they have thought upon wheat and wine, they are departed from me.

<sup>15</sup> And I have chastised them, and strengthened their arms: and they have imagined evil against me.

<sup>16</sup> They returned, that they might be without yoke: they became like a deceitful bow: their princes shall fall by the sword, for the rage of their tongue. This is their derision in the land of Egypt.

### CHAPTER 8

*The Israelites are threatened with destruction for their impiety and idolatry.*

**L**et there be a trumpet in thy throat like an eagle upon the house of the Lord: because they have transgressed my covenant, and have violated my law.

<sup>2</sup> They shall call upon me: O my God, we, Israel, know thee.

<sup>3</sup> Israel hath cast off the thing that is good, the enemy shall pursue him.

<sup>4</sup> They have reigned, but not by me: they have been princes, and I knew not: of their silver and their gold they have made idols to themselves, that they might perish.

<sup>5</sup> Thy calf, O Samaria, is cast off, my wrath is kindled against them. How long will they be incapable of being cleansed?

<sup>6</sup> For itself also is the invention of Israel: a workman made it, and it is no god: for the calf of Samaria shall be turned to spiders' webs.

<sup>7</sup> For they shall sow wind, and reap a whirlwind, there is no standing stalk in it, the bud shall yield no meal; and if it should yield, strangers shall eat it.

<sup>8</sup> Israel is swallowed up: now is he become among the nations like an unclean vessel.

<sup>9</sup> For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath given gifts to his lovers.

<sup>10</sup> But even though they shall have hired the nations, now will I gather them together: and they shall rest a while from the burden of the king, and the princes.

<sup>11</sup> Because Ephraim hath made many

altars to sin: altars are become to him unto sin.

<sup>12</sup> I shall write to him my manifold laws, which have been accounted as foreign.

<sup>13</sup> They shall offer victims, they shall sacrifice flesh, and shall eat it, and the Lord will not receive them: now will he remember their iniquity, and will visit their sins: they shall return to Egypt.

<sup>14</sup> And Israel hath forgotten his Maker, and hath built temples: and Juda hath built many fenced cities: and I will send a fire upon his cities, and it shall devour the houses thereof.

## CHAPTER 9

*The distress and captivity of Israel for their sins and idolatry.*

**R**ejoice not, O Israel: rejoice not as the nations do: for thou hast committed fornication against thy God, thou hast loved a reward upon every corn floor.

<sup>2</sup> The floor and the winepress shall not feed them, and the wine shall deceive them.

<sup>3</sup> They shall not dwell in the Lord's land: Ephraim is returned to Egypt, and hath eaten unclean things among the Assyrians.

<sup>4</sup> They shall not offer wine to the Lord, neither shall they please him: their sacrifices shall be like the bread of mourners: all that shall eat it shall be defiled: for their bread is life for their soul, it shall not enter into the house of the Lord.

<sup>5</sup> What will you do in the solemn day, in the day of the feast of the Lord?

<sup>6</sup> For behold they are gone because of destruction: Egypt shall gather them together, Memphis shall bury them: nettles shall inherit their beloved silver, the bur shall be in their tabernacles.

<sup>7</sup> The days of visitation are come, the days of repaying are come: know ye, O Israel, that the prophet was foolish, the spiritual man was mad, for the multitude of thy iniquity, and the multitude of thy madness.

<sup>8</sup> The watchman of Ephraim was with my God: the prophet is become a snare of ruin upon all his ways, madness is in the house of his God.

<sup>9</sup> They have sinned deeply, as in the days of Gabaa: he will remember their iniquity, and will visit their sin.

<sup>10</sup> I found Israel like grapes in the des-

ad peccandum; factæ sunt ei aræ in delictum.

<sup>12</sup> Scribam ei multiplices leges meas, quæ velut alienæ computatæ sunt.

<sup>13</sup> Hostias offerent, immolabunt carnes et comedent, et Dominus non suscipiet eas: nunc recordabitur iniquitatis eorum, et visitabit peccata eorum: ipsi in Ægyptum convertentur.

<sup>14</sup> Et oblitus est Israël factoris sui, et ædificavit delubra; et Judas multiplicavit urbes munitas; et mittam ignem in civitates ejus, et devorabit ædes illius.

## CAPUT IX

*Miseria et captivitas Israel propter peccata et idolatriam ejus.*

**N**oli lætari, Israël; noli exsultare sicut populi: quia fornicatus es a Deo tuo; dilexisti mercedem super omnes areas tritici.

<sup>2</sup> Area et torcular non pascet eos, et vinum mentietur eis:

<sup>3</sup> non habitabunt in terra Domini. Reversus est Ephraim in Ægyptum, et in Assyriis pollutum comedit.

<sup>4</sup> Non libabunt Domino vinum, et non placebunt ei. Sacrificia eorum quasi panis lugentium; omnes qui comedent eum, contaminabuntur: quia panis eorum animæ ipsorum, non intrabit in domum Domini.

<sup>5</sup> Quid facietis in die solemnī, in die festivitatis Domini?

<sup>6</sup> Ecce enim profecti sunt a vastitate: Ægyptus congregabit eos; Memphis sepeliet eos: desiderabile argentum eorum urtica hæreditabit, lappa in tabernaculis eorum.

<sup>7</sup> Venerunt dies visitationis, venerunt dies retributionis. Scitote, Israël, stultum prophetam, insanum virum spirituales, propter multitudinem iniquitatis tuæ, et multitudinem amentię.

<sup>8</sup> Speculator Ephraim cum Deo meo, propheta laqueus ruinæ factus est super omnes vias ejus; insania in domo Dei ejus.

<sup>9</sup> Profunde peccaverunt, sicut in diebus Gabaa. Recordabitur iniquitatis eorum, et visitabit peccata eorum.

<sup>10</sup> Quasi uvæ in deserto inveni Israël,



quasi prima poma ficulneæ in cacumine ejus vidi patres eorum: ipsi autem intraverunt ad Beelphegor, et abalienati sunt in confusionem, et facti sunt abominabiles sicut ea quæ dilexerunt.

<sup>11</sup> Ephraim quasi avis avolavit; gloria eorum a partu, et ab utero, et a conceptu.

<sup>12</sup> Quod etsi enutrierint filios suos, absque liberis eos faciam in hominibus; sed et vœ eis cum recessero ab eis!

<sup>13</sup> Ephraim, ut vidi, Tyrus erat fundata in pulchritudine; et Ephraim educet ad interfectorem filios suos.

<sup>14</sup> Da eis, Domine. Quid dabis eis? Da eis vulvam sine liberis, et ubera arentia.

<sup>15</sup> Omnes nequitiae eorum in Galgal, quia ibi exosos habui eos: propter malitiam ad inventionem eorum, de domo mea ejicium eos; non addam ut diligam eos: omnes principes eorum recedentes.

<sup>16</sup> Percussus est Ephraim, radix eorum exsiccata est: fructum nequaquam facient, quod etsi genuerint, interficiam amantissima uteri eorum.

<sup>17</sup> Abjiciet eos Deus meus, quia non audiverunt eum, et erunt vagi in nationibus.

#### CAPUT X

*Post multa beneficia, afflictio magnum cedet in tribus decem, propter ingratitude in Deo earum.*

**V**itis frondosa Israël, fructus adæquat us est ei: secundum multitudinem fructus sui multiplicavit altaria, juxta ubertatem terræ suæ exuberavit simulacris.

<sup>2</sup> Divisum est cor eorum, nunc interibunt; ipse confringet simulacra eorum, depopulabitur aras eorum.

<sup>3</sup> Quia nunc dicent: Non est rex nobis, non enim timemus Dominum; et rex quid faciet nobis?

<sup>4</sup> Loquimini verba visionis inutilis, et ferietis fœdus; et germinabit quasi amaritudo judicium super sulcos agri.

<sup>5</sup> Vacas Bethaven coluerunt habitatores Samariæ; quia luxit super eum populus ejus, et æditui ejus super eum exsultaverunt in gloria ejus, quia mi-

ert, I saw their fathers like the firstfruits of the fig tree in the top thereof: but they went in to Beelphegor, and alienated themselves to that confusion, and became abominable, as those things were, which they loved.

<sup>11</sup> As for Ephraim, their glory hath flown away like a bird from the birth, and from the womb, and from the conception.

<sup>12</sup> And though they should bring up their children, I will make them without children among men: yea, and woe to them, when I shall depart from them.

<sup>13</sup> Ephraim, as I saw, was a Tyre, founded in beauty: and Ephraim shall bring out his children to the murderer.

<sup>14</sup> Give them, O Lord. What wilt thou give them? Give them a womb without children, and dry breasts.

<sup>15</sup> All their wickedness is in Galgal, for there I hated them: for the wickedness of their devices I will cast them forth out of my house: I will love them no more, all their princes are revolvers.

<sup>16</sup> Ephraim is struck, their root is dried up, they shall yield no fruit. And if they should have issue, I will slay the best beloved fruit of their womb.

<sup>17</sup> My God will cast them away, because they hearkened not to him: and they shall be wanderers among the nations.

#### CHAPTER 10

*After many benefits, great affliction shall fall upon the ten tribes, for their ingratitude to God.*

**I**srael a vine full of branches, the fruit is agreeable to it: according to the multitude of his fruit, he hath multiplied altars, according to the plenty of his land he hath abounded with idols.

<sup>2</sup> Their heart is divided: now they shall perish: he shall break down their idols, he shall destroy their altars.

<sup>3</sup> For now they shall say: We have no king: because we fear not the Lord: and what shall a king do to us?

<sup>4</sup> You speak words of an unprofitable vision, and you shall make a covenant: and judgment shall spring up as bitterness in the furrows of the field.

<sup>5</sup> The inhabitants of Samaria have worshipped the kine of Bethaven: for the people thereof have mourned over it, and the wardens of its temple that

rejoiced over it in its glory because it is departed from it.

<sup>6</sup> For itself also is carried into Assyria, a present to the avenging king: shame shall fall upon Ephraim, and Israel shall be confounded in his own will.

<sup>7</sup> Samaria hath made her king to pass as froth upon the face of the water.

<sup>8</sup> And the high places of the idol, the sin of Israel shall be destroyed: the bur and the thistle shall grow up over their altars: and they shall say to the mountains: Cover us; and to the hills: Fall upon us.

<sup>9</sup> From the days of Gabaa, Israel hath sinned, there they stood: the battle in Gabaa against the children of iniquity shall not overtake them.

<sup>10</sup> According to my desire, I will chastise them: and the nations shall be gathered together against them, when they shall be chastised for their two iniquities.

<sup>11</sup> Ephraim is a heifer taught to love to tread out corn, but I passed over upon the beauty of her neck: I will ride upon Ephraim, Juda shall plough, Jacob shall break the furrows for himself.

<sup>12</sup> Sow for yourselves in justice, and reap in the mouth of mercy, break up your fallow ground: but the time to seek the Lord is, when he shall come that shall teach you justice.

<sup>13</sup> You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying: because thou hast trusted in thy ways, in the multitude of thy strong ones.

<sup>14</sup> A tumult shall arise among thy people: and all thy fortresses shall be destroyed as Salmana was destroyed, by the house of him that judged Baal in the day of battle, the mother being dashed in pieces upon her children.

<sup>15</sup> So hath Bethel done to you, because of the evil of your iniquities.

## CHAPTER 11

*God proceeds in threatening Israel for their ingratitude: yet he will not utterly destroy them.*

**A**s the morning passeth, so hath the king of Israel passed away. Because Israel was a child, and I loved him: and I called my son out of Egypt.

<sup>2</sup> As they called them, they went away

gravit ab eo.

<sup>6</sup> Siquidem et ipse in Assur delatus est, munus regi ultori. Confusio Ephraim capiet, et confundetur Israël in voluntate sua.

<sup>7</sup> Transire fecit Samaria regem suum quasi spumam super faciem aquæ.

<sup>8</sup> Et disperdentur excelsa idoli, peccatum Israël; lappa et tribulus ascendet super aras eorum: et dicent montibus: Operite nos, et collibus: Cadite super nos.

<sup>9</sup> Ex diebus Gabaa peccavit Israël; ibi steterunt. Non comprehendet eos in Gabaa prælium super filios iniquitatis.

<sup>10</sup> Juxta desiderium meum corripiam eos: congregabuntur super eos populi, cum corripientur propter duas iniquitates suas.

<sup>11</sup> Ephraim vitula docta diligere trituram, et ego transivi super pulchritudinem colli ejus: ascendam super Ephraim, arabit Judas; confringet sibi sulcos Jacob.

<sup>12</sup> Seminate vobis in justitia, et metite in ore misericordiæ. Innovate vobis novale; tempus autem requirendi Dominum, cum venerit qui docebit vos justitiam.

<sup>13</sup> Arastis impietatem, iniquitatem messuistis: comedistis frugem mendacii, quia confisus es in viis tuis, in multitudine fortium tuorum.

<sup>14</sup> Consurget tumultus in populo tuo; et omnes munitiones tuæ vastabuntur, sicut vastatus est Salmana a domo ejus qui judicavit Baal in die prælii, matre super filios allisa.

<sup>15</sup> Sic fecit vobis Bethel, a facie malitiæ nequitiarum vestrarum.

## CAPUT XI

*Procedit Deus in denuntiante Israel propter ingratitude ejus: sed non disperdet eum.*

**S**icut mane transiit, pertransiit rex Israël. Quia puer Israël, et dilexi eum; et ex Ægypto vocavi filium meum.

<sup>2</sup> Vocaverunt eos, sic abierunt a facie

eorum; Baalim immolabant, et simulacris sacrificabant.

<sup>3</sup> Et ego quasi nutritius Ephraim: portabam eos in brachiis meis, et nescierunt quod curarem eos.

<sup>4</sup> In funiculis Adam traham eos, in vinculis caritatis; et ero eis quasi exaltans jugum super maxillas eorum, et declinavi ad eum ut vesceretur.

<sup>5</sup> Non revertetur in terram Ægypti, et Assur ipse rex ejus, quoniam noluerunt converti.

<sup>6</sup> Cœpit gladius in civitatibus ejus, et consumet electos ejus, et comedet capita eorum.

<sup>7</sup> Et populus meus pendebit ad reditum meum; jugum autem imponetur eis simul, quod non auferetur.

<sup>8</sup> Quomodo dabo te, Ephraim? protegam te, Israël? Quomodo dabo te sicut Adama, ponam te ut Seboim? Conversum est in me cor meum, pariter conturbata est pœnitudo mea.

<sup>9</sup> Non faciam furorem iræ meæ; non convertar ut disperdam Ephraim, quoniam Deus ego, et non homo; in medio tui sanctus, et non ingrediar civitatem.

<sup>10</sup> Post Dominum ambulabunt; quasi leo rugiet, quia ipse rugiet, et formidabunt filii maris.

<sup>11</sup> Et avolabunt quasi avis ex Ægypto, et quasi columba de terra Assyriorum: et collocabo eos in domibus suis, dicit Dominus.

<sup>12</sup> Circumdedit me in negatione Ephraim, et in dolo domus Israël; Judas autem testis descendit cum Deo, et cum sanctis fidelis.

## CAPUT XII

*Culpatur Israel propter peccatum.  
Beneficia Dei eo.*

**E**phraim pascit ventum, et sequitur Ææstum; tota die mendacium et vastitatem multiplicat: et fœdus cum Assyriis iniit, et oleum in Ægyptum ferebat.

<sup>2</sup> Judicium ergo Domini cum Juda, et visitatio super Jacob: juxta vias ejus, et juxta adinventiones ejus reddet ei.

from before their face: they offered victims to Baalim, and sacrificed to idols.

<sup>3</sup> And I was like a foster father to Ephraim, I carried them in my arms: and they knew not that I healed them.

<sup>4</sup> I will draw them with the cords of Adam, with the bands of love: and I will be to them as one that taketh off the yoke on their jaws: and I put his meat to him that he might eat.

<sup>5</sup> He shall not return into the land of Egypt, but the Assyrian shall be his king: because they would not be converted.

<sup>6</sup> The sword hath begun in his cities, and it shall consume his chosen men, and shall devour their heads.

<sup>7</sup> And my people shall long for my return: but a yoke shall be put upon them together, which shall not be taken off.

<sup>8</sup> How shall I deal with thee, O Ephraim, shall I protect thee, O Israel? How shall I make thee as Adama, shall I set thee as Seboim? My heart is turned within me, my repentance is stirred up.

<sup>9</sup> I will not execute the fierceness of my wrath: I will not return to destroy Ephraim: because I am God, and not man: the holy one in the midst of thee, and I will not enter into the city.

<sup>10</sup> They shall walk after the Lord, he shall roar as a lion: because he shall roar, and the children of the sea shall fear.

<sup>11</sup> And they shall fly away like a bird out of Egypt, and like a dove out of the land of the Assyrians: and I will place them in their own houses, saith the Lord.

<sup>12</sup> Ephraim hath compassed me about with denials, and the house of Israel with deceit: but Juda went down as a witness with God, and is faithful with the saints.

## CHAPTER 12

*Israel is reprov'd for sin. God's favors to them.*

**E**phraim feedeth on the wind, and followeth the burning heat: all the day long he multiplied lies and desolation: and he hath made a covenant with the Assyrians, and carried oil into Egypt.

<sup>2</sup> Therefore there is a judgment of the Lord with Juda, and a visitation for Jacob: he will render to him according to his ways, and according to his devices.

<sup>3</sup> In the womb he supplanted his brother: and by his strength he had success with an angel.

<sup>4</sup> And he prevailed over the angel, and was strengthened: he wept, and made supplication to him: he found him in Bethel, and there he spoke with us.

<sup>5</sup> Even the Lord God of hosts, the Lord is his memorial.

<sup>6</sup> Therefore turn thou to thy God: keep mercy and judgment, and hope in thy God always.

<sup>7</sup> He is like Chanaan, there is a deceitful balance in his hand, he hath loved oppression.

<sup>8</sup> And Ephraim said: But yet I am become rich, I have found me an idol: all my labors shall not find me the iniquity that I have committed.

<sup>9</sup> And I that am the Lord thy God from the land of Egypt, will yet cause thee to dwell in tabernacles, as in the days of the feast.

<sup>10</sup> And I have spoken by the prophets, and I have multiplied visions, and I have used similitudes by the ministry of the prophets.

<sup>11</sup> If Galaad be an idol, then in vain were they in Galgal offering sacrifices with bullocks: for their altars also are as heaps in the furrows of the field.

<sup>12</sup> Jacob fled into the country of Syria, and Israel served for a wife, and was a keeper for a wife.

<sup>13</sup> But the Lord by a prophet brought Israel out of Egypt: and he was preserved by a prophet.

<sup>14</sup> Ephraim hath provoked me to wrath with his bitterness, and his blood shall come upon him, and his Lord will render his reproach unto him.

#### CHAPTER 13

*The judgments of God upon Israel for their sins. Christ shall one day redeem them.*

**W**hen Ephraim spoke, a horror seized Israel: and he sinned in Baal, and died.

<sup>2</sup> And now they have sinned more and more: and they have made to themselves a molten thing of their silver as the likeness of idols: the whole is the work of craftsmen: to these that say: Sacrifice men, ye that adore calves.

<sup>3</sup> Therefore they shall be as a morning

<sup>3</sup> In utero supplantavit fratrem suum, et in fortitudine sua directus est cum angelo.

<sup>4</sup> Et invaluit ad angelum, et confortatus est; flevit, et rogavit eum. In Bethel invenit eum, et ibi locutus est nobiscum.

<sup>5</sup> Et Dominus Deus exercituum, Dominus memoriale ejus.

<sup>6</sup> Et tu ad Deum tuum converteris; misericordiam et judicium custodi, et spera in Deo tuo semper.

<sup>7</sup> Chanaan, in manu ejus statera dolosa, calumniam dilexit.

<sup>8</sup> Et dixit Ephraim: Verumtamen dives effectus sum; inveni idolum mihi: omnes labores mei non invenient mihi iniquitatem quam peccavi.

<sup>9</sup> Et ego Dominus Deus tuus ex terra Ægypti: adhuc sedere te faciam in tabernaculis, sicut in diebus festivitatis.

<sup>10</sup> Et locutus sum super prophetas, et ego visionem multiplicavi, et in manu prophetarum assimilatus sum.

<sup>11</sup> Si Galaad idolum, ergo frustra erant in Galgal bobus immolantes; nam et altaria eorum quasi acervi super sulcos agri.

<sup>12</sup> Fugit Jacob in regionem Syriæ, et servivit Israël in uxorem, et in uxorem servavit.

<sup>13</sup> In propheta autem eduxit Dominus Israël de Ægypto, et in propheta servatus est.

<sup>14</sup> Ad iracundiam me provocavit Ephraim in amaritudinibus suis, et sanguis ejus super eum veniet, et opprobrium ejus restituet ei Dominus suus.

#### CAPUT XIII

*Judicia Dei in Israel propter peccata ejus. Christus unum diem redimet eum.*

**L**oquente Ephraim, horror invasit Israël; et deliquit in Baal, et mortuus est.

<sup>2</sup> Et nunc addiderunt ad peccandum; feceruntque sibi conflatile de argento suo quasi similitudinem idolorum: factura artificum totum est: his ipsi dicunt: Immolate homines, vitulos adorantes.

<sup>3</sup> Idcirco erunt quasi nubes matutina,

et sicut ros matutinus præteriens; sicut pulvis turbine raptus ex area, et sicut fumus de fumario.

<sup>4</sup> Ego autem Dominus Deus tuus, ex terra Ægypti; et Deum absque me nescies, et salvator non est præter me.

<sup>5</sup> Ego cognovi te in deserto, in terra solitudinis.

<sup>6</sup> Juxta pascua sua adimpleti sunt et saturati sunt; et levaverunt cor suum, et obliiti sunt mei.

<sup>7</sup> Et ego ero eis quasi leæna, sicut pardus in via Assyriorum.

<sup>8</sup> Occurram eis quasi ursa raptis catulis, et dirumpam interiora jecoris eorum, et consumam eos ibi quasi leo, bestia agri scindet eos.

<sup>9</sup> Perditio tua, Israël: tantummodo in me auxilium tuum.

<sup>10</sup> Ubi est rex tuus? Maxime nunc salvet te in omnibus urbibus tuis; et judices tui, de quibus dixisti: Da mihi regem et principes.

<sup>11</sup> Dabo tibi regem in furore meo, et auferam in indignatione mea.

<sup>12</sup> Colligata est iniquitas Ephraim; absconditum peccatum ejus.

<sup>13</sup> Dolores parturientis venient ei: ipse filius non sapiens: nunc enim non stabit in contritione filiorum.

<sup>14</sup> De manu mortis liberabo eos; de morte redimam eos. Ero mors tua, o mors! morsus tuus ero, inferne! consolatio abscondita est ab oculis meis.

<sup>15</sup> Quia ipse inter fratres dividet: adducet urentem ventum Dominus de deserto ascendentem, et siccabit venas ejus, et desolabit fontem ejus: et ipse diripiet thesaurum omnis vasis desiderabilis.

CAPUT XIV

*Samaria deletura est. Exhortatio ad paenitentiam: beneficium Dei per Christo ad ascetam.*

**P**ereat Samaria, quoniam ad amaritudinem concitavit Deum suum! in gladio pereant, parvuli eorum elidantur, et fœtæ ejus discindantur!

cloud, and as the early dew that passeth away, as the dust that is driven with a whirlwind out of the floor, and as the smoke out of the chimney.

<sup>4</sup> But I am the Lord thy God from the land of Egypt: and thou shalt know no God but me, and there is no savior beside me.

<sup>5</sup> I knew thee in the desert, in the land of the wilderness.

<sup>6</sup> According to their pastures they were filled, and were made full: and they lifted up their heart, and have forgotten me.

<sup>7</sup> And I will be to them as a lioness, as a leopard in the way of the Assyrians.

<sup>8</sup> I will meet them as a bear that is robbed of her whelps, and I will rend the inner parts of their liver: and I will devour them there as a lion, the beast of the field shall tear them.

<sup>9</sup> Destruction is thy own, O Israel: thy help is only in me.

<sup>10</sup> Where is thy king? Now especially let him save thee in all thy cities: and thy judges, of whom thou saidst: Give me kings and princes.

<sup>11</sup> I will give thee a king in my wrath, and will take him away in my indignation.

<sup>12</sup> The iniquity of Ephraim is bound up, his sin is hidden.

<sup>13</sup> The sorrows of a woman in labor shall come upon him, he is an unwise son: for now he shall not stand in the breach of the children.

<sup>14</sup> I will deliver them out of the hand of death. I will redeem them from death: O death, I will be thy death; O hell, I will be thy bite: comfort is hidden from my eyes.

<sup>15</sup> Because he shall make a separation between brothers. The Lord will bring a burning wind that shall rise from the desert, and it shall dry up his springs, and shall make his fountain desolate, and he shall carry off the treasure of every desirable vessel.

CHAPTER 14

*Samaria shall be destroyed. An exhortation to repentance: God's favor through Christ to the penitent.*

**L**et Samaria perish, because she hath stirred up her God to bitterness: let them perish by the sword, let their little ones be dashed, and let the women with

child be ripped up.

<sup>2</sup> Return, O Israel, to the Lord thy God: for thou hast fallen down by thy iniquity.

<sup>3</sup> Take with you words, and return to the Lord, and say to him: Take away all iniquity, and receive the good: and we will render the calves of our lips.

<sup>4</sup> Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods: for thou wilt have mercy on the fatherless that is in thee.

<sup>5</sup> I will heal their breaches, I will love them freely: for my wrath is turned away from them.

<sup>6</sup> I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus.

<sup>7</sup> His branches shall spread, and his glory shall be as the olive tree: and his smell as that of Libanus.

<sup>8</sup> They shall be converted that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus.

<sup>9</sup> Ephraim shall say, What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir tree: from me is thy fruit found.

<sup>10</sup> Who is wise, and he shall understand these things? Prudent, and he shall know these things? For the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall in them.

<sup>2</sup> Convertere, Israël, ad Dominum Deum tuum, quoniam corruisti in iniquitate tua.

<sup>3</sup> Tollite vobiscum verba, et convertimini ad Dominum; et dicite ei: Omnem aufer iniquitatem, accipe bonum, et redemus vitulos labiorum nostrorum.

<sup>4</sup> Assur non salvabit nos: super equum non ascendemus, nec dicemus ultra: Dii nostri opera manuum nostrarum: quia ejus, qui in te est, misereberis pupilli.

<sup>5</sup> Sanabo contritiones eorum; diligam eos spontanee: quia aversus est furor meus ab eis.

<sup>6</sup> Ero quasi ros; Israël germinabit sicut lilium, et erumpet radix ejus ut Libani.

<sup>7</sup> Ibunt rami ejus, et erit quasi oliva gloria ejus, et odor ejus ut Libani.

<sup>8</sup> Convertentur sedentes in umbra ejus; vivent tritico, et germinabunt quasi vinea; memoriale ejus sicut vinum Libani.

<sup>9</sup> Ephraim, quid mihi ultra idola? Ego exaudiam, et dirigam eum ego ut abietem virentem; ex me fructus tuus inventus est.

<sup>10</sup> Quis sapiens, et intelliget ista? Intelligens, et sciet hæc? Quia rectæ viæ Domini, et justī ambulabunt in eis; prævaricatores vero corruent in eis.

## THE PROPHECY OF JOEL

*Joel, whose name, according to St. Jerome signifies THE LORD GOD, or, as others say, THE COMING DOWN OF GOD, prophesies about the same time in the kingdom of Judea as Osee did in the kingdom of Israel. He fortells under figures the great evils that were coming upon the people for their sins: earnestly exhorts them to repentance: and comforts them with the promise of a teacher of justice, that is of Christ Jesus our Lord, and of the coming down of his holy Spirit.*

### CAPUT I

*Describit propheta iudicia quae in populum cedent, et invitat eum ad jejunantem et orantem.*

**V**erbum Domini, quod factum est ad Joël, filium Phatuel.

<sup>2</sup> Audite hoc, senes, et auribus percipite, omnes habitatores terræ: si factum est istud in diebus vestris, aut in diebus patrum vestrorum?

<sup>3</sup> Super hoc filiis vestris narrate, et filii vestri filiis suis, et filii eorum generationi alteræ.

<sup>4</sup> Residuum erucae comedit locusta, et residuum locustæ comedit bruchus, et residuum bruchi comedit rubigo.

<sup>5</sup> Expergiscimini, ebrii, et flete et ululate, omnes qui bibitis vinum in dulcedine, quoniam periit ab ore vestro.

<sup>6</sup> Gens enim ascendit super terram meam, fortis et innumerabilis: dentes ejus ut dentes leonis, et molares ejus ut catuli leonis.

<sup>7</sup> Posuit vineam meam in desertum, et ficum meam decorticavit; nudans spoliavit eam, et projecit: albi facti sunt rami ejus.

<sup>8</sup> Plange quasi virgo accincta sacco super virum pubertatis suæ.

<sup>9</sup> Periit sacrificium et libatio de domo Domini; luxerunt sacerdotes, ministri Domini.

<sup>10</sup> Depopulata est regio, luxit humus, quoniam devastatum est triticum, confusum est vinum, elanguit oleum.

<sup>11</sup> Confusi sunt agricolæ, ululaverunt

### CHAPTER 1

*The prophet describes the judgments that shall fall upon the people, and invites them to fasting and prayer.*

**T**he word of the Lord, that came to Joel, the son of Phatuel.

<sup>2</sup> Hear this, ye old men, and give ear, all ye inhabitants of the land: did this ever happen in your days, or in the days of your fathers?

<sup>3</sup> Tell ye of this to your children, and let your children tell their children, and their children to another generation.

<sup>4</sup> That which the palmerworm hath left, the locust hath eaten: and that which the locust hath left, the bruchus hath eaten: and that which the bruchus hath left, the mildew hath destroyed.

<sup>5</sup> Awake, ye that are drunk, and weep, and mourn all ye that take delight; in drinking sweet wine: for it is cut off from your mouth.

<sup>6</sup> For a nation is come up upon my land, strong, and without number: his teeth are like the teeth of a lion: and his cheek teeth as of a lion's whelp.

<sup>7</sup> He hath laid my vineyard waste, and hath pilled off the bark of my fig tree: he hath stripped it bare, and cast it away; the branches thereof are made white.

<sup>8</sup> Lament like a virgin girded with sackcloth for the husband of her youth.

<sup>9</sup> Sacrifice and libation is cut off from the house of the Lord: the priests, the Lord's ministers, have mourned:

<sup>10</sup> The country is destroyed, the ground hath mourned: for the corn is wasted, the wine is confounded, the oil hath languished.

<sup>11</sup> The husbandmen are ashamed, the

vinedressers have howled for the wheat, and for the barley, because the harvest of the field is perished.

<sup>12</sup> The vineyard is confounded, and the fig tree hath languished: the pomegranate tree, and the palm tree, and the apple tree, and all the trees of the field are withered: because joy is withdrawn from the children of men.

<sup>13</sup> Gird yourselves, and lament, O ye priests, howl, ye ministers of the altars: go in, lie in sackcloth, ye ministers of my God: because sacrifice and libation is cut off from the house of your God.

<sup>14</sup> Sanctify ye a fast, call an assembly, gather together the ancients, all the inhabitants of the land into the house of your God: and cry ye to the Lord:

<sup>15</sup> Ah, ah, ah, for the day: because the day of the Lord is at hand, and it shall come like destruction from the mighty.

<sup>16</sup> Is not your food cut off before your eyes, joy and gladness from the house of our God?

<sup>17</sup> The beasts have rotted in their dung, the barns are destroyed, the storehouses are broken down: because the corn is confounded.

<sup>18</sup> Why did the beasts groan, why did the herds of cattle low? Because there is no pasture for them: yea, and the flocks of sheep are perished.

<sup>19</sup> To thee, O Lord, will I cry: because fire hath devoured the beautiful places of the wilderness: and the flame hath burnt all the trees of the country.

<sup>20</sup> Yea, and the beasts of the field have looked up to thee, as a garden bed that thirsteth after rain, for the springs of waters are dried up, and fire hath devoured the beautiful places of the wilderness.

## CHAPTER 2

*The prophet foretells the terrible day of the Lord; exhorts sinners to a sincere conversion; and comforts God's people with promises of future blessings under Christ.*

**B**low ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble: because the day of the Lord cometh, because it is nigh at hand.

<sup>2</sup> A day of darkness, and of gloominess, a day of clouds and whirlwinds: a nu-

vitores super frumento et hordeo, quia periit messis agri.

<sup>12</sup> Vinea confusa est, et ficus elanguit; malogranatum, et palma, et malum, et omnia ligna agri aruerunt, quia confusum est gaudium a filiis hominum.

<sup>13</sup> Accingite vos, et plangite, sacerdotes: ululate, ministri altaris; ingredimini, cubate in sacco, ministri Dei mei, quoniam interiit de domo Dei vestri sacrificium et libatio.

<sup>14</sup> Sanctificate jejunium, vocate cœtum, congregate senes, omnes habitatores terræ in domum Dei vestri, et clamate ad Dominum:

<sup>15</sup> A, a, a, diei! quia prope est dies Domini, et quasi vastitas a potente veniet.

<sup>16</sup> Numquid non coram oculis vestris alimenta perierunt de domo Dei nostri, lætitia et exultatio?

<sup>17</sup> Computruerunt jumenta in stercore suo, demolita sunt horrea, dissipatæ sunt apothecæ, quoniam confusum est triticum.

<sup>18</sup> Quid ingemuit animal, mugierunt greges armenti? quia non est pascua eis; sed et greges pecorum disperierunt.

<sup>19</sup> Ad te, Domine, clamabo, quia ignis comedit speciosa deserti, et flamma succendit omnia ligna regionis.

<sup>20</sup> Sed et bestię agri, quasi area sitiens imbrem, suspexerunt ad te, quoniam exsiccati sunt fontes aquarum, et ignis devoravit speciosa deserti.

## CAPUT II

*Prophetat propheta diem terribilem Domini: exhortat peccatores ad conversionem sinceram; et allevat populum Dei cum promissionibus benedictionum futurorum sub Christo.*

**C**anite tuba in Sion, ululate in monte sancto meo, conturbentur omnes habitatores terræ: quia venit dies Domini, quia prope est.

<sup>2</sup> Dies tenebrarum et caliginis, dies nubis et turbinis; quasi mane expansum



super montes populus multus et fortis: similis ei non fuit a principio, et post eum non erit usque in annos generationis et generationis.

<sup>3</sup> Ante faciem ejus ignis vorans, et post eum exurens flamma. Quasi hortus voluptatis terra coram eo, et post eum solitudo deserti, neque est qui effugiat eum.

<sup>4</sup> Quasi aspectus equorum, aspectus eorum; et quasi equites, sic current.

<sup>5</sup> Sicut sonitus quadrigarum super capita montium exilient, sicut sonitus flammæ ignis devorantis stipulam, velut populus fortis præparatus ad prælium.

<sup>6</sup> A facie ejus cruciabuntur populi; omnes vultus redigentur in ollam.

<sup>7</sup> Sicut fortes current; quasi viri bellatores ascendent murum: viri in viis suis gradientur, et non declinabunt a semitis suis.

<sup>8</sup> Unusquisque fratrem suum non coarctabit, singuli in calle suo ambulant; sed et per fenestras cadent, et non demolientur.

<sup>9</sup> Urbem ingredientur, in muro current, domos consendent, per fenestras intrabunt quasi fur.

<sup>10</sup> A facie ejus contremuit terra, moti sunt cæli, sol et luna obtenebrati sunt, et stellæ retraxerunt splendorem suum.

<sup>11</sup> Et Dominus dedit vocem suam ante faciem exercitus sui, quia multa sunt nimis castra ejus, quia fortia et facientia verbum ejus: magnus enim dies Domini, et terribilis valde, et quis sustinebit eum?

<sup>12</sup> Nunc ergo, dicit Dominus, convertimini ad me in toto corde vestro, in jejuniis, et in fletu, et in planctu.

<sup>13</sup> Et scindite corda vestra, et non vestimenta vestra; et convertimini ad Dominum Deum vestrum, quia benignus et misericors est, patiens et multæ misericordiæ, et præstabilis super malitia.

<sup>14</sup> Quis scit si convertatur, et ignoscat, et relinquat post se benedictionem, sacrificium et libamen Domino Deo vestro?

merous and strong people as the morning spread upon the mountains: the like to it hath not been from the beginning, nor shall be after it, even to the years of generation and generation.

<sup>3</sup> Before the face thereof a devouring fire, and behind it a burning flame: the land is like a garden of pleasure before it, and behind it a desolate wilderness, neither is there anyone that can escape it.

<sup>4</sup> The appearance of them is as the appearance of horses, and they shall run like horsemen.

<sup>5</sup> They shall leap like the noise of chariots upon the tops of mountains, like the noise of a flame of fire devouring the stubble, as a strong people prepared to battle.

<sup>6</sup> At their presence the people shall be in grievous pains: all faces shall be made like a kettle.

<sup>7</sup> They shall run like valiant men: like men of war they shall scale the wall: the men shall march everyone on his way, and they shall not turn aside from their ranks.

<sup>8</sup> No one shall press upon his brother: they shall walk everyone in his path: yea, and they shall fall through the windows, and shall take no harm.

<sup>9</sup> They shall enter into the city: they shall run upon the wall, they shall climb up the houses, they shall come in at the windows, as a thief.

<sup>10</sup> At their presence the earth hath trembled, the heavens are moved: the sun and moon are darkened, and the stars have withdrawn their shining.

<sup>11</sup> And the Lord hath uttered his voice before the face of his army: for his armies are exceedingly great, for they are strong, and execute his word: for the day of the Lord is great and very terrible: and who can stand it?

<sup>12</sup> Now, therefore, saith the Lord. Be converted to me with all your heart, in fasting, and in weeping, and in mourning.

<sup>13</sup> And rend your hearts, and not your garments and turn to the Lord your God: for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil.

<sup>14</sup> Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God?

15 Blow the trumpet in Sion, sanctify a fast, call a solemn assembly,

16 Gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bridal chamber.

17 Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people: and give not thy inheritance to reproach, that the heathen should rule over them. Why should they say among the nations: Where is their God?

18 The Lord hath been zealous for his land, and hath spared his people.

19 And the Lord answered, and said to his people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations.

20 And I will remove far off from you the northern enemy: and I will drive him into a land unpassable, and desert, with his face towards the east sea, and his hinder part towards the utmost sea: and his stench shall ascend, and his rottenness shall go up, because he hath done proudly.

21 Fear not, O land, be glad, and rejoice: for the Lord hath done great things.

22 Fear not, ye beasts of the fields: for the beautiful places of the wilderness are sprung, for the tree hath brought forth its fruit, the fig tree, and the vine have yielded their strength.

23 And you, O children of Sion, rejoice, and be joyful in the Lord your God: because he hath given you a teacher of justice, and he will make the early and the latter rain to come down to you as in the beginning.

24 And the floors shall be filled with wheat, and the presses shall overflow with wine, and oil.

25 And I will restore to you the years which the locust, and the bruchus, and the mildew, and the palmerworm hath eaten; my great host which I sent upon you.

26 And you shall eat in plenty, and shall be filled and you shall praise the name of the Lord your God; who hath done wonders with you, and my people shall not be confounded forever.

15 Canite tuba in Sion, sanctificate jejuniū, vocate cœtum,

16 congregate populum, sanctificate ecclesiam, coadunate senes, congregate parvulos, et sugentes ubera; egrediatur sponsus de cubili suo, et sponsa de thalamo suo.

17 Inter vestibulum et altare plorabunt sacerdotes, ministri Domini, et dicent: Parce, Domine, parce populo tuo; et ne des hæreditatem tuam in opprobrium, ut dominantur eis nationes. Quare dicunt in populis: Ubi est Deus eorum?

18 Zelatus est Dominus terram suam, et pepercit populo suo.

19 Et respondit Dominus, et dixit populo suo: Ecce ego mittam vobis frumentum, et vinum, et oleum, et replemini eis; et non dabo vos ultra opprobrium in gentibus.

20 Et eum qui ab aquilone est procul faciam a vobis, et expellam eum in terram inviam et desertam: faciem ejus contra mare orientale, et extremum ejus ad mare novissimum: et ascendet fœtor ejus, et ascendet putredo ejus, quia superbe egit.

21 Noli timere, terra: exsulta, et lætare, quoniam magnificavit Dominus ut faceret.

22 Nolite timere, animalia regionis, quia germinaverunt speciosa deserti; quia lignum attulit fructum suum, ficus et vinea dederunt virtutem suam.

23 Et, filii Sion, exsultate, et lætaminī in Domino Deo vestro, quia dedit vobis doctorem justitiæ, et descendere faciet ad vos imbrem matutinum et serotinum, sicut in principio.

24 Et implebuntur aræ frumento, et redundabunt torcularia vino et oleo.

25 Et reddam vobis annos, quos comedit locusta, bruchus, et rubigo, et eruca: fortitudo mea magna quam misi in vos.

26 Et comedetis vescentes, et saturabimini; et laudabitis nomen Domini Dei vestri, qui fecit mirabilia vobiscum; et non confundetur populus meus in sempiternum.

<sup>27</sup> Et scietis quia in medio Israël ego sum, et ego Dominus Deus vester, et non est amplius; et non confundetur populus meus in æternum.

<sup>28</sup> Et erit post hæc: effundam spiritum meum super omnem carnem, et prophetabunt filii vestri et filiae vestræ: senes vestri somnia somniabunt, et juvenes vestri visiones videbunt.

<sup>29</sup> Sed et super servos meos et ancillas in diebus illis effundam spiritum meum.

<sup>30</sup> Et dabo prodigia in cælo et in terra, sanguinem, et ignem, et vaporem fumi.

<sup>31</sup> Sol convertetur in tenebras, et luna in sanguinem, antequam veniat dies Domini magnus et horribilis.

<sup>32</sup> Et erit: omnis qui invocaverit nomen Domini, salvus erit: quia in monte Sion et in Jerusalem erit salvatio, sicut dixit Dominus, et in residuis quos Dominus vocaverit.

### CAPUT III

*Judicabit Dominus omnes gentes in valle Josaphat. Mala cedent inimicos populi Dei: benecitio ejus in ecclesiam sanctorum.*

**Q**uia ecce in diebus illis, et in tempore illo, cum convertero captivitatem Judæ et Jerusalem,

<sup>2</sup> congregabo omnes gentes, et deducam eas in vallem Josaphat; et disceptabo cum eis ibi super populo meo, et hæreditate mea Israël, quos disperse-runt in nationibus, et terram meam diviserunt.

<sup>3</sup> Et super populum meum miserunt sortem; et posuerunt puerum in prostibulo, et puellam vendiderunt pro vino ut biberent.

<sup>4</sup> Verum quid mihi et vobis, Tyrus et Sidon, et omnis terminus Palæstinarum? Numquid ultionem vos reddetis mihi? Et si ulciscimini vos contra me, cito velociter reddam vicissitudinem vobis super caput vestrum.

<sup>5</sup> Argentum enim meum et aurum tulistis, et desiderabilia mea et pulcherrima intulistis in delubra vestra.

<sup>27</sup> And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and my people shall not be confounded forever.

<sup>28</sup> And it shall come to pass after this, that I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions.

<sup>29</sup> Moreover, upon my servants and handmaids in those days I will pour forth my spirit.

<sup>30</sup> And I will show wonders in heaven; and in earth, blood, and fire, and vapor of smoke.

<sup>31</sup> The sun shall be turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come.

<sup>32</sup> And it shall come to pass, that everyone that shall call upon the name of the Lord, shall be saved: for in mount Sion, and in Jerusalem shall be salvation, as the Lord hath said, and in the residue whom the Lord shall call.

### CHAPTER 3

*The Lord shall judge all nations in the valley of Josaphat. The evils that shall fall upon the enemies of God's people: his blessing upon the church of the saints.*

**F**or behold in those days, and in that time when I shall bring back the captivity of Juda, and Jerusalem:

<sup>2</sup> I will gather together all nations and will bring them down into the valley of Josaphat: and I will plead with them there for my people, and for my inheritance, Israel, whom they have scattered among the nations, and have parted my land.

<sup>3</sup> And they have cast lots upon my people: and the boy they have put in the stews, and the girl they have sold for wine, that they might drink.

<sup>4</sup> But what have you to do with me, O Tyre, and Sidon, and all the coast of the Philistines? Will you revenge yourselves on me? And if you revenge yourselves on me, I will very soon return you a recompense upon your own head.

<sup>5</sup> For you have taken away my silver, and my gold: and my desirable, and most beautiful things you have carried into your temples.

<sup>6</sup> And the children of Juda, and the children of Jerusalem, you have sold to the children of the Greeks, that you might remove them far off from their own country.

<sup>7</sup> Behold, I will raise them up out of the place wherein you have sold them: and I will return your recompense upon your own heads.

<sup>8</sup> And I will sell your sons, and your daughters, by the hands of the children of Juda, and they shall sell them to the Sabæans, a nation far off, for the Lord hath spoken it.

<sup>9</sup> Proclaim ye this among the nations: Prepare war, raise up the strong: let them come, let all the men of war come up.

<sup>10</sup> Cut your ploughshares into swords, and your spades into spears. Let the weak say: I am strong.

<sup>11</sup> Break forth, and come, all ye nations from round about, and gather yourselves together: there will the Lord cause all thy strong ones to fall down.

<sup>12</sup> Let them arise, and let the nations come up into the valley of Josaphat: for there I will sit to judge all nations round about.

<sup>13</sup> Put ye in the sickles, for the harvest is ripe: come and go down, for the press is full, the fats run over: for their wickedness is multiplied.

<sup>14</sup> Nations, nations in the valley of destruction: for the day of the Lord is near in the valley of destruction.

<sup>15</sup> The sun and the moon are darkened, and the stars have withdrawn their shining.

<sup>16</sup> And the Lord shall roar out of Sion, and utter his voice from Jerusalem: and the heavens and the earth shall be moved, and the Lord shall be the hope of his people, and the strength of the children of Israel.

<sup>17</sup> And you shall know that I am the Lord your God, dwelling in Sion, my holy mountain: and Jerusalem shall be holy, and strangers shall pass through it no more.

<sup>18</sup> And it shall come to pass in that day, that the mountains shall drop down sweetness, and the hills shall flow with milk: and waters shall flow through all the rivers of Juda: and a fountain shall come forth of the house of the Lord, and shall water the torrent of thorns.

<sup>19</sup> Egypt shall be a desolation, and

<sup>6</sup> Et filios Juda et filios Jerusalem vendidistis filiis Græcorum, ut longe faceretis eos de finibus suis.

<sup>7</sup> Ecce ego suscitabo eos de loco in quo vendidistis eos, et convertam retributionem vestram in caput vestrum.

<sup>8</sup> Et vendam filios vestros et filias vestras in manibus filiorum Juda, et venundabunt eos Sabæis, genti longinquæ, quia Dominus locutus est.

<sup>9</sup> Clamate hoc in gentibus, sanctificate bellum, suscite robustos: accedant, ascendant omnes viri bellatores.

<sup>10</sup> Concidite aratra vestra in gladios, et ligones vestros in lanceas. Infirmus dicat: Quia fortis ego sum.

<sup>11</sup> Erumpite, et venite, omnes gentes de circuitu, et congregamini; ibi occumbere faciet Dominus robustos tuos.

<sup>12</sup> Consurgant, et ascendant gentes in vallem Josaphat, quia ibi sedebo ut judicem omnes gentes in circuitu.

<sup>13</sup> Mittite falces, quoniam maturavit messis; venite, et descendite, quia plenum est torcular, exuberant torcularia: quia multiplicata est malitia eorum.

<sup>14</sup> Populi, populi, in valle concisionis, quia juxta est dies Domini in valle concisionis.

<sup>15</sup> Sol et luna obtenebrati sunt, et stellæ retraxerunt splendorem suum.

<sup>16</sup> Et Dominus de Sion rugiet, et de Jerusalem dabit vocem suam, et movebuntur cæli et terra; et Dominus spes populi sui, et fortitudo filiorum Israël.

<sup>17</sup> Et scietis quia ego Dominus Deus vester, habitans in Sion monte sancto meo; et erit Jerusalem sancta, et alieni non transibunt per eam amplius.

<sup>18</sup> Et erit in die illa: stillabunt montes dulcedinem, et colles fluent lacte, et per omnes rivus Juda ibunt aquæ; et fons de domo Domini egredietur, et irrigabit torrentem spinarum.

<sup>19</sup> Ægyptus in desolationem erit, et

Idumæa in desertum perditionis, pro eo quod inique egerint in filios Juda, et effuderint sanguinem innocentem in terra sua.

<sup>20</sup> Et Judæa in æternum habitabitur, et Jerusalem in generationem et generationem.

<sup>21</sup> Et mundabo sanguinem eorum, quem non mundaveram; et Dominus commorabitur in Sion.

Edom a wilderness destroyed: because they have done unjustly against the children of Juda, and have shed innocent blood in their land.

<sup>20</sup> And Judea shall be inhabited forever, and Jerusalem to generation and generation.

<sup>21</sup> And I will cleanse their blood, which I had not cleansed: and the Lord will dwell in Sion.

## THE PROPHECY OF AMOS

*Amos prophesied in Israel about the same time as Osee, and was called from following the cattle to denounce God's judgments to the people of Israel and the neighboring nations, for their repeated crimes in which they continued without repentance.*

### CHAPTER 1

*The prophet threatens Damascus, Gaza, Tyre, Edom, and Ammon with the judgments of God, for their obstinacy in sin.*

**T**he words of Amos, who was among the herdsmen of Thecua: which he saw concerning Israel in the days of Ozias king of Juda, and in the days of Jeroboam the son of Joas king of Israel, two years before the earthquake.

<sup>2</sup> And he said: The Lord will roar from Sion, and utter his voice from Jerusalem: and the beautiful places of the shepherds have mourned, and the top of Carmel is withered.

<sup>3</sup> Thus saith the Lord: For three crimes of Damascus, and for four I will not convert it: because they have thrashed Galaad with iron wains.

<sup>4</sup> And I will send a fire into the house of Azael, and it shall devour the houses of Benadad.

<sup>5</sup> And I will break the bar of Damascus: and I will cut off the inhabitants from the plain of the idol, and him that holdeth the scepter from the house of pleasure: and the people of Syria shall be carried away to Cyrene, saith the Lord.

<sup>6</sup> Thus saith the Lord: For three crimes of Gaza, and for four I will not convert it: because they have carried away a perfect captivity to shut them up in Edom.

<sup>7</sup> And I will send a fire on the wall of Gaza, and it shall devour the houses thereof.

<sup>8</sup> And I will cut off the inhabitant from Azotus, and him that holdeth the scepter from Ascalon: and I will turn my hand against Accaron, and the rest of the Philistines shall perish, saith the Lord God.

<sup>9</sup> Thus saith the Lord: For three crimes

### CAPUT I

*Denuntiat propheta Damascus, Gazam, Tyrum, Idumæa, et Ammon cum iudiciis Dei, propter contumaciam eorum.*

**V**erba Amos, qui fuit in pastoribus de Thecua, quæ vidit super Israël in diebus Ozia, regis Juda, et in diebus Jeroboam, filii Joas, regis Israël, ante duos annos terræmotus.

<sup>2</sup> Et dixit: Dominus de Sion rugiet, et de Jerusalem dabit vocem suam; et luxerunt speciosa pastorum, et exsiccatus est vertex Carmeli.

<sup>3</sup> Hæc dicit Dominus: Super tribus sceleribus Damasci, et super quatuor non convertam eum, eo quod triturerint in plaustris ferreis Galaad.

<sup>4</sup> Et mittam ignem in domum Azaël, et devorabit domos Benadad.

<sup>5</sup> Et conteram vectem Damasci: et disperdam habitatorem de campo idoli, et tenentem sceptrum de domo voluptatis: et transferetur populus Syriæ Cyrenen, dicit Dominus.

<sup>6</sup> Hæc dicit Dominus: Super tribus sceleribus Gazæ, et super quatuor non convertam eum, eo quod transtulerint captivitatem perfectam, ut concluderent eam in Idumæa.

<sup>7</sup> Et mittam ignem in murum Gazæ, et devorabit ædes ejus.

<sup>8</sup> Et disperdam habitatorem de Azoto, et tenentem sceptrum de Ascalone: et convertam manum meam super Accaron, et peribunt reliqui Philistinorum, dicit Dominus Deus.

<sup>9</sup> Hæc dicit Dominus: Super tribus scel-

eribus Tyri, et super quatuor non convertam eum, eo quod concluderint captivitatem perfectam in Idumæa, et non sint recordati fœderis fratrum.

<sup>10</sup> Et mittam ignem in murum Tyri, et devorabit ædes ejus.

<sup>11</sup> Hæc dicit Dominus: Super tribus sceleribus Edom, et super quatuor non convertam eum, eo quod persecutus sit in gladio fratrem suum, et violaverit misericordiam ejus, et tenuerit ultra furorem suum, et indignationem suam servaverit usque in finem.

<sup>12</sup> Mittam ignem in Theman, et devorabit ædes Bosræ.

<sup>13</sup> Hæc dicit Dominus: Super tribus sceleribus filiorum Ammon, et super quatuor non convertam eum, eo quod dissecuerit prægnantes Galaad ad dilatandum terminum suum.

<sup>14</sup> Et succendam ignem in muro Rabba, et devorabit ædes ejus in ululatu in die belli, et in turbine in die commotionis.

<sup>15</sup> Et ibit Melchom in captivitatem, ipse et principes ejus simul, dicit Dominus.

## CAPUT II

*Judicia cum quibus denuntiat Deus Moab, Judam, et Israel propter peccata earum, et ingratitude earum.*

**H**æc dicit Dominus: Super tribus sceleribus Moab, et super quatuor non convertam eum, eo quod incenderit ossa regis Idumææ usque ad cinerem.

<sup>2</sup> Et mittam ignem in Moab, et devorabit ædes Carioth: et morietur in sonitu Moab, in clangore tubæ.

<sup>3</sup> Et disperdam judicem de medio ejus, et omnes principes ejus interficiam cum eo, dicit Dominus.

<sup>4</sup> Hæc dicit Dominus: Super tribus sceleribus Juda, et super quatuor non convertam eum, eo quod abjecerit legem Domini et mandata ejus non custodierit: deceperant enim eos idola sua, post quæ abierant patres eorum.

<sup>5</sup> Et mittam ignem in Juda, et devorabit ædes Jerusalem.

<sup>6</sup> Hæc dicit Dominus: Super tribus sceleribus Israël, et super quatuor non con-

vertit: because they have shut up an entire captivity in Edom, and have not remembered the covenant of brethren.

<sup>10</sup> And I will send a fire upon the wall of Tyre, and it shall devour the houses thereof.

<sup>11</sup> Thus saith the Lord: For three crimes of Edom, and for four I will not convert him: because he hath pursued his brother with the sword, and hath cast off all pity, and hath carried on his fury, and hath kept his wrath to the end.

<sup>12</sup> I will send a fire into Theman: and it shall devour the houses of Bosra.

<sup>13</sup> Thus saith the Lord: For three crimes of the children of Ammon, and for four I will not convert him: because he hath ripped up the women with child of Galaad to enlarge his border.

<sup>14</sup> And I will kindle a fire in the wall of Rabba: and it shall devour the houses thereof with shouting in the day of battle, and with a whirlwind in the day of trouble.

<sup>15</sup> And Melchom shall go into captivity, both he, and his princes together, saith the Lord.

## CHAPTER 2

*The judgments with which God threatens Moab, Juda, and Israel for their sins, and their ingratitude.*

**T**hus saith the Lord: For three crimes of Moab, and for four I will not convert him: because he hath burnt the bones of the king of Edom even to ashes.

<sup>2</sup> And I will send a fire into Moab, and it shall devour the houses of Carioth: and Moab shall die with a noise, with the sound of the trumpet:

<sup>3</sup> And I will cut off the judge from the midst thereof, and will slay all his princes with him, saith the Lord.

<sup>4</sup> Thus saith the Lord: For three crimes of Juda, and for four I will not convert him: because he hath cast away the law of the Lord, and hath not kept his commandments: for their idols have caused them to err, after which their fathers have walked.

<sup>5</sup> And I will send a fire into Juda, and it shall devour the houses of Jerusalem.

<sup>6</sup> Thus saith the Lord: For three crimes of Israel, and for four I will not convert

him: because he hath sold the just man for silver, and the poor man for a pair of shoes.

<sup>7</sup> They bruise the heads of the poor upon the dust of the earth, and turn aside the way of the humble: and the son and his father have gone to the same young woman, to profane my holy name.

<sup>8</sup> And they sat down upon garments laid to pledge by every altar: and drank the wine of the condemned in the house of their God.

<sup>9</sup> Yet I cast out the Amorrhite before their face: whose height was like the height of cedars, and who was strong as an oak: and I destroyed his fruit from above, and his roots beneath.

<sup>10</sup> It is I that brought you up out of the land of Egypt, and I led you forty years through the wilderness, that you might possess the land of the Amorrhite.

<sup>11</sup> And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not so, O ye children of Israel, saith the Lord?

<sup>12</sup> And you will present wine to the Nazarites: and command the prophets, saying: Prophesy not.

<sup>13</sup> Behold, I will scream under you as a wain screaketh that is laden with hay.

<sup>14</sup> And flight shall perish from the swift, and the valiant shall not possess his strength, neither shall the strong save his life.

<sup>15</sup> And he that holdeth the bow shall not stand, and the swift of foot shall not escape, neither shall the rider of the horse save his life.

<sup>16</sup> And the stout of heart among the valiant shall flee away naked in that day, saith the Lord.

### CHAPTER 3

*The evils that shall fall upon Israel for their sins.*

**H**ear the word that the Lord hath spoken concerning you, O ye children of Israel: concerning the whole family that I brought up out of the land of Egypt, saying:

<sup>2</sup> You only have I known of all the families of the earth: therefore will I visit upon you all your iniquities.

<sup>3</sup> Shall two walk together except they be agreed?

<sup>4</sup> Will a lion roar in the forest, if he

vertam eum, pro eo quod vendiderit pro argento justum, et pauperem pro calceamentis.

<sup>7</sup> Qui conterunt super pulverem terræ capita pauperum, et viam humilium declinant: et filius ac pater ejus ierunt ad puellam, ut violarent nomen sanctum meum.

<sup>8</sup> Et super vestimentis pignoratis accubuerunt juxta omne altare, et vinum damnatorum bibebant in domo Dei sui.

<sup>9</sup> Ego autem exterminavi Amorrhæum a facie eorum, cujus altitudo, cedrorum altitudo ejus, et fortis ipse quasi quercus; et contrivi fructum ejus desuper, et radices ejus subter.

<sup>10</sup> Ego sum qui ascendere vos feci de terra Ægypti, et duxi vos in deserto quadraginta annis, ut possideretis terram Amorrhæi.

<sup>11</sup> Et suscitavi de filiis vestris in prophetas, et de juvenibus vestris nazaræos. Numquid non ita est, filii Israël? dicit Dominus.

<sup>12</sup> Et propinabitis nazaræis vinum, et prophetis mandabitis, dicentes: Ne prophetetis.

<sup>13</sup> Ecce ego stridebo subter vos, sicut stridet plaustrum onustum fœno.

<sup>14</sup> Et peribit fuga a velo, et fortis non obtinebit virtutem suam, et robustus non salvabit animam suam:

<sup>15</sup> et tenens arcum non stabit, et velox pedibus suis non salvabitur, et ascensor equi non salvabit animam suam:

<sup>16</sup> et robustus corde inter fortes nudus fugiet in illa die, dicit Dominus.

### CAPUT III

*Mala cedent in Israel propter peccata ejus.*

**A**udite verbum quod locutus est Dominus super vos, filii Israël, super omnem cognationem quam eduxi de terra Ægypti, dicens:

<sup>2</sup> Tantummodo vos cognovi ex omnibus cognationibus terræ; idcirco visitabo super vos omnes iniquitates vestras.

<sup>3</sup> Numquid ambulabunt duo pariter, nisi convenerit eis?

<sup>4</sup> Numquid rugiet leo in saltu, nisi



habuerit prædam? Numquid dabit catulus leonis vocem de cubili suo, nisi aliquid apprehenderit?

<sup>5</sup> Numquid cadet avis in laqueum terræ absque aucupe? numquid auferetur laqueus de terra antequam quid ceperit?

<sup>6</sup> Si clanget tuba in civitate, et populus non expavescet? Si erit malum in civitate, quod Dominus non fecerit?

<sup>7</sup> Quia non facit Dominus Deus verbum, nisi revelaverit secretum suum ad servos suos prophetas.

<sup>8</sup> Leo rugiet, quis non timebit? Dominus Deus locutus est, quis non prophetabit?

<sup>9</sup> Auditum facite in ædibus Azoti, et in ædibus terræ Ægypti, et dicite: Congregamini super montes Samariæ, et videte insanias multas in medio ejus, et calumniam patientes in penetralibus ejus.

<sup>10</sup> Et nescierunt facere rectum, dicit Dominus, thesaurizantes iniquitatem et rapinas in ædibus suis.

<sup>11</sup> Propterea hæc dicit Dominus Deus: Tribulabitur et circuetur terra: et detrahatur ex te fortitudo tua, et diripientur ædes tuæ.

<sup>12</sup> Hæc dicit Dominus: Quomodo si eruat pastor de ore leonis duo crura, aut extremum auriculæ, sic eruentur filii Israël, qui habitant in Samaria in plaga lectuli, et in Damasci grabato.

<sup>13</sup> Audite, et contestamini in domo Jacob, dicit Dominus Deus exercituum;

<sup>14</sup> quia in die cum visitare cœpero prævaricationes Israël, super eum visitabo, et super altaria Bethel, et amputabuntur cornua altaris, et cadent in terram.

<sup>15</sup> Et percutiam domum hiemalem cum domo æstiva, et peribunt domus eburneæ, et dissipabuntur ædes multæ, dicit Dominus.

CAPUT IV

*Israelitae culpantur propter consultantes pauperes earum, propter idolatriam earum, et incorrigibilitatem earum.*

**A**udite verbum hoc, vaccæ pingues, quæ estis in monte Samariæ, quæ calumniam facitis egenis et confringitis

have no prey? Will the lion's whelp cry out of his den, if he have taken nothing?

<sup>5</sup> Will the bird fall into the snare upon the earth, if there be no fowler? Shall the snare be taken up from the earth, before it hath taken somewhat?

<sup>6</sup> Shall the trumpet sound in a city, and the people not be afraid? Shall there be evil in a city, which the Lord hath not done?

<sup>7</sup> For the Lord God doth nothing without revealing his secret to his servants the prophets.

<sup>8</sup> The lion shall roar, who will not fear? The Lord God hath spoken, who shall not prophesy?

<sup>9</sup> Publish it in the houses of Azotus, and in the houses of the land of Egypt, and say: Assemble yourselves upon the mountains of Samaria, and behold the many follies in the midst thereof, and them that suffer oppression in the inner rooms thereof.

<sup>10</sup> And they have not known to do the right thing, saith the Lord, storing up iniquity, and robberies in their houses.

<sup>11</sup> Therefore thus saith the Lord God: The land shall be in tribulation, and shall be compassed about: and thy strength shall be taken away from thee, and thy houses shall be spoiled.

<sup>12</sup> Thus saith the Lord: As if a shepherd should get out of the lion's mouth two legs, or the tip of the ear: so shall the children of Israel be taken out that dwell in Samaria, in a place of a bed, and in the couch of Damascus.

<sup>13</sup> Hear ye, and testify in the house of Jacob, saith the Lord the God of hosts:

<sup>14</sup> That in the day when I shall begin to visit the transgressions of Israel, I will visit upon him, and upon the altars of Bethel: and the horns of the altars shall be cut off, and shall fall to the ground.

<sup>15</sup> And I will strike the winter house with the summer house: and the houses of ivory shall perish, and many houses shall be destroyed, saith the Lord.

CHAPTER 4

*The Israelites are reproved for their oppressing the poor, for their idolatry, and their incorrigibleness.*

**H**ear this word, ye fat kine that are in the mountains of Samaria: you that oppress the needy, and crush the poor:

that say to your masters: Bring, and we will drink.

<sup>2</sup> The Lord God hath sworn by his holiness, that lo, the days shall come upon you, when they shall lift you up on pikes, and what shall remain of you in boiling pots.

<sup>3</sup> And you shall go out at the breaches one over against the other, and you shall be cast forth into Armon, saith the Lord.

<sup>4</sup> Come ye to Bethel, and do wickedly: to Galgal, and multiply transgressions: and bring in the morning your victims, your tithes in three days.

<sup>5</sup> And offer a sacrifice of praise with leaven: and call free offerings, and proclaim it: for so you would do, O children of Israel, saith the Lord God.

<sup>6</sup> Whereupon I also have given you dullness of teeth in all your cities, and want of bread in all your places: yet you have not returned to me, saith the Lord.

<sup>7</sup> I also have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon: and the piece whereupon I rained not, withered.

<sup>8</sup> And two and three cities went to one city to drink water, and were not filled: yet you returned not to me, saith the Lord.

<sup>9</sup> I struck you with a burning wind, and with mildew, the palmerworm hath eaten up your many gardens, and your vineyards: your olive groves, and fig groves: yet you returned not to me, saith the Lord.

<sup>10</sup> I sent death upon you in the way of Egypt, I slew your young men with the sword, even to the captivity of your horses: and I made the stench of your camp to come up into your nostrils: yet you returned not to me, saith the Lord.

<sup>11</sup> I destroyed some of you, as God destroyed Sodom and Gomorrhah, and you were as a firebrand plucked out of the burning: yet you returned not to me, saith the Lord.

<sup>12</sup> Therefore I will do these things to thee, O Israel: and after I shall have done these things to thee, be prepared to meet thy God, O Israel.

<sup>13</sup> For behold he that formeth the mountains and createth the wind, and

pauperes; quæ dicitis dominis vestris: Afferte, et bibemus.

<sup>2</sup> Juravit Dominus Deus in sancto suo, quia ecce dies venient super vos, et levabunt vos in contis, et reliquias vestras in ollis ferventibus.

<sup>3</sup> Et per aperturas exhibitis altera contra alteram, et projiciemini in Armon, dicit Dominus.

<sup>4</sup> Venite ad Bethel, et impie agite; ad Galgalam, et multiplicare prævaricationem: et afferte mane victimas vestras, tribus diebus decimas vestras.

<sup>5</sup> Et sacrificatæ de fermentato laudem, et vocatæ voluntarias oblationes, et annuntiate; sic enim voluistis, filii Israël, dicit Dominus Deus.

<sup>6</sup> Unde et ego dedi vobis stuporem dentium in cunctis urbibus vestris, et indigentiam panum in omnibus locis vestris; et non estis reversi ad me, dicit Dominus.

<sup>7</sup> Ego quoque prohibui a vobis imbrem, cum adhuc tres menses superessent usque ad messem: et plui super unam civitatem, et super alteram civitatem non plui; pars una compluta est, et pars super quam non plui, aruit.

<sup>8</sup> Et venerunt duæ et tres civitates ad unam civitatem ut biberent aquam, et non sunt satiatæ; et non redistis ad me, dicit Dominus.

<sup>9</sup> Percussi vos in vento urente, et in aurugine: multitudine hortorum vestrorum et vinearum vestrarum, oliveta vestra et ficeta vestra comedit eruca: et non redistis ad me, dicit Dominus.

<sup>10</sup> Misi in vos mortem in via Ægypti; percussi in gladio juvenes vestros, usque ad captivitatem equorum vestrorum, et ascendere feci putredinem castrorum vestrorum in nares vestras: et non redistis ad me, dicit Dominus.

<sup>11</sup> Subverti vos sicut subvertit Deus Sodomam et Gomorrhham, et facti estis quasi torris raptus ab incendio: et non redistis ad me, dicit Dominus.

<sup>12</sup> Quapropter hæc faciam tibi, Israël: postquam autem hæc fecero tibi, præparare in occursum Dei tui, Israël.

<sup>13</sup> Quia ecce formans montes, et creans ventum, et annuntians homini eloqui-

um suum, faciens matutinam nebulam, et gradiens super excelsa terræ: Dominus Deus exercituum nomen ejus.

## CAPUT V

*Lamentatio pro Israël: exhortatio ad Deum redire.*

**A**udite verbum istud, quod ego levo super vos planctum: domus Israël cecidit, et non adjiciet ut resurgat.

<sup>2</sup> Virgo Israël projecta est in terram suam, non est qui suscitet eam.

<sup>3</sup> Quia hæc dicit Dominus Deus: Urbs de qua egrediebantur mille, relinquentur in ea centum; et de qua egrediebantur centum, relinquentur in ea decem in domo Israël.

<sup>4</sup> Quia hæc dicit Dominus domui Israël: Quærite me, et vivetis.

<sup>5</sup> Et nolite quærere Bethel, et in Galgalam nolite intrare, et in Bersabee non transibitis, quia Galgala captiva ducetur, et Bethel erit inutilis.

<sup>6</sup> Quærite Dominum, et vivite: ne forte comburatur ut ignis domus Joseph, et devorabit, et non erit qui extinguat Bethel.

<sup>7</sup> Qui convertitis in absinthium judicium, et justitiam in terra relinquitis:

<sup>8</sup> facientem Arcturum et Orionem, et convertentem in mane tenebras, et diem in noctem mutantem; qui vocat aquas maris, et effundit eas super faciem terræ; Dominus nomen est ejus.

<sup>9</sup> Qui subridet vastitatem super robustum, et depopulationem super potentem affert.

<sup>10</sup> Odio habuerunt corripientem in porta, et loquentem perfecte abominati sunt.

<sup>11</sup> Idcirco, pro eo quod diripiebatis pauperem, et prædam electam tollebatis ab eo, domos quadro lapide ædificabitis, et non habitabitis in eis; vineas plantabis amantissimas, et non bibetis vinum earum.

<sup>12</sup> Quia cognovi multa scelera vestra, et fortia peccata vestra: hostes justi, accipientes munus, et pauperes deprimentes in porta.

<sup>13</sup> Ideo prudens in tempore illo tacebit, quia tempus malum est.

declareth his word to man, he that maketh the morning mist, and walketh upon the high places of the earth: the Lord the God of hosts is his name.

## CHAPTER 5

*A lamentation for Israel: an exhortation to return to God.*

**H**ear ye this word, which I take up concerning you for a lamentation. The house of Israel is fallen, and it shall rise no more.

<sup>2</sup> The virgin of Israel is cast down upon her land, there is none to raise her up.

<sup>3</sup> For thus saith the Lord God: The city, out of which came forth a thousand, there shall be left in it a hundred: and out of which there came a hundred, there shall be left in it ten, in the house of Israel.

<sup>4</sup> For thus saith the Lord to the house of Israel: Seek ye me, and you shall live.

<sup>5</sup> But seek not Bethel, and go not into Galgal, neither shall you pass over to Bersabee: for Galgal shall go into captivity, and Bethel shall be unprofitable.

<sup>6</sup> Seek ye the Lord, and live: lest the house of Joseph be burnt with fire, and it shall devour, and there shall be none to quench Bethel.

<sup>7</sup> You that turn judgment into wormwood, and forsake justice in the land,

<sup>8</sup> Seek him that maketh Arcturus, and Orion, and that turneth darkness into morning, and that changeth day into night: that calleth the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name.

<sup>9</sup> He that with a smile bringeth destruction upon the strong, and waste upon the mighty.

<sup>10</sup> They have hated him that rebuketh in the gate: and have abhorred him that speaketh perfectly.

<sup>11</sup> Therefore because you robbed the poor, and took the choice prey from him: you shall build houses with square stone, and shall not dwell in them: you shall plant most delightful vineyards, and shall not drink the wine of them.

<sup>12</sup> Because I know your manifold crimes, and your grievous sins: enemies of the just, taking bribes, and oppressing the poor in the gate.

<sup>13</sup> Therefore the prudent shall keep silence at that time, for it is an evil time.

<sup>14</sup> Seek ye good, and not evil, that you may live: and the Lord the God of hosts will be with you, as you have said.

<sup>15</sup> Hate evil, and love good, and establish judgment in the gate: it may be the Lord the God of hosts may have mercy on the remnant of Joseph.

<sup>16</sup> Therefore thus saith the Lord the God of hosts the sovereign Lord: In every street there shall be wailing: and in all places that are without, they shall say: Alas, alas! and they shall call the husbandman to mourning, and such as are skilful in lamentation to lament.

<sup>17</sup> And in all vineyards there shall be wailing: because I will pass through in the midst of thee, saith the Lord.

<sup>18</sup> Woe to them that desire the day of the Lord: to what end is it for you? The day of the Lord is darkness, and not light.

<sup>19</sup> As if a man should flee from the face of a lion, and a bear should meet him: or enter into the house, and lean with his hand upon the wall, and a serpent should bite him.

<sup>20</sup> Shall not the day of the Lord be darkness, and not light: and obscurity, and no brightness in it?

<sup>21</sup> I hate, and have rejected your festivities: and I will not receive the odor of your assemblies.

<sup>22</sup> And if you offer me holocausts, and your gifts, I will not receive them: neither will I regard the vows of your fat beasts.

<sup>23</sup> Take away from me the tumult of thy songs: and I will not hear the canticles of thy harp.

<sup>24</sup> But judgment shall be revealed as water, and justice as a mighty torrent.

<sup>25</sup> Did you offer victims and sacrifices to me in the desert for forty years, O house of Israel?

<sup>26</sup> But you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves.

<sup>27</sup> And I will cause you to go into captivity beyond Damascus, saith the Lord, the God of hosts is his name.

## CHAPTER 6

*The desolation of Israel for their pride and luxury.*

**W**oe to you that are wealthy in Sion, and to you that have confidence in

<sup>14</sup> Quærite bonum, et non malum, ut vivatis; et erit Dominus Deus exercituum vobiscum, sicut dixistis.

<sup>15</sup> Odite malum et diligite bonum, et constituite in porta iudicium: si forte misereatur Dominus Deus exercituum reliquii Joseph.

<sup>16</sup> Propterea hæc dicit Dominus Deus exercituum, dominator: In omnibus plateis planctus; et in cunctis quæ foris sunt, dicitur: Væ, væ! et vocabunt agricolam ad luctum, et ad planctum eos qui sciunt plangere.

<sup>17</sup> Et in omnibus vineis erit planctus, quia pertransibo in medio tui, dicit Dominus.

<sup>18</sup> Væ desiderantibus diem Domini! ad quid eam vobis? Dies Domini ista, tenebræ, et non lux.

<sup>19</sup> Quomodo si fugiat vir a facie leonis, et occurrat ei ursus; et ingrediatur domum, et innitatur manu sua super parietem, et mordeat eum coluber.

<sup>20</sup> Numquid non tenebræ dies Domini, et non lux; et caligo, et non splendor in ea?

<sup>21</sup> Odi, et projecit festivitates vestras, et non capiam odorem cœtuum vestrorum.

<sup>22</sup> Quod si obtuleritis mihi holocaustomata, et munera vestra, non suscipiam; et vota pinguium vestrorum non respiciam.

<sup>23</sup> Aufer a me tumultum carminum tuorum; et cantica lyræ tuæ non audiam.

<sup>24</sup> Et revelabitur quasi aqua iudicium, et justitia quasi torrens fortis.

<sup>25</sup> Numquid hostias et sacrificium obtulistis mihi in deserto quadraginta annis, domus Israël?

<sup>26</sup> et portastis tabernaculum Moloch vestro, et imaginem idolorum vestrorum, sidus dei vestri, quæ fecistis vobis.

<sup>27</sup> Et migrare vos faciam trans Damascus, dicit Dominus: Deus exercituum nomen ejus.

## CAPUT VI

*Desolatio Israel propter superbiam et luxuriam ejus.*

**V**æ qui opulenti estis in Sion, et confiditis in monte Samariæ: optimates

capita populorum, ingredientes pompatice domum Israël!

<sup>2</sup> Transite in Chalane, et videte, et ite inde in Emath magnam, et descendite in Geth Palæstinorum, et ad optima quæque regna horum: si latior terminus eorum termino vestro est.

<sup>3</sup> Qui separati estis in diem malum, et appropinquatis solio iniquitatis;

<sup>4</sup> qui dormitis in lectis eburneis, et lascivitis in stratis vestris; qui comeditis agnum de grege, et vitulos de medio armenti;

<sup>5</sup> qui canitis ad vocem psalterii, sicut David putaverunt se habere vasa cantici,

<sup>6</sup> bibentes vinum in phialis, et optimo unguento delibuti, et nihil patiebantur super contritione Joseph.

<sup>7</sup> Quapropter nunc migrabunt in capite transmigrantium, et auferetur factio lascivientium.

<sup>8</sup> Juravit Dominus Deus in anima sua, dicit Dominus Deus exercituum: Detestor ego superbiam Jacob, et domos ejus odi, et tradam civitatem cum habitatoribus suis.

<sup>9</sup> Quod si reliqui fuerint decem viri in domo una, et ipsi morientur.

<sup>10</sup> Et tollet eum propinquus suus, et comburet eum, ut efferat ossa de domo; et dicet ei, qui in penetralibus domus est: Numquid adhuc est penes te?

<sup>11</sup> Et respondebit: Finis est. Et dicet ei: Tace, et non recorderis nominis Domini.

<sup>12</sup> Quia ecce Dominus mandabit, et percutiet domum majorem ruinis, et domum minorem scissionibus.

<sup>13</sup> Numquid currere queunt in petris equi, aut arari potest in bubalis? Quoniam convertistis in amaritudinem iudicium, et fructum justitiæ in absinthium.

<sup>14</sup> Qui lætamini in nihilo; qui dicitis: Numquid non in fortitudine nostra asumpsimus nobis cornua?

<sup>15</sup> Ecce enim suscitabo super vos, domus Israël, dicit Dominus Deus exercituum, gentem, et conteret vos ab introitu Emath usque ad torrentem deserti.

the mountain of Samaria: ye great men, heads of the people, that go in with state into the house of Israel.

<sup>2</sup> Pass ye over to Chalane, and see, and go from thence into Emath the great: and go down into Geth of the Philistines, and to all the best kingdoms of these: if their border be larger than your border.

<sup>3</sup> You that are separated unto the evil day: and that approach to the throne of iniquity;

<sup>4</sup> You that sleep upon beds of ivory, and are wanton on your couches: that eat the lambs out of the flock, and the calves out of the midst of the herd;

<sup>5</sup> You that sing to the sound of the psalterie: they have thought themselves to have instruments of music like David;

<sup>6</sup> That drink wine in bowls, and anoint themselves with the best ointments: and they are not concerned for the affliction of Joseph.

<sup>7</sup> Wherefore now they shall go captive at the head of them that go into captivity: and the faction of the luxurious ones shall be taken away.

<sup>8</sup> The Lord God hath sworn by his own soul, saith the Lord the God of hosts: I detest the pride of Jacob, and I hate his houses, and I will deliver up the city with the inhabitants thereof.

<sup>9</sup> And if there remain ten men in one house, they also shall die.

<sup>10</sup> And a man's kinsman shall take him up, and shall burn him, that he may carry the bones out of the house; and he shall say to him that is in the inner rooms of the house: Is there yet any with thee?

<sup>11</sup> And he shall answer: There is an end. And he shall say to him: Hold thy peace, and mention not the name of the Lord.

<sup>12</sup> For behold the Lord hath commanded, and he will strike the greater house with breaches, and the lesser house with clefts.

<sup>13</sup> Can horses run upon the rocks, or can anyone plough with buffles? For you have turned judgment into bitterness, and the fruit of justice into wormwood.

<sup>14</sup> You that rejoice in a thing of nought: you that say: Have we not taken unto us horns by our own strength?

<sup>15</sup> But behold, I will raise up a nation against you, O house of Israel, saith the Lord the God of hosts; and they shall destroy you from the entrance of Emath, even to the torrent of the desert.

## CHAPTER 7

*The prophet sees, in three visions, evils coming upon Israel: he is accused of treason by the false priest of Bethel.*

**T**hese things the Lord God showed to me: and behold the locust was formed in the beginning of the shooting up of the latter rain, and lo, it was the latter rain after the king's mowing.

<sup>2</sup> And it came to pass, that when they had made an end of eating the grass of the land, I said: O Lord God, be merciful, I beseech thee: who shall raise up Jacob, for he is very little?

<sup>3</sup> The Lord had pity upon this: It shall not be, said the Lord.

<sup>4</sup> These things the Lord God showed to me: and behold the Lord called for judgment unto fire, and it devoured the great deep, and ate up a part at the same time.

<sup>5</sup> And I said: O Lord God, cease, I beseech thee, who shall raise up Jacob, for he is a little one?

<sup>6</sup> The Lord had pity upon this. Yea this also shall not be, said the Lord God.

<sup>7</sup> These things the Lord showed to me: and behold the Lord was standing upon a plastered wall, and in his hand a mason's trowel.

<sup>8</sup> And the Lord said to me: What seest thou, Amos? And I said: A mason's trowel. And the Lord said: Behold, I will lay down the trowel in the midst of my people Israel. I will plaster them over no more.

<sup>9</sup> And the high places of the idol shall be thrown down, and the sanctuaries of Israel shall be laid waste: and I will rise up against the house of Jeroboam with the sword.

<sup>10</sup> And Amasias the priest of Bethel sent to Jeroboam king of Israel, saying: Amos hath rebelled against thee in the midst of the house of Israel: the land is not able to bear all his words.

<sup>11</sup> For thus saith Amos: Jeroboam shall die by the sword, and Israel shall be carried away captive out of their own land.

<sup>12</sup> And Amasias said to Amos: Thou seer, go, flee away into the land of Juda: and eat bread there, and prophesy there.

<sup>13</sup> But prophesy not again any more in Bethel: because it is the king's sanctuary, and it is the house of the kingdom.

<sup>14</sup> And Amos answered and said to Amasias: I am not a prophet, nor am I

## CAPUT VII

*Vidit propheta, in tribus visionibus, mala in Israel venientes: accusatur seditionis a pseudopropheta Bethel.*

**H**æc ostendit mihi Dominus Deus: et ecce factor locustæ in principio germinantium serotini imbris, et ecce serotinus post tonsionem regis.

<sup>2</sup> Et factum est, cum consummasset comedere herbam terræ, dixi: Domine Deus, propitius esto, obsecro; quis suscitabit Jacob, quia parvulus est?

<sup>3</sup> Misertus est Dominus super hoc: Non erit, dixit Dominus.

<sup>4</sup> Hæc ostendit mihi Dominus Deus: et ecce vocabat iudicium ad ignem Dominus Deus; et devoravit abyssum multam, et comedit simul partem.

<sup>5</sup> Et dixi: Domine Deus, quiesce, obsecro; quis suscitabit Jacob, quia parvulus est?

<sup>6</sup> Misertus est Dominus super hoc. Sed et istud non erit, dixit Dominus Deus.

<sup>7</sup> Hæc ostendit mihi Dominus: et ecce Dominus stans super murum litum, et in manu ejus trulla cæmentarii.

<sup>8</sup> Et dixit Dominus ad me: Quid tu vides, Amos? Et dixi: Trullam cæmentarii. Et dixit Dominus: Ecce ego ponam trullam in medio populi mei Israël; non adjiciam ultra superinducere eum.

<sup>9</sup> Et demolientur excelsa idoli, et sanctificationes Israël desolabuntur, et consurgam super domum Jeroboam in gladio.

<sup>10</sup> Et misit Amasias, sacerdos Bethel, ad Jeroboam, regem Israël, dicens: Rebelleavit contra te Amos in medio domus Israël; non poterit terra sustinere universos sermones ejus.

<sup>11</sup> Hæc enim dicit Amos: In gladio morietur Jeroboam, et Israël captivus migrabit de terra sua.

<sup>12</sup> Et dixit Amasias ad Amos: Qui vides, gradere: fuge in terram Juda, et comede ibi panem, et prophetabis ibi.

<sup>13</sup> Et in Bethel non adjicies ultra ut prophetes, quia sanctificatio regis est, et domus regni est.

<sup>14</sup> Responditque Amos, et dixit ad Amasiam: Non sum propheta, et non

sum filius prophetæ: sed armentarius ego sum vellicans sycomoros.

<sup>15</sup> Et tulit me Dominus cum sequerer gregem, et dixit Dominus ad me: Vade, propheta ad populum meum Israël.

<sup>16</sup> Et nunc audi verbum Domini: Tu dicis: Non prophetabis super Israël, et non stillabis super domum idoli.

<sup>17</sup> Propter hoc hæc dicit Dominus: Uxor tua in civitate fornicabitur, et filii tui et filiæ tuæ in gladio cadent, et humus tua funiculo metietur: et tu in terra polluta morieris, et Israël captivus migrabit de terra sua.

### CAPUT VIII

*Sub figura uncini, qui deponit pomum, adveniens desolatio Israël prophetatur propter avaritiam et injustitias ejus.*

**H**æc ostendit mihi Dominus Deus: et ecce uncinus pomorum.

<sup>2</sup> Et dixit: Quid tu vides, Amos? Et dixi: Uncinum pomorum. Et dixit Dominus ad me: Venit finis super populum meum Israël; non adjiciam ultra ut pertransiam eum.

<sup>3</sup> Et stridebunt cardines templi in die illa, dicit Dominus Deus: multi morientur; in omni loco projicietur silentium.

<sup>4</sup> Audite hoc, qui conteritis pauperem, et deficere facitis egenos terræ,

<sup>5</sup> dicentes: Quando transibit mensis, et venundabimus merces? et sabbatum, et aperiendamus frumentum, ut imminuamus mensuram, et augeamus siclum, et supponamus stateras dolosas,

<sup>6</sup> ut possideamus in argento egenos et pauperes pro calceamentis, et quisquillas frumenti vendamus?

<sup>7</sup> Juravit Dominus in superbiam Jacob: Si oblitus fuero usque ad finem omnia opera eorum.

<sup>8</sup> Numquid super isto non commovebitur terra, et lugebit omnis habitator ejus, et ascendet quasi fluvius universus, et ejcietur, et defluet, quasi rivus Ægypti?

<sup>9</sup> Et erit in die illa, dicit Dominus Deus: occidet sol in meridie, et tenebrescere faciam terram in die luminis:

the son of a prophet: but I am a herdsman plucking wild figs.

<sup>15</sup> And the Lord took me when I followed the flock, and the Lord said to me: Go, prophesy to my people Israel.

<sup>16</sup> And now hear thou the word of the Lord: Thou sayest, thou shalt not prophesy against Israel, and thou shalt not drop thy word upon the house of the idol.

<sup>17</sup> Therefore thus saith the Lord: Thy wife shall play the harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured by a line: and thou shalt die in a polluted land, and Israel shall go into captivity out of their land.

### CHAPTER 8

*Under the figure of a hook, which bringeth down the fruit, the approaching desolation of Israel is foreshowed for their avarice and injustices.*

**T**hese things the Lord showed to me: and behold a hook to draw down the fruit.

<sup>2</sup> And he said: What seest thou, Amos? And I said: A hook to draw down fruit. And the Lord said to me: The end is come upon my people Israel: I will not again pass by them any more.

<sup>3</sup> And the hinges of the temple shall scream in that day, saith the Lord God: many shall die: silence shall be cast in every place.

<sup>4</sup> Hear this, you that crush the poor, and make the needy of the land to fail,

<sup>5</sup> Saying: When will the month be over, and we shall sell our wares: and the sabbath, and we shall open the corn: that we may lessen the measure, and increase the sicle, and may convey in deceitful balances,

<sup>6</sup> That we may possess the needy for money, and the poor for a pair of shoes, and may sell the refuse of the corn?

<sup>7</sup> The Lord hath sworn against the pride of Jacob: surely I will never forget all their works.

<sup>8</sup> Shall not the land tremble for this, and everyone mourn that dwelleth therein: and rise up altogether as a river, and be cast out, and run down as the river of Egypt?

<sup>9</sup> And it shall come to pass in that day, saith the Lord God, that the sun shall go down at midday, and I will make the

earth dark in the day of light:

<sup>10</sup> And I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon every back of yours, and baldness upon every head: and I will make it as the mourning of an only son, and the latter end thereof as a bitter day.

<sup>11</sup> Behold the days come, saith the Lord, and I will send forth a famine into the land: not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.

<sup>12</sup> And they shall move from sea to sea, and from the north to the east: they shall go about seeking the word of the Lord, and shall not find it.

<sup>13</sup> In that day the fair virgins, and the young men shall faint for thirst.

<sup>14</sup> They that swear by the sin of Samaria, and say: Thy God, O Dan, liveth: and the way of Bersabee liveth: and they shall fall, and shall rise no more.

#### CHAPTER 9

*The certainty of the desolation of Israel: the restoring of the tabernacle of David, and the conversion of the Gentiles to the church; which shall flourish forever.*

**I**saw the Lord standing upon the altar, and he said: Strike the hinges, and let the lintels be shook: for there is covetousness in the head of them all, and I will slay the last of them with the sword: there shall be no flight for them: they shall flee, and he that shall flee of them shall not be delivered.

<sup>2</sup> Though they go down even to hell, thence shall my hand bring them out: and though they climb up to heaven, thence will I bring them down.

<sup>3</sup> And though they be hid in the top of Carmel, I will search and take them away from thence: and though they hide themselves from my eyes in the depth of the sea, there will I command the serpent and he shall bite them.

<sup>4</sup> And if they go into captivity before their enemies, there will I command the sword, and it shall kill them. And I will set my eyes upon them for evil, and not for good.

<sup>5</sup> And the Lord the God of hosts is he who toucheth the earth, and it shall melt: and all that dwell therein shall mourn: and it shall rise up as a river,

<sup>10</sup> et convertam festivitates vestras in luctum, et omnia cantica vestra in planc-tum, et inducam super omne dorsum vestrum saccum, et super omne caput calvitium: et ponam eam quasi luctum unigeniti, et novissima ejus quasi diem amarum.

<sup>11</sup> Ecce dies veniunt, dicit Dominus, et mittam famem in terram: non famem panis, neque sitim aquæ, sed audiendi verbum Domini.

<sup>12</sup> Et commovebuntur a mari usque ad mare, et ab aquilone usque ad orientem: circuibunt quærentes verbum Domini, et non invenient.

<sup>13</sup> In die illa deficient virgines pulchræ et adolescentes in siti,

<sup>14</sup> qui jurant in delicto Samariæ, et dicunt: Vivit Deus tuus, Dan, et vivit via Bersabee; et cadent, et non resurgent ultra.

#### CAPUT IX

*Certidudo desolationis Israel: refectio tabernaculi David, et conversio gentilium ad ecclesiam; qua florebit per omnia sæcula sæculorum.*

**V**idi Dominum stantem super altare, et dixit: Percute cardinem, et commoveantur superliminaria: avaritia enim in capite omnium, et novissimum eorum in gladio interficiam; non erit fuga eis. Fugient, et non salvabitur ex eis qui fugerit.

<sup>2</sup> Si descenderint usque ad infernum, inde manus mea educet eos; et si ascenderint usque in cælum, inde detraham eos.

<sup>3</sup> Et si absconditi fuerint in vertice Carmeli, inde scrutans auferam eos; et si celaverint se ab oculis meis in profundo maris, ibi mandabo serpenti, et mordebit eos.

<sup>4</sup> Et si abierint in captivitatem coram inimicis suis, ibi mandabo gladio, et occidet eos: et ponam oculos meos super eos in malum, et non in bonum.

<sup>5</sup> Et Dominus Deus exercituum, qui tangit terram, et tabescet, et lugebunt omnes habitantes in ea: et ascendet sicut rivus omnis, et defluet



sicut fluvius Ægypti.

<sup>6</sup> Qui ædificat in cælo ascensionem suam, et fasciculum suum super terram fundavit; qui vocat aquas maris, et effundit eas super faciem terræ: Dominus nomen ejus.

<sup>7</sup> Numquid non ut filii Æthiopum vos estis mihi, filii Israël? ait Dominus. Numquid non Israël ascendere feci de terra Ægypti, et Palæstinos de Cappadocia, et Syros de Cyrene?

<sup>8</sup> Ecce oculi Domini Dei super regnum peccans: et conteram illud a facie terræ; verumtamen conterens non conteram domum Jacob, dicit Dominus.

<sup>9</sup> Ecce enim mandabo ego, et concutiam in omnibus gentibus domum Israël, sicut concutitur triticum in cribro, et non cadet lapillus super terram.

<sup>10</sup> In gladio morientur omnes peccatores populi mei, qui dicunt: Non appropinquabit, et non veniet super nos malum.

<sup>11</sup> In die illa suscitabo tabernaculum David, quod cecidit: et reædificabo aperturas murorum ejus, et ea quæ corruerant instaurabo: et reædificabo illud sicut in diebus antiquis,

<sup>12</sup> ut possideant reliquias Idumææ, et omnes nationes: eo quod invocatum sit nomen meum super eos, dicit Dominus faciens hæc.

<sup>13</sup> Ecce dies veniunt, dicit Dominus, et comprehendet arator messorum, et calcator uvæ mittentem semen: et stillabunt montes dulcedinem, et omnes colles culti erunt.

<sup>14</sup> Et convertam captivitatem populi mei Israël; et ædificabunt civitates desertas, et inhabitabunt; <sup>(15)</sup> et plantabunt vineas, et bibent vinum earum, et facient hortos, et comedent fructus eorum. Et plantabo eos super humum suam, et non evellam eos ultra de terra sua, quoniam dedi eis, dicit Dominus Deus tuus.

and shall run down as the river of Egypt.

<sup>6</sup> He that buildeth his ascension in heaven, and hath founded his bundle upon the earth: who calleth the waters of the sea, and poureth them out upon the face of the earth, the Lord is his name.

<sup>7</sup> Are not you as the children of the Ethiopians unto me, O children of Israel, saith the Lord? Did not I bring up Israel, out of the land of Egypt: and the Philistines out of Cappadocia, and the Syrians out of Cyrene?

<sup>8</sup> Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth: but yet I will not utterly destroy the house of Jacob, saith the Lord.

<sup>9</sup> For behold I will command, and I will sift the house of Israel among all nations, as corn is sifted in a sieve: and there shall not a little stone fall to the ground.

<sup>10</sup> All the sinners of my people shall fall by the sword: who say: The evils shall not approach, and shall not come upon us.

<sup>11</sup> In that day I will raise up the tabernacle of David, that is fallen: and I will close up the breaches of the walls thereof, and repair what was fallen: and I will rebuild it as in the days of old.

<sup>12</sup> That they may possess the remnant of Edom, and all nations, because my name is invoked upon them: saith the Lord that doth these things.

<sup>13</sup> Behold the days come, saith the Lord, when the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweetness, and every hill shall be tilled.

<sup>14</sup> And I will bring back the captivity of my people Israel: and they shall build the abandoned cities, and inhabit them: <sup>(15)</sup> and they shall plant vineyards, and drink the wine of them: and shall make gardens, and eat the fruits of them. And I will plant them upon their own land: and I will no more pluck them out of their land which I have given them, saith the Lord thy God.

## THE PROPHECY OF ABDIAS

*Abdias, whose name is interpreted THE SERVANT OF THE LORD, is believed to have prophesied about the same time as Osee, Joel, and Amos: though some of the Hebrews, who believed him to be the same with Achab's steward, make him much more ancient. His prophecy is the shortest of any in number of words, but yields to none, says St. Jerome, in the sublimity of mysteries. It contains but one chapter.*

### CHAPTER 1

*The destruction of Edom for their pride:  
and the wrongs they did to Jacob: the  
salvation and victory  
of Israel.*

**T**he vision of Abdias. Thus saith the Lord God to Edom: We have heard a rumor from the Lord, and he hath sent an ambassador to the nations: Arise, and let us rise up to battle against him.

<sup>2</sup> Behold I have made thee small among the nations: thou art exceeding contemptible.

<sup>3</sup> The pride of thy heart hath lifted thee up, who dwellest in the clefts of the rocks, and settest up thy throne on high: who sayest in thy heart: Who shall bring me down to the ground?

<sup>4</sup> Though thou be exalted as an eagle, and though thou set thy nest among the stars: thence will I bring thee down, saith the Lord.

<sup>5</sup> If thieves had gone in to thee, if robbers by night, how wouldst thou have held thy peace? would they not have stolen till they had enough? If the grape gatherers had come in to thee, would they not have left thee at the least a cluster?

<sup>6</sup> How have they searched Esau, how have they sought out his hidden things?

<sup>7</sup> They have sent thee out even to the border: all the men of thy confederacy have deceived thee: the men of thy peace have prevailed against thee: they that eat with thee shall lay snares under thee: there is no wisdom in him.

<sup>8</sup> Shall not I in that day, saith the Lord, destroy the wise out of Edom, and understanding out of the mount of Esau?

<sup>9</sup> And thy valiant men of the south

### CAPUT I

*Destructio Edom propter superbiam  
ejus: et scelerati fecit ad Jacob: salvatio  
et victoria Israel.*

**V**isio Abdiae. Hæc dicit Dominus Deus ad Edom: Auditum audivimus a Domino, et legatum ad gentes misit: surgite, et consurgamus adversus eum in prælium.

<sup>2</sup> Ecce parvulum dedi te in gentibus: contemptibilis tu es valde.

<sup>3</sup> Superbia cordis tui extulit te, habitantem in scissuris petrarum, exaltantem solium tuum; qui dicis in corde tuo: Quis detrahet me in terram?

<sup>4</sup> Si exaltatus fueris ut aquila, et si inter sidera posueris nidum tuum, inde detraham te, dicit Dominus.

<sup>5</sup> Si fures introissent ad te, si latrones per noctem, quomodo conticuisses? Nonne furati essent sufficientia sibi? Si vindemiares introissent ad te, numquid saltem racemum reliquissent tibi?

<sup>6</sup> Quomodo scrutati sunt Esau; investigaverunt abscondita ejus?

<sup>7</sup> Usque ad terminum emiservunt te: omnes viri fœderis tui illuserunt tibi: invaluerunt adversum te viri pacis tuæ, qui comedunt tecum, ponent insidias subter te; non est prudentia in eo.

<sup>8</sup> Numquid non in die illa, dicit Dominus, perdam sapientes de Idumæa, et prudentiam de monte Esau?

<sup>9</sup> Et timebunt fortes tui a meridie, ut in-

tereat vir de monte Esau.

<sup>10</sup> Propter interfectionem, et propter iniquitatem in fratrem tuum Jacob, operiet te confusio, et peribis in æternum.

<sup>11</sup> In die cum stares adversus eum, quando capiebant alieni exercitum ejus, et extranei ingrediebantur portas ejus, et super Jerusalem mittebant sortem, tu quoque eras quasi unus ex eis.

<sup>12</sup> Et non despicias in die fratris tui, in die peregrinationis ejus: et non lætaberis super filios Juda in die perditionis eorum: et non magnificabis os tuum in die angustię.

<sup>13</sup> Neque ingredieris portam populi mei in die ruinę eorum; neque despicias et tu in malis ejus in die vastitatis illius. Et non emitteris adversus exercitum ejus in die vastitatis illius,

<sup>14</sup> neque stabis in exitibus ut interficias eos qui fugerint, et non concludes reliquos ejus in die tribulationis.

<sup>15</sup> Quoniam juxta est dies Domini super omnes gentes: sicut fecisti, fiet tibi; retributionem tuam convertet in caput tuum.

<sup>16</sup> Quomodo enim bibistis super montem sanctum meum, bibent omnes gentes jugiter: et bibent, et absorbebunt, et erunt quasi non sint.

<sup>17</sup> Et in monte Sion erit salvatio, et erit sanctus; et possidebit domus Jacob eos qui se possederant.

<sup>18</sup> Et erit domus Jacob ignis, et domus Joseph flamma, et domus Esau stipula: et succendentur in eis, et devorabunt eos, et non erunt reliquię domus Esau, quia Dominus locutus est.

<sup>19</sup> Et hæreditabunt hi, qui ad austrum sunt, montem Esau, et qui in campestribus, Philisthiim: et possidebunt regionem Ephraim et regionem Samarię, et Benjamin possidebit Galaad.

<sup>20</sup> Et transmigratio exercitus hujus filiorum Israël, omnia loca Chananęorum usque ad Sareptam: et transmigratio Je-

shall be afraid, that man may be cut off from the mount of Esau.

<sup>10</sup> For the slaughter, and for the iniquity against thy brother Jacob, confusion shall cover thee, and thou shalt perish forever.

<sup>11</sup> In the day when thou stoodest against him, when strangers carried away his army captive, and foreigners entered into his gates, and cast lots upon Jerusalem: thou also wast as one of them.

<sup>12</sup> But thou shalt not look on in the day of thy brother, in the day of his leaving his country: and thou shalt not rejoice over the children of Juda, in the day of their destruction: and thou shalt not magnify thy mouth in the day of distress.

<sup>13</sup> Neither shalt thou enter into the gate of my people in the day of their ruin: neither shalt thou also look on in his evils in the day of his calamity: and thou shalt not be sent out against his army in the day of his desolation.

<sup>14</sup> Neither shalt thou stand in the crossways to kill them that flee: and thou shalt not shut up them that remain of him in the day of tribulation.

<sup>15</sup> For the day of the Lord is at hand upon all nations: as thou hast done, so shall it be done to thee: he will turn thy reward upon thy own head.

<sup>16</sup> For as you have drunk upon my holy mountain, so all nations shall drink continually: and they shall drink, and sup up, and they shall be as though they were not.

<sup>17</sup> And in mount Sion shall be salvation, and it shall be holy, and the house of Jacob shall possess those that possessed them.

<sup>18</sup> And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble: and they shall be kindled in them, and shall devour them: and there shall be no remains of the house of Esau, for the Lord hath spoken it.

<sup>19</sup> And they that are toward the south, shall inherit the mount of Esau, and they that are in the plains, the Philistines: and they shall possess the country of Ephraim, and the country of Samaria: and Benjamin shall possess Galaad.

<sup>20</sup> And the captivity of this host of the children of Israel, all the places of the Chanaanites even to Sarepta: and the

captivity of Jerusalem that is in Bosphorus, shall possess the cities of the south.

<sup>21</sup> And saviors shall come up into mount Sion to judge the mount of Esau: and the kingdom shall be for the Lord.

rusalem, quæ in Bosphoro est, possidebit civitates austri.

<sup>21</sup> Et ascendent salvatores in montem Sion judicare montem Esau, et erit Domino regnum.

## THE PROPHECY OF JONAS

*Jonas prophesied in the reign of Jeroboam the second: as we learn from 4 Kings 14:25. To whom also he foretold his success in restoring all the borders of Israel. He was of Geth Opher in the tribe of Zabulon, and consequently of Galilee: which confutes that assertion of the Pharisees, (Jn. 7:52), that no prophet ever rose out of Galilee. He prophesied and prefigured in his own person the death and resurrection of CHRIST: and was the only one among the prophets that was sent to preach the Gentiles.*

### CAPUT I

*Jona mittente in Nineve prædicare, fugit a mari: tempestas oritur: cujus eo inveniente, a sorte, causam esse, dejecitur in mare, quod inde quiescit.*

**E**t factum est verbum Domini ad Jonam, filium Amathi, dicens:

<sup>2</sup> Surge, et vade in Niniven, civitatem grandem, et prædica in ea, quia ascendit malitia ejus coram me.

<sup>3</sup> Et surrexit Jonas, ut fugeret in Tharsis a facie Domini, et descendit in Joppen: et invenit navem euntem in Tharsis, et dedit naulum ejus, et descendit in eam ut iret cum eis in Tharsis a facie Domini.

<sup>4</sup> Dominus autem misit ventum magnum in mare: et facta est tempestas magna in mari, et navis periclitabatur conteri.

<sup>5</sup> Et timuerunt nautæ, et clamaverunt viri ad deum suum, et miserunt vasa quæ erant in navi, in mare, ut alleviaretur ab eis; et Jonas descendit ad interiora navis, et dormiebat sopore gravi.

<sup>6</sup> Et accessit ad eum gubernator, et dixit ei: Quid tu sopore deprimeris? surge, invoca Deum tuum, si forte recogitet Deus de nobis, et non pereamus.

<sup>7</sup> Et dixit vir ad collegam suum: Venite et mittamus sortes, et sciamus quare hoc malum sit nobis. Et miserunt sortes, et cecidit sors super Jonam.

<sup>8</sup> Et dixerunt ad eum: Indica nobis cujus causa malum istud sit nobis: quod est opus tuum? quæ terra tua, et quo vadis? vel ex quo populo es tu?

### CHAPTER 1

*Jonas being sent to preach in Ninive, fleeth away by sea: a tempest riseth: of which he being found, by lot, to be the cause, is cast into the sea, which thereupon is calmed.*

**N**ow the word of the Lord came to Jonas, the son of Amathi, saying:

<sup>2</sup> Arise and go to Ninive, the great city, and preach in it: For the wickedness thereof is come up before me.

<sup>3</sup> And Jonas rose up to flee into Tharsis from the face of the Lord, and he went down to Joppe, and found a ship going to Tharsis: and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord,

<sup>4</sup> But the Lord sent a great wind into the sea: and a great tempest was raised in the sea, and the ship was in danger to be broken.

<sup>5</sup> And the mariners were afraid, and the men cried to their god: and they cast forth the wares that were in the ship, into the sea, to lighten it of them: and Jonas went down into the inner part of the ship, and fell into a deep sleep.

<sup>6</sup> And the ship master came to him and said to him: Why art thou fast asleep? Rise up call upon thy God, if so be that God will think of us, that we may not perish.

<sup>7</sup> And they said everyone to his fellow: Come and let us cast lots, that we may know why this evil is upon us. And they cast lots, and the lot fell upon Jonas.

<sup>8</sup> And they said to him: Tell us for what cause this evil is upon us, what is thy business? Of what country art thou? And whither goest thou? Or of what people art thou?

<sup>9</sup> And he said to them: I am a Hebrew, and I fear the Lord, the God of heaven, who made both the sea and the dry land.

<sup>10</sup> And the men were greatly afraid, and they said to him: Why hast thou done this? (For the men knew that he fled from the face of the Lord: because he had told them.)

<sup>11</sup> And they said to him: What shall we do to thee, that the sea may be calm to us? For the sea flowed and swelled.

<sup>12</sup> And he said to them: take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you.

<sup>13</sup> And the men rowed hard to return to land, but they were not able: because the sea tossed and swelled upon them.

<sup>14</sup> And they cried to the Lord, and said: We beseech thee, O Lord, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

<sup>15</sup> And they took Jonas, and cast him into the sea, and the sea ceased from raging.

<sup>16</sup> And the men feared the Lord exceedingly, and sacrificed victims to the Lord, and made vows.

## CHAPTER 2

*Jonas is swallowed up by a great fish: he prayeth with confidence in God; and the fish casteth him out on the dry land.*

**N**ow the Lord prepared a great fish to swallow up Jonas: and Jonas was in the belly of the fish for three days and three nights.

<sup>2</sup> And Jonas prayed to the Lord, his God, out of the belly of the fish.

<sup>3</sup> And he said: I cried out of my affliction to the Lord, and he heard me: I cried out of the belly of hell, and thou hast heard my voice.

<sup>4</sup> And thou hast cast me forth into the deep, in the heart of the sea, and a flood hath compassed me: all thy billows, and thy waves have passed over me.

<sup>5</sup> And I said: I am cast away out of the sight of thy eyes: but yet I shall see thy holy temple again.

<sup>6</sup> The waters compassed me about even to the soul: the deep hath closed me round about, the sea hath covered my head.

<sup>7</sup> I went down to the lowest parts of the

<sup>9</sup> Et dixit ad eos: Hebræus ego sum, et Dominum Deum cæli ego timeo, qui fecit mare et aridam.

<sup>10</sup> Et timuerunt viri timore magno, et dixerunt ad eum: Quid hoc fecisti? Cognoverunt enim viri quod a facie Domini fugeret, quia indicaverat eis.

<sup>11</sup> Et dixerunt ad eum: Quid faciemus tibi, et cessabit mare a nobis? quia mare ibat, et intumescebat.

<sup>12</sup> Et dixit ad eos: Tollite me, et mittite in mare, et cessabit mare a vobis: scio enim ego quoniam propter me tempestas hæc grandis venit super vos.

<sup>13</sup> Et remigabant viri ut reverterentur ad aridam, et non valebant, quia mare ibat, et intumescebat super eos.

<sup>14</sup> Et clamaverunt ad Dominum, et dixerunt: Quæsumus, Domine, ne pereamus in anima viri istius, et ne des super nos sanguinem innocentem: quia tu, Domine, sicut voluisti, fecisti.

<sup>15</sup> Et tulerunt Jonas, et miserunt in mare: et stetit mare a fervore suo.

<sup>16</sup> Et timuerunt viri timore magno Dominum: et immolaverunt hostias Domino, et voverunt vota.

## CAPUT II

*Consumitur Jonas a pisce magno: orat cum confidentia in Deo; et dejicit eum piscis in terram siccam.*

**E**t præparavit Dominus piscem grande ut deglutiret Jonam: et erat Jonas in ventre piscis tribus diebus et tribus noctibus.

<sup>2</sup> Et oravit Jonas ad Dominum Deum suum de ventre piscis,

<sup>3</sup> et dixit: Clamavi de tribulatione mea ad Dominum, et exaudivit me; de ventre inferi clamavi, et exaudisti vocem meam.

<sup>4</sup> Et projecisti me in profundum in corde maris, et flumen circumdedit me: omnes gurgites tui, et fluctus tui super me transierunt.

<sup>5</sup> Et ego dixi: Abjectus sum a conspectu oculorum tuorum; verumtamen rursus videbo templum sanctum tuum.

<sup>6</sup> Circumdederunt me aquæ usque ad animam: abyssus vallavit me, pelagus operuit caput meum.

<sup>7</sup> Ad extrema montium descendi; ter-

ræ vectes concluserunt me in æternum: et sublevabis de corruptione vitam meam, Domine Deus meus.

<sup>8</sup> Cum angustiaretur in me anima mea, Domini recordatus sum: ut veniat ad te oratio mea, ad templum sanctum tuum.

<sup>9</sup> Qui custodiunt vanitates frustra, misericordiam suam derelinquunt.

<sup>10</sup> Ego autem in voce laudis immolabo tibi: quæcumque vovi, reddam pro salute Domino.

<sup>11</sup> Et dixit Dominus pisci, et evomuit Jonam in aridam.

### CAPUT III

*Jonas iterum mittitur in Nineve prædicare. In jejunium et paenitentiam eorum, Deus sententiam revocat qua delati erunt.*

**E**t factum est verbum Domini ad Jonam secundo, dicens:

<sup>2</sup> Surge, et vade in Niniven, civitatem magnam, et prædica in ea prædicationem quam ego loquor ad te.

<sup>3</sup> Et surrexit Jonas, et abiit in Niniven juxta verbum Domini: et Ninive erat civitas magna, itinere trium dierum.

<sup>4</sup> Et cœpit Jonas introire in civitatem itinere diei unius: et clamavit, et dixit: Adhuc quadraginta dies, et Ninive subvertetur.

<sup>5</sup> Et crediderunt viri Ninivitæ in Deum, et prædicaverunt jejunium, et vestiti sunt saccis, a majore usque ad minorem.

<sup>6</sup> Et pervenit verbum ad regem Ninive: et surrexit de solio suo, et abjecit vestimentum suum a se, et indutus est sacco, et sedit in cinere.

<sup>7</sup> Et clamavit, et dixit in Ninive ex ore regis et principum ejus, dicens: Homines, et jumenta, et boves, et pecora non gustent quidquam: nec pascantur, et aquam non bibant.

<sup>8</sup> Et operiantur saccis homines et jumenta, et clament ad Dominum in fortitudine: et convertatur vir a via sua mala, et ab iniquitate quæ est in manibus eorum.

<sup>9</sup> Quis scit si convertatur et ignoscat Deus, et revertatur a furore iræ suæ, et

mountains: the bars of the earth have shut me up forever: and thou wilt bring up my life from corruption, O Lord, my God.

<sup>8</sup> When my soul was in distress within me, I remembered the Lord: that my prayer may come to thee, unto the holy temple.

<sup>9</sup> They that are vain observe vanities, forsake their own mercy.

<sup>10</sup> But I with the voice of praise will sacrifice to thee: I will pay whatsoever I have vowed for my salvation to the Lord.

<sup>11</sup> And the Lord spoke to the fish: and it vomited out Jonas upon the dry land.

### CHAPTER 3

*Jonas is sent again to preach in Ninive. Upon their fasting and repentance, God recalleth the sentence by which they were to be destroyed.*

**A**nd the word of the Lord came to Jonas the second time saying:

<sup>2</sup> Arise, and go to Ninive, the great city: and preach in it the preaching that I bid thee.

<sup>3</sup> And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey.

<sup>4</sup> And Jonas began to enter into the city one day's journey: and he cried and said: Yet forty days and Ninive shall be destroyed.

<sup>5</sup> And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least.

<sup>6</sup> And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes.

<sup>7</sup> And he caused it to be proclaimed and published in Ninive, from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep taste anything: let them not feed, nor drink water.

<sup>8</sup> And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn everyone from his evil way, and from the iniquity that is in their hands.

<sup>9</sup> Who can tell if God will turn, and forgive: and will turn away from his fierce

anger, and we shall not perish?

<sup>10</sup> And God saw their works, that they were turned from their evil way: and God had mercy with regard to the evil which he had said that he would do to them, and he did it not.

#### CHAPTER 4

*Jonas, repining to see that his prophecy is not fulfilled, is reproved by the type of the ivy.*

**A**nd Jonas was exceedingly troubled, and was angry:

<sup>2</sup> And he prayed to the Lord, and said: I beseech thee, O Lord, is not this what I said, when I was yet in my own country? Therefore I went before to flee into Tharsis: for I know that thou art a gracious and merciful God, patient, and of much compassion, and easy to forgive evil.

<sup>3</sup> And now, O Lord, I beseech thee take my life from me: for it is better for me to die than to live.

<sup>4</sup> And the Lord said: Dost thou think thou hast reason to be angry?

<sup>5</sup> Then Jonas went out of the city, and sat toward the east side of the city: and he made himself a booth there, and he sat under it in the shadow, till he might see what would befall the city.

<sup>6</sup> And the Lord God prepared an ivy, and it came up over the head of Jonas, to be a shadow over his head, and to cover him (for he was fatigued): and Jonas was exceeding glad of the ivy.

<sup>7</sup> But God prepared a worm, when the morning arose on the following day: and it struck the ivy and it withered.

<sup>8</sup> And when the sun was risen, the Lord commanded a hot and burning wind: and the sun beat upon the head of Jonas, and he broiled with the heat: and he desired for his soul that he might die, and said: It is better for me to die than to live.

<sup>9</sup> And the Lord said to Jonas: Dost thou think thou hast reason to be angry, for the ivy? And he said: I am angry with reason even unto death.

<sup>10</sup> And the Lord said: Thou art grieved for the ivy, for which thou hast not labored, nor made it to grow, which in one night came up, and in one night perished.

<sup>11</sup> And shall I not spare Ninive, that

non peribimus?

<sup>10</sup> Et vidit Deus opera eorum, quia conversi sunt de via sua mala: et misertus est Deus super malitiam quam locutus fuerat ut faceret eis, et non fecit.

#### CAPUT IV

*Jonas, obliviscens videre prophetiam ejus esse non completam, culpatur a figura heredae.*

**E**t afflictus est Jonas afflictione magna, et iratus est:

<sup>2</sup> et oravit ad Dominum, et dixit: Obsecro, Domine, numquid non hoc est verbum meum cum adhuc essem in terra mea? Propter hoc præoccupavi ut fugerem in Tharsis: scio enim quia tu Deus clemens et misericors es, patiens et multæ miserationis, et ignoscens super malitia.

<sup>3</sup> Et nunc, Domine, tolle, quæso, animam meam a me, quia melior est mihi mors quam vita.

<sup>4</sup> Et dixit Dominus: Putasne bene irasceris tu?

<sup>5</sup> Et egressus est Jonas de civitate, et sedit contra orientem civitatis: et fecit sibimet umbraculum ibi, et sedebat subter illud in umbra, donec videret quid accideret civitati.

<sup>6</sup> Et præparavit Dominus Deus hedera, et ascendit super caput Jonæ, ut esset umbra super caput ejus, et protegeret eum (laboraverat enim): et lætatus est Jonas super hedera lætitia magna.

<sup>7</sup> Et paravit Deus vermen ascensu diluculi in crastinum: et percussit hedera, et exaruit.

<sup>8</sup> Et cum ortus fuisset sol, præcepit Dominus vento calido et urenti: et percussit sol super caput Jonæ, et æstuabat: et petivit animæ suæ ut moreretur, et dixit: Melius est mihi mori quam vivere.

<sup>9</sup> Et dixit Dominus ad Jonam: Putasne bene irasceris tu super hedera? Et dixit: Bene irascor ego usque ad mortem.

<sup>10</sup> Et dixit Dominus: Tu doles super hedera in qua non laborasti, neque fecisti ut cresceret; quæ sub una nocte nata est, et sub una nocte periiit:

<sup>11</sup> et ego non parcam Ninive, civitati



magnæ, in qua sunt plus quam centum viginti millia hominum qui nesciunt quid sit inter dexteram et sinistram suam, et jumenta multa?

great city, in which there are more than a hundred and twenty thousand persons, that know not how to distinguish between their right hand and their left, and many beasts?

## THE PROPHECY OF MICHEAS

*Micheas, of Morasti, a little town in the tribe of Juda, was contemporary with the prophet Isaias, whom he resembles both in his spirit and his style. He is different from the prophet Micheas mentioned in the third book of Kings, Chap. 22. For that Micheas lived in the days of king Achab, one hundred and fifty years before the time of Ezechias, under whom this Micheas prophesied.*

### CHAPTER 1

*Samaria for her sins shall be destroyed by the Assyrians; they shall also invade Juda and Jerusalem.*

**T**he word of the Lord, that came to Micheas, the Morasthite, in the days of Joathan, Achaz, and Ezechias, kings of Juda: which he saw concerning Samaria and Jerusalem.

<sup>2</sup> Hear, all ye people: and let the earth give ear, and all that is therein: and let the Lord God be a witness to you, the Lord from his holy temple.

<sup>3</sup> For behold the Lord will come forth out of his place: and he will come down, and will tread upon the high places of the earth.

<sup>4</sup> And the mountains shall be melted under him: and the valleys shall be cleft, as wax before the fire, and as waters that run down a steep place.

<sup>5</sup> For the wickedness of Jacob is all this, and for the sins of the house of Israel. What is the wickedness of Jacob? Is it not Samaria? And what are the high places of Juda? Are they not Jerusalem?

<sup>6</sup> And I will make Samaria as a heap of stones in the field when a vineyard is planted: and I will bring down the stones thereof into the valley, and will lay her foundations bare.

<sup>7</sup> And all her graven things shall be cut in pieces, and all her wages shall be burnt with fire, and I will bring to destruction all her idols: for they were gathered together of the hire of a harlot, and unto the hire of a harlot they shall return.

<sup>8</sup> Therefore will I lament, and howl: I will go stripped and naked: I will make a wailing like the dragons, and a mourning like the ostriches.

<sup>9</sup> Because her wound is desperate, be-

### CAPUT I

*Samaria propter peccata sua ab Assyriis deleta erit; invadent etiam Judam et Jerusalem.*

**V**erbum Domini, quod factum est ad Michæam Morasthiten, in diebus Joathan, Achaz, et Ezechiae, regum Juda, quod vidit super Samariam et Jerusalem.

<sup>2</sup> Audite, populi omnes: et attendat terra, et plenitudo ejus: et sit Dominus Deus vobis in testem, Dominus de templo sancto suo.

<sup>3</sup> Quia ecce Dominus egredietur de loco suo, et descendet, et calcabit super excelsa terræ.

<sup>4</sup> Et consumentur montes subtus eum, et valles scindentur sicut cera a facie ignis, et sicut aquæ quæ decurrunt in præceps.

<sup>5</sup> In scelere Jacob omne istud, et in peccatis domus Israël. Quod scelus Jacob? nonne Samaria? Et quæ excelsa Judæ? nonne Jerusalem?

<sup>6</sup> Et ponam Samariam quasi acervum lapidum in agro, cum plantatur vinea; et detraham in vallem lapides ejus, et fundamenta ejus revelabo.

<sup>7</sup> Et omnia sculptilia ejus concidentur, et omnes mercedes ejus comburentur igne, et omnia idola ejus ponam in perditionem, quia de mercedibus meretricis congregata sunt, et usque ad mercedem meretricis revertentur.

<sup>8</sup> Super hoc plangam, et ululabo; vadam spoliatus, et nudus; faciam planctum velut draconum, et luctum quasi struthionum:

<sup>9</sup> quia desperata est plaga ejus, quia

venit usque ad Judam, tetigit portam populi mei usque ad Jerusalem.

<sup>10</sup> In Geth nolite annuntiare; lacrimis ne ploretis; in domo pulveris pulvere vos conspergite.

<sup>11</sup> Et transite vobis, habitatio pulchra, confusa ignominia: non est egressa quæ habitat in exitu: planctum domus vicina accipiet ex vobis, quæ stetit sibimet.

<sup>12</sup> Quia infirmata est in bonum, quæ habitat in amaritudinibus; quia descendit malum a Domino in portam Jerusalem.

<sup>13</sup> Tumultus quadrigæ stuporis habitanti Lachis: principium peccati est filiæ Sion, quia in te inventa sunt scelera Israël.

<sup>14</sup> Propterea dabit emissarios super hæreditatem Geth, domus mendacii in deceptionem regibus Israël.

<sup>15</sup> Adhuc hæredem adducam tibi quæ habitas in Maresa; usque ad Odollam veniet gloria Israël.

<sup>16</sup> Decalvare, et tondere super filios deliciarum tuarum; dilata calvitium tuum sicut aquila, quoniam captivi ducti sunt ex te.

## CAPUT II

*Israelitae a lugentibus injustitiis earum incendunt Deum eos punire. Levabit tandem Jacob.*

**V**æ qui cogitatis inutile, et operamini malum in cubilibus vestris! In luce matutina faciunt illud, quoniam contra Deum est manus eorum.

<sup>2</sup> Et concupierunt agros, et violenter tulerunt: et rapuerunt domos, et calumniabantur virum, et domum ejus: virum, et hæreditatem ejus.

<sup>3</sup> Idcirco hæc dicit Dominus: Ecce ego cogito super familiam istam malum, unde non auferetis colla vestra, et non ambulabitis superbi, quoniam tempus pessimum est.

<sup>4</sup> In die illa sumetur super vos parabola, et cantabitur canticum cum suavitate, dicentium: Depopulatione vastati sumus; pars populi mei commutata est: quomodo recedet a me, cum revertatur, qui regiones nostras dividat?

cause it is come even to Juda, it hath touched the gate of my people, even to Jerusalem.

<sup>10</sup> Declare ye it not in Geth, weep ye not with tears: in the house of Dust sprinkle yourselves with dust.

<sup>11</sup> And pass away, O thou that dwellest in the beautiful place, covered with thy shame: she went not forth that dwelleth in the confines: the house adjoining shall receive mourning from you, which stood by herself.

<sup>12</sup> For she is become weak unto good that dwelleth in bitterness: for evil is come down from the Lord into the gate of Jerusalem.

<sup>13</sup> A tumult of chariots hath astonished the inhabitants of Lachis: it is the beginning of sin to the daughter of Sion for in thee were found the crimes of Israel.

<sup>14</sup> Therefore shall she send messengers to the inheritance of Geth: the houses of lying to deceive the kings of Israel.

<sup>15</sup> Yet will I bring an heir to thee that dwellest in Maresa: even to Odollam shall the glory of Israel come.

<sup>16</sup> Make thee bald, and be polled for thy delicate children: enlarge thy baldness as the eagle: for they are carried into captivity from thee.

## CHAPTER 2

*The Israelites by their crying injustices provoke God to punish them. He shall at last restore Jacob.*

**W**oe to you that devise that which is unprofitable, and work evil in your beds: in the morning light they execute it, because their hand is against God.

<sup>2</sup> And they have coveted fields, and taken them by violence, and houses they have forcibly taken away: and oppressed a man and his house, a man and his inheritance.

<sup>3</sup> Therefore thus saith the Lord: Behold I devise an evil against this family: from which you shall not withdraw your necks, and you shall not walk haughtily, for this is a very evil time.

<sup>4</sup> In that day a parable shall be taken up upon you, and a song shall be sung with melody by them that say: We are laid waste and spoiled: the portion of my people is changed: how shall he depart from me, whereas he is returning that

will divide our land?

<sup>5</sup> Therefore thou shalt have none that shall cast the cord of a lot in the assembly of the Lord.

<sup>6</sup> Speak ye not, saying: It shall not drop upon these, confusion shall not take them.

<sup>7</sup> The house of Jacob saith: Is the Spirit of the Lord straitened or are these his thoughts? Are not my words good to him that walketh uprightly?

<sup>8</sup> But my people, on the contrary, are risen up as an enemy: you have taken away the cloak off from the coat: and them that passed harmless you have turned to war.

<sup>9</sup> You have cast out the women of my people from their houses, in which they took delight: you have taken my praise forever from their children.

<sup>10</sup> Arise ye, and depart, for there is no rest here for you. For that uncleanness of the land, it shall be corrupted with a grievous corruption.

<sup>11</sup> Would God I were not a man that hath the spirit, and that I rather spoke a lie: I will let drop to thee of wine, and of drunkenness: and it shall be this people upon whom it shall drop.

<sup>12</sup> I will assemble and gather together all of thee, O Jacob: I will bring together the remnant of Israel, I will put them together as a flock in the fold, as the sheep in the midst of the sheepcotes, they shall make a tumult by reason of the multitude of men.

<sup>13</sup> For he shall go up that shall open the way before them: they shall divide and pass through the gate, and shall come in by it: and their king shall pass before them, and the Lord at the head of them.

### CHAPTER 3

*For the sins of the rich oppressing the poor, of false prophets flattering for lucre, and of judges perverting justice, Jerusalem and the temple shall be destroyed.*

**A**nd I said: Hear, O ye princes of Jacob, and ye chiefs of the house of Israel: Is it not your part to know judgment,

<sup>2</sup> You that hate good, and love evil: that violently pluck off their skins from them and their flesh from their bones?

<sup>3</sup> Who have eaten the flesh of my people, and have flayed their skin from off

<sup>5</sup> Propter hoc non erit tibi mittens fuciculum sortis in cœtu Domini.

<sup>6</sup> Ne loquamini loquentes; non stillabit super istos, non comprehendet confusio.

<sup>7</sup> Dicit domus Jacob: Numquid abbreviatus est spiritus Domini, aut tales sunt cogitationes ejus? Nonne verba mea bona sunt cum eo qui recte graditur?

<sup>8</sup> Et e contrario populus meus in adversarium consurrexit. Desuper tunica pallium sustulistis: et eos qui transibant simpliciter convertistis in bellum.

<sup>9</sup> Mulieres populi mei ejecistis de domo deliciarum suarum; a parvulis earum tulistis laudem meam in perpetuum.

<sup>10</sup> Surgite, et ite, quia non habetis hic requiem: propter immunditiam ejus corrumpetur putredine pessima.

<sup>11</sup> Utinam non essem vir habens spiritum, et mendacium potius loquerer! Stillabo tibi in vinum et in ebrietatem; et erit super quem stillatur populus iste.

<sup>12</sup> Congregatione congregabo, Jacob, totum te; in unum conducam reliquias Israël: pariter ponam illum quasi gregem in ovili, quasi pecus in medio caularum: tumultuabuntur a multitudine hominum.

<sup>13</sup> Ascendet enim pandens iter ante eos: dividet, et transibunt portam, et ingredientur per eam: et transibit rex eorum coram eis, et Dominus in capite eorum.

### CAPUT III

*Propter peccata divitum conculcantium pauperes, pseudoprophetarum adolarentium pro pecunia, et judicium justitiam prohibentium, Jerusalem templumque deletae erunt.*

**E**t dixi: Audite, princeps Jacob, et duces domus Israël: numquid non vestrum est scire judicium,

<sup>2</sup> qui odio habetis bonum, et diligitis malum; qui violenter tollitis pelles eorum desuper eis, et carnem eorum desuper ossibus eorum?

<sup>3</sup> Qui comederunt carnem populi mei, et pellem eorum desuper excoriaverunt

unt, et ossa eorum confregerunt, et con-  
ciderunt sicut in lebetes, et quasi carnem  
in medio ollæ.

<sup>4</sup> Tunc clamabunt ad Dominum, et non  
exaudiet eos, et abscondet faciem suam  
ab eis in tempore illo, sicut nequiter  
egerunt in adinventionibus suis.

<sup>5</sup> Hæc dicit Dominus super prophetas,  
qui seducunt populum meum: qui mor-  
dent dentibus suis, et prædicant pacem;  
et si quis non dederit in ore eorum quip-  
pam, sanctificant super eum prælium.

<sup>6</sup> Propterea nox vobis pro visione erit,  
et tenebræ vobis pro divinatione; et oc-  
cumbet sol super prophetas, et obtene-  
rabitur super eos dies.

<sup>7</sup> Et confundentur qui vident visiones,  
et confundentur divini; et operient  
omnes vultus suos, quia non est respon-  
sum Dei.

<sup>8</sup> Verumtamen ego repletus sum forti-  
tudine spiritus Domini, iudicio, et vir-  
tute, ut annuntiem Jacob scelus suum,  
et Israël peccatum suum.

<sup>9</sup> Audite hoc, principes domus Jacob, et  
iudices domus Israël, qui abominamini  
iudicium, et omnia recta pervertitis:

<sup>10</sup> qui ædificatis Sion in sanguinibus, et  
Jerusalem in iniquitate.

<sup>11</sup> Principes ejus in muneribus judi-  
cabant, et sacerdotes ejus in mercede  
docebant, et prophetæ ejus in pecunia  
divinabant: et super Dominum requi-  
escebant, dicentes: Numquid non Do-  
minus in medio nostrum? non venient  
super nos mala.

<sup>12</sup> Propter hoc, causa vestri, Sion quasi  
ager arabitur, et Jerusalem quasi acer-  
vus lapidum erit, et mons templi in ex-  
celsa silvarum.

#### CAPUT IV

*Gloria ecclesie Christi, a conversione  
gentilium. Judaei ferentur captivi ad  
Babylonem, et iterum salvabuntur.*

**E**rit: in novissimo dierum erit mons  
domus Domini præparatus in ver-  
tice montium, et sublimis super colles:  
et fluent ad eum populi,

<sup>2</sup> et properabunt gentes multæ, et di-

them: and have broken, and chopped  
their bones as for the kettle, and as flesh  
in the midst of the pot.

<sup>4</sup> Then shall they cry to the Lord, and  
he will not hear them: and he will hide  
his face from them at that time, as they  
have behaved wickedly in their devices.

<sup>5</sup> Thus saith the Lord concerning the  
prophets that make my people err: that  
bite with their teeth, and preach peace:  
and if a man give not something into their  
mouth, they prepare war against him.

<sup>6</sup> Therefore night shall be to you in-  
stead of vision, and darkness to you in-  
stead of divination: and the sun shall go  
down upon the prophets, and the day  
shall be darkened over them.

<sup>7</sup> And they shall be confounded that  
see visions, and the diviners shall be  
confounded: and they shall all cover  
their faces, because there is no answer  
of God.

<sup>8</sup> But yet I am filled with the strength  
of the spirit of the Lord, with judgment  
and power: to declare unto Jacob his  
wickedness and to Israel his sin.

<sup>9</sup> Hear this, ye princes of the house of  
Jacob, and ye judges of the house of Is-  
rael: you that abhor judgment and pervert  
all that is right.

<sup>10</sup> You that build up Sion with blood,  
and Jerusalem with iniquity.

<sup>11</sup> Her princes have judged for bribes:  
and her priests have taught for hire, and  
her prophets divined for money: and  
they leaned upon the Lord, saying: Is  
not the Lord in the midst of us? No evil  
shall come upon us.

<sup>12</sup> Therefore because of you, Sion shall  
be ploughed as a field, and Jerusalem  
shall be as a heap of stones, and the  
mountain of the temple as the high plac-  
es of the forests.

#### CHAPTER 4

*The glory of the church of Christ, by  
the conversion of the Gentiles. The Jews  
shall be carried captives to Babylon, and  
be delivered again.*

**A**nd it shall come to pass in the last  
days, that the mountain of the house  
of the Lord shall be prepared in the top  
of the mountains, and high above the  
hills: and people shall flow to it.

<sup>2</sup> And many nations shall come in

haste, and say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for the law shall go forth out of Sion, and the word of the Lord out of Jerusalem.

<sup>3</sup> And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into spades: nation shall not take sword against nation: neither shall they learn war anymore.

<sup>4</sup> And every man shall sit under his vine, and under his fig tree, and there shall be none to make them afraid, for the mouth of the Lord of hosts hath spoken.

<sup>5</sup> For all people will walk everyone in the name of his god: but we will walk in the name of the Lord, our God, forever and ever.

<sup>6</sup> In that day, saith the Lord, I will gather up her that halteth: and her that I had cast out, I will gather up: and her whom I had afflicted.

<sup>7</sup> And I will make her that halted, a remnant: and her that had been afflicted, a mighty nation: and the Lord will reign over them in mount Sion, from this time now and forever.

<sup>8</sup> And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee shall it come: yea the first power shall come, the kingdom to the daughter of Jerusalem.

<sup>9</sup> Now, why art thou drawn together with grief? Hast thou no king in thee, or is thy counselor perished, because sorrow hath taken thee as a woman in labor.

<sup>10</sup> Be in pain and labor, O daughter of Sion, as a woman that bringeth forth: for now shalt thou go out of the city, and shalt dwell in the country, and shalt come even to Babylon, there thou shalt be delivered: there the Lord will redeem thee out of the hand of thy enemies.

<sup>11</sup> And now many nations are gathered together against thee, and they say: Let her be stoned: and let our eye look upon Sion.

<sup>12</sup> But they have not known the thoughts of the Lord, and have not understood his counsel: because he hath gathered them together as the hay of the floor.

cent: Venite, ascendamus ad montem Domini, et ad domum Dei Jacob: et docebit nos de viis suis, et ibimus in semitis ejus, quia de Sion egredietur lex, et verbum Domini de Jerusalem.

<sup>3</sup> Et judicabit inter populos multos, et corripiet gentes fortes usque in longinquum: et concident gladios suos in vomeres, et hastas suas in ligones: non sumet gens adversus gentem gladium, et non discent ultra belligerare.

<sup>4</sup> Et sedebit vir subtu vitem suam et subtus ficum suam, et non erit qui terreat, quia os Domini exercituum locutum est.

<sup>5</sup> Quia omnes populi ambulabunt unusquisque in nomine dei sui; nos autem ambulabimus in nomine Domini Dei nostri, in æternum et ultra.

<sup>6</sup> In die illa, dicit Dominus, congregabo claudicantem, et eam quam ejeceram colligam, et quam afflixeram:

<sup>7</sup> et ponam claudicantem in reliquias, et eam quæ laboraverat, in gentem robustam: et regnabit Dominus super eos in monte Sion, ex hoc nunc et usque in æternum.

<sup>8</sup> Et tu, turris gregis nebulosa filiæ Sion, usque ad te veniet, et veniet potestas prima, regnum filiæ Jerusalem.

<sup>9</sup> Nunc quare mœrore contraheris? Numquid rex non est tibi, aut consiliarius tuus periit, quia comprehendit te dolor sicut parturientem?

<sup>10</sup> Dole et satage, filia Sion, quasi parturiens, quia nunc egredieris de civitate, et habitabis in regione, et venies usque ad Babylonem: ibi liberaberis, ibi redimet te Dominus de manu inimicorum tuorum.

<sup>11</sup> Et nunc congregatæ sunt super te gentes multæ, quæ dicunt: Lapidetur, et aspiciat in Sion oculus noster.

<sup>12</sup> Ipsi autem non cognoverunt cogitationes Domini, et non intellexerunt consilium ejus, quia congregavit eos quasi fœnum aræ.

<sup>13</sup> Surge, et tritura, filia Sion, quia cornu tuum ponam ferreum, et ungulas tuas ponam æreas; et comminues populos multos, et interficies Domino rapinas eorum, et fortitudinem eorum Domino universæ terræ.

## CAPUT V

*Natus Christi in Bethlehem: regnum et victorias spirituales suum.*

**N**unc vastaberis, filia latronis. Obsidionem posuerunt super nos: in virga percutient maxillam iudicis Israël.

<sup>2</sup> Et tu, Bethlehem Ephrata, parvulus es in millibus Juda; ex te mihi egredietur qui sit dominator in Israël, et egressus ejus ab initio, a diebus æternitatis.

<sup>3</sup> Propter hoc dabit eos usque ad tempus in quo parturiens pariet, et reliquæ fratrum ejus convertentur ad filios Israël.

<sup>4</sup> Et stabit, et pascet in fortitudine Domini, in sublimitate nominis Domini Dei sui: et convertentur, quia nunc magnificabitur usque ad terminos terræ.

<sup>5</sup> Et erit iste pax: cum venerit Assyrius in terram nostram, et quando calcaverit domibus nostris, et suscitabimus super eum septem pastores et octo primates homines;

<sup>6</sup> et pascent terram Assur in gladio, et terram Nemrod in lanceis ejus, et liberabit ab Assur cum venerit in terram nostram, et cum calcaverit in finibus nostris.

<sup>7</sup> Et erunt reliquiæ Jacob in medio populorum multorum quasi ros a Domino, et quasi stillæ super herbam, quæ non expectat virum, et non præstolatur filios hominum.

<sup>8</sup> Et erunt reliquiæ Jacob in gentibus, in medio populorum multorum, quasi leo in jumentis silvarum, et quasi catus leonis in gregibus pecorum, qui cum transierit, et conculcaverit, et ceperit, non est qui eruat.

<sup>9</sup> Exaltabitur manus tua super hostes

<sup>13</sup> Arise, and tread, O daughter of Sion: for I will make thy horn iron, and thy hoofs I will make brass: and thou shalt beat in pieces many peoples, and shalt immolate the spoils of them to the Lord, and their strength to the Lord of the whole earth.

## CHAPTER 5

*The birth of Christ in Bethlehem: his reign and spiritual conquests.*

**N**ow shalt thou be laid waste, O daughter of the robber: they have laid siege against us, with a rod shall they strike the cheek of the judge of Israel.

<sup>2</sup> and thou bethlehem Ephrata, art a little one among the thousands of Juda, out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity.

<sup>3</sup> Therefore will he give them up even till the time wherein she that travaileth shall bring forth: and the remnant of his brethren shall be converted to the children of Israel.

<sup>4</sup> And he shall stand, and feed in the strength of the Lord, in the height of the name of the Lord, his God: and they shall be converted, for now shall he be magnified even to the ends of the earth.

<sup>5</sup> And this man shall be our peace, when the Assyrian shall come into our land, and when he shall set his foot in our houses: and we shall raise against him seven shepherds, and eight principal men.

<sup>6</sup> And they shall feed the land of Assyria with the sword, and the land of Nemrod with the spears thereof: and he shall deliver us from the Assyrian when he shall come into our land, and when he shall tread in our borders.

<sup>7</sup> And the remnant of Jacob shall be in the midst of many peoples, as a dew from the Lord, and as drops upon the grass, which waiteth not for man, nor tarrieth for the children of men.

<sup>8</sup> And the remnant of Jacob shall be among the Gentiles, in the midst of many peoples, as a lion among the beasts of the forests, and as a young lion among the flocks of sheep: who, when he shall go through, and tread down, and take, there is none to deliver.

<sup>9</sup> Thy hand shall be lifted up over thy

enemies, and all thy enemies shall be cut off.

<sup>10</sup> And it shall come to pass in that day, saith the Lord, that I will take away thy horses out of the midst of thee, and will destroy thy chariots.

<sup>11</sup> And I will destroy the cities of thy land, and will throw down all thy strong holds, and I will take away sorceries out of thy hand, and there shall be no divinations in thee.

<sup>12</sup> And I will destroy thy graven things, and thy statues, out of the midst of thee: and thou shalt no more adore the works of thy hands.

<sup>13</sup> And I will pluck up thy groves out of the midst of thee: and will crush thy cities.

<sup>14</sup> And I will execute vengeance in wrath, and in indignation, among all the nations that have not given ear.

#### CHAPTER 6

*God expostulates with the Jews for their ingratitude and sins: for which they shall be punished.*

**H**ear ye what the Lord saith: Arise, contend thou in judgment against the mountains, and let the hills hear thy voice.

<sup>2</sup> Let the mountains hear the judgment of the Lord, and the strong foundations of the earth: for the Lord will enter into judgment with his people, and he will plead against Israel.

<sup>3</sup> O my people, what have I done to thee, or in what have I molested thee? Answer thou me.

<sup>4</sup> For I brought thee up out of the land of Egypt, and delivered thee out of the house of slaves: and I sent before thy face Moses, and Aaron, and Mary.

<sup>5</sup> O my people, remember, I pray thee, what Balach, the king of Moab, purposed: and what Balaam, the son of Beor, answered him, from Setim to Galgal, that thou mightest know the justice of the Lord.

<sup>6</sup> What shall I offer to the Lord that is worthy? Wherewith shall I kneel before the high God? Shall I offer holocausts unto him, and calves of a year old?

<sup>7</sup> May the Lord be appeased with thousands of rams, or with many thousands of fat he goats? shall I give my firstborn for my wickedness, the fruit of my body for the sin of my soul?

tuos, et omnes inimici tui interibunt.

<sup>10</sup> Et erit in die illa, dicit Dominus: auferam equos tuos de medio tui, et disperdam quadrigas tuas.

<sup>11</sup> Et perdam civitates terræ tuæ, et destruaam omnes munitiones tuas: et auferam maleficia de manu tua, et divinationes non erunt in te:

<sup>12</sup> et perire faciam sculptilia tua et statuas tuas de medio tui, et non adorabis ultra opera manuum tuarum:

<sup>13</sup> et evellam lucos tuos de medio tui, et conteram civitates tuas.

<sup>14</sup> Et faciam, in furore et in indignatione, ultionem in omnibus gentibus quæ non audierunt.

#### CAPUT VI

*Expostulat Deus cum Judæis propter ingritudinem eorum et peccata: pro quibus punientur.*

**A**udite quæ Dominus loquitur: Surge, contende judicio adversum montes, et audiant colles vocem tuam.

<sup>2</sup> Audiant montes iudicium Domini, et fortia fundamenta terræ; quia iudicium Domini cum populo suo, et cum Israël dijudicabitur.

<sup>3</sup> Popule meus, quid feci tibi? aut quid molestus fui tibi? Responde mihi.

<sup>4</sup> Quia eduxi te de terra Ægypti, et de domo servientium liberavi te, et misi ante faciem tuam Moysen, et Aaron, et Mariam.

<sup>5</sup> Popule meus, memento, quæso, quid cogitaverit Balach, rex Moab, et quid responderit ei Balaam, filius Beor, de Setim usque ad Galgalam, ut cognosceres justitias Domini.

<sup>6</sup> Quid dignum offeram Domino? Curvabo genu Deo excelso? Numquid offeram ei holocaustomata et vitulos anniculos?

<sup>7</sup> Numquid placari potest Dominus in millibus arietum, aut in multis millibus hircorum pinguium? numquid dabo primogenitum meum pro scelere meo, fructum ventris mei pro peccato animæ meæ?



<sup>8</sup> Indicabo tibi, o homo, quid sit bonum, et quid Dominus requirat a te: utique facere iudicium, et diligere misericordiam, et sollicitum ambulare cum Deo tuo.

<sup>9</sup> Vox Domini ad civitatem clamat, et salus erit timentibus nomen tuum: audite, tribus, et quis approbabit illud?

<sup>10</sup> Adhuc ignis in domo impii thesauri iniquitatis, et mensura minor iræ plena.

<sup>11</sup> Numquid justificabo stateram impiam, et saccelli pondera dolosa?

<sup>12</sup> In quibus divites ejus repleti sunt iniquitate, et habitantes in ea loquebantur mendacium, et lingua eorum fraudulenta in ore eorum.

<sup>13</sup> Et ego ergo cœpi percutere te perditione in super peccatis tuis.

<sup>14</sup> Tu comedes, et non saturaberis, et humiliatio tua in medio tui: et apprehendes, et non salvabis, et quos salvaveris, in gladium dabo.

<sup>15</sup> Tu seminabis, et non metes: tu calcabis olivam, et non ungeris oleo; et mustum, et non bibes vinum.

<sup>16</sup> Et custodisti præcepta Amri, et omne opus domus Achab, et ambulasti in voluntatibus eorum, ut darem te in perditionem, et habitantes in ea in sibilum, et opprobrium populi mei portabitis.

## CAPUT VII

*Propheta luget atqui omnes prædicantes suos, generalitas ad hoc aeger est in viis suis: desolatio ergo ejus prope est: sed restaurabitur iterum et florebit; et omnes homines redimetur a Christo.*

**V**æ mihi, quia factus sum sicut qui colligit in autumnno racemos vindemiæ! non est botrus ad comedendum, præcoquas ficus desideravit anima mea.

<sup>2</sup> Perii sanctus de terra, et rectus in hominibus non est: omnes in sanguine insidiantur; vir fratrem suum ad mortem venatur.

<sup>3</sup> Malum manuum suarum dicunt bonum: princeps postulat, et iudex in reddendo est; et magnus locutus est de-

<sup>8</sup> I will show thee, O man, what is good, and what the Lord requireth of thee: Verily to do judgment, and to love mercy, and to walk solicitous with thy God.

<sup>9</sup> The voice of the Lord crieth to the city, and salvation shall be to them that fear thy name: hear O ye tribes, and who shall approve it?

<sup>10</sup> As yet there is a fire in the house of the wicked, the treasures of iniquity, and a scant measure full of wrath.

<sup>11</sup> Shall I justify wicked balances, and the deceitful weights of the bag?

<sup>12</sup> By which her rich men were filled with iniquity, and the inhabitants thereof have spoken lies, and their tongue was deceitful in their mouth.

<sup>13</sup> And I therefore began to strike thee with desolation for thy sins.

<sup>14</sup> Thou shalt eat, but shalt not be filled: and thy humiliation shall be in the midst of thee: and thou shalt take hold, but shalt not save: and those whom thou shalt save, I will give up to the sword.

<sup>15</sup> Thou shalt sow, but shalt not reap: thou shalt tread the olives, but shalt not be anointed with oil: and the new wine, but shalt not drink the wine.

<sup>16</sup> For thou hast kept the statutes of Amri, and all the works of the house of Achab: and thou hast walked according to their wills, that I should make thee a desolation, and the inhabitants thereof a hissing, and you shall bear the reproach of my people.

## CHAPTER 7

*The prophet laments, that notwithstanding all his preaching, the generality are still corrupt in their manners: therefore their desolation is at hand: but they shall be restored again and prosper; and all mankind shall be redeemed by Christ.*

**W**oe is me, for I am become as one that gleaneth in autumn the grapes of the vintage: there is no cluster to eat, my soul desired the first ripe figs.

<sup>2</sup> The holy man is perished out of the earth, and there is none upright among men: they all lie in wait for blood, every one hunteth his brother to death.

<sup>3</sup> The evil of their hands they call good: the prince requireth, and the judge is for giving: and the great man hath uttered

the desire of his soul, and they have troubled it.

<sup>4</sup> He that is best among them, is as a brier, and he that is righteous, as the thorn of the hedge. The day of thy inspection, thy visitation cometh: now shall be their destruction.

<sup>5</sup> Believe not a friend, and trust not in a prince: keep the doors of thy mouth from her that sleepeth in thy bosom.

<sup>6</sup> For the son dishonoreth the father, and the daughter riseth up against her mother, the daughter in law against her mother in law: and a man's enemies are they of his own household.

<sup>7</sup> But I will look towards the Lord, I will wait for God, my savior: my God will hear me.

<sup>8</sup> Rejoice not, thou my enemy, over me, because I am fallen: I shall arise, when I sit in darkness, the Lord is my light.

<sup>9</sup> I will bear the wrath of the Lord, because I have sinned against him: until he judge my cause, and execute judgment for me: he will bring me forth into the light, I shall behold his justice.

<sup>10</sup> And my enemy shall behold, and she shall be covered with shame, who saith to me: Where is the Lord thy God? My eyes shall look down upon her: now shall she be trodden under foot as the mire of the streets.

<sup>11</sup> The day shall come that thy walls may be built up: in that day shall the law be far removed.

<sup>12</sup> In that day they shall come even from Assyria to thee, and to the fortified cities: and from the fortified cities even to the river, and from sea to sea, and from mountain to mountain.

<sup>13</sup> And the land shall be made desolate because of the inhabitants thereof, and for the fruit of their devices.

<sup>14</sup> Feed thy people with thy rod, the flock of thy inheritance, them that dwell alone in the forest, in the midst of Carmel: they shall feed in Basan and Galaad, according to the days of old.

<sup>15</sup> According to the days of thy coming out of the land of Egypt, I will show him wonders.

<sup>16</sup> The nations shall see, and shall be confounded at all their strength: they shall put the hand upon the mouth, their ears shall be deaf.

<sup>17</sup> They shall lick the dust like serpents, as the creeping things of the earth, they

siderium animæ suæ, et conturbaverunt eam.

<sup>4</sup> Qui optimus in eis est, quasi paliurus, et qui rectus, quasi spina de sepe. Dies speculationis tuæ, visitatio tua venit: nunc erit vastitas eorum.

<sup>5</sup> Nolite credere amico, et nolite confidere in duce: ab ea quæ dormit in sinu tuo custodi claustra oris tui.

<sup>6</sup> Quia filius contumeliam facit patri, et filia consurgit adversus matrem suam: nurus adversus socrum suam, et inimici hominis domestici ejus.

<sup>7</sup> Ego autem ad Dominum aspiciam; exspectabo Deum, salvatorem meum: audiet me Deus meus.

<sup>8</sup> Ne læteris, inimica mea, super me, quia cecidi: consurgam cum sederò in tenebris: Dominus lux mea est.

<sup>9</sup> Iram Domini portabo, quoniam peccavi ei, donec causam meam judicet, et faciat iudicium meum. Educet me in lucem, videbo justitiam ejus.

<sup>10</sup> Et aspiciet inimica mea, et operietur confusione, quæ dicit ad me: Ubi est Dominus Deus tuus? Oculi mei videbunt in eam: nunc erit in conculcationem ut lutum platearum.

<sup>11</sup> Dies, ut ædificentur maceriæ tuæ; in die illa longe fiet lex.

<sup>12</sup> In die illa et usque ad te veniet de Assur, et usque ad civitates munitas, et a civitatibus munitis usque ad flumen, et ad mare de mari, et ad montem de monte.

<sup>13</sup> Et terra erit in desolationem propter habitatores suos, et propter fructum cogitationum eorum.

<sup>14</sup> Pascere populum tuum in virga tua, gregem hæreditatis tuæ, habitantes solos, in saltu, in medio Carmeli. Pascetur Basan et Galaad juxta dies antiquos.

<sup>15</sup> Secundum dies egressionis tuæ de terra Ægypti, ostendam ei mirabilia.

<sup>16</sup> Videbunt gentes, et confundentur super omni fortitudine sua. Ponent manum super os, aures eorum surdæ erunt.

<sup>17</sup> Lingent pulverem sicut serpentes; velut reptilia terræ perturbabuntur in

ædibus suis: Dominum Deum nostrum  
formidabunt, et timebunt te.

<sup>18</sup> Quis, Deus, similis tui, qui aufers  
iniquitatem, et transis peccatum reli-  
quiarum hæreditatis tuæ? Non immittet  
ultra furorem suum, quoniam volens  
misericordiam est.

<sup>19</sup> Revertetur, et miserebitur nostri; de-  
ponet iniquitates nostras, et projiciet in  
profundum maris omnia peccata nostra.

<sup>20</sup> Dabis veritatem Jacob, misericor-  
diam Abraham, quæ jurasti patribus  
nostris a diebus antiquis.

shall be disturbed in their houses: they  
shall dread the Lord, our God, and shall  
fear thee.

<sup>18</sup> Who is a God like to thee, who takest  
away iniquity, and passest by the sin of  
the remnant of thy inheritance? He will  
send his fury in no more, because he de-  
lighteth in mercy.

<sup>19</sup> He will turn again, and have mercy  
on us: he will put away our iniquities:  
and he will cast all our sins into the bot-  
tom of the sea.

<sup>20</sup> Thou wilt perform the truth to Ja-  
cob, the mercy to Abraham: which thou  
hast sworn to our fathers from the days  
of old.

## THE PROPHECY OF NAHUM

*Nahum, whose name signifies a comforter, was a native of Elcese or Elcesai, supposed to be a little town in Galilee. He prophesied after the ten tribes were carried into captivity and foretold the utter destruction of Ninive by the Babylonians and Medes, which happened in the reign of Josias.*

### CHAPTER 1

*The majesty of God, his goodness to his people, and severity to his enemies.*

**T**he burden of Ninive. The book of the vision of Nahum, the Elcesite.

<sup>2</sup> The Lord is a jealous God, and a revenger: the Lord is a revenger, and hath wrath: the Lord taketh vengeance on his adversaries, and he is angry with his enemies.

<sup>3</sup> The Lord is patient, and great in power, and will not cleanse and acquit the guilty. The Lord's ways are in a tempest, and a whirlwind, and clouds are the dust of his feet.

<sup>4</sup> He rebuketh the sea and drieth it up: and bringeth all the rivers to be a desert. Basan languisheth and Carmel: and the flower of Libanus fadeth away.

<sup>5</sup> The mountains tremble at him, and the hills are made desolate: and the earth hath quaked at his presence, and the world, and all that dwell therein.

<sup>6</sup> Who can stand before the face of his indignation? And who shall resist in the fierceness of his anger? His indignation is poured out like fire: and the rocks are melted by him.

<sup>7</sup> The Lord is good, and giveth strength in the day of trouble: and knoweth them that hope in him.

<sup>8</sup> But with a flood that passeth by, he will make an utter end of the place thereof: and darkness shall pursue his enemies.

<sup>9</sup> What do ye devise against the Lord? He will make an utter end: there shall not rise a double affliction.

<sup>10</sup> For as thorns embrace one another: so while they are feasting and drinking together, they shall be consumed as stubble that is fully dry.

### CAPUT I

*Majestas Dei, bonitas sua ad populum suum, et asperitas ad inimicos suos.*

**O**nus Ninive. Liber visionis Nahum Elcesæi.

<sup>2</sup> Deus æmulator, et ulciscens Dominus: ulciscens Dominus, et habens furorem: ulciscens Dominus in hostes suos, et irascens ipse inimicis suis.

<sup>3</sup> Dominus patiens, et magnus fortitudine, et mundans non faciet innocentem. Dominus in tempestate et turbine viæ ejus, et nebulæ pulvis pedum ejus.

<sup>4</sup> Increpans mare, et exsiccans illud, et omnia flumina ad desertum deducens. Infirmatus est Basan et Carmelus, et flos Libani elanguit.

<sup>5</sup> Montes commoti sunt ab eo, et colles desolati sunt: et contremuit terra a facie ejus, et orbis, et omnes habitantes in eo.

<sup>6</sup> Ante faciem indignationis ejus quis stabit? Et quis resistet in ira furoris ejus? Indignatio ejus effusa est ut ignis, et petræ dissolutæ sunt ab eo.

<sup>7</sup> Bonus Dominus, et confortans in die tribulationis, et sciens sperantes in se.

<sup>8</sup> Et in diluvio prætereunte consummationem faciet loci ejus, et inimicos ejus persequentur tenebræ.

<sup>9</sup> Quid cogitatis contra Dominum? Consummationem ipse faciet: non consurget duplex tribulatio,

<sup>10</sup> quia sicut spinæ se invicem complectuntur, sic convivium eorum pariter potentium; consumentur quasi stipula ariditate plena.

<sup>11</sup> Ex te exhibit cogitans contra Dominum malitiam, mente pertractans prævicationem.

<sup>12</sup> Hæc dicit Dominus: Si perfecti fuerint, et ita plures, sic quoque attondentur, et pertransibit: affixi te, et non affligam te ultra.

<sup>13</sup> Et nunc conteram virgam ejus de dorso tuo, et vincula tua dirumpam.

<sup>14</sup> Et præcipiet super te Dominus, non seminabitur ex nomine tuo amplius: de domo Dei tui interficiam sculptile, et conflatile; ponam sepulchrum tuum, quia inhonoratus es.

<sup>15</sup> Ecce super montes pedes evangelizantis, et annuntiantis pacem. Celebra, Juda, festivitates tuas, et redde vota tua, quia non adjiciet ultra ut pertranseat in te Belial: universus interiit.

## CAPUT II

*Mittit Deus exercita sua contra Nineven ad eam delendam.*

**A**scendit qui dispergat coram te, qui custodiat obsidionem: contemplare viam, conforta lumbos, robora virtutem valde.

<sup>2</sup> Quia reddidit Dominus superbiam Jacob, sicut superbiam Israël; quia vastatores dissipaverunt eos, et propagines eorum corruerunt.

<sup>3</sup> Clypeus fortium ejus ignitus, viri exercitus in coccineis; igneæ habenæ currus in die præparationis ejus, et agitatores consopiti sunt.

<sup>4</sup> In itineribus conturbati sunt, quadrigæ collisæ sunt in plateis: aspectus eorum quasi lampades, quasi fulgura discurrentia.

<sup>5</sup> Recordabitur fortium suorum, ruent in itineribus suis: velociter ascendent muros ejus, et præparabitur umbraculum.

<sup>6</sup> Portæ fluviorum apertæ sunt, et templum ad solum dirutum.

<sup>7</sup> Et miles captivus abductus est, et ancillæ ejus minabantur gementes ut columbæ, murmurantes in cordibus suis.

<sup>8</sup> Et Ninive quasi piscina aquarum aquæ ejus; ipsi vero fugerunt. State,

<sup>11</sup> Out of thee shall come forth one that imagineth evil against the Lord, contriving treachery in his mind.

<sup>12</sup> Thus saith the Lord: Though they were perfect: and many of them so, yet thus shall they be cut off, and he shall pass: I have afflicted thee, and I will afflict thee no more.

<sup>13</sup> And now I will break in pieces his rod with which he struck thy back, and I will burst thy bonds asunder.

<sup>14</sup> And the Lord will give a commandment concerning thee, that no more of thy name shall be sown: I will destroy the graven and molten thing out of the house of thy God, I will make it thy grave, for thou art disgraced.

<sup>15</sup> Behold upon the mountains the feet of him that bringeth good tidings, and that preacheth peace: O Juda, keep thy festivals, and pay thy vows: for Belial shall no more pass through thee again, he is utterly cut off.

## CHAPTER 2

*God sends his armies against Ninive to destroy it.*

**H**e is come up that shall destroy before thy face, that shall keep the siege: watch the way, fortify thy loins, strengthen thy power exceedingly.

<sup>2</sup> For the Lord hath rendered the pride of Jacob, as the pride of Israel: because the spoilers have laid them waste, and have marred their vine branches.

<sup>3</sup> The shield of his mighty men is like fire, the men of the army are clad in scarlet, the reins of the chariot are flaming in the day of his preparation, and the drivers are stupefied.

<sup>4</sup> They are in confusion in the ways, the chariots jostle one against another in the streets: their looks are like torches, like lightning running to and fro.

<sup>5</sup> He will muster up his valiant men, they shall stumble in their march: they shall quickly get upon the walls thereof: and a covering shall be prepared.

<sup>6</sup> The gates of the rivers are opened, and the temple is thrown down to the ground.

<sup>7</sup> And the soldier is led away captive: and her bondwomen were led away mourning as doves, murmuring in their hearts.

<sup>8</sup> And as for Ninive, her waters are like a great pool: but the men flee away. They

cry: Stand, stand, but there is none that will return back.

<sup>9</sup> Take ye the spoil of the silver, take the spoil of the gold: for there is no end of the riches of all the precious furniture.

<sup>10</sup> She is destroyed, and rent, and torn: the heart melteth, and the knees fail, and all the loins lose their strength: and the faces of them all are as the blackness of a kettle.

<sup>11</sup> Where is now the dwelling of the lions, and the feeding place of the young lions, to which the lion went, to enter in thither, the young lion, and there was none to make them afraid?

<sup>12</sup> The lion caught enough for his whelps, and killed for his lionesses: and he filled his holes with prey, and his den with rapine.

<sup>13</sup> Behold I come against thee, saith the Lord of hosts, and I will burn thy chariots even to smoke, and the sword shall devour thy young lions: and I will cut off thy prey out of the land, and the voice of thy messengers shall be heard no more.

### CHAPTER 3

#### *The miserable destruction of Ninive.*

**W**oe to thee, O city of blood, all full of lies and violence: rapine shall not depart from thee.

<sup>2</sup> The noise of the whip, and the noise of the rattling of the wheels, and of the neighing horse; and of the running chariot, and of the horsemen coming up,

<sup>3</sup> And of the shining sword, and of the glittering spear, and of a multitude slain, and of a grievous destruction: and there is no end of carcasses, and they shall fall down on their dead bodies.

<sup>4</sup> Because of the multitude of the fornications of the harlot that was beautiful and agreeable, and that made use of witchcraft, that sold nations through her fornications, and families through her witchcrafts.

<sup>5</sup> Behold I come against thee, saith the Lord of hosts: and I will discover thy shame to thy face, and will show thy nakedness to the nations, and thy shame to kingdoms.

<sup>6</sup> And I will cast abominations upon thee, and will disgrace thee, and will make an example of thee.

<sup>7</sup> And it shall come to pass that everyone that shall see thee, shall flee from

state! et non est qui revertatur.

<sup>9</sup> Diripite argentum, diripite aurum: et non est finis divitiarum ex omnibus vasibus desiderabilibus.

<sup>10</sup> Dissipata est, et scissa, et dilacerata; et cor tabescens, et dissolutio geniculorum, et defectio in cunctis renibus, et facies omnium eorum sicut nigredo ollæ.

<sup>11</sup> Ubi est habitaculum leonum, et pascua catulorum leonum, ad quam ivit leo ut ingrederetur illuc, catulus leonis, et non est qui exterreat?

<sup>12</sup> Leo cepit sufficienter catulis suis, et necavit lænis suis, et implevit præda speluncas suas, et cubile suum rapina.

<sup>13</sup> Ecce ego ad te, dicit Dominus exercituum, et succendam usque ad fumum quadrigas tuas, et leunculos tuos comedet gladius, et exterminabo de terra prædam tuam, et non audietur ultra vox nuntiorum tuorum.

### CAPUT III

#### *Destructio misera Ninives.*

**V**æ civitas sanguinum, universa mendacii dilaceratione plena! non recedet a te rapina.

<sup>2</sup> Vox flagelli, et vox impetus rotæ, et equi frementis, et quadrigæ ferventis, et equitis ascendentis,

<sup>3</sup> et micantis gladii, et fulgurantis hastæ, et multitudinis interfectæ, et gravis ruinæ; nec est finis cadaverum, et corruent in corporibus suis.

<sup>4</sup> Propter multitudinem fornicationum meretricis speciosæ, et gratæ, et habentis maleficia, quæ vendidit gentes in fornicationibus suis, et familias in maleficiis suis.

<sup>5</sup> Ecce ego ad te, dicit Dominus exercituum, et revelabo pudenda tua in facie tua; et ostendam gentibus nuditatem tuam, et regnis ignominiam tuam.

<sup>6</sup> Et projiciam super te abominaciones, et contumeliis te afficiam, et ponam te in exemplum.

<sup>7</sup> Et erit: omnis qui viderit te resiliet a te, et dicet: Vastata est Ninive. Quis com-

movebit super te caput? Unde quæram consolatorem tibi?

<sup>8</sup> Numquid melior es Alexandria populorum, quæ habitat in fluminibus? aquæ in circuitu ejus; cujus divitiæ, mare; aquæ, muri ejus.

<sup>9</sup> Æthiopia fortitudo ejus, et Ægyptus, et non est finis; Africa et Libyes fuerunt in auxilio tuo.

<sup>10</sup> Sed et ipsa in transmigrationem ducta est in captivitatem: parvuli ejus elisi sunt in capite omnium viarum, et super inclytos ejus miserunt sortem, et omnes optimates ejus confixi sunt in compediibus.

<sup>11</sup> Et tu ergo inebriaberis, et eris despecta: et tu quæres auxilium ab inimico.

<sup>12</sup> Omnes munitiones tuæ sicut ficus cum grossis suis: si concussæ fuerint, cadent in os comedentis.

<sup>13</sup> Ecce populus tuus mulieres in medio tui: inimicis tuis adapertione pandentur portæ terræ tuæ, devorabit ignis vectes tuos.

<sup>14</sup> Aquam propter obsidionem hauri tibi: exstrue munitiones tuas, intra in lutum, et calca, subigens tene laterem.

<sup>15</sup> Ibi comedet te ignis, peribis gladio, devorabit te ut bruchus: congregare ut bruchus, multiplicare ut locusta.

<sup>16</sup> Plures fecisti negotiationes tuas quam stellæ sint cæli; bruchus expansus est, et avolavit.

<sup>17</sup> Custodes tui quasi locustæ, et parvuli tui quasi locustæ locustarum, quæ considunt in sepibus in die frigoris: sol ortus est, et avolaverunt, et non est cognitus locus earum ubi fuerint.

<sup>18</sup> Dormitaverunt pastores tui, rex Assur, sepelientur principes tui: latitavit populus tuus in montibus, et non est qui congreget.

<sup>19</sup> Non est obscura contritio tua; pessima est plaga tua. Omnes qui audierunt auditionem tuam compresserunt manum super te: quia super quem non transiit malitia tua semper?

thee, and shall say: Ninive is laid waste: who shall bemoan thee? Whence shall I seek a comforter for thee?

<sup>8</sup> Art thou better than the populous Alexandria, that dwelleth among the rivers? waters are round about it: the sea is its riches: the waters are its walls.

<sup>9</sup> Ethiopia and Egypt were the strength thereof, and there is no end: Africa and the Libyans were thy helpers.

<sup>10</sup> Yet she also was removed and carried into captivity: her young children were dashed in pieces at the top of every street, and they cast lots upon her nobles, and all her great men were bound in fetters.

<sup>11</sup> Therefore thou also shalt be made drunk, and shalt be despised: and thou shalt seek help from the enemy.

<sup>12</sup> All thy strong holds shall be like fig trees with their green figs: if they be shaken, they shall fall into the mouth of the eater.

<sup>13</sup> Behold thy people in the midst of thee are women: the gates of thy land shall be set wide open to thy enemies, the fire shall devour thy bars.

<sup>14</sup> Draw thee water for the siege, build up thy bulwarks: go into the clay, and tread, work it and make brick.

<sup>15</sup> There shall the fire devour thee: thou shalt perish by the sword, it shall devour thee like the bruchus: assemble together like the bruchus, make thyself many like the locust.

<sup>16</sup> Thou hast multiplied thy merchandises above the stars of heaven: the bruchus hath spread himself and flown away.

<sup>17</sup> Thy guards are like the locusts: and thy little ones like the locusts of locusts which swarm on the hedges in the day of cold: the sun arose, and they flew away, and their place was not known where they were.

<sup>18</sup> Thy shepherds have slumbered, O king of Assyria, thy princes shall be buried: thy people are hid in the mountains, and there is none to gather them.

<sup>19</sup> Thy destruction is not hidden, thy wound is grievous: all that have heard the fame of thee, have clapped their hands over thee: for upon whom hath not thy wickedness passed continually?

## THE PROPHECY OF HABACUC

*Habacuc was a native of Bezocher and prophesied in Juda, some time before the invasion of the Chaldeans, which he foretold. He lived to see this prophecy fulfilled and for many years after, according to the general opinion which supposes him to be the same that was brought by the Angel to Daniel in Babylon.*

### CHAPTER 1

*The prophet complains of the wickedness of the people: God reveals to him the vengeance he is going to take of them by the Chaldeans.*

**T**he burden that Habacuc the prophet saw.

<sup>2</sup> How long, O Lord, shall I cry, and thou wilt not hear? Shall I cry out to thee suffering violence, and thou wilt not save?

<sup>3</sup> Why hast thou shown me iniquity and grievance, to see rapine and injustice before me? And there is a judgment, but opposition is more powerful.

<sup>4</sup> Therefore the law is torn in pieces, and judgment cometh not to the end: because the wicked prevaieth against the just, therefore wrong judgment goeth forth.

<sup>5</sup> Behold ye among the nations, and see: wonder, and be astonished: for a work is done in your days, which no man will believe when it shall be told.

<sup>6</sup> For behold, I will raise up the Chaldeans, a bitter and swift nation, marching upon the breadth of the earth, to possess the dwelling places that are not their own.

<sup>7</sup> They are dreadful, and terrible: from themselves shall their judgment, and their burden proceed.

<sup>8</sup> Their horses are lighter than leopards, and swifter than evening wolves; and their horsemen shall be spread abroad: for their horsemen shall come from afar, they shall fly as an eagle that maketh haste to eat.

<sup>9</sup> They shall all come to the prey, their face is like a burning wind: and they shall gather together captives as the sand.

### CAPUT I

*Querit propheta sceleris populi: revelat ei Deus ultionem faciet in eos a Chaldaeis.*

**O**nus quod vidit Habacuc propheta.  
<sup>2</sup> Usquequo, Domine, clamabo, et non exaudies? Vociferabor ad te, vim patiens, et non salvabis?

<sup>3</sup> Quare ostendisti mihi iniquitatem et laborem, videre prædam et injustitiam contra me? Et factum est iudicium, et contradictio potentior.

<sup>4</sup> Propter hoc lacerata est lex, et non pervenit usque ad finem iudicium; quia impius prævalet adversus justum, propterea egreditur iudicium perversum.

<sup>5</sup> Aspicite in gentibus, et videte; admiramini, et obstupescite: quia opus factum est in diebus vestris, quod nemo credit cum narrabitur.

<sup>6</sup> Quia ecce ego suscitabo Chaldæos, gentem amaram et velocem, ambulantes super latitudinem terræ, ut possideat tabernacula non sua.

<sup>7</sup> Horribilis et terribilis est: ex semetipsa iudicium et onus ejus egredietur.

<sup>8</sup> Leviores paradisi equi ejus, et velociores lupis vespertinis: et diffundentur equites ejus: equites namque ejus de longe venient, volabunt quasi aquila festinans ad comedendum.

<sup>9</sup> Omnes ad prædam venient, facies eorum ventus urens; et congregabit quasi arenam captivitatem.



<sup>10</sup> Et ipse de regibus triumphabit, et tyranni ridiculi ejus erunt; ipse super omnem munitionem ridebit, et comportabit aggerem, et capiet eam.

<sup>11</sup> Tunc mutabitur spiritus, et pertransibit, et corruet: hæc est fortitudo ejus dei sui.

<sup>12</sup> Numquid non tu a principio, Domine, Deus meus, sancte meus, et non moriemur? Domine, in judicium posuisti eum, et fortem, ut corripere, fundasti eum.

<sup>13</sup> Mundi sunt oculi tui, ne videas malum, et respicere ad iniquitatem non poteris. Quare respicis super iniqua agentes, et taces devorante impio justiore se?

<sup>14</sup> Et facies homines quasi pisces maris, et quasi reptile non habens principem.

<sup>15</sup> Totum in hamo sublevavit, traxit illud in sagena sua, et congregavit in rete suum. Super hoc lætabitur, et exultabit.

<sup>16</sup> Propterea immolabit sagenæ suæ, et sacrificabit reti suo, quia in ipsis incrasata est pars ejus, et cibus ejus electus.

<sup>17</sup> Propter hoc ergo expandit sagenam suam, et semper interficere gentes non parcat.

## CAPUT II

*Propheta culpatur cum fide degere.  
Inimici Dei populi certe punientur.*

**S**uper custodiam meam stabo, et figam sgradum super munitionem: et contemplanor ut videam quid dicatur mihi, et quid respondeam ad arguentem me.

<sup>2</sup> Et respondit mihi Dominus, et dixit: Scribe visum, et explana eum super tabulas, ut percurrat qui legerit eum.

<sup>3</sup> Quia adhuc visus procul; et apparebit in finem, et non mentietur: si moram fecerit, expecta illum, quia veniens veniet, et non tardabit.

<sup>4</sup> Ecce qui incredulus est, non erit recta anima ejus in semetipso; justus autem in fide sua vivet.

<sup>5</sup> Et quomodo vinum potantem decipit, sic erit vir superbus, et non decorabitur: qui dilatavit quasi infernus animam

<sup>10</sup> And their prince shall triumph over kings, and princes shall be his laughingstock: and he shall laugh at every stronghold, and shall cast up a mount, and shall take it.

<sup>11</sup> Then shall his spirit be changed, and he shall pass, and fall: this is his strength of his god.

<sup>12</sup> Wast thou not from the beginning, O Lord my God, my holy one, and we shall not die? Lord, thou hast appointed him for judgment: and made him strong for correction.

<sup>13</sup> Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself?

<sup>14</sup> And thou wilt make men as the fishes of the sea, and as the creeping things that have no ruler.

<sup>15</sup> He lifted up all them with his hook, he drew them in his drag, and gathered them into his net: for this he will be glad and rejoice.

<sup>16</sup> Therefore will he offer victims to his drag, and he will sacrifice to his net: because through them his portion is made fat, and his meat dainty.

<sup>17</sup> For this cause therefore he spreadeth his net, and will not spare continually to slay the nations.

## CHAPTER 2

*The prophet is admonished to wait with faith. The enemies of God's people shall assuredly be punished.*

**I** will stand upon my watch, and fix my foot upon the tower: and I will watch, to see what will be said to me, and what I may answer to him that reproveth me.

<sup>2</sup> And the Lord answered me, and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it.

<sup>3</sup> For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it shall surely come, and it shall not be slack.

<sup>4</sup> Behold it, he that is unbelieving, his soul shall not be right in himself: but the just shall live in his faith.

<sup>5</sup> And as wine deceiveth him that drinketh it: so shall the proud man be, and he shall not be honored: who hath

enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people.

<sup>6</sup> Shall not all these take up a parable against him, and a dark speech concerning him: and it shall be said: Woe to him that heapeth together that which is not his own? How long also doth he load himself with thick clay?

<sup>7</sup> Shall they not rise up suddenly that shall bite thee: and they be stirred up that shall tear thee, and thou shalt be a spoil to them?

<sup>8</sup> Because thou hast spoiled many nations, all that shall be left of the people shall spoil thee: because of men's blood, and for the iniquity of the land, of the city, and of all that dwell therein.

<sup>9</sup> Woe to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil.

<sup>10</sup> Thou hast devised confusion to thy house, thou hast cut off many people, and thy soul hath sinned.

<sup>11</sup> For the stone shall cry out of the wall: and the timber that is between the joints of the building, shall answer.

<sup>12</sup> Woe to him that buildeth a town with blood, and prepareth a city by iniquity.

<sup>13</sup> Are not these things from the Lord of hosts? For the people shall labor in a great fire: and the nations in vain, and they shall faint.

<sup>14</sup> For the earth shall be filled, that men may know the glory of the Lord, as waters covering the sea.

<sup>15</sup> Woe to him that giveth drink to his friend, and presenteth his gall, and maketh him drunk, that he may behold his nakedness.

<sup>16</sup> Thou art filled with shame instead of glory: drink thou also, and fall fast asleep: the cup of the right hand of the Lord shall compass thee, and shameful vomiting shall be on thy glory.

<sup>17</sup> For the iniquity of Libanus shall cover thee, and the ravaging of beasts shall terrify them because of the blood of men, and the iniquity of the land, and of the city, and of all that dwell therein.

<sup>18</sup> What doth the graven thing avail, because the maker thereof hath graven it, a molten, and a false image? Because

suam, et ipse quasi mors, et non adimpletur: et congregabit ad se omnes gentes, et coacervabit ad se omnes populos.

<sup>6</sup> Numquid non omnes isti super eum parabolam sument, et loquelam ænigmatum ejus, et dicitur: Væ ei qui multiplicat non sua? Usquequo et aggravat contra se densum lutum?

<sup>7</sup> Numquid non repente consurgent qui mordeant te, et suscitabuntur lacerantes te, et eris in rapinam eis?

<sup>8</sup> Quia tu spoliasti gentes multas, spoliabunt te omnes qui reliqui fuerint de populis, propter sanguinem hominis, et iniquitatem terræ, civitatis, et omnium habitantium in ea.

<sup>9</sup> Væ qui congregat avaritiam malam domui suæ, ut sit in excelso nidus ejus, et liberari se putat de manu mali!

<sup>10</sup> Cogitasti confusionem domui tuæ; concidisti populos multos, et peccavit anima tua.

<sup>11</sup> Quia lapis de pariete clamabit, et lignum, quod inter juncturas ædificiorum est, respondebit.

<sup>12</sup> Væ qui ædificat civitatem in sanguinibus, et præparat urbem in iniquitate!

<sup>13</sup> Numquid non hæc sunt a Domino exercituum? Laborabunt enim populi in multo igne, et gentes in vacuum, et deficient.

<sup>14</sup> Quia replebitur terra, ut cognoscant gloriam Domini, quasi aquæ operientes mare.

<sup>15</sup> Væ qui potum dat amico suo mittens fel suum, et inebrians ut aspiciat nuditatem ejus!

<sup>16</sup> Repletus es ignominia pro gloria; bibe tu quoque, et consopire. Circumdabit te calix dexteræ Domini, et vomitus ignominia super gloriam tuam.

<sup>17</sup> Quia iniquitas Libani operiet te, et vastitas animalium deterrebit eos de sanguinibus hominum, et iniquitate terræ, et civitatis, et omnium habitantium in ea.

<sup>18</sup> Quid prodest sculptile, quia sculpsit illud factor suos, conflatile, et imaginem falsam? Quia speravit in figmento factor

ejus, ut faceret simulacra muta.

<sup>19</sup> Væ qui dicit ligno: Expergiscere; Surge, lapidi tacenti! Numquid ipse docere poterit? Ecce iste coopertus est auro et argento, et omnis spiritus non est in visceribus ejus.

<sup>20</sup> Dominus autem in templo sancto suo: sileat a facie ejus omnis terra!

### CAPUT III

*Oratio Habacuc propheta pro ignorantibus.*

**O**ratio Habacuc prophetæ, pro ignorantibus.

<sup>2</sup> Domine, audivi auditionem tuam, et timui. Domine, opus tuum, in medio annorum vivifica illud; in medio annorum notum facies: cum iratus fueris, misericordiæ recordaberis.

<sup>3</sup> Deus ab austro veniet, et Sanctus de monte Pharan: operuit cælos gloria ejus, et laudis ejus plena est terra.

<sup>4</sup> Splendor ejus ut lux erit, cornua in manibus ejus: ibi abscondita est fortitudo ejus.

<sup>5</sup> Ante faciem ejus ibit mors, et egredietur diabolus ante pedes ejus.

<sup>6</sup> Stetit, et mensus est terram; aspexit, et dissolvit gentes, et contriti sunt montes sæculi: incurvati sunt colles mundi ab itineribus æternitatis ejus.

<sup>7</sup> Pro iniquitate vidi tentoria Æthiopiæ; turbabuntur pelles terræ Madian.

<sup>8</sup> Numquid in fluminibus iratus es, Domine? Aut in fluminibus furor tuus? Vel in mari indignatio tua? Qui ascendes super equos tuos, et quadrigæ tuæ salvatio.

<sup>9</sup> Suscitans suscitabis arcum tuum, iuramenta tribubus quæ locutus es; fluvios scindes terræ.

<sup>10</sup> Viderunt te, et doluerunt montes; gurges aquarum transiit: dedit abyssus vocem suam; altitudo manus suas levavit.

<sup>11</sup> Sol et luna steterunt in habitaculo suo, in luce sagittarum tuarum ibunt, in splendore fulgorantis hastæ tuæ.

<sup>12</sup> In fremitu conculcabis terram; in fu-

the forger thereof hath trusted in a thing of his own forging, to make dumb idols.

<sup>19</sup> Woe to him that saith to wood: Awake: to the dumb stone: Arise: can it teach? Behold, it is laid over with gold, and silver, and there is no spirit in the bowels thereof.

<sup>20</sup> But the Lord is in his holy temple: let all the earth keep silence before him.

### CHAPTER 3

*A prayer of Habacuc the prophet for ignorances.*

**A** prayer of habacuc the prophet for ignorances.

<sup>2</sup> O Lord, I have heard thy hearing, and was afraid. O Lord, thy work, in the midst of the years bring it to life: In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

<sup>3</sup> God will come from the south, and the holy one from mount Pharan: His glory covered the heavens, and the earth is full of his praise.

<sup>4</sup> His brightness shall be as the light: horns are in his hands: There is his strength hid:

<sup>5</sup> Death shall go before his face. And the devil shall go forth before his feet.

<sup>6</sup> He stood and measured the earth. He beheld, and melted the nations: and the ancient mountains were crushed to pieces. The hills of the world were bowed down by the journeys of his eternity.

<sup>7</sup> I saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled.

<sup>8</sup> Wast thou angry, O Lord, with the rivers? Or was thy wrath upon the rivers? Or thy indignation in the sea? Who will ride upon thy horses: and thy chariots are salvation.

<sup>9</sup> Thou wilt surely take up thy bow: according to the oaths which thou hast spoken to the tribes. Thou wilt divide the rivers of the earth.

<sup>10</sup> The mountains saw thee, and were grieved: the great body of waters passed away. The deep put forth its voice: the deep lifted up its hands.

<sup>11</sup> The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

<sup>12</sup> In thy anger thou wilt tread the

earth under foot: in thy wrath thou wilt astonish the nations.

<sup>13</sup> Thou wentest forth for the salvation of thy people: for salvation with thy Christ. Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

<sup>14</sup> Thou hast cursed his scepters, the head of his warriors, them that came out as a whirlwind to scatter me. Their joy was like that of him that devoureth the poor man in secret.

<sup>15</sup> Thou madest a way in the sea for thy horses, in the mud of many waters.

<sup>16</sup> I have heard and my bowels were troubled: my lips trembled at the voice. Let rottenness enter into my bones, and swarm under me. That I may rest in the day of tribulation: that I may go up to our people that are girded.

<sup>17</sup> For the fig tree shall not blossom: and there shall be no spring in the vines. The labor of the olive tree shall fail: and the fields shall yield no food: the flock shall be cut off from the fold, and there shall be no herd in the stalls.

<sup>18</sup> But I will rejoice in the Lord: and I will joy in God my Jesus.

<sup>19</sup> The Lord God is my strength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high places singing psalms.

rore obstupefacies gentes.

<sup>13</sup> Egressus es in salutem populi tui, in salutem cum Christo tuo: percussisti caput de domo impii, denudasti fundamentum ejus usque ad collum.

<sup>14</sup> Maledixisti sceptris ejus, capiti bel-latorum ejus, venientibus ut turbo ad dispergendum me: exsultatio eorum, sicut ejus qui devorat pauperem in abscondito.

<sup>15</sup> Viam fecisti in mari equis tuis, in luto aquarum multarum.

<sup>16</sup> Audivi, et conturbatus est venter meus; a voce contremuerunt labia mea. Ingrediatur putredo in ossibus meis, et subter me scateat: ut requiescam in die tribulationis, ut ascendam ad populum accinctum nostrum.

<sup>17</sup> Ficus enim non florebit, et non erit germen in vineis; mentietur opus olivæ, et arva non afferent cibum: abscindetur de ovili pecus, et non erit armentum in præsepibus.

<sup>18</sup> Ego autem in Domino gaudebo; et exsultabo in Deo Jesu meo.

<sup>19</sup> Deus Dominus fortitudo mea, et ponet pedes meos quasi cervorum: et super excelsa mea deducet me victor in psalmis canentem.

## THE PROPHECY OF SOPHONIAS

*Sophonias, whose name, saith St. Jerome, signifies The Watchman of the Lord or The Hidden of the Lord, prophesied in the beginning of the reign of Josias. He was a native of Sarabatha and of the tribe of Simeon, according to the more general opinion. He prophesied the punishments of the Jews for their idolatry and other crimes; also the punishments that were to come to divers nations: the coming of Christ, the conversion of the Gentiles, the blindness of the Jews and their conversion towards the end of the world.*

### CAPUT I

*Propter multa magna peccata, regnum Judae denuntiatur cum iudicio gravo.*

**V**erbum Domini quod factum est ad Sophoniam, filium Chusi, filii Godoliae, filii Amariae, filii Ezechiae, in diebus Josiae, filii Amon, regis Judae.

<sup>2</sup> Congregans congregabo omnia a facie terrae, dicit Dominus:

<sup>3</sup> congregans hominem et pecus, congregans volatilia caeli et pisces maris: et ruinae impiorum erunt, et disperdam homines a facie terrae, dicit Dominus.

<sup>4</sup> Et extendam manum meam super Judam et super omnes habitantes Jerusalem: et disperdam de loco hoc reliquias Baal, et nomina aedituorum cum sacerdotibus;

<sup>5</sup> et eos qui adorant super tecta militiam caeli, et adorant et jurant in Domino, et jurant in Melchom;

<sup>6</sup> et qui avertuntur de post tergum Domini, et qui non quaesierunt Dominum, nec investigaverunt eum.

<sup>7</sup> Silete a facie Domini Dei, quia juxta est dies Domini: quia praeparavit Dominus hostiam; sanctificavit vocatos suos.

<sup>8</sup> Et erit: in die hostiae Domini, visitabo super principes, et super filios regis, et super omnes qui induti sunt veste peregrina;

<sup>9</sup> et visitabo super omnem qui arroganter ingreditur super limen in die illa,

### CHAPTER 1

*For divers enormous sins, the kingdom of Juda is threatened with severe judgment.*

**T**he word of the Lord that came to Sophonias the son of Chusi, the son of Godolias, the son of Amarias, the son of Ezechias, in the days of Josias, the son of Amon king of Juda.

<sup>2</sup> Gathering, I will gather together all things from off the face of the land, saith the Lord:

<sup>3</sup> I will gather man, and beast, I will gather the birds of the air, and the fishes of the sea: and the ungodly shall meet with ruin: and I will destroy men from off the face of the land, saith the Lord.

<sup>4</sup> And I will stretch out my hand upon Juda, and upon all the inhabitants of Jerusalem: and I will destroy out of this place the remnant of Baal, and the names of the wardens of the temples with the priests:

<sup>5</sup> And them that worship the host of heaven upon the tops of houses, and them that adore, and swear by the Lord, and swear by Melchom.

<sup>6</sup> And them that turn away from following after the Lord, and that have not sought the Lord, nor searched after him.

<sup>7</sup> Be silent before the face of the Lord God: for the day of the Lord is near, for the Lord hath prepared a victim, he hath sanctified his guests.

<sup>8</sup> And it shall come to pass in the day of the victim of the Lord, that I will visit upon the princes, and upon the king's sons, and upon all such as are clothed with strange apparel:

<sup>9</sup> And I will visit in that day upon everyone that entereth arrogantly over the

threshold: them that fill the house of the Lord their God with iniquity and deceit.

<sup>10</sup> And there shall be in that day, saith the Lord, the noise of a cry from the fish gate, and a howling from the Second, and a great destruction from the hills.

<sup>11</sup> Howl, ye inhabitants of the Morter. All the people of Chanaan is hush, all are cut off that were wrapped up in silver.

<sup>12</sup> And it shall come to pass at that time, that I will search Jerusalem with lamps, and will visit upon the men that are settled on their lees: that say in their hearts: The Lord will not do good, nor will he do evil.

<sup>13</sup> And their strength shall become a booty, and their houses as a desert: and they shall build houses, and shall not dwell in them: and they shall plant vineyards, and shall not drink the wine of them.

<sup>14</sup> The great day of the Lord is near, it is near and exceeding swift: the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation.

<sup>15</sup> That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds,

<sup>16</sup> A day of the trumpet and alarm against the fenced cities, and against the high bulwarks.

<sup>17</sup> And I will distress men, and they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as earth, and their bodies as dung.

<sup>18</sup> Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord: all the land shall be devoured by the fire of his jealousy: for he shall make even a speedy destruction of all them that dwell in the land.

## CHAPTER 2

*An exhortation to repentance. The judgment of the Philistines, of the Moabites, and the Ammonites; of the Ethiopians and the Assyrians.*

**A**ssemble yourselves together, be gathered together, O nation not worthy to be loved:

<sup>2</sup> Before the decree bring forth the day as dust passing away, before the fierce anger of the Lord come upon you, before the day of the Lord's indignation come

qui complent domum Domini Dei sui iniquitate et dolo.

<sup>10</sup> Et erit in illa, dicit Dominus, vox clamoris a porta piscium, et ululatus a Secunda, et contritio magna a collibus.

<sup>11</sup> Ululate, habitatores Pilæ: conticuit omnis populus Chanaan, disperierunt omnes involuti argento.

<sup>12</sup> Et erit in tempore illo: scrutabor Jerusalem in lucernis, et visitabo super viros defixos in fæcibus suis, qui dicunt in cordibus suis: Non faciet bene Dominus, et non faciet male.

<sup>13</sup> Et erit fortitudo eorum in direptionem, et domus eorum in desertum: et ædificabunt domos, et non habitabunt; et plantabunt vineas, et non bibent vinum earum.

<sup>14</sup> Juxta est dies Domini magnus: juxta est, et velox nimis. Vox diei Domini amara, tribulabitur ibi fortis.

<sup>15</sup> Dies iræ dies illa, dies tribulationis et angustiarum, dies calamitatis et miseriarum, dies tenebrarum et caliginis, dies nebulæ et turbinis,

<sup>16</sup> dies tubæ et clangoris super civitates munitas, et super angulos excelsos.

<sup>17</sup> Et tribulabo homines, et ambulabunt ut cæci, quia Domino peccaverunt; et effundetur sanguis eorum sicut humus, et corpora eorum sicut stercora.

<sup>18</sup> Sed et argentum eorum et aurum eorum non poterit liberare eos in die iræ Domini: in igne zeli ejus devorabitur omnis terra, quia consummationem cum festinatione faciet cunctis habitantibus terram.

## CAPUT II

*Exhortatio ad paenitentiam. Judicium Philisthaeorum, Moabitarum, et Ammonitarum; Aethiopum et Assyriorum.*

**C**onvenite, congregamini, gens non Camabilis,

<sup>2</sup> priusquam pariat jussio quasi pulverem transeuntem diem, antequam veniat super vos ira furoris Domini, antequam veniat super vos dies indignationis Domini.

<sup>3</sup> Quærite Dominum, omnes mansueti terræ, qui iudicium ejus estis operati; quærite justum, quærite mansuetum, si quomodo abscondamini in die furoris Domini.

<sup>4</sup> Quia Gaza destructa erit, et Ascalon in desertum: Azotum in meridie ejicient, et Accaron eradicabitur.

<sup>5</sup> Væ qui habitatis funiculum maris, gens perditorum! verbum Domini super vos, Chanaan, terra Philisthinorum; et disperdam te, ita ut non sit inhabitator.

<sup>6</sup> Et erit funiculus maris requies pastorum, et caulæ pecorum;

<sup>7</sup> et erit funiculus ejus qui remanserit de domo Juda: ibi pascentur, in domibus Ascalonis ad vesperam requiescent, quia visitabit eos Dominus Deus eorum, et avertet captivitatem eorum.

<sup>8</sup> Audivi opprobrium Moab, et blasphemias filiorum Ammon, quæ exprobraverunt populo meo, et magnificati sunt super terminos eorum.

<sup>9</sup> Propterea vivo ego, dicit Dominus exercituum, Deus Israël, quia Moab ut Sodoma erit, et filii Ammon quasi Gomorrha: siccitas spinarum, et acervi salis, et desertum usque in æternum: reliquiæ populi mei diripient eos, et residui gentis meæ possidebunt illos.

<sup>10</sup> Hoc eis eveniet pro superbia sua, quia blasphemaverunt et magnificati sunt super populum Domini exercituum.

<sup>11</sup> Horribilis Dominus super eos, et attenuabit omnes deos terræ: et adorabunt eum viri de loco suo, omnes insulæ gentium.

<sup>12</sup> Sed et vos, Æthiopes, interfecti gladio meo eritis.

<sup>13</sup> Et extendet manum suam super aquilonem, et perdet Assur, et ponet speciosam in solitudinem, et in invium, et quasi desertum.

<sup>14</sup> Et accubabunt in medio ejus greges, omnes bestię gentium; et onocrotalus et ericius in liminibus ejus morabuntur: vox cantantis in fenestra, corvus in superliminari, quoniam attenuabo robur

upon you.

<sup>3</sup> Seek the Lord, all ye meek of the earth, you that have wrought his judgment: seek the just, seek the meek: if by any means you may be hid in the day of the Lord's indignation.

<sup>4</sup> For Gaza shall be destroyed, and Ascalon shall be a desert, they shall cast out Azotus at noonday, and Accaron shall be rooted up.

<sup>5</sup> Woe to you that inhabit the sea coast, O nation of reprobates: the word of the Lord upon you, O Chanaan, the land of the Philistines, and I will destroy thee, so that there shall not be an inhabitant.

<sup>6</sup> And the sea coast shall be the resting place of shepherds, and folds for cattle:

<sup>7</sup> And it shall be the portion of him that shall remain of the house of Juda, there they shall feed: in the houses of Ascalon they shall rest in the evening: because the Lord their God will visit them, and bring back their captivity.

<sup>8</sup> I have heard the reproach of Moab, and the blasphemies of the children of Ammon, with which they reproached my people, and have magnified themselves upon their borders.

<sup>9</sup> Therefore as I live, saith the Lord of hosts the God of Israel, Moab shall be as Sodom, and the children of Ammon as Gomorrha, the dryness of thorns, and heaps of salt, and a desert even forever: the remnant of my people shall make a spoil of them, and the residue of my nation shall possess them.

<sup>10</sup> This shall befall them for their pride: because they have blasphemed, and have been magnified against the people of the Lord of hosts.

<sup>11</sup> The Lord shall be terrible upon them, and shall consume all the gods of the earth: and they shall adore him every man from his own place, all the islands of the Gentiles.

<sup>12</sup> You Ethiopians, also shall be slain with my sword.

<sup>13</sup> And he will stretch out his hand upon the north, and will destroy Assyria: and he will make the beautiful city a wilderness, and as a place not passable, and as a desert.

<sup>14</sup> And flocks shall lie down in the midst thereof, all the beasts of the nations: and the bitter and the urchin shall lodge in the threshold thereof: the voice of the singing bird in the window,

the raven on the upper post, for I will consume her strength.

<sup>15</sup> This is the glorious city that dwelt in security: that said in her heart: I am, and there is none beside me: how is she become a desert, a place for beasts to lie down in? Everyone that passeth by her shall hiss, and wag his hand.

### CHAPTER 3

*A woe to Jerusalem for her sins. A prophecy of the conversion of the Gentiles, and of the poor of Israel: God shall be with them. The Jews shall be converted at last.*

**W**oe to the provoking and redeemed city, the dove.

<sup>2</sup> She hath not hearkened to the voice, neither hath she received discipline: she hath not trusted in the Lord, she drew not near to her God.

<sup>3</sup> Her princes are in the midst of her as roaring lions: her judges are evening wolves, they left nothing for the morning.

<sup>4</sup> Her prophets are senseless, men without faith: her priests have polluted the sanctuary, they have acted unjustly against the law.

<sup>5</sup> The just Lord is in the midst thereof, he will not do iniquity: in the morning, in the morning he will bring his judgment to light, and it shall not be hid: but the wicked man hath not known shame.

<sup>6</sup> I have destroyed the nations, and their towers are beaten down: I have made their ways desert, so that there is none that passeth by: their cities are desolate, there is not a man remaining, nor any inhabitant.

<sup>7</sup> I said: Surely thou wilt fear me, thou wilt receive correction: and her dwelling shall not perish, for all things wherein I have visited her: but they rose early, and corrupted all their thoughts.

<sup>8</sup> Wherefore expect me, saith the Lord, in the day of my resurrection that is to come, for my judgment is to assemble the Gentiles, and to gather the kingdoms: and to pour upon them my indignation, all my fierce anger: for with the fire of my jealousy shall all the earth be devoured.

<sup>9</sup> Because then I will restore to the people a chosen lip, that all may call upon the name of the Lord, and may serve

ejus.

<sup>15</sup> Hæc est civitas gloriosa habitans in confidentia, quæ dicebat in corde suo: Ego sum, et extra me non est alia amplius: quomodo facta est in desertum cubile bestiarum? Omnis qui transit per eam sibilabit, et movebit manum suam.

### CAPUT III

*Vae Jerusalem propter peccata ejus. Prophetia conversionis gentilium, et pauperum Israel: Deus erit cum eis. Judæi tandem convertentur.*

**V**æ provocatrix, et redempta civitas, columba!

<sup>2</sup> Non audivit vocem, et non suscepit disciplinam; in Domino non est confisa, ad Deum suum non appropinquavit.

<sup>3</sup> Principes ejus in medio ejus quasi leones rugientes; judices ejus lupi vespere, non relinquebant in mane.

<sup>4</sup> Prophetæ ejus vesani, viri infideles; sacerdotes ejus polluerunt sanctum, injuste egerunt contra legem.

<sup>5</sup> Dominus justus in medio ejus non faciet iniquitatem; mane, mane judicium suum dabit in lucem, et non abscondetur; nescivit autem iniquus confusio-nem.

<sup>6</sup> Disperdidi gentes, et dissipati sunt anguli earum; desertas feci vias eorum, dum non est qui transeat; desolatæ sunt civitates eorum, non remanente viro, neque ullo habitatore.

<sup>7</sup> Dixi: Attamen timebis me, suscipies disciplinam; et non peribit habitaculum ejus, propter omnia in quibus visitavi eam: verumtamen diluculo surgentes corruerunt omnes cogitationes suas.

<sup>8</sup> Quapropter expecta me, dicit Dominus, in die resurrectionis meæ in futurum: quia judicium meum ut congregem gentes, et colligam regna, et effundam super eos indignationem meam, omnem iram furoris mei: in igne enim zeli mei devorabitur omnis terra.

<sup>9</sup> Quia tunc reddam populis labium electum, ut invocent omnes in nomine Domini, et serviant ei humero uno.



<sup>10</sup> Ultra flumina Æthiopiæ, inde supplices mei; filii dispersorum meorum deferent munus mihi.

<sup>11</sup> In die illa non confunderis super cunctis adinventionibus tuis, quibus prævaricata es in me, quia tunc auferam de medio tui magniloquos superbiæ tuæ, et non adjicies exaltari amplius in monte sancto meo.

<sup>12</sup> Et derelinquam in medio tui populum pauperem et egenum: et sperabunt in nomine Domini.

<sup>13</sup> Reliquiæ Israël non facient iniquitatem, nec loquentur mendacium, et non inuenietur in ore eorum lingua dolosa, quoniam ipsi pascentur, et accubabunt, et non erit qui exterreat.

<sup>14</sup> Lauda, filia Sion; júbila, Israël: lætare, et exsulta in omni corde, filia Jerusalem.

<sup>15</sup> Abstulit Dominus judicium tuum; avertit inimicos tuos. Rex Israël Dominus in medio tui, non timebis malum ultra.

<sup>16</sup> In die illa dicetur Jerusalem: Noli timere; Sion: Non dissolvantur manus tuæ.

<sup>17</sup> Dominus Deus tuus in medio tui fortis, ipse salvabit: gaudebit super te in lætitia, silebit in dilectione sua, exsultabit super te in laude.

<sup>18</sup> Nugas, qui a lege recesserant, congregabo, quia ex te erant: ut non ultra habeas super eis opprobrium.

<sup>19</sup> Ecce ego interficiam omnes qui afflixerunt te in tempore illo: et salvabo claudicantem, et eam quæ ejecta fuerat congregabo: et ponam eos in laudem, et in nomen, in omni terra confusionis eorum,

<sup>20</sup> in tempore illo quo adducam vos, et in tempore quo congregabo vos. Dabo enim vos in nomen, et in laudem omnibus populis terræ, cum convertero captivitatem vestram coram oculis vestris, dicit Dominus.

him with one shoulder.

<sup>10</sup> From beyond the rivers of Ethiopia, shall my suppliants, the children of my dispersed people, bring me an offering.

<sup>11</sup> In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me for then I will take away out of the midst of thee thy proud boasters, and thou shalt no more be lifted up because of my holy mountain.

<sup>12</sup> And I will leave in the midst of thee a poor and needy people: and they shall hope in the name of the Lord.

<sup>13</sup> The remnant of Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouth: for they shall feed, and shall lie down, and there shall be none to make them afraid.

<sup>14</sup> Give praise, O daughter of Sion: shout, O Israel: be glad, and rejoice with all thy heart, O daughter of Jerusalem.

<sup>15</sup> The Lord hath taken away thy judgment, he hath turned away thy enemies: the king of Israel, the Lord, is in the midst of thee, thou shalt fear evil no more.

<sup>16</sup> In that day it shall be said to Jerusalem: Fear not: to Sion: Let not thy hands be weakened.

<sup>17</sup> The Lord thy God in the midst of thee is mighty, he will save: he will rejoice over thee with gladness, he will be silent in his love, he will be joyful over thee in praise.

<sup>18</sup> The triflers that were departed from the law, I will gather together, because they were of thee: that thou mayest no more suffer reproach for them.

<sup>19</sup> Behold I will cut off all that have afflicted thee at that time: and I will save her that halteth, and will gather her that was cast out: and I will get them praise, and a name, in all the land where they had been put to confusion.

<sup>20</sup> At that time, when I will bring you: and at the time that I will gather you: for I will give you a name, and praise among all the people of the earth, when I shall have brought back your captivity before your eyes, saith the Lord.

## THE PROPHECY OF AGGEUS

*Aggeus was one of those that returned from the captivity of Babylon in the first year of the reign of king Cyrus. He was sent by the Lord in the second year of the reign of king Darius, the son of Hystaspes, to exhort Zorobabel the prince of Juda and Jesus the high priest to the building of the temple, which they had begun but left off again through the opposition of the Samaritans. In consequence of this exhortation they proceeded in the building and finished the temple. And the prophet was commissioned by the Lord to assure them that this second temple should be more glorious than the former, because the Messiah should honor it with his presence: signifying withal how much the church of the New Testament should excel that of the Old Testament.*

### CHAPTER 1

*The people are reprov'd for neglecting to build the temple. They are encouraged to set about the work.*

**I**n the second year of Darius the king, in the sixth month, in the first day of the month, the word of the Lord came by the hand of Aggeus the prophet, to Zorobabel the son of Salathiel, governor of Juda, and to Jesus the son of Josedec the high priest, saying:

<sup>2</sup> Thus saith the Lord of hosts, saying: This people saith: The time is not yet come for building the house of the Lord.

<sup>3</sup> And the word of the Lord came by the hand of Aggeus the prophet, saying:

<sup>4</sup> Is it time for you to dwell in ceiled houses, and this house lie desolate?

<sup>5</sup> And now thus saith the Lord of hosts: Set your hearts to consider your ways.

<sup>6</sup> You have sowed much, and brought in little: you have eaten, but have not had enough: you have drunk, but have not been filled with drink: you have clothed yourselves, but have not been warmed: and he that hath earned wages, put them into a bag with holes.

<sup>7</sup> Thus saith the Lord of hosts: Set your hearts upon your ways:

<sup>8</sup> Go up to the mountain, bring timber, and build the house: and it shall be acceptable to me, and I shall be glorified, saith the Lord.

<sup>9</sup> You have looked for more, and be-

### CAPUT I

*Populus culpatur propter negligentem templum aedificare. Adjuvantur operum incipere.*

**I**n anno secundo Darii regis, in mense Isexto, in die una mensis, factum est verbum Domini in manu Aggæi prophetæ, ad Zorobabel, filium Salathiel, ducem Juda, et ad Jesum, filium Josedec, sacerdotem magnum, dicens:

<sup>2</sup> Hæc ait Dominus exercituum, dicens: Populus iste dicit: Nondum venit tempus domus Domini aedificandæ.

<sup>3</sup> Et factum est verbum Domini in manu Aggæi prophetæ, dicens:

<sup>4</sup> Numquid tempus vobis est ut habitetis in domibus laqueatis, et domus ista deserta?

<sup>5</sup> Et nunc hæc dicit Dominus exercituum: Ponite corda vestra super vias vestras.

<sup>6</sup> Seminastis multum, et intulistis parum; comedistis, et non estis satiati; bibistis, et non estis inebriati; operuistis vos, et non estis calefacti; et qui mercedes congregavit, misit eas in sacculum pertusum.

<sup>7</sup> Hæc dicit Dominus exercituum: Ponite corda vestra super vias vestras;

<sup>8</sup> ascendite in montem, portate ligna, et aedificate domum: et acceptabilis mihi erit, et glorificabor, dicit Dominus.

<sup>9</sup> Respexistis ad amplius, et ecce fac-

tum est minus; et intulistis in domum, et exsufflavi illud: quam ob causam? dicit Dominus exercituum: quia domus mea deserta est, et vos festinatis unusquisque in domum suam.

<sup>10</sup> Propter hoc super vos prohibiti sunt cæli ne darent rorem, et terra prohibita est ne daret germen suum:

<sup>11</sup> et vocavi siccitatem super terram, et super montes, et super triticum, et super vinum, et super oleum, et quæcumque profert humus, et super homines, et super jumenta, et super omnem laborem manuum.

<sup>12</sup> Et audivit Zorobabel, filius Salathiel, et Jesus, filius Josedec, sacerdos magnus, et omnes reliquæ populi, vocem Domini Dei sui, et verba Aggæi prophetæ, sicut misit eum Dominus Deus eorum ad eos, et timuit populus a facie Domini.

<sup>13</sup> Et dixit Aggæus, nuntius Domini de nuntiis Domini, populo dicens: Ego vobiscum sum, dicit Dominus.

<sup>14</sup> Et suscitavit Dominus spiritum Zorobabel, filii Salathiel, ducis Juda, et spiritum Jesu, filii Josedec, sacerdotis magni, et spiritum reliquorum de omni populo: et ingressi sunt, et faciabant opus in domo Domini exercituum, Dei sui.

## CAPUT II

*Christus ab adventu suo faciet posterum templum esse gloriorem supra primum.*

*Benedictio Dei remunerabit laborem ejus in aedificante. Promissio Dei ad Zorobabel.*

**I**n die vigesima et quarta mensis, in sexto mense, in anno secundo Darii regis.

<sup>2</sup> In septimo mense, vigesima et prima mensis, factum est verbum Domini in manu Aggæi prophetæ, dicens:

<sup>3</sup> Loquere ad Zorobabel, filium Salathiel, ducem Juda, et ad Jesum, filium Josedec, sacerdotem magnum, et ad reliquos populi, dicens:

<sup>4</sup> Quis in vobis est derelictus, qui vidit domum istam in gloria sua prima? Et quid vos videtis hanc nunc? numquid non ita est, quasi non sit in oculis vestris?

hold it became less, and you brought it home, and I blowed it away: why, saith the Lord of hosts? Because my house is desolate, and you make haste every man to his own house.

<sup>10</sup> Therefore the heavens over you were stayed from giving dew, and the earth was hindered from yielding her fruits:

<sup>11</sup> And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the wine, and upon the oil, and upon all that the ground bringeth forth, and upon men, and upon beasts, and upon all the labor of the hands.

<sup>12</sup> Then Zorobabel the son of Salathiel, and Jesus the son of Josedec the high priest, and all the remnant of the people hearkened to the voice of the Lord their God, and to the words of Aggeus the prophet, as the Lord their God sent him to them: and the people feared before the Lord.

<sup>13</sup> And Aggeus the messenger of the Lord, as one of the messengers of the Lord, spoke, saying to the people: I am with you, saith the Lord.

<sup>14</sup> And the Lord stirred up the spirit of Zorobabel the son of Salathiel governor of Juda, and the spirit of Jesus the son of Josedec the high priest, and the spirit of all the rest of the people: and they went in, and did the work in the house of the Lord of hosts their God.

## CHAPTER 2

*Christ by his coming shall make the latter temple more glorious than the former. The blessing of God shall reward their labor in building. God's promise to Zorobabel.*

**I**n the four and twentieth day of the month, in the sixth month, in the second year of Darius the king, they began.

<sup>2</sup> And in the seventh month, the word of the Lord came by the hand of Aggeus the prophet, saying:

<sup>3</sup> Speak to Zorobabel the son of Salathiel the governor of Juda, and to Jesus the son of Josedec the high priest, and to the rest of the people, saying:

<sup>4</sup> Who is left among you, that saw this house in its first glory? And how do you see it now? is it not in comparison to that as nothing in your eyes?

<sup>5</sup> Yet now take courage, O Zorobabel, saith the Lord, and take courage, O Jesu the son of Josedec the high priest, and take courage, all ye people of the land, saith the Lord of hosts: and perform (for I am with you, saith the Lord of hosts)

<sup>6</sup> The word that I covenanted with you when you came out of the land of Egypt: and my spirit shall be in the midst of you: fear not.

<sup>7</sup> For thus saith the Lord of hosts: Yet on this while, and I will move the heaven and the earth, and the sea, and the dry land.

<sup>8</sup> And I will move all nations: and the desired of all nations shall come: and I will fill this house with glory: saith the Lord of hosts.

<sup>9</sup> The silver is mine, and the gold is mine, saith the Lord of hosts.

<sup>10</sup> Great shall be the glory of this last house more than of the first, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts.

<sup>11</sup> In the four and twentieth day of the ninth month, in the second year of Darius the king, the word of the Lord came to Aggeus the prophet, saying:

<sup>12</sup> Thus saith the Lord of hosts: Ask the priests the law, saying:

<sup>13</sup> If a man carry sanctified flesh in the skirt of his garment, and touch with his skirt, bread, or pottage, or wine, or oil, or any meat: shall it be sanctified? And the priests answered, and said: No.

<sup>14</sup> And Aggeus said: If one that is unclean by occasion of a soul touch any of all these things, shall it be defiled? And the priests answered, and said: It shall be defiled.

<sup>15</sup> And Aggeus answered, and said: So is this people, and so is this nation before my face, saith the Lord, and so is all the work of their hands: and all that they have offered there, shall be defiled.

<sup>16</sup> And now consider in your hearts, from this day and upward, before there was a stone laid upon a stone in the temple of the Lord.

<sup>17</sup> When you went to a heap of twenty bushels, and they became ten: and you went into the press, to press out fifty vessels, and they became twenty.

<sup>18</sup> I struck you with a blasting wind, and all the works of your hand with the mildew and with hail, yet there was

<sup>5</sup> Et nunc confortare, Zorobabel, dicit Dominus; et confortare, Jesu, fili Josedec, sacerdos magne; et confortare, omnis populus terræ, dicit Dominus exercituum: et facite (quoniam ego vobiscum sum, dicit Dominus exercituum)

<sup>6</sup> verbum quod pepigi vobiscum cum egrederemini de terra Ægypti: et spiritus meus erit in medio vestrum: nolite timere.

<sup>7</sup> Quia hæc dicit Dominus exercituum: Adhuc unum modicum est, et ego commovebo cælum, et terram, et mare, et aridam.

<sup>8</sup> Et movebo omnes gentes, et veniet desideratus cunctis gentibus: et implebo domum istam gloria, dicit Dominus exercituum.

<sup>9</sup> Meum est argentum, et meum est aurum, dicit Dominus exercituum.

<sup>10</sup> Magna erit gloria domus istius novissimæ plus quam primæ, dicit Dominus exercituum: et in loco isto dabo pacem, dicit Dominus exercituum.

<sup>11</sup> In vigesima et quarta noni mensis, in anno secundo Darii regis, factum est verbum Domini ad Aggæum prophetam, dicens:

<sup>12</sup> Hæc dicit Dominus exercituum: Interroga sacerdotes legem, dicens:

<sup>13</sup> Si tulerit homo carnem sanctificatam in ora vestimenti sui, et tetigerit de summitate ejus panem, aut pulmentum, aut vinum, aut oleum, aut omnem cibum, numquid sanctificabitur? Respondentes autem sacerdotes, dixerunt: Non.

<sup>14</sup> Et dixit Aggæus: Si tetigerit pollutus in anima ex omnibus his, numquid contaminabitur? Et responderunt sacerdotes, et dixerunt: Contaminabitur.

<sup>15</sup> Et respondit Aggæus, et dixit: Sic populus iste, et sic gens ista ante faciem meam, dicit Dominus, et sic omne opus manuum eorum: et omnia quæ obtulerunt ibi, contaminata erunt.

<sup>16</sup> Et nunc ponite corda vestra a die hac et supra, antequam ponetur lapis super lapidem in templo Domini.

<sup>17</sup> Cum accederetis ad acervum viginti modiorum, et fierent decem; et intraretis ad torcular, ut exprimeretis quinquaginta lagenas, et fiebant viginti.

<sup>18</sup> Percussi vos vento urente, et aurugine, et grandine omnia opera manuum vestrarum: et non fuit in vobis qui re-

verteretur ad me, dicit Dominus.

<sup>19</sup> Ponite corda vestra ex die ista, et in futurum, a die vigesima et quarta noni mensis: a die qua fundamenta jacta sunt templi Domini, ponite super cor vestrum.

<sup>20</sup> Numquid jam semen in germine est, et adhuc vinea, et ficus, et malograna-tum, et lignum olivæ non floruit? Ex die ista benedicam.

<sup>21</sup> Et factum est verbum Domini se-cundo ad Aggæum in vigesima et quarta mensis, dicens:

<sup>22</sup> Loquere ad Zorobabel ducem Juda, dicens: Ego movebo cælum pariter et terram,

<sup>23</sup> et subvertam solium regnorum, et conteram fortitudinem regni gentium: et subvertam quadrigam et ascensorem ejus, et descendent equi, et ascensores eorum, vir in gladio fratris sui.

<sup>24</sup> In die illa, dicit Dominus exercitu-um, assumam te, Zorobabel, fili Sala-thiel, serve meus, dicit Dominus: et po-nam te quasi signaculum, quia te elegi, dicit Dominus exercituum.

none among you that returned to me, saith the Lord.

<sup>19</sup> Set your hearts from this day, and henceforward, from the four and twen-tieth day of the ninth month: from the day that the foundations of the temple of the Lord were laid, and lay it up in your hearts.

<sup>20</sup> Is the seed as yet sprung up? Or hath the vine, and the fig tree, and the pome-granate, and the olive tree as yet flour-ished? From this day I will bless you.

<sup>21</sup> And the word of the Lord came a sec-ond time to Aggeus in the four and twen-tieth day of the month, saying:

<sup>22</sup> Speak to Zorobabel the governor of Juda, saying: I will move both heaven and earth.

<sup>23</sup> And I will overthrow the throne of kingdoms, and will destroy the strength of the kingdom of the Gentiles: and I will overthrow the chariot, and him that ri-deth therein: and the horses and their riders shall come down, everyone by the sword of his brother.

<sup>24</sup> In that day, saith the Lord of hosts, I will take thee, O Zorobabel the son of Salathiel, my servant, saith the Lord, and will make thee as a signet, for I have chosen thee, saith the Lord of hosts.

## THE PROPHECY OF ZACHARIAS

*Zacharias began to prophesy in the same year as Aggeus, and upon the same occasion. His prophecy is full of mysterious figures and promises of blessings, partly relating to the synagogue, and partly to the church of Christ.*

### CHAPTER 1

*The prophet exhorts the people to return to God, and declares his visions, by which he puts them in hopes of better times.*

**I**n the eighth month, in the second year of king Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

<sup>2</sup> The Lord hath been exceeding angry with your fathers.

<sup>3</sup> And thou shalt say to them: Thus saith the Lord of hosts: Turn ye to me, saith the Lord of hosts: and I will turn to you, saith the Lord of hosts.

<sup>4</sup> Be not as your fathers, to whom the former prophets have cried, saying: Thus saith the Lord of hosts: Turn ye from your evil ways, and from your wicked thoughts: but they did not give ear, neither did they hearken to me, saith the Lord.

<sup>5</sup> Your fathers, where are they? And the prophets, shall they live always?

<sup>6</sup> But yet my words, and my ordinances, which I gave in charge to my servants the prophets, did they not take hold of your fathers, and they returned, and said: As the Lord of hosts thought to do to us according to our ways, and according to our devices, so he hath done to us.

<sup>7</sup> In the four and twentieth day of the eleventh month which is called Sabbath, in the second year of Darius, the word of the Lord came to Zacharias the son of Barachias, the son of Addo, the prophet, saying:

<sup>8</sup> I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees, that were in the bottom: and behind him were horses,

### CAPUT I

*Exhortat propheta populum ad Deum redire, edatque visiones suas, a quibus ponit eum in spe meliorum temporum.*

**I**n mense octavo, in anno secundo Darii regis, factum est verbum Domini ad Zachariam filium Barachiae filii Addo prophetam, dicens:

<sup>2</sup> Iratus est Dominus super patres vestros iracundia.

<sup>3</sup> Et dices ad eos: Hæc dicit Dominus exercituum: Convertimini ad me, ait Dominus exercituum, et convertar ad vos, dicit Dominus exercituum.

<sup>4</sup> Ne sitis sicut patres vestri, ad quos clamabant prophetæ priores, dicentes: Hæc dicit Dominus exercituum: Convertimini de viis vestris malis, et de cogitationibus vestris pessimis: et non audierunt, neque attenderunt ad me, dicit Dominus.

<sup>5</sup> Patres vestri, ubi sunt? Et prophetæ numquid in sempiternum vivent?

<sup>6</sup> Verumtamen verba mea, et legitima mea, quæ mandavi servis meis prophetis, numquid non comprehenderunt patres vestros, et conversi sunt, et dixerunt: Sicut cogitavit Dominus exercituum facere nobis secundum vias nostras, et secundum adinventiones nostras, fecit nobis?

<sup>7</sup> In die vigesima et quarta undecimi mensis Sabbath, in anno secundo Darii, factum est verbum Domini ad Zachariam filium Barachiae filii Addo, prophetam, dicens:

<sup>8</sup> Vidi per noctem, et ecce vir ascendens super equum rufum, et ipse stabat inter myrteta, quæ erant in profundo, et

post eum equi rufi, varii, et albi.

<sup>9</sup> Et dixi: Quid sunt isti, Domine mi? Et dixit ad me angelus qui loquebatur in me: Ego ostendam tibi quid sint hæc.

<sup>10</sup> Et respondit vir qui stabat inter myrteta, et dixit: Isti sunt quos misit Dominus ut perambulent terram.

<sup>11</sup> Et responderunt angelo Domini, qui stabat inter myrteta, et dixerunt: Perambulavimus terram, et ecce omnis terra habitatur, et quiescit.

<sup>12</sup> Et respondit angelus Domini, et dixit: Domine exercituum, usquequo tu non misereberis Jerusalem, et urbium Juda, quibus iratus es? Iste jam septuagesimus annus est.

<sup>13</sup> Et respondit Dominus angelo qui loquebatur in me verba bona, verba consolatoria.

<sup>14</sup> Et dixit ad me angelus qui loquebatur in me: Clama, dicens: Hæc dicit Dominus exercituum: Zelatus sum Jerusalem et Sion zelo magno,

<sup>15</sup> Et ira magna ego irascor super gentes opulentas, quia ego iratus sum parum, ipsi vero adjuverunt in malum.

<sup>16</sup> Propterea hæc dicit Dominus: Revertar ad Jerusalem in misericordiis, et domus mea ædificabitur in ea, ait Dominus exercituum, et perpendiculum extendetur super Jerusalem.

<sup>17</sup> Adhuc clama, dicens: Hæc dicit Dominus exercituum: Adhuc affluent civitates meæ bonis, et consolabitur adhuc Dominus Sion, et eliget adhuc Jerusalem.

<sup>18</sup> Et levavi oculos meos, et vidi, et ecce quatuor cornua.

<sup>19</sup> Et dixi ad angelum qui loquebatur in me: Quid sunt hæc? Et dixit ad me: Hæc sunt cornua quæ ventilaverunt Judam, et Israël, et Jerusalem.

<sup>20</sup> Et ostendit mihi Dominus quatuor fabros.

<sup>21</sup> Et dixi: Quid isti veniunt facere? Qui ait, dicens: Hæc sunt cornua quæ ventilaverunt Judam per singulos viros, et nemo eorum levavit caput suum: et venerunt isti deterrere ea, ut dejiciant cornua gentium, quæ levaverunt cornu super terram Juda ut dispergerent eam.

red, speckled, and white.

<sup>9</sup> And I said: What are these, my Lord? And the angel that spoke in me, said to me: I will show thee what these are:

<sup>10</sup> And the man that stood among the myrtle trees answered, and said: These are they, whom the Lord hath sent to walk through the earth.

<sup>11</sup> And they answered the angel of the Lord, that stood among the myrtle trees, and said: We have walked through the earth, and behold all the earth is inhabited, and is at rest.

<sup>12</sup> And the angel of the Lord answered, and said: O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda, with which thou hast been angry? This is now the seventieth year.

<sup>13</sup> And the Lord answered the angel, that spoke in me, good words, comfortable words.

<sup>14</sup> And the angel that spoke in me, said to me: Cry thou, saying: Thus saith the Lord of hosts: I am zealous for Jerusalem, and Sion with a great zeal.

<sup>15</sup> And I am angry with a great anger with the wealthy nations: for I was angry a little, but they helped forward the evil.

<sup>16</sup> Therefore thus saith the Lord: I will return to Jerusalem in mercies: my house shall be built in it, saith the Lord of hosts: and the building line shall be stretched forth upon Jerusalem.

<sup>17</sup> Cry yet, saying: Thus saith the Lord of hosts: My cities shall yet flow with good things: and the Lord will yet comfort Sion, and he will yet choose Jerusalem.

<sup>18</sup> And I lifted up my eyes, and saw: and behold four horns.

<sup>19</sup> And I said to the angel that spoke to me: What are these? And he said to me: These are the horns that have scattered Juda, and Israel, and Jerusalem.

<sup>20</sup> And the Lord showed me four smiths.

<sup>21</sup> And I said: What come these to do? and he spoke, saying: These are the horns which have scattered Juda every man apart, and none of them lifted up his head: and these are come to fray them, to cast down the horns of the nations, that have lifted up the horn upon the land of Juda to scatter it.

## CHAPTER 2

*Under the name of Jerusalem, he prophesieth the progress of the church of Christ, by the conversion of some Jews and many Gentiles.*

**A**nd I lifted up my eyes, and saw, and behold a man, with a measuring line in his hand.

<sup>2</sup> And I said: Whither goest thou? And he said to me: To measure Jerusalem, and to see how great is the breadth thereof, and how great the length thereof.

<sup>3</sup> And behold the angel that spoke in me went forth, and another angel went out to meet him.

<sup>4</sup> And he said to him: Run, speak to this young man, saying: Jerusalem shall be inhabited without walls, by reason of the multitude of men, and of the beasts in the midst thereof.

<sup>5</sup> And I will be to it, saith the Lord, a wall of fire round about: and I will be in glory in the midst thereof.

<sup>6</sup> O, O flee ye out of the land of the north, saith the Lord, for I have scattered you into the four winds of heaven, saith the Lord.

<sup>7</sup> O Sion, flee, thou that dwellest with the daughter of Babylon:

<sup>8</sup> For thus saith the Lord of hosts: After the glory he hath sent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye:

<sup>9</sup> For behold, I lift up my hand upon them, and they shall be a prey to those that served them: and you shall know that the Lord of hosts sent me.

<sup>10</sup> Sing praise, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midst of thee: saith the Lord.

<sup>11</sup> And many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me to thee.

<sup>12</sup> And the Lord shall possess Juda his portion in the sanctified land: and he shall yet choose Jerusalem.

<sup>13</sup> Let all flesh be silent at the presence of the Lord: for he is risen up out of his holy habitation.

## CHAPTER 3

*In a vision Satan appeareth accusing the high priest. He is cleansed from his sins. Christ is promised, and great fruit from his passion.*

## CAPUT II

*Sub nomine Jerusalem, prophetat progressionem ecclesiae Christi, a conversione aliquorum Judaeorum et multorum gentilium.*

**E**t levavi oculos meos, et vidi, et ecce vir, et in manu ejus funiculus mensurorum.

<sup>2</sup> Et dixi: Quo tu vadis? Et dixit ad me: Ut metiar Jerusalem, et videam quanta sit latitudo ejus, et quanta longitudo ejus.

<sup>3</sup> Et ecce angelus qui loquebatur in me egrediebatur, et angelus alius egrediebatur in occursum ejus:

<sup>4</sup> et dixit ad eum: Curre, loquere ad puerum istum, dicens: Absque muro habitabitur Jerusalem, præ multitudine hominum et jumentorum in medio ejus.

<sup>5</sup> Et ego ero ei, ait Dominus, murus ignis in circuitu, et in gloria ero in medio ejus.

<sup>6</sup> O, o, fugite de terra aquilonis, dicit Dominus, quoniam in quatuor ventos caeli dispersi vos, dicit Dominus.

<sup>7</sup> O Sion! fuge, quæ habitas apud filiam Babylonis:

<sup>8</sup> Quia hæc dicit Dominus exercituum: Post gloriam misit me ad gentes quæ spoliaverunt vos: qui enim tetigerit vos, tangit pupillam oculi mei:

<sup>9</sup> Quia ecce ego levo manum meam super eos, et erunt prædæ his qui serviebant sibi: et cognoscetis quia Dominus exercituum misit me.

<sup>10</sup> Lauda et lætare, filia Sion, quia ecce ego venio, et habitabo in medio tui, ait Dominus.

<sup>11</sup> Et applicabuntur gentes multæ ad Dominum in die illa, et erunt mihi in populum, et habitabo in medio tui: et scies quia Dominus exercituum misit me ad te.

<sup>12</sup> Et possidebit Dominus Judam partem suam in terra sanctificata, et eliget adhuc Jerusalem.

<sup>13</sup> Sileat omnis caro a facie Domini, quia consurrexit de habitaculo sancto suo.

## CAPUT III

*In visione Satan apparet accusans sacerdotem magnum. Levatur a peccatis suis. Christus promittitur, et fructum magnum e Passione sua.*



**E**t ostendit mihi Dominus Jesum sacerdotem magnum, stantem coram angelo Domini: et Satan stabat a dextris ejus ut adversaretur ei.

<sup>2</sup> Et dixit Dominus ad Satan: Increpet Dominus in te, Satan! Et increpet Dominus in te, qui elegit Jerusalem! Numquid non iste torris est erutus de igne?

<sup>3</sup> Et Jesus erat indutus vestibibus sordidis, et stabat ante faciem angeli.

<sup>4</sup> Qui respondit, et ait ad eos qui stabant coram se, dicens: Auferte vestimenta sordida ab eo. Et dixit ad eum: Ecce abstuli a te iniquitatem tuam, et indui te mutatoris.

<sup>5</sup> Et dixit: Ponite cidarim mundam super caput ejus. Et posuerunt cidarim mundam super caput ejus, et induerunt eum vestibibus: et angelus Domini stabat.

<sup>6</sup> Et contestabatur angelus Domini Jesum, dicens:

<sup>7</sup> Hæc dicit Dominus exercituum: Si in viis meis ambulaveris, et custodiam meam custodieris, tu quoque judicabis domum meam, et custodies atria mea, et dabo tibi ambulantes de his qui nunc hic assistunt.

<sup>8</sup> Audi, Jesu sacerdos magne, tu et amici tui, qui habitant coram te, quia viri portententes sunt: ecce enim ego adducam servum meum Orientem.

<sup>9</sup> Quia ecce lapis quem dedi coram Jesu: super lapidem unum septem oculi sunt: ecce ego cælabo sculpturam ejus, ait Dominus exercituum, et auferam iniquitatem terræ illius in die una.

<sup>10</sup> In die illa, dicit Dominus exercituum, vocabit vir amicum suum subter vitem et subter ficum.

#### CAPUT IV

*Visio aurei candelabri et septem lampadarum, et duarum olivarum.*

**E**t reversus est angelus qui loquebatur in me, et suscitavit me quasi virum qui suscitatur de somno suo.

<sup>2</sup> Et dixit ad me: Quid tu vides? Et dixi: Vidi, et ecce candelabrum aureum totum, et lampas ejus super caput ipsius, et septem lucernæ ejus super illud, et septem infusoria lucernis quæ erant super caput ejus.

**A**nd the Lord showed me Jesus the high priest standing before the angel of the Lord: and Satan stood on his right hand to be his adversary.

<sup>2</sup> And the Lord said to Satan: The Lord rebuke thee, O Satan: and the Lord that chose Jerusalem rebuke thee: Is not this a brand plucked out of the fire?

<sup>3</sup> And Jesus was clothed with filthy garments: and he stood before the face of the angel.

<sup>4</sup> Who answered, and said to them that stood before him, saying: Take away the filthy garments from him. And he said to him: Behold I have taken away thy iniquity, and have clothed thee with change of garments.

<sup>5</sup> And he said: Put a clean miter upon his head: and they put a clean miter upon his head, and clothed him with garments, and the angel of the Lord stood.

<sup>6</sup> And the angel of the Lord protested to Jesus, saying:

<sup>7</sup> Thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my charge, thou also shalt judge my house, and shalt keep my courts, and I will give thee some of them that are now present here to walk with thee.

<sup>8</sup> Hear, O Jesus thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold, I WILL BRING MY SERVANT THE ORIENT.

<sup>9</sup> For behold the stone that I have laid before Jesus: upon one stone there are seven eyes: behold I will grave the gravings thereof, saith the Lord of hosts: and I will take away the iniquity of that land in one day.

<sup>10</sup> In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig tree.

#### CHAPTER 4

*The vision of the golden candlestick and seven lamps, and of the two olive trees.*

**A**nd the angel that spoke in me came again: and he waked me, as a man that is wakened out of his sleep.

<sup>2</sup> And he said to me: What seest thou? And I said: I have looked, and behold a candlestick all of gold, and its lamp upon the top of it: and the seven lights thereof upon it: and seven funnels for the lights that were upon the top thereof.

<sup>3</sup> And two olive trees over it: one upon the right side of the lamp, and the other upon the left side thereof.

<sup>4</sup> And I answered, and said to the angel that spoke in me, saying: What are these things, my lord?

<sup>5</sup> And the angel that spoke in me answered, and said to me: Knowest thou not what these things are? And I said: No, my lord.

<sup>6</sup> And he answered, and spoke to me, saying: This is the word of the Lord to Zorobabel, saying: Not with an army, nor by might, but by my spirit, saith the Lord of hosts.

<sup>7</sup> Who art thou, O great mountain, before Zorobabel? Thou shalt become a plain: and he shall bring out the chief stone, and shall give equal grace to the grace thereof.

<sup>8</sup> And the word of the Lord came to me, saying:

<sup>9</sup> The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it: and you shall know that the Lord of hosts hath sent me to you.

<sup>10</sup> For who hath despised little days? And they shall rejoice, and shall see the tin plummet in the hand of Zorobabel. These are the seven eyes of the Lord, that run to and fro through the whole earth.

<sup>11</sup> And I answered, and said to him: What are these two olive trees upon the right side of the candlestick, and upon the left side thereof?

<sup>12</sup> And I answered again, and said to him: What are the two olive branches, that are by the two golden beaks, in which are the funnels of gold?

<sup>13</sup> And he spoke to me, saying: Knowest thou not what these are? And I said: No, my lord.

<sup>14</sup> And he said: These are two sons of oil who stand before the Lord of the whole earth.

## CHAPTER 5

*The vision of the flying volume, and of the woman in the vessel.*

**A**nd I turned and lifted up my eyes: and I saw, and behold a volume flying.

<sup>2</sup> And he said to me: What seest thou? And I said: I see a volume flying: the length thereof is twenty cubits, and the breadth thereof ten cubits.

<sup>3</sup> Et duæ olivæ super illud: una a dextris lampadis, et una a sinistris ejus.

<sup>4</sup> Et respondi, et aio ad angelum qui loquebatur in me, dicens: Quid sunt hæc, domine mi?

<sup>5</sup> Et respondit angelus qui loquebatur in me, et dixit ad me: Numquid nescis quid sunt hæc? Et dixi: Non, domine mi.

<sup>6</sup> Et respondit, et ait ad me, dicens: Hoc est verbum Domini ad Zorobabel, dicens: Non in exercitu, nec in robore, sed in spiritu meo, dicit Dominus exercituum.

<sup>7</sup> Quis tu, mons magne, coram Zorobabel? In planum: et educet lapidem primarium, et exæquabit gratiam gratiæ ejus.

<sup>8</sup> Et factum est verbum Domini ad me, dicens:

<sup>9</sup> Manus Zorobabel fundaverunt domum istam, et manus ejus perficient eam: et scietis quia Dominus exercituum misit me ad vos.

<sup>10</sup> Quis enim desepxit dies parvos? Et lætabuntur, et videbunt lapidem stannum in manu Zorobabel. Septem isti oculi sunt Domini, qui discurrunt in universam terram.

<sup>11</sup> Et respondi, et dixi ad eum: Quid sunt duæ olivæ istæ, ad dexteram candleabri, et ad sinistram ejus?

<sup>12</sup> Et respondi secundo, et dixi ad eum: Quid sunt duæ spicæ olivarum quæ sunt juxta duo rostra aurea in quibus sunt suffusoria ex auro?

<sup>13</sup> Et ait ad me, dicens: Numquid nescis quid sunt hæc? Et dixi: Non, domine mi.

<sup>14</sup> Et dixit: Isti sunt duo filii olei, qui assistunt Dominatori universæ terræ.

## CAPUT V

*Visio volantis voluminis, et mulieris in amphora.*

**E**t conversus sum, et levavi oculos meos, et vidi, et ecce volumen volans.

<sup>2</sup> Et dixit ad me: Quid tu vides? Et dixi: Ego video volumen volans: longitudo ejus viginti cubitorum, et latitudo ejus decem cubitorum.

<sup>3</sup> Et dixit ad me: Hæc est maledictio quæ egreditur super faciem omnis terræ: quia omnis fur, sicut ibi scriptum est, iudicabitur, et omnis jurans ex hoc similiter iudicabitur.

<sup>4</sup> Educam illud, dicit Dominus exercituum: et veniet ad domum furis, et ad domum jurantis in nomine meo mendaciter: et commorabitur in medio domus ejus, et consumet eam, et ligna ejus, et lapides ejus.

<sup>5</sup> Et egressus est angelus qui loquebatur in me, et dixit ad me: Leva oculos tuos, et vide quid est hoc quod egreditur.

<sup>6</sup> Et dixi: Quidnam est? Et ait: Hæc est amphora egrediens. Et dixit: Hæc est oculus eorum in universa terra.

<sup>7</sup> Et ecce talentum plumbi portabatur, et ecce mulier una sedens in medio amphoræ.

<sup>8</sup> Et dixit: Hæc est impietas. Et projecit eam in medio amphoræ, et misit massam plumbeam in os ejus.

<sup>9</sup> Et levavi oculos meos, et vidi: et ecce duæ mulieres egredientes: et spiritus in alis earum, et habebant alas quasi alas milvi, et levaverunt amphoram inter terram et cælum.

<sup>10</sup> Et dixi ad angelum qui loquebatur in me: Quo istæ deferunt amphoram?

<sup>11</sup> Et dixit ad me: Ut ædificetur ei domus in terra Sennaar, et stabiliatur, et ponatur ibi super basem suam.

## CAPUT VI

*Visio carruum quatuor. Coronæ fiunt pro Jesu sacerdoti magno, ut figura Chrsiti.*

**E**t conversus sum, et levavi oculos meos, et vidi: et ecce quatuor quadrigæ egredientes de medio duorum montium: et montes, montes ærei.

<sup>2</sup> In quadriga prima equi rufi, et in quadriga secunda equi nigri,

<sup>3</sup> et in quadriga tertia equi albi, et in quadriga quarta equi varii et fortes.

<sup>4</sup> Et respondi, et dixi ad angelum qui loquebatur in me: Quid sunt hæc, domine mi?

<sup>3</sup> And he said to me: This is the curse that goeth forth over the face of the earth: for every thief shall be judged as is there written: and everyone that sweareth in like manner shall be judged by it.

<sup>4</sup> I will bring it forth, saith the Lord of hosts: and it shall come to the house of the thief, and to the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

<sup>5</sup> And the angel went forth that spoke in me, and he said to me: Lift up thy eyes, and see what this is, that goeth forth.

<sup>6</sup> And I said: What is it? And he said: This is a vessel going forth. And he said: This is their eye in all the earth.

<sup>7</sup> And behold a talent of lead was carried, and behold a woman sitting in the midst of the vessel.

<sup>8</sup> And he said: This is wickedness. And he cast her into the midst of the vessel, and cast the weight of lead upon the mouth thereof.

<sup>9</sup> And I lifted up my eyes and looked: and behold there came out two women, and wind was in their wings, and they had wings like the wings of a kite: and they lifted up the vessel between the earth and the heaven.

<sup>10</sup> And I said to the angel that spoke in me: Whither do these carry the vessel?

<sup>11</sup> And he said to me: That a house may be built for it in the land of Sennaar, and that it may be established, and set there upon its own basis.

## CHAPTER 6

*The vision of the four chariots. Crowns are ordered for Jesus the high priest, as a type of Christ.*

**A**nd I turned, and lifted up my eyes, and saw: and behold four chariots came out from the midst of two mountains: and the mountains were mountains of brass.

<sup>2</sup> In the first chariot were red horses, and in the second chariot black horses.

<sup>3</sup> And in the third chariot white horses, and in the fourth chariot grisled horses, and strong ones.

<sup>4</sup> And I answered, and said to the angel that spoke in me: What are these, my lord?

<sup>5</sup> And the angel answered, and said to me: These are the four winds of the heaven, which go forth to stand before the Lord of all the earth.

<sup>6</sup> That in which were the black horses went forth into the land of the north, and the white went forth after them: and the grisled went forth to the land of the south.

<sup>7</sup> And they that were most strong, went out, and sought to go, and to run to and fro through all the earth. And he said: Go, walk throughout the earth: and they walked throughout the earth.

<sup>8</sup> And he called me, and spoke to me, saying: Behold they that go forth into the land of the north, have quieted my spirit in the land of the north.

<sup>9</sup> And the word of the Lord came to me, saying:

<sup>10</sup> Take of them of the captivity, of Holdai, and of Tobias, and of Idaias; thou shalt come in that day, and shalt go into the house of Josias, the son of Sophonias, who came out of Babylon.

<sup>11</sup> And thou shalt take gold and silver: and shalt make crowns, and thou shalt set them on the head of Jesu the son of Josedec, the high priest.

<sup>12</sup> And thou shalt speak to him, saying: Thus saith the Lord of hosts, saying: behold a man, the orient is his name: and under him shall he spring up, and shall build a temple to the Lord.

<sup>13</sup> Yea, he shall build a temple to the Lord: and he shall bear the glory, and shall sit, and rule upon his throne: and he shall be a priest upon his throne, and the counsel of peace shall be between them both.

<sup>14</sup> And the crowns shall be to Helem, and Tobias, and Idaias, and to Hem, the son of Sophonias, a memorial in the temple of the Lord.

<sup>15</sup> And they that are far off, shall come and shall build in the temple of the Lord: and you shall know that the Lord of hosts sent me to you. But this shall come to pass, if hearing you will hear the voice of the Lord your God.

#### CHAPTER 7

*The people inquire concerning fasting: they are admonished to fast from sin.*

**A**nd it came to pass in the fourth year of king Darius, that the word of the

<sup>5</sup> Et respondit angelus, et ait ad me: Isti sunt quatuor venti cæli, qui egrediuntur ut stent coram Dominatore omnis terræ.

<sup>6</sup> In qua erant equi nigri, egrediebantur in terram aquilonis: et albi egressi sunt post eos, et varii egressi sunt ad terram austri.

<sup>7</sup> Qui autem erant robustissimi, exierunt, et quærebant ire et discurrere per omnem terram. Et dixit: Ite, perambulate terram: et perambulaverunt terram.

<sup>8</sup> Et vocavit me, et locutus est ad me, dicens: Ecce qui egrediuntur in terram aquilonis, requiescere fecerunt spiritum meum in terra aquilonis.

<sup>9</sup> Et factum est verbum Domini ad me, dicens:

<sup>10</sup> Sume a transmigratione, ab Holdai, et a Tobia, et ab Idaia: et venies tu in die illa, et intrabis domum Josiæ, filii Sophoniæ, qui venerunt de Babylone.

<sup>11</sup> Et sumes aurum et argentum, et facies coronas, et pones in capite Jesu filii Josedec, sacerdotis magni:

<sup>12</sup> et loqueris ad eum, dicens: Hæc ait Dominus exercituum, dicens: Ecce vir, Oriens nomen ejus, et subter eum orietur, et ædificabit templum Domino.

<sup>13</sup> Et ipse exstruet templum Domino: et ipse portabit gloriam, et sedebit, et dominabitur super solio suo: et erit sacerdos super solio suo, et consilium pacis erit inter illos duos.

<sup>14</sup> Et coronæ erunt Helem, et Tobia, et Idaia, et Hem, filio Sophoniæ, memoriale in templo Domini.

<sup>15</sup> Et qui procul sunt, venient, et ædificabunt in templo Domini: et scietis quia Dominus exercituum misit me ad vos. Erit autem hoc, si auditu audieritis vocem Domini Dei vestri.

#### CAPUT VII

*Populus rogat super de jejunio: monetur a peccatis abstinere.*

**E**t factum est in anno quarto Darii regis, factum est verbum Domini ad

Zachariam, in quarta mensis noni, qui est Casleu.

<sup>2</sup> Et miserunt ad domum Dei Sarasar et Rogommelech, et viri qui erant cum eo, ad deprecandam faciem Domini:

<sup>3</sup> ut dicerent sacerdotibus domus Domini exercituum, et prophetis, loquentes: Numquid flendum est mihi in quinto mense, vel sanctificare me debeo, sicut jam feci multis annis?

<sup>4</sup> Et factum est verbum Domini exercituum ad me, dicens:

<sup>5</sup> Loquere ad omnem populum terræ, et ad sacerdotes, dicens: Cum jejunaretis, et plangeretis in quinto et septimo per hos septuaginta annos, numquid jejunium jejunastis mihi?

<sup>6</sup> Et cum comedistis et bibistis, numquid non vobis comedistis et vobismetipsis bibistis?

<sup>7</sup> Numquid non sunt verba quæ locutus est Dominus in manu prophetarum priorum, cum adhuc Jerusalem habitaretur ut esset opulenta, ipsa et urbes in circuitu ejus, et ad austrum, et in campestribus habitaretur?

<sup>8</sup> Et factum est verbum Domini ad Zachariam, dicens:

<sup>9</sup> Hæc ait Dominus exercituum, dicens: Judicium verum judicate, et misericordiam et miserationes facite, unusquisque cum fratre suo.

<sup>10</sup> Et viduam, et pupillum, et advenam, et pauperem nolite calumniari: et malum vir fratri suo non cogitet in corde suo.

<sup>11</sup> Et noluerunt attendere, et averterunt scapulam recedentem, et aures suas aggravaverunt ne audirent.

<sup>12</sup> Et cor suum posuerunt ut adamantem, ne audirent legem, et verba quæ misit Dominus exercituum in spiritu suo per manum prophetarum priorum: et facta est indignatio magna a Domino exercituum.

<sup>13</sup> Et factum est sicut locutus est, et non audierunt: sic clamabant et non exaudiam, dicit Dominus exercituum.

<sup>14</sup> Et dispersi eos per omnia regna quæ nesciunt: et terra desolata est ab eis, eo quod non esset transiens et revertens: et posuerunt terram desiderabilem in desertum.

Lord came to Zacharias, in the fourth day of the ninth month, which is Casleu.

<sup>2</sup> When Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to entreat the face of the Lord:

<sup>3</sup> To speak to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weep in the fifth month, or must I sanctify myself as I have now done for many years?

<sup>4</sup> And the word of the Lord of hosts came to me, saying:

<sup>5</sup> Speak to all the people of the land, and to the priests, saying: When you fasted, and mourned in the fifth and the seventh month for these seventy years: did you keep a fast unto me?

<sup>6</sup> And when you did eat and drink, did you not eat for yourselves, and drink for yourselves?

<sup>7</sup> Are not these the words which the Lord spoke by the hand of the former prophets, when Jerusalem as yet was inhabited, and was wealthy, both itself and the cities round about it, and there were inhabitants towards the south, and in the plain?

<sup>8</sup> And the word of the Lord came to Zacharias, saying:

<sup>9</sup> Thus saith the Lord of hosts, saying: Judge ye true judgment, and show ye mercy and compassion every man to his brother.

<sup>10</sup> And oppress not the widow, and the fatherless, and the stranger, and the poor: and let not a man devise evil in his heart against his brother.

<sup>11</sup> But they would not hearken, and they turned away the shoulder to depart: and they stopped their ears, not to hear.

<sup>12</sup> And they made their heart as the adamant stone, lest they should hear the law, and the words which the Lord of hosts sent in his spirit by the hand of the former prophets: so a great indignation came from the Lord of hosts.

<sup>13</sup> And it came to pass that as he spoke, and they heard not: so shall they cry, and I will not hear, saith the Lord of hosts.

<sup>14</sup> And I dispersed them throughout all kingdoms, which they know not: and the land was left desolate behind them, so that no man passed through or returned: and they changed the delightful land into a wilderness.

## CHAPTER 8

*Joyful promises to Jerusalem: fully verified in the church of Christ.*

**A**nd the word of the Lord of hosts came to me, saying:

<sup>2</sup> Thus saith the Lord of hosts: I have been jealous for Sion with a great jealousy, and with a great indignation have I been jealous for her.

<sup>3</sup> Thus saith the Lord of hosts: I am returned to Sion, and I will dwell in the midst of Jerusalem: and Jerusalem shall be called The city of truth, and the mountain of the Lord of hosts, The sanctified mountain.

<sup>4</sup> Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem: and every man with his staff in his hand through multitude of days.

<sup>5</sup> And the streets of the city shall be full of boys and girls, playing in the streets thereof.

<sup>6</sup> Thus saith the Lord of hosts: If it seem hard in the eyes of the remnant of this people in those days: shall it be hard in my eyes, saith the Lord of hosts?

<sup>7</sup> Thus saith the Lord of hosts: Behold I will save my people from the land of the east, and from the land of the going down of the sun.

<sup>8</sup> And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God in truth and in justice.

<sup>9</sup> Thus saith the Lord of hosts: Let your hands be strengthened, you that hear in these days these words by the mouth of the prophets, in the day that the house of the Lord of hosts was founded, that the temple might be built.

<sup>10</sup> For before those days there was no hire for men, neither was there hire for beasts, neither was there peace to him that came in, nor to him that went out, because of the tribulation: and I let all men go everyone against his neighbor.

<sup>11</sup> But now I will not deal with the remnant of this people according to the former days, saith the Lord of hosts.

<sup>12</sup> But there shall be the seed of peace: the vine shall yield her fruit, and the earth shall give her increase, and the heavens shall give her dew: and I will cause the remnant of this people to pos-

## CAPUT VIII

*Promissiones laetae ad Jerusalem: plene verificantur in ecclesia Christi.*

**E**t factum est verbum Domini exercituum, dicens:

<sup>2</sup> Hæc dicit Dominus exercituum: Zelatus sum Sion zelo magno, et indignatione magna zelatus sum eam.

<sup>3</sup> Hæc dicit Dominus exercituum: Reversus sum ad Sion, et habitabo in medio Jerusalem: et vocabitur Jerusalem civitas veritatis, et mons Domini exercituum mons sanctificatus.

<sup>4</sup> Hæc dicit Dominus exercituum: Adhuc habitabunt senes et anus in plateis Jerusalem, et viri baculus in manu ejus præ multitudine dierum.

<sup>5</sup> Et plateæ civitatis complebuntur infantibus et puellis, ludentibus in plateis ejus.

<sup>6</sup> Hæc dicit Dominus exercituum: Si videbitur difficile in oculis reliquiarum populi hujus in diebus illis, numquid in oculis meis difficile erit? dicit Dominus exercituum.

<sup>7</sup> Hæc dicit Dominus exercituum: Ecce ego salvabo populum meum de terra orientis et de terra occasus solis.

<sup>8</sup> Et adducam eos, et habitabunt in medio Jerusalem: et erunt mihi in populum, et ego ero eis in Deum, in veritate et in justitia.

<sup>9</sup> Hæc dicit Dominus exercituum: Confortentur manus vestræ, qui auditis in his diebus sermones istos per os prophetarum, in die qua fundata est domus Domini exercituum, ut templum ædificaretur.

<sup>10</sup> Siquidem ante dies illos merces hominum non erat, nec merces jumentorum erat: neque introeunti, neque exeunti erat pax præ tribulatione: et dimisi omnes homines, unumquemque contra proximum suum.

<sup>11</sup> Nunc autem non juxta dies priores ego faciam reliquiis populi hujus, dicit Dominus exercituum,

<sup>12</sup> sed semen pacis erit: vinea dabit fructum suum, et terra dabit germen suum, et cæli dabunt rorem suum: et possidere faciam reliquias populi hujus universa hæc.

<sup>13</sup> Et erit: sicut eratis maledictio in genibus, domus Juda et domus Israël, sic salvabo vos, et eritis benedictio. Nolite timere; confortentur manus vestræ.

<sup>14</sup> Quia hæc dicit Dominus exercituum: Sicut cogitavi ut affligerem vos, cum ad iracundiam provocassent patres vestri me, dicit Dominus,

<sup>15</sup> et non sum misertus: sic conversus cogitavi, in diebus istis, ut beneficiam domui Juda et Jerusalem. Nolite timere.

<sup>16</sup> Hæc sunt ergo verba quæ facietis: Loquimini veritatem unusquisque cum proximo suo: veritatem et iudicium pacis iudicate in portis vestris.

<sup>17</sup> Et unusquisque malum contra amicum suum ne cogitetis in cordibus vestris, et iuramentum mendax ne diligatis: omnia enim hæc sunt quæ odi, dicit Dominus.

<sup>18</sup> Et factum est verbum Domini exercituum ad me, dicens:

<sup>19</sup> Hæc dicit Dominus exercituum: Jejunium quarti, et jejunium quinti, et jejunium septimi, et jejunium decimi erit domui Juda in gaudium et lætitiã et in solemnitates præclaras. Veritatem tantum et pacem diligite.

<sup>20</sup> Hæc dicit Dominus exercituum, usquequo veniant populi et habitent in civitatibus multis:

<sup>21</sup> et vadant habitatores, unus ad alterum, dicentes: Eamus, et deprecemur faciem Domini, et quæramus Dominum exercituum: vadam etiam ego.

<sup>22</sup> Et venient populi multi, et gentes robustæ, ad quærendum Dominum exercituum in Jerusalem, et deprecandam faciem Domini.

<sup>23</sup> Hæc dicit Dominus exercituum: In diebus illis, in quibus apprehendent decem homines ex omnibus linguis gentium, et apprehendent fimbriam viri Judæi, dicentes: Ibumus vobiscum: audivimus enim quoniam Deus vobiscum est.

sess all these things.

<sup>13</sup> And it shall come to pass, that as you were a curse among the Gentiles, O house of Juda, and house of Israel: so will I save you, and you shall be a blessing: fear not, let your hands be strengthened.

<sup>14</sup> For thus saith the Lord of hosts: As I purposed to afflict you, when your fathers had provoked me to wrath, saith the Lord,

<sup>15</sup> And I had no mercy: so turning again I have thought in these days to do good to the house of Juda, and Jerusalem: fear not.

<sup>16</sup> These then are the things, which you shall do: Speak ye truth everyone to his neighbor; judge ye truth and judgment of peace in your gates.

<sup>17</sup> And let none of you imagine evil in your hearts against his friend: and love not a false oath: for all these are the things that I hate, saith the Lord.

<sup>18</sup> And the word of the Lord of hosts came to me, saying:

<sup>19</sup> Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Juda, joy, and gladness, and great solemnities: only love ye truth and peace.

<sup>20</sup> Thus saith the Lord of hosts, until people come and dwell in many cities,

<sup>21</sup> And the inhabitants go one to another, saying: Let us go, and entreat the face of the Lord, and let us seek the Lord of hosts: I also will go.

<sup>22</sup> And many peoples, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the face of the Lord.

<sup>23</sup> Thus saith the Lord of hosts: In those days, wherein ten men of all languages of the Gentiles shall take hold, and shall hold fast the skirt of one that is a Jew, saying: We will go with you: for we have heard that God is with you.

### CAPUT IX

*Defendet Deus ecclesiam suam, et feret adeo inimicos suos ad Fidem. Mitis adventus Chrsiti, ad pacem ferendum, ad captivos a sanguinibus suis eripiendos, et ad nobis omnes bonas res dandas.*

### CHAPTER 9

*God will defend his church, and bring over even her enemies to the faith. The meek coming of Christ, to bring peace, to deliver the captives by his blood, and to give us all good things.*

**T**he burden of the word of the Lord in the land of Hadrach, and of Damascus the rest thereof: for the eye of man, and of all the tribes of Israel is the Lord's.

<sup>2</sup> Emath also in the borders thereof, and Tyre, and Sidon: for they have taken to themselves to be exceeding wise.

<sup>3</sup> And Tyre hath built herself a stronghold, and heaped together silver as earth, and gold as the mire of the streets.

<sup>4</sup> Behold the Lord shall possess her, and shall strike her strength in the sea, and she shall be devoured with fire.

<sup>5</sup> Ascalon shall see, and shall fear, and Gaza, and shall be very sorrowful: and Accaron, because her hope is confounded: and the king shall perish from Gaza, and Ascalon shall not be inhabited.

<sup>6</sup> And the divider shall sit in Azotus, and I will destroy the pride of the Philistines.

<sup>7</sup> And I will take away his blood out of his mouth, and his abominations from between his teeth: and even he shall be left to our God, and he shall be as a governor in Juda, and Accaron as a Jebusite.

<sup>8</sup> And I will encompass my house with them that serve me in war, going and returning, and the oppressor shall no more pass through them: for now I have seen with my eyes.

<sup>9</sup> Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: behold thy king will come to thee, the just and savior: he is poor, and riding upon an ass, and upon a colt, the foal of an ass.

<sup>10</sup> And I will destroy the chariot out of Ephraim, and the horse out of Jerusalem, and the bow for war shall be broken: and he shall speak peace to the Gentiles, and his power shall be from sea to sea, and from the rivers even to the end of the earth.

<sup>11</sup> Thou also by the blood of thy testament hast sent forth thy prisoners out of the pit, wherein is no water.

<sup>12</sup> Return to the stronghold, ye prisoners of hope, I will render thee double as I declare today.

<sup>13</sup> Because I have bent Juda for me as a bow, I have filled Ephraim: and I will raise up thy sons, O Sion, above thy sons, O Greece, and I will make thee as the sword of the mighty.

<sup>14</sup> And the Lord God shall be seen over them, and his dart shall go forth as lightning: and the Lord God will sound the

**O**nus verbi Domini in terra Hadrach et Damasci requiei ejus, quia Domini est oculus hominis et omnium tribuum Israël.

<sup>2</sup> Emath quoque in terminis ejus, et Tyrus, et Sidon: assumpserunt quippe sibi sapientiam valde.

<sup>3</sup> Et ædificavit Tyrus munitionem suam, et coacervavit argentum quasi humum, et aurum ut lutum platearum.

<sup>4</sup> Ecce Dominus possidebit eam, et percutiet in mari fortitudinem ejus, et hæc igni devorabitur.

<sup>5</sup> Videbit Ascalon, et timebit, et Gaza, et dolebit nimis, et Accaron, quoniam confusa est spes ejus: et peribit rex de Gaza, et Ascalon non habitabitur.

<sup>6</sup> Et sedebit separator in Azoto, et disperdam superbiam Philistinorum.

<sup>7</sup> Et auferam sanguinem ejus de ore ejus, et abominationes ejus de medio dentium ejus: et relinquetur etiam ipse Deo nostro, et erit quasi dux in Juda, et Accaron quasi Jebusæus.

<sup>8</sup> Et circumdabo domum meam ex his qui militant mihi euntes et revertentes: et non transibit super eos ultra exactor, quia nunc vidi in oculis meis.

<sup>9</sup> Exsulta satis, filia Sion, jubila, filia Jerusalem: ecce rex tuus veniet tibi justus, et salvator: ipse pauper, et ascendens super asinam et super pullum filium asinæ.

<sup>10</sup> Et disperdam quadrigam ex Ephraim, et equum de Jerusalem, et disipabitur arcus belli: et loquetur pacem gentibus, et potestas ejus a mari usque ad mare, et a fluminibus usque ad fines terræ.

<sup>11</sup> Tu quoque in sanguine testamenti tui emisisti vinctos tuos de lacu in quo non est aqua.

<sup>12</sup> Convertimini ad munitionem, vincti spei: hodie quoque annuntians duplicia reddam tibi.

<sup>13</sup> Quoniam extendi mihi Judam quasi arcum, implevi Ephraim: et suscitabo filios tuos, Sion, super filios tuos, Græcia: et ponam te quasi gladium fortium.

<sup>14</sup> Et Dominus Deus super eos videbitur, et exhibit ut fulgur jaculum ejus: et Dominus Deus in tuba canet, et vadet in



turbine austri.

<sup>15</sup> Dominus exercituum proteget eos: et devorabunt, et subjicient lapidibus fundæ: et bibentes inebriabuntur quasi a vino, et replebuntur ut phialæ, et quasi cornua altaris.

<sup>16</sup> Et salvabit eos Dominus Deus eorum in die illa, ut gregem populi sui, quia lapides sancti elevabuntur super terram ejus.

<sup>17</sup> Quid enim bonum ejus est, et quid pulchrum ejus, nisi frumentum electorum, et vinum germinans virgines?

### CAPUT X

*Deus quaerendus est, et non idoli.  
Victoriae ecclesiae ejus, qua oriuntur  
originaliter a natione Judæo.*

**P**etite a Domino pluviam in tempore serotino, et Dominus faciet nives: et pluviam imbris dabit eis, singulis herbam in agro.

<sup>2</sup> Quia simulacra locuta sunt inutile, et divini viderunt mendacium: et somniatores locuti sunt frustra, vane consolabantur: idcirco abducti sunt quasi grex: affligentur, quia non est eis pastor.

<sup>3</sup> Super pastores iratus est furor meus, et super hircos visitabo: quia visitavit Dominus exercituum gregem suum, domum Juda, et posuit eos quasi equum gloriæ suæ in bello.

<sup>4</sup> Ex ipso angulus, ex ipso paxillus, ex ipso arcus prælii, ex ipso egredietur omnis exactor simul.

<sup>5</sup> Et erunt quasi fortes conculcantes lutum viarum in prælio, et bellabunt, quia Dominus cum eis: et confundentur ascensores equorum.

<sup>6</sup> Et confortabo domum Juda, et domum Joseph salvabo: et convertam eos, quia miserebor eorum: et erunt sicut fuerunt quando non projeceram eos: ego enim Dominus Deus eorum, et exaudiam eos.

<sup>7</sup> Et erunt quasi fortes Ephraim, et lætabitur cor eorum quasi a vino: et filii eorum videbunt, et lætabuntur, et exsultabit cor eorum in Domino.

trumpet, and go in the whirlwind of the south.

<sup>15</sup> The Lord of hosts will protect them: and they shall devour, and subdue with the stones of the sling: and drinking they shall be inebriated as it were with wine, and they shall be filled as bowls, and as the horns of the altar.

<sup>16</sup> And the Lord their God will save them in that day, as the flock of his people: for holy stones shall be lifted up over his land.

<sup>17</sup> For what is the good thing of him, and what is his beautiful thing, but the corn of the elect, and wine springing forth virgins?

### CHAPTER 10

*God is to be sought, and not idols. The  
victories of his church, which shall arise  
originally from the Jewish nation.*

**A**sk ye of the Lord rain in the latter season, and the Lord will make snows, and will give them showers of rain, to everyone grass in the field.

<sup>2</sup> For the idols have spoken what was unprofitable, and the diviners have seen a lie, and the dreamers have spoken vanity: they comforted in vain: therefore they were led away as a flock: they shall be afflicted, because they have no shepherd.

<sup>3</sup> My wrath is kindled against the shepherds, and I will visit upon the buck goats: for the Lord of hosts hath visited his flock, the house of Juda, and hath made them as the horse of his glory in the battle.

<sup>4</sup> Out of him shall come forth the corner, out of him the pin, out of him the bow of battle, out of him every exacter together.

<sup>5</sup> And they shall be as mighty men, treading under foot the mire of the ways in battle: and they shall fight, because the Lord is with them, and the riders of horses shall be confounded.

<sup>6</sup> And I will strengthen the house of Juda, and save the house of Joseph: and I will bring them back again, because I will have mercy on them: and they shall be as they were when I had not cast them off, for I am the Lord their God, and will hear them.

<sup>7</sup> And they shall be as the valiant men of Ephraim, and their heart shall rejoice as through wine: and their children shall see, and shall rejoice, and their

heart shall be joyful in the Lord.

<sup>8</sup> I will whistle for them, and I will gather them together, because I have redeemed them: and I will multiply them as they were multiplied before.

<sup>9</sup> And I will sow them among peoples: and from afar they shall remember me: and they shall live with their children, and shall return.

<sup>10</sup> And I will bring them back out of the land of Egypt, and I will gather them from among the Assyrians: and will bring them to the land of Galaad, and Libanus, and place shall not be found for them.

<sup>11</sup> And he shall pass over the strait of the sea, and shall strike the waves in the sea, and all the depths of the river shall be confounded, and the pride of Assyria shall be humbled, and the scepter of Egypt shall depart.

<sup>12</sup> I will strengthen them in the Lord, and they shall walk in his name, saith the Lord.

#### CHAPTER 11

*The destruction of Jerusalem and the temple. God's dealings with the Jews, and their reprobation.*

**O**pen thy gates, O Libanus, and let fire devour thy cedars.

<sup>2</sup> Howl, thou fir tree, for the cedar is fallen, for the mighty are laid waste: howl, ye oaks of Basan, because the fenced forest is cut down.

<sup>3</sup> The voice of the howling of the shepherds, because their glory is laid waste: the voice of the roaring of the lions, because the pride of the Jordan is spoiled.

<sup>4</sup> Thus saith the Lord my God: Feed the flock of the slaughter,

<sup>5</sup> Which they that possessed, slew, and repented not, and they sold them, saying: Blessed be the Lord, we are become rich: and their shepherds spared them not.

<sup>6</sup> And I will no more spare the inhabitants of the land, saith the Lord: behold I will deliver the men, everyone into his neighbor's hand, and into the hand of his king: and they shall destroy the land, and I will not deliver it out of their hand.

<sup>7</sup> And I will feed the flock of slaughter for this, O ye poor of the flock. And I took unto me two rods, one I called Beauty, and the other I called a Cord, and I fed the flock.

<sup>8</sup> Sibilabo eis, et congregabo illos, quia redemi eos: et multiplicabo eos sicut ante fuerant multiplicati.

<sup>9</sup> Et seminabo eos in populis, et de longe recordabuntur mei: et vivent cum filiis suis, et revertentur.

<sup>10</sup> Et reducam eos de terra Ægypti, et de Assyriis congregabo eos, et ad terram Galaad et Libani adducam eos, et non inuenietur eis locus:

<sup>11</sup> et transibit in maris freto, et percutiet in mari fluctus, et confundentur omnia profunda fluminis: et humiliabitur superbia Assur, et sceptrum Ægypti recedat.

<sup>12</sup> Confortabo eos in Domino, et in nomine ejus ambulabunt, dicit Dominus.

#### CAPUT XI

*Destructio templi et Jerusalem. Tractatus Dei cum Judæis, et reprobationem eorum.*

**A**peri, Libane, portas tuas, et comedat ignis cedros tuas.

<sup>2</sup> Ulula, abies, quia cecidit cedrus, quoniam magnifici vastati sunt: ululate, quercus Basan, quoniam succisus est saltus munitus.

<sup>3</sup> Vox ululatus pastorum, quia vastata est magnificentia eorum: vox rugitus leonum, quoniam vastata est superbia Jordanis.

<sup>4</sup> Hæc dicit Dominus Deus meus: Pasce pecora occisionis,

<sup>5</sup> quæ qui possederant occidebant, et non dolebant, et vendebant ea, dicentes: Benedictus Dominus! divites facti sumus: et pastores eorum non parcebant eis.

<sup>6</sup> Et ego non parcam ultra super habitantes terram, dicit Dominus: ecce ego tradam homines, unumquemque in manu proximi sui, et in manu regis sui: et concident terram, et non eruum de manu eorum.

<sup>7</sup> Et pascam pecus occisionis propter hoc, o pauperes gregis! Et assumpsi mihi duas virgas: unam vocavi Decorem, et alteram vocavi Funiculum: et pavi gregem.

<sup>8</sup> Et succidi tres pastores in mense uno, et contracta est anima mea in eis, siquidem et anima eorum variavit in me.

<sup>9</sup> Et dixi: Non pascam vos: quod moritur, moriatur, et quod succiditur, succidatur: et reliqui devorent unusquisque carnem proximi sui.

<sup>10</sup> Et tuli virgam meam quæ vocabatur Decus, et abscidi eam, ut irritum facerem fœdus meum quod percussi cum omnibus populis.

<sup>11</sup> Et in irritum deductum est in die illa: et cognoverunt sic pauperes gregis, qui custodiunt mihi, quia verbum Domini est.

<sup>12</sup> Et dixi ad eos: Si bonum est in oculis vestris, afferte mercedem meam: et si non, quiescite. Et appenderunt mercedem meam triginta argenteos.

<sup>13</sup> Et dixit Dominus ad me: Projice illud ad statuarium, decorum pretium quo appetiatus sum ab eis. Et tuli triginta argenteos, et projeci illos in domum Domini, ad statuarium.

<sup>14</sup> Et præcidi virgam meam secundam, quæ appellabatur Funiculus, ut dissolverem germanitatem inter Judam et Israël.

<sup>15</sup> Et dixit Dominus ad me: Adhuc sume tibi vasa pastoris stulti.

<sup>16</sup> Quia ecce ego suscitabo pastorem in terra, qui derelicta non visitabit, dispersum non quæret, et contritum non sanabit, et id quod stat non enutriet, et carnes pinguium comedet, et ungulas eorum dissolvat.

<sup>17</sup> O pastor, et idolum derelinquens gregem: gladius super brachium ejus, et super oculum dextrum ejus: brachium ejus ariditate siccabitur, et oculus dexter ejus tenebrensens obscurabitur.

## CAPUT XII

*Deus defendet ecclesiam ejus contra persecutores suam. Luctus Jerusalem.*

**O**nus verbi Domini super Israël. Dicit Dominus extendens cælum, et fundans terram, et fingens spiritum hominis in eo:

<sup>2</sup> Ecce ego ponam Jerusalem superliminare crapulæ omnibus populis in circuitu: sed et Juda erit in obsidione contra Jerusalem.

<sup>8</sup> And I cut off three shepherds in one month, and my soul was straitened in their regard: for their soul also varied in my regard.

<sup>9</sup> And I said: I will not feed you: that which dieth, let it die: and that which is cut off, let it be cut off: and let the rest devour everyone the flesh of his neighbor.

<sup>10</sup> And I took my rod that was called Beauty, and I cut it asunder to make void my covenant, which I had made with all people.

<sup>11</sup> And it was made void in that day: and so the poor of the flock that keep for me, understood that it is the word of the Lord.

<sup>12</sup> And I said to them: If it be good in your eyes, bring hither my wages: and if not, be quiet. And they weighed for my wages thirty pieces of silver.

<sup>13</sup> And the Lord said to me: Cast it to the statuary, a handsome price, that I was prized at by them. And I took the thirty pieces of silver, and I cast them into the house of the Lord to the statuary.

<sup>14</sup> And I cut off my second rod that was called a Cord, that I might break the brotherhood between Juda and Israel.

<sup>15</sup> And the Lord said to me: Take to thee yet the instruments of a foolish shepherd.

<sup>16</sup> For behold I will raise up a shepherd in the land, who shall not visit what is forsaken, nor seek what is scattered, nor heal what is broken, nor nourish that which standeth, and he shall eat the flesh of the fat ones, and break their hoofs.

<sup>17</sup> O shepherd, and idol, that forsaketh the flock: the sword upon his arm and upon his right eye: his arm shall quite wither away, and his right eye shall be utterly darkened.

## CHAPTER 12

*God shall protect his church against her persecutors. The mourning of Jerusalem.*

**T**he burden of the word of the Lord upon Israel. Thus saith the Lord, who stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man in him:

<sup>2</sup> Behold I will make Jerusalem a lintel of surfeiting to all the people round about: and Juda also shall be in the siege against Jerusalem.

<sup>5</sup> And it shall come to pass in that day, that I will make Jerusalem a burdensome stone to all people: all that shall lift it up shall be rent and torn, and all the kingdoms of the earth shall be gathered together against her.

<sup>4</sup> In that day, saith the Lord, I will strike every horse with astonishment, and his rider with madness: and I will open my eyes upon the house of Juda, and will strike every horse of the nations with blindness.

<sup>5</sup> And the governors of Juda shall say in their heart: Let the inhabitants of Jerusalem be strengthened for me in the Lord of hosts, their God.

<sup>6</sup> In that day I will make the governors of Juda like a furnace of fire amongst wood, and as a firebrand amongst hay: and they shall devour all the people round about, to the right hand, and to the left: and Jerusalem shall be inhabited again in her own place in Jerusalem.

<sup>7</sup> And the Lord shall save the tabernacles of Juda, as in the beginning: that the house of David, and the glory of the inhabitants of Jerusalem, may not boast and magnify themselves against Juda.

<sup>8</sup> In that day shall the Lord protect the inhabitants of Jerusalem, and he that hath offended among them in that day shall be as David: and the house of David, as that of God, as an angel of the Lord in their sight.

<sup>9</sup> And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

<sup>10</sup> And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon me, whom they have pierced: and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the firstborn.

<sup>11</sup> In that day there shall be a great lamentation in Jerusalem like the lamentation of Adadremmon in the plain of Mageddon.

<sup>12</sup> And the land shall mourn: families and families apart: the families of the house of David apart, and their women apart:

<sup>13</sup> The families of the house of Nathan apart, and their women apart: the families of the house of Levi apart, and their

<sup>5</sup> Et erit: in die illa ponam Jerusalem lapidem oneris cunctis populis: omnes qui levabunt eam concisione lacerabuntur, et colligentur adversus eam omnia regna terræ.

<sup>4</sup> In die illa, dicit Dominus, percutiam omnem equum in stuporem, et ascensorem ejus in amentiam: et super domum Juda aperiam oculos meos, et omnem equum populorum percutiam cæcitate.

<sup>5</sup> Et dicent duces Juda in corde suo: Confortentur mihi habitatores Jerusalem in Domino exercituum, Deo eorum!

<sup>6</sup> In die illa ponam duces Juda sicut caminum ignis in lignis, et sicut facem ignis in fœno: et devorabunt ad dexteram et ad sinistram omnes populos in circuitu, et habitabitur Jerusalem rursus in loco suo in Jerusalem.

<sup>7</sup> Et salvabit Dominus tabernacula Juda, sicut in principio, ut non magnifice gloriatur domus David, et gloria habitantium Jerusalem contra Judam.

<sup>8</sup> In die illa proteget Dominus habitatores Jerusalem: et erit qui offenderit ex eis in die illa quasi David, et domus David quasi Dei, sicut angelus Domini in conspectu eorum.

<sup>9</sup> Et erit in die illa: quæram conterere omnes gentes quæ veniunt contra Jerusalem.

<sup>10</sup> Et effundam super domum David et super habitatores Jerusalem spiritum gratiæ et precum: et aspiciant ad me quem confixerunt, et plangent eum planctu quasi super unigenitum, et dolent super eum, ut doleri solet in morte primogeniti.

<sup>11</sup> In die illa, magnus erit planctus in Jerusalem, sicut planctus Adadremmon in campo Mageddon.

<sup>12</sup> Et planget terra: familiæ et familiæ seorsum: familiæ domus David seorsum, et mulieres eorum seorsum:

<sup>13</sup> familiæ domus Nathan seorsum, et mulieres eorum seorsum: familiæ domus Levi seorsum, et mulieres eorum

seorsum: familiæ Semei seorsum, et mulieres eorum seorsum:

<sup>14</sup> omnes familiæ reliquæ, familiæ et familiæ seorsum, et mulieres eorum seorsum.

## CAPUT XIII

*Fons Christi. Idoli et pseudoprophetae extirpaturi sunt: Christus patietur: populus ejus ab igne tentaturus est.*

**I**n die illa erit fons patens domui David et habitantibus Jerusalem, in ablutionem peccatoris et menstruatæ.

<sup>2</sup> Et erit in die illa, dicit Dominus exercituum: disperdam nomina idolorum de terra, et non memorabuntur ultra: et pseudoprophetas, et spiritum immundum auferam de terra.

<sup>3</sup> Et erit, cum prophetaverit quispiam ultra, dicent ei pater ejus et mater ejus, qui genuerunt eum: Non vives, quia mendacium locutus es in nomine Domini: et configent eum pater ejus et mater ejus, genitores ejus, cum prophetaverit.

<sup>4</sup> Et erit: in die illa confundentur prophetæ, unusquisque ex visione sua cum prophetaverit: nec operientur pallio saccino, ut mentiantur:

<sup>5</sup> sed dicet: Non sum propheta: homo agricola ego sum, quoniam Adam exemplum meum ab adolescentia mea.

<sup>6</sup> Et dicetur ei: Quid sunt plagæ istæ in medio manuum tuarum? Et dicet: His plagatus sum in domo eorum qui diligebant me.

<sup>7</sup> Framea, suscitare super pastorem meum, et super virum coherentem mihi, dicit Dominus exercituum: percutite pastorem, et dispergentur oves: et convertam manum meam ad parvulos.

<sup>8</sup> Et erunt in omni terra, dicit Dominus: partes duæ in ea dispergentur, et deficient: et tertia pars relinquetur in ea.

<sup>9</sup> Et ducam tertiam partem per ignem, et uram eos sicut uritur argentum, et probabo eos sicut probatur aurum. Ipse

women apart: the families of Semei apart, and their women apart.

<sup>14</sup> All the rest of the families, families and families apart, and their women apart.

## CHAPTER 13

*The fountain of Christ. Idols and false prophets shall be extirpated: Christ shall suffer: his people shall be tried by fire.*

**I**n that day there shall be a fountain open to the house of David, and to the inhabitants of Jerusalem: for the washing of the sinner, and of the unclean woman.

<sup>2</sup> And it shall come to pass in that day, saith the Lord of hosts, that I will destroy the names of idols out of the earth, and they shall be remembered no more: and I will take away the false prophets, and the unclean spirit out of the earth.

<sup>3</sup> And it shall come to pass, that when any man shall prophesy any more, his father and his mother that brought him into the world, shall say to him: Thou shalt not live: because thou hast spoken a lie in the name of the Lord. And his father, and his mother, his parents, shall thrust him through, when he shall prophesy.

<sup>4</sup> And it shall come to pass in that day, that the prophets shall be confounded, everyone by his own vision, when he shall prophesy, neither shall they be clad with a garment of sackcloth, to deceive:

<sup>5</sup> But he shall say: I am no prophet, I am a husbandman: for Adam is my example from my youth.

<sup>6</sup> And they shall say to him: What are these wounds in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me.

<sup>7</sup> Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered: and I will turn my hand to the little ones.

<sup>8</sup> And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein.

<sup>9</sup> And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as

gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people: and they shall say: The Lord is my God.

## CHAPTER 14

*After the persecutions of the church shall follow great prosperity. Persecutors shall be punished: so shall all that will not serve God in his church.*

**B**ehold the days of the Lord shall come, and thy spoils shall be divided in the midst of thee.

<sup>2</sup> And I will gather all nations to Jerusalem to battle, and the city shall be taken, and the houses shall be rifled, and the women shall be defiled: and half of the city shall go forth into captivity, and the rest of the people shall not be taken away out of the city.

<sup>3</sup> Then the Lord shall go forth, and shall fight against those nations, as when he fought in the day of battle.

<sup>4</sup> And his feet shall stand in that day upon the mount of Olives, which is over against Jerusalem towards the east: and the mount of Olives shall be divided in the midst thereof to the east, and to the west with a very great opening, and half of the mountain shall be separated to the north, and half thereof to the south.

<sup>5</sup> And you shall flee to the valley of those mountains, for the valley of the mountains shall be joined even to the next, and you shall flee as you fled from the face of the earthquake in the days of Ozias king of Juda: and the Lord my God shall come, and all the saints with him.

<sup>6</sup> And it shall come to pass in that day, that there shall be no light, but cold and frost.

<sup>7</sup> And there shall be one day, which is known to the Lord, not day nor night: and in the time of the evening there shall be light:

<sup>8</sup> And it shall come to pass in that day, that living waters shall go out from Jerusalem: half of them to the east sea, and half of them to the last sea: they shall be in summer and in winter.

<sup>9</sup> And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name shall be one.

<sup>10</sup> And all the land shall return even to the desert, from the hill to Remmon to the south of Jerusalem: and she shall

vocabit nomen meum, et ego exaudiam eum. Dicam: Populus meus es: et ipse dicet: Dominus Deus meus.

## CAPUT XIV

*Post persecutiones ecclesiae sequetur faucitas magna. Persecutores puniti erunt: omnes etiam qui non Deum servire in ecclesia ejus.*

**E**cce venient dies Domini, et dividetur spolia tua in medio tui.

<sup>2</sup> Et congregabo omnes gentes ad Jerusalem in praelium: et capietur civitas, et vastabuntur domus, et mulieres violabuntur: et egredietur media pars civitatis in captivitatem, et reliquum populi non auferetur ex urbe.

<sup>3</sup> Et egredietur Dominus, et praeliabitur contra gentes illas, sicut praeliatus est in die certaminis.

<sup>4</sup> Et stabunt pedes ejus in die illa super montem Olivarum, qui est contra Jerusalem ad orientem: et scindetur mons Olivarum ex media parte sui ad orientem et ad occidentem, praeupto grandi valde: et separabitur medium montis ad aquilonem, et medium ejus ad meridiem.

<sup>5</sup> Et fugietis ad vallem montium eorum, quoniam conjungetur vallis montium usque ad proximum: et fugietis sicut fugistis a facie terræmotus in diebus Oziaë regis Juda: et veniet Dominus Deus meus, omnesque sancti cum eo.

<sup>6</sup> Et erit in die illa: non erit lux, sed frigus et gelu.

<sup>7</sup> Et erit dies una quæ nota est Domino, non dies neque nox: et in tempore vesperi erit lux.

<sup>8</sup> Et erit in die illa: exibunt aquæ vivæ de Jerusalem: medium earum ad mare orientale, et medium earum ad mare novissimum: in æstate et in hieme erunt.

<sup>9</sup> Et erit Dominus rex super omnem terram: in die illa erit Dominus unus, et erit nomen ejus unum.

<sup>10</sup> Et revertetur omnis terra usque ad desertum, de colle Remmon ad austrum Jerusalem: et exaltabitur, et habitabit in

loco suo, a porta Benjamin usque ad locum portæ prioris, et usque ad portam angulorum, et a turre Hananeel usque ad torcularia regis.

<sup>11</sup> Et habitabunt in ea, et anathema non erit amplius, sed sedebit Jerusalem securo.

<sup>12</sup> Et hæc erit plaga qua percutiet Dominus omnes gentes quæ pugnaverunt adversus Jerusalem: tabescet caro uniuscujusque stantis super pedes suos: et oculi ejus contabescunt in foraminibus suis, et lingua eorum contabescet in ore suo.

<sup>13</sup> In die illa erit tumultus Domini magnus in eis: et apprehendet vir manum proximi sui, et conseretur manus ejus super manum proximi sui.

<sup>14</sup> Sed et Judas pugnabit adversus Jerusalem: et congregabuntur divitiæ omnium gentium in circuitu, aurum, et argentum, et vestes multæ satis.

<sup>15</sup> Et sic erit ruina equi, et muli, et cameli, et asini, et omnium jumentorum quæ fuerint in castris illis, sicut ruina hæc.

<sup>16</sup> Et omnes qui reliqui fuerint de universis gentibus quæ venerunt contra Jerusalem, ascendent ab anno in annum ut adorent Regem, Dominum exercituum, et celebrent festivitatem tabernaculorum.

<sup>17</sup> Et erit: qui non ascenderit de familiis terræ ad Jerusalem, ut adoret regem, Dominum exercituum, non erit super eos imber.

<sup>18</sup> Quod etsi familia Ægypti non ascenderit et non venerit, nec super eos erit: sed erit ruina, qua percutiet Dominus omnes gentes quæ non ascenderit ad celebrandam festivitatem tabernaculorum.

<sup>19</sup> Hoc erit peccatum Ægypti, et hoc peccatum omnium gentium quæ non ascenderit ad celebrandam festivitatem tabernaculorum.

<sup>20</sup> In die illa, erit quod super frenum equi est, sanctum Domino: et erunt lebetes in domo Domini quasi phialæ coram altari.

<sup>21</sup> Et erit omnis lebes in Jerusalem et in Juda sanctificatus Domino exercitu-

um, et shall dwell in her own place, from the gate of Benjamin even to the place of the former gate, and even to the gate of the corners: and from the tower of Hananeel even to the king's winepresses.

<sup>11</sup> And people shall dwell in it, and there shall be no more an anathema: but Jerusalem shall sit secure.

<sup>12</sup> And this shall be the plague where-with the Lord shall strike all nations that have fought against Jerusalem: the flesh of everyone shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

<sup>13</sup> In that day there shall be a great tumult from the Lord among them: and a man shall take the hand of his neighbor, and his hand shall be clasped upon his neighbor's hand.

<sup>14</sup> And even Juda shall fight against Jerusalem: and the riches of all nations round about shall be gathered together, gold, and silver, and garments in great abundance.

<sup>15</sup> And the destruction of the horse, and of the mule, and of the camel, and of the ass, and of all the beasts, that shall be in those tents, shall be like this destruction.

<sup>16</sup> And all they that shall be left of all nations that came against Jerusalem, shall go up from year to year, to adore the King, the Lord of hosts, and to keep the feast of tabernacles.

<sup>17</sup> And it shall come to pass, that he that shall not go up of the families of the land to Jerusalem, to adore the King, the Lord of hosts, there shall be no rain upon them.

<sup>18</sup> And if the family of Egypt go not up nor come: neither shall it be upon them, but there shall be destruction where-with the Lord will strike all nations that will not go up to keep the feast of tabernacles.

<sup>19</sup> This shall be the sin of Egypt, and this the sin of all nations, that will not go up to keep the feast of tabernacles.

<sup>20</sup> In that day that which is upon the bridle of the horse shall be holy to the Lord: and the caldrons in the house of the Lord shall be as the phials before the altar.

<sup>21</sup> And every caldron in Jerusalem and Juda shall be sanctified to the Lord of

hosts: and all that sacrifice shall come, and take of them, and shall seethe in them: and the merchant shall be no more in the house of the Lord of hosts in that day.

um: et venient omnes immolantes, et sument ex eis, et coquent in eis: et non erit mercator ultra in domo Domini exercituum in die illo.



## THE PROPHECY OF MALACHIAS

*Malachias, whose name signifies The Angel of the Lord, was contemporary with Nehemias, and by some is believed to have been the same person as Esdras. He was the last of the prophets, in the order of time, and flourished about four hundred years before Christ. He foretells the coming of Christ, the reprobation of the Jews and their sacrifices, and the calling of the gentiles who shall offer up to God in every place an acceptable sacrifice.*

### CAPUT I

*Reprobat Deus Judaeos cum ingratitude eorum: et sacerdotes propter offerentes non hostias immaculatas. Accipiet hostiae qui offerentur in omnibus locis inter gentiles.*

**O**nus verbi Domini ad Israëli in manu Malachiae.

<sup>2</sup> Dilexi vos, dicit Dominus, et dixistis: In quo dilexisti nos? Nonne frater erat Esau Jacob? dicit Dominus: et dilexi Jacob,

<sup>3</sup> Esau autem odio habui, et posui montes ejus in solitudinem, et hæreditatem ejus in dracones deserti.

<sup>4</sup> Quod si dixerit Idumæa: Destructi sumus, sed revertentes ædificabimus quæ destructa sunt: hæc dicit Dominus exercituum: Isti ædificabunt, et ego destruam: et vocabuntur termini impietatis, et populus cui iratus est Dominus usque in æternum.

<sup>5</sup> Et oculi vestri videbunt, et vos dicitis: Magnificetur Dominus super terminum Israëli.

<sup>6</sup> Filius honorat patrem, et servus dominum suum. Si ergo pater ego sum, ubi est honor meus? et si Dominus ego sum, ubi est timor meus? dicit Dominus exercituum.

<sup>7</sup> Ad vos, o sacerdotes, qui despiciatis nomen meum, et dixistis: In quo despeximus nomen tuum? Offertis super altare meum panem pollutum, et dicitis: In quo polluimus te? In eo quod dicitis: Mensa Domini despecta est.

<sup>8</sup> Si offeratis cæcum ad immolandum, nonne malum est? Et si offeratis claudum et languidum, nonne malum

### CHAPTER 1

*God reproaches the Jews with their ingratitude: and the priests for not offering pure sacrifices. He will accept of the sacrifice that shall be offered in every place among the Gentiles.*

**T**he burden of the word of the Lord to Israel by the hand of Malachias.

<sup>2</sup> I have loved you, saith the Lord: and you have said: Wherein hast thou loved us? Was not Esau brother to Jacob, saith the Lord, and I have loved Jacob,

<sup>3</sup> But have hated Esau? And I have made his mountains a wilderness, and given his inheritance to the dragons of the desert.

<sup>4</sup> But if Edom shall say: We are destroyed, but we will return and build up what hath been destroyed: thus saith the Lord of hosts: They shall build up, and I will throw down: and they shall be called the borders of wickedness, and the people with whom the Lord is angry forever.

<sup>5</sup> And your eyes shall see: and you shall say: The Lord be magnified upon the border of Israel.

<sup>6</sup> The son honoreth the father, and the servant his master: if then I be a father, where is my honor? And if I be a master, where is my fear: saith the Lord of hosts.

<sup>7</sup> To you, O priests, that despise my name, and have said: Wherein have we despised thy name? You offer polluted bread upon my altar, and you say: Wherein have we polluted thee? In that you say: The table of the Lord is contemptible.

<sup>8</sup> If you offer the blind for sacrifice, is it not evil? And if you offer the lame and the sick, is it not evil? Offer it to thy

prince, if he will be pleased with it, or if he will regard thy face, saith the Lord of hosts.

<sup>9</sup> And now beseech ye the face of God, that he may have mercy on you (for by your hand hath this been done), if by any means he will receive your faces, saith the Lord of hosts.

<sup>10</sup> Who is there among you, that will shut the doors, and will kindle the fire on my altar gratis? I have no pleasure in you, saith the Lord of hosts: and I will not receive a gift of your hand.

<sup>11</sup> For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.

<sup>12</sup> And you have profaned it in that you say: The table of the Lord is defiled: and that which is laid thereupon is contemptible with the fire that devoureth it.

<sup>13</sup> And you have said: Behold of our labor, and you puffed it away, saith the Lord of hosts, and you brought in of rapine the lame, and the sick, and brought in an offering: shall I accept it at your hands, saith the Lord?

<sup>14</sup> Cursed is the deceitful man that hath in his flock a male, and making a vow offereth in sacrifice that which is feeble to the Lord: for I am a great King, saith the Lord of hosts, and my name is dreadful among the Gentiles.

## CHAPTER 2

*The priests are sharply proved for neglecting their covenant. The evil of marrying with idolaters: and too easily putting away their wives.*

**A**nd now, O ye priests, this commandment is to you.

<sup>2</sup> If you will not hear, and if you will not lay it to heart, to give glory to my name, saith the Lord of hosts: I will send poverty upon you, and will curse your blessings, yea I will curse them, because you have not laid it to heart.

<sup>3</sup> Behold, I will cast the shoulder to you, and will scatter upon your face the dung of your solemnities, and it shall take you away with it.

<sup>4</sup> And you shall know that I sent you this commandment, that my covenant

est? Offer illud duci tuo, si placuerit ei, aut si susceperit faciem tuam, dicit Dominus exercituum.

<sup>9</sup> Et nunc deprecamini vultum Dei ut misereatur vestri (de manu enim vestra factum est hoc), si quomodo suscipiat facies vestras, dicit Dominus exercituum.

<sup>10</sup> Quis est in vobis qui claudat ostia, et incendat altare meum gratuito? Non est mihi voluntas in vobis, dicit Dominus exercituum, et munus non suscipiam de manu vestra.

<sup>11</sup> Ab ortu enim solis usque ad occasum, magnum est nomen meum in gentibus, et in omni loco sacrificatur, et offertur nomini meo oblatio munda, quia magnum est nomen meum in gentibus, dicit Dominus exercituum.

<sup>12</sup> Et vos polluistis illud in eo quod dicitis: Mensa Domini contaminata est, et quod superponitur contemptibilis est, cum igne qui illud devorat.

<sup>13</sup> Et dixistis: Ecce de labore, et exsufflastis illud, dicit Dominus exercituum: et intulistis de rapinis claudum et languidum, et intulistis munus: numquid suscipiam illud de manu vestra? dicit Dominus.

<sup>14</sup> Maledictus dolosus qui habet in grege suo masculum, et votum faciens immolat debile Domino: quia rex magnus ego, dicit Dominus exercituum, et nomen meum horribile in gentibus.

## CAPUT II

*Sacerdotes acriter reprobantur propter negligentes foedum eorum. Malum cum idolatris conjungentis: et facillime repudientes uxores eorum.*

**E**t nunc ad vos mandatum hoc, o sacerdotes.

<sup>2</sup> Si nolueritis audire, et si nolueritis ponere super cor, ut detis gloriam nomini meo, ait Dominus exercituum, mittam in vos egestatem, et maledicam benedictionibus vestris, et maledicam illis, quoniam non posuistis super cor.

<sup>3</sup> Ecce ego projiciam vobis brachium, et dispergam super vultum vestrum stercus solemnitatum vestrarum, et assumet vos secum.

<sup>4</sup> Et scietis quia misi ad vos mandatum istud, ut esset pactum meum cum Levi,

dicit Dominus exercituum.

5 Pactum meum fuit cum eo vitæ et pacis: et dedi ei timorem, et timuit me, et a facie nominis mei pavebat.

6 Lex veritatis fuit in ore ejus, et iniquitas non est inventa in labiis ejus: in pace et in æquitate ambulavit mecum, et multos avertit ab iniquitate.

7 Labia enim sacerdotis custodient scientiam, et legem requirent ex ore ejus, quia angelus Domini exercituum est.

8 Vos autem recessistis de via, et scandalizastis plurimos in lege: irritum fecistis pactum Levi, dicit Dominus exercituum.

9 Propter quod et ego dedi vos contemptibiles, et humiles omnibus populis, sicut non servastis vias meas, et accepistis faciem in lege.

10 Numquid non pater unus omnium nostrum? Numquid non Deus unus creavit nos? Quare ergo despicit unusquisque nostrum fratrem suum, violans pactum patrum nostrorum?

11 Transgressus est Juda, et abominatio facta est in Israël et in Jerusalem, quia contaminavit Juda sanctificationem Domini, quam dilexit, et habuit filiam dei alieni.

12 Disperdet Dominus virum qui fecerit hoc, magistrum et discipulum, de tabernaculis Jacob, et offerentem munus Domino exercituum.

13 Et hoc rursus fecistis: operiebatis lacrimis altare Domini, fletu et mugitu, ita ut non respiciam ultra ad sacrificium, nec accipiam placabile quid de manu vestra.

14 Et dixistis: Quam ob causam? Quia Dominus testificatus est inter te et uxorem pubertatis tuæ, quam tu despexisti: et hæc particeps tua, et uxor fœderis tui.

15 Nonne unus fecit, et residuum spiritus ejus est? Et quid unus quærit, nisi semen Dei? Custodite ergo spiritum vestrum, et uxorem adolescentiæ tuæ noli despiceré.

16 Cum odio habueris, dimitte, dicit Dominus Deus Israël: operiet autem iniquitas vestimentum ejus, dicit Dominus ex-

might be with Levi, saith the Lord of hosts.

5 My covenant was with him of life and peace: and I gave him fear: and he feared me, and he was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity.

7 For the lips of the priests shall keep knowledge, and they shall seek the law at his mouth: because he is the angel of the Lord of hosts.

8 But you have departed out of the way, and have caused many to stumble at the law: you have made void the covenant of Levi, saith the Lord of hosts.

9 Therefore have I also made you contemptible, and base before all people, as you have not kept my ways, and have accepted persons in the law.

10 Have we not all one father? Hath not one God created us? Why then doth every one of us despise his brother, violating the covenant of our fathers?

11 Juda hath transgressed, and abomination hath been committed in Israel, and in Jerusalem: for Juda hath profaned the holiness of the Lord, which he loved, and hath married the daughter of a strange god.

12 The Lord will cut off the man that hath done this, both the master, and the scholar, out of the tabernacles of Jacob, and him that offereth an offering to the Lord of hosts.

13 And this again have you done, you have covered the altar of the Lord with tears, with weeping, and bellowing, so that I have no more a regard to sacrifice, neither do I accept any atonement at your hands.

14 And you have said: For what cause? Because the Lord hath been witness between thee, and the wife of thy youth, whom thou hast despised: yet she was thy partner, and the wife of thy covenant.

15 Did not one make her, and she is the residue of his spirit? And what doth one seek, but the seed of God? Keep then your spirit, and despise not the wife of thy youth.

16 When thou shalt hate her put her away, saith the Lord, the God of Israel: but iniquity shalt cover his garment,

saith the Lord of hosts, keep your spirit, and despise not.

<sup>17</sup> You have wearied the Lord with your words, and you said: Wherein have we wearied him? In that you say: Everyone that doth evil, is good in the sight of the Lord, and such please him: or surely where is the God of judgment?

### CHAPTER 3

*Christ shall come to his temple, and purify the priesthood. They that continue in their evil ways shall be punished: but true penitents shall receive a blessing.*

**B**ehold I send my angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts.

<sup>2</sup> And who shall be able to think of the day of his coming? And who shall stand to see him? For he is like a refining fire, and like the fuller's herb:

<sup>3</sup> And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice.

<sup>4</sup> And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years.

<sup>5</sup> And I will come to you in judgment, and will be a speedy witness against sorcerers, and adulterers, and false swearers, and them that oppress the hireling in his wages, the widows, and the fatherless: and oppress the stranger, and have not feared me, saith the Lord of hosts.

<sup>6</sup> For I am the Lord, and I change not: and you the sons of Jacob are not consumed.

<sup>7</sup> For from the days of your fathers you have departed from my ordinances, and have not kept them: Return to me, and I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return?

<sup>8</sup> Shall a man afflict God, for you afflict me. And you have said: Wherein do we afflict thee? In tithes and in firstfruits.

<sup>9</sup> And you are cursed with want, and you afflict me, even the whole nation of you.

<sup>10</sup> Bring all the tithes into the store-

ercituum. Custodite spiritum vestrum, et nolite desplicere.

<sup>17</sup> Laborare fecistis Dominum in sermonibus vestris, et dixistis: In quo eum fecimus laborare? In eo quod dicitis: Omnis qui facit malum bonus est in conspectu Domini, et tales ei placent: aut certe ubi est Deus iudicii?

### CAPUT III

*Christus in templum veniet et sacerdotium purificabit. Qui in viis malis manent punituros esse: sed veri ascetae accipient benedictionem.*

**E**cce ego mitto angelum meum, et præparabit viam ante faciem meam: et statim veniet ad templum suum Dominator quem vos quæritis, et angelus testamenti quem vos vultis. Ecce venit, dicit Dominus exercituum.

<sup>2</sup> Et quis poterit cogitare diem adventus ejus, et quis stabit ad videndum eum? Ipse enim quasi ignis conflans, et quasi herba fullonum:

<sup>3</sup> et sedebit conflans, et emundans argentum: et purgabit filios Levi, et colabit eos quasi aurum et quasi argentum, et erunt Domino offerentes sacrificia in justitia.

<sup>4</sup> Et placebit Domino sacrificium Juda et Jerusalem, sicut dies sæculi, et sicut anni antiqui.

<sup>5</sup> Et accedam ad vos in iudicio, et ero testis velox maleficis, et adulteris, et perjuris, et qui calumniantur mercedem mercenarii, viduas et pupillos, et opprimunt peregrinum, nec timuerunt me, dicit Dominus exercituum.

<sup>6</sup> Ego enim Dominus, et non mutor: et vos filii Jacob, non estis consumpti.

<sup>7</sup> A diebus enim patrum vestrorum recessistis a legitimis meis, et non custodistis: revertimini ad me, et revertar ad vos, dicit Dominus exercituum. Et dixistis: In quo revertemur?

<sup>8</sup> Si affliget homo Deum, quia vos configitis me? Et dixistis: In quo configimus te? In decimis et in primitiis.

<sup>9</sup> Et in penuria vos maledicti estis, et me vos configitis gens tota.

<sup>10</sup> Inferte omnem decimam in hor-

reum, et sit cibus in domo mea: et probate me super hoc, dicit Dominus: si non aperuero vobis cataractas cæli, et effudero vobis benedictionem usque ad abundantiam:

<sup>11</sup> Et increpabo pro vobis devorantem, et non corrumpet fructum terræ vestræ, nec erit sterilis vinea in agro, dicit Dominus exercituum.

<sup>12</sup> Et beatos vos dicent omnes gentes: eritis enim vos terra desiderabilis, dicit Dominus exercituum.

<sup>13</sup> Invaluerunt super me verba vestra, dicit Dominus.

<sup>14</sup> Et dixistis: Quid locuti sumus contra te? Dixistis: Vanus est qui servit Deo: et quod emolumentum quia custodivimus præcepta ejus, et quia ambulavimus tristes coram Domino exercituum?

<sup>15</sup> Ergo nunc beatos dicimus arrogantes: siquidem ædificati sunt facientes impietatem, et tentaverunt Deum, et salvi facti sunt.

<sup>16</sup> Tunc locuti sunt timentes Dominum, unusquisque cum proximo suo: et attendit Dominus, et audivit, et scriptus est liber monumenti coram eo timentibus Dominum, et cogitantibus nomen ejus.

<sup>17</sup> Et erunt mihi, ait Dominus exercituum, in die qua ego facio, in peculium: et parcam eis, sicut parcit vir filio suo servienti sibi.

<sup>18</sup> Et convertemini, et videbitis quid sit inter justum et impium, et inter servientem Deo et non servientem ei.

#### CAPUT IV

*Judicium sceleratorum, et præmium justorum. Exhortatio custodire legem. Elias veniet pro conversione Judæorum.*

**E**cce enim dies veniet succensa quasi caminus: et erunt omnes superbi et omnes facientes impietatem stipula: et inflammabit eos dies veniens, dicit Dominus exercituum, quæ non derelinquet eis radicem et germen.

<sup>2</sup> Et orietur vobis timentibus nomen meum sol justitiæ, et sanitas in pennis ejus: et egrediemini, et salietis sicut vituli de armento.

<sup>3</sup> Et calcabitis impios, cum fuerint cinis

house, that there may be meat in my house, and try me in this, saith the Lord: if I open not unto you the flood gates of heaven, and pour you out a blessing even to abundance.

<sup>11</sup> And I will rebuke for your sakes the devourer, and he shall not spoil the fruit of your land: neither shall the vine in the field be barren, saith the Lord of hosts.

<sup>12</sup> And all nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts.

<sup>13</sup> Your words have been unsufferable to me, saith the Lord.

<sup>14</sup> And you have said: What have we spoken against thee? You have said: He laboreth in vain that serveth God, and what profit is it that we have kept his ordinances, and that we have walked sorrowful before the Lord of hosts?

<sup>15</sup> Wherefore now we call the proud people happy, for they that work wickedness are built up, and they have tempted God and are preserved.

<sup>16</sup> Then they that feared the Lord, spoke everyone with his neighbor: and the Lord gave ear, and heard it: and a book of remembrance was written before him for them that fear the Lord, and think on his name.

<sup>17</sup> And they shall be my special possession, saith the Lord of hosts, in the day that I do judgment: and I will spare them, as a man spareth his son that serveth him.

<sup>18</sup> And you shall return, and shall see the difference between the just and the wicked: and between him that serveth God, and him that serveth him not.

#### CHAPTER 4

*The judgment of the wicked, and reward of the just. An exhortation to observe the law. Elias shall come for the conversion of the Jews.*

**F**or behold the day shall come kindled as a furnace: and all the proud, and all that do wickedly shall be stubble: and the day that cometh shall set them on fire, saith the Lord of hosts, it shall not leave them root, nor branch.

<sup>2</sup> But unto you that fear my name, the Sun of justice shall arise, and health in his wings: and you shall go forth, and shall leap like calves of the herd.

<sup>3</sup> And you shall tread down the wicked

when they shall be ashes under the sole of your feet in the day that I do this, saith the Lord of hosts.

<sup>4</sup> Remember the law of Moses my servant, which I commanded him in Horeb for all Israel, the precepts, and judgments.

<sup>5</sup> Behold, I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord.

<sup>6</sup> And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers: lest I come, and strike the earth with anathema.

sub planta pedum vestrorum, in die qua ego facio, dicit Dominus exercituum.

<sup>4</sup> Mementote legis Moysi servi mei, quam mandavi ei in Horeb ad omnem Israël, præcepta et iudicia.

<sup>5</sup> Ecce ego mittam vobis Eliam prophetam, antequam veniat dies Domini magnus et horribilis.

<sup>6</sup> Et convertet cor patrum ad filios, et cor filiorum ad patres eorum: ne forte veniam, et percutiam terram anathemate.

## THE FIRST BOOK OF MACHABEES

*These books are so called because they contain the history of the people of God under the command of Judas Machabeus and his brethren: and he as some will have it, was surnamed, Machabeus, from carrying in his ensigns or standards those words of Exodus 15:11. Who is like to thee among the strong, O Lord: in which the initial letters in the Hebrew are M.C.B.E.I. It is not known who was the author of these books. But as to their authority, though they are not received by the Jews, saith St. Augustine (lib. 18, De Civ. Dei, c. 36), they are received by the Church, who, in settling her canon of the scriptures, chose rather to be directed by the tradition she had received from the Apostles of Christ than by that of the scribes and Pharisees. And as the Church has declared these two Books canonical, even in two general councils, those of Florence and Trent, there can be no doubt of their authenticity.*

### CAPUT I

*Regnum Alexandri et sucesorum suorum: Antiochus decipulat et profanat templum Dei: et consecratur usque ad mortem omnes qui non legem Dei et religionem patrum eorum volunt desere.*

**E**t factum est, postquam percussit Alexander Philippi Macedo, qui primus regnavit in Græcia, egressus de terra Cethim, Darium regem Persarum et Medorum:

<sup>2</sup> constituit prælia multa, et obtinuit omnium munitiones, et interfecit reges terræ,

<sup>3</sup> et pertransiit usque ad fines terræ: et accepit spolia multitudinis gentium, et siluit terra in conspectu ejus.

<sup>4</sup> Et congregavit virtutem, et exercitum fortem nimis: et exaltatum est, et elevatum cor ejus:

<sup>5</sup> et obtinuit regiones gentium, et tyrannos: et facti sunt illi in tributum.

<sup>6</sup> Et post hæc decidit in lectum, et cognovit quia moreretur.

<sup>7</sup> Et vocavit pueros suos nobiles, qui secum erant nutriti a juventute: et divisit illis regnum suum, cum adhuc viveret.

<sup>8</sup> Et regnavit Alexander annis duodecim, et mortuus est.

<sup>9</sup> Et obtinuerunt pueri ejus regnum,

### CHAPTER 1

*The reign of Alexander and his successors: Antiochus rifles and profanes the temple of God: and persecutes unto death all that will not forsake the law of God, and the religion of their fathers.*

**N**ow it came to pass, after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius, king of the Persians and Medes:

<sup>2</sup> He fought many battles, and took the strongholds of all, and slew the kings of the earth:

<sup>3</sup> And he went through even to the ends of the earth: and took the spoils of many nations: and the earth was quiet before him.

<sup>4</sup> And he gathered a power, and a very strong army: and his heart was exalted and lifted up:

<sup>5</sup> And he subdued countries of nations, and princes; and they became tributaries to him.

<sup>6</sup> And after these things, he fell down upon his bed, and knew that he should die.

<sup>7</sup> And he called his servants, the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive.

<sup>8</sup> And Alexander reigned twelve years, and he died.

<sup>9</sup> And his servants made themselves

kings, everyone in his place:

<sup>10</sup> And they all put crowns upon themselves after his death, and their sons after them, many years; and evils were multiplied in the earth.

<sup>11</sup> And there came out of them a wicked root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks.

<sup>12</sup> In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go and make a covenant with the heathens that are round about us: for since we departed from them, many evils have befallen us.

<sup>13</sup> And the word seemed good in their eyes.

<sup>14</sup> And some of the people determined to do this, and went to the king: and he gave them license to do after the ordinances of the heathens.

<sup>15</sup> And they built a place of exercise in Jerusalem, according to the laws of the nations:

<sup>16</sup> And they made themselves prepucers, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil:

<sup>17</sup> And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms.

<sup>18</sup> And he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great number of ships:

<sup>19</sup> And he made war against Ptolemee king of Egypt; but Ptolemee was afraid at his presence and fled, and many were wounded unto death.

<sup>20</sup> And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt.

<sup>21</sup> And after Antiochus had ravaged Egypt, in the hundred and forty-third year, he returned and went up against Israel.

<sup>22</sup> And he went up to Jerusalem, with a great multitude.

<sup>23</sup> And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of

unusquisque in loco suo:

<sup>10</sup> et imposuerunt omnes sibi diademata post mortem ejus, et filii eorum post eos annis multis, et multiplicata sunt mala in terra.

<sup>11</sup> Et exiit ex eis radix peccatrix, Antiochus illustris, filius Antiochi regis, qui fuerat Romæ obses: et regnavit in anno centesimo trigesimo septimo regni Græcorum.

<sup>12</sup> In diebus illis, exierunt ex Israël filii iniqui, et suaserunt multis, dicentes: Eamus, et disponamus testamentum cum gentibus, quæ circa nos sunt: quia ex quo recessimus ab eis, invenerunt nos multa mala.

<sup>13</sup> Et bonus visus est sermo in oculis eorum.

<sup>14</sup> Et destinaverunt aliqui de populo, et abierunt ad regem: et dedit illis potestatem ut facerent justitiam gentium.

<sup>15</sup> Et ædificaverunt gymnasium in Jerosolymis secundum leges nationum:

<sup>16</sup> et fecerunt sibi præputia, et recesserunt a testamento sancto, et juncti sunt nationibus, et venundati sunt ut facerent malum.

<sup>17</sup> Et paratum est regnum in conspectu Antiochi, et cœpit regnare in terra Ægypti ut regnaret super duo regna.

<sup>18</sup> Et intravit in Ægyptum in multitudine gravi, in curribus, et elephantis, et equitibus, et copiosa navium multitudine:

<sup>19</sup> et constituit bellum adversus Ptolemæum regem Ægypti, et veritus est Ptolemæus a facie ejus, et fugit, et ceciderunt vulnerati multi.

<sup>20</sup> Et comprehendit civitates munitas in terra Ægypti, et accepit spolia terræ Ægypti.

<sup>21</sup> Et convertit Antiochus, postquam percussit Ægyptum in centesimo et quadragesimo tertio anno: et ascendit ad Israël,

<sup>22</sup> et ascendit Jerosolymam in multitudine gravi.

<sup>23</sup> Et intravit in sanctificationem cum superbia, et accepit altare aureum, et candelabrum luminis, et universa vasa ejus, et mensam propositionis, et libatoria, et phialas, et mortariola aurea, et velum, et coronas, et ornamentum aure-



um, quod in facie templi erat: et commi-  
nuit omnia.

<sup>24</sup> Et accepit argentum, et aurum, et  
vasa concupiscibilia: et accepit thesau-  
ros occultos, quos invenit: et sublatis  
omnibus, abiit in terram suam.

<sup>25</sup> Et fecit cædem hominum, et locutus  
est in superbia magna.

<sup>26</sup> Et factus est planctus magnus in Is-  
raël, et in omni loco eorum:

<sup>27</sup> et ingemuerunt principes et se-  
niores; virgines et juvenes infirmati  
sunt: et speciositas mulierum immutata  
est.

<sup>28</sup> Omnis maritus sumpsit lamentum:  
et quæ sedebant in thoro maritali, luge-  
bant:

<sup>29</sup> et commota est terra super habi-  
tantes in ea, et universa domus Jacob  
induit confusionem.

<sup>30</sup> Et post duos annos dierum, misit rex  
principem tributorum in civitates Juda,  
et venit Jerusalem cum turba magna.

<sup>31</sup> Et locutus est ad eos verba pacifica in  
dolo: et crediderunt ei.

<sup>32</sup> Et irruit super civitatem repente, et  
percussit eam plaga magna, et perdidit  
populum multum ex Israël.

<sup>33</sup> Et accepit spolia civitatis: et succen-  
dit eam igni, et destruxit domos ejus, et  
muros ejus in circuitu:

<sup>34</sup> et captivas duxerunt mulieres, et  
natos et pecora possederunt.

<sup>35</sup> Et ædificaverunt civitatem David  
muro magno et firmo, et turribus firmis,  
et facta est illis in arcem:

<sup>36</sup> et posuerunt illic gentem peccatri-  
cem viros iniquos, et convaluerunt in  
ea: et posuerunt arma, et escas, et con-  
gregaverunt spolia Jerusalem:

<sup>37</sup> et reposuerunt illic: et facti sunt in  
laqueum magnum.

<sup>38</sup> Et factum est hoc ad insidias sanctifi-  
cationi, et in diabolum malum in Israël:

<sup>39</sup> et effuderunt sanguinem innocen-  
tem per circuitum sanctificationis, et  
contaminaverunt sanctificationem.

<sup>40</sup> Et fugerunt habitatores Jerusalem  
propter eos, et facta est habitatio exter-  
orum, et facta est externa semini suo, et

gold, and the veil, and the crowns, and  
the golden ornament that was before the  
temple: and he broke them all in pieces.

<sup>24</sup> And he took the silver and gold, and  
the precious vessels: and he took the  
hidden treasures, which he found: and  
when he had taken all away, he departed  
into his own country.

<sup>25</sup> And he made a great slaughter of  
men, and spoke very proudly.

<sup>26</sup> And there was great mourning in Is-  
rael, and in every place where they were:

<sup>27</sup> And the princes, and the ancients  
mourned, and the virgins and the young  
men were made feeble, and the beauty  
of the women was changed.

<sup>28</sup> Every bridegroom took up lamenta-  
tion: and the bride that sat in the mar-  
riage bed, mourned:

<sup>29</sup> And the land was moved for the in-  
habitants thereof, and all the house of  
Jacob was covered with confusion.

<sup>30</sup> And after two full years, the king  
sent the chief collector of his tributes to  
the cities of Juda, and he came to Jerusa-  
lem with a great multitude.

<sup>31</sup> And he spoke to them peaceable  
words in deceit; and they believed him.

<sup>32</sup> And he fell upon the city suddenly,  
and struck it with a great slaughter, and  
destroyed much people in Israel.

<sup>33</sup> And he took the spoils of the city, and  
burnt it with fire, and threw down the  
houses thereof, and the walls thereof  
round about:

<sup>34</sup> And they took the women captive,  
and the children, and the cattle they  
possessed.

<sup>35</sup> And they built the city of David with  
a great and strong wall, and with strong  
towers, and made it a fortress for them:

<sup>36</sup> And they placed there a sinful na-  
tion, wicked men, and they fortified  
themselves therein: and they stored up  
armor; and victuals, and gathered to-  
gether the spoils of Jerusalem;

<sup>37</sup> And laid them up there: and they be-  
came a great snare.

<sup>38</sup> And this was a place to lie in wait  
against the sanctuary, and an evil devil  
in Israel.

<sup>39</sup> And they shed innocent blood round  
about the sanctuary, and defiled the holy  
place.

<sup>40</sup> And the inhabitants of Jerusalem  
fled away by reason of them and the city  
was made the habitation of strangers,

and she became a stranger to her own seed, and her children forsook her.

<sup>41</sup> Her sanctuary was desolate like a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honors were brought to nothing.

<sup>42</sup> Her dishonor was increased according to her glory, and her excellency was turned into mourning.

<sup>43</sup> And king Antiochus wrote to all his kingdom, that all the people should be one: and everyone should leave his own law.

<sup>44</sup> And all nations consented, according to the word of king Antiochus.

<sup>45</sup> And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath.

<sup>46</sup> And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda; that they should follow the law of the nations of the earth.

<sup>47</sup> And should forbid holocausts and sacrifices, and atonements to be made in the temple of God.

<sup>48</sup> And should prohibit the sabbath, and the festival days to be celebrated.

<sup>49</sup> And he commanded the holy places to be profaned, and the holy people of Israel.

<sup>50</sup> And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts,

<sup>51</sup> And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God.

<sup>52</sup> And that whosoever would not do according to the word of king Antiochus, should be put to death.

<sup>53</sup> According to all these words he wrote to his whole kingdom: and he appointed rulers over the people that should force them to do these things.

<sup>54</sup> And they commanded the cities of Juda to sacrifice.

<sup>55</sup> Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land:

<sup>56</sup> And they drove away the people of Israel into lurking holes, and into the secret places of fugitives.

<sup>57</sup> On the fifteenth day of the month, Casleu, in the hundred and forty-fifth

nati ejus reliquerunt eam.

<sup>41</sup> Sanctificatio ejus desolata est sicut solitudo; dies festi ejus conversi sunt in luctum, sabbata ejus in opprobrium, honores ejus in nihilum.

<sup>42</sup> Secundum gloriam ejus multiplicata est ignominia ejus, et sublimitas ejus conversa est in luctum.

<sup>43</sup> Et scripsit rex Antiochus omni regno suo ut esset omnis populus unus: et relinqueret unusquisque legem suam.

<sup>44</sup> Et consenserunt omnes gentes secundum verbum regis Antiochi:

<sup>45</sup> et multi ex Israël consenserunt servituti ejus, et sacrificaverunt idolis, et coinquinaverunt sabbatum.

<sup>46</sup> Et misit rex libros per manus nuntiorum in Jerusalem, et in omnes civitates Juda, ut sequerentur leges gentium terræ,

<sup>47</sup> et prohiberent holocausta et sacrificia, et placationes fieri in templo Dei,

<sup>48</sup> et prohiberent celebrari sabbatum, et dies sollemnes:

<sup>49</sup> et jussit coinquinari sancta, et sanc-tum populum Israël.

<sup>50</sup> Et jussit ædificari aras, et templa, et idola, et immolari carnes suillas, et pecora communia,

<sup>51</sup> et relinquere filios suos incircumcisos, et coinquinari animas eorum in omnibus immundis, et abominationibus, ita ut obliviscerentur legem, et immutarent omnes justificationes Dei:

<sup>52</sup> et quicumque non fecissent secundum verbum regis Antiochi, morerentur.

<sup>53</sup> Secundum omnia verba hæc scripsit omni regno suo: et præposuit principes populo, qui hæc fieri cogèrent.

<sup>54</sup> Et jusserunt civitatibus Juda sacrificare.

<sup>55</sup> Et congregati sunt multi de populo ad eos qui dereliquerant legem Domini: et fecerunt mala super terram:

<sup>56</sup> et effugaverunt populum Israël in abditis, et in absconditis fugitivorum locis.

<sup>57</sup> Die quintadecima mensis Casleu, quinto et quadragesimo et centesimo

anno, ædificavit rex Antiochus abominandum idolum desolationis super altare Dei, et per universas civitates Juda in circuitu ædificaverunt aras:

<sup>58</sup> et ante januas domorum et in plateis incendebant thura, et sacrificabant:

<sup>59</sup> et libros legis Dei combusserunt igni, scindentes eos:

<sup>60</sup> et apud quemcumque inveniebantur libri testamenti Domini, et quicumque observabat legem Domini, secundum edictum regis trucidabant eum.

<sup>61</sup> In virtute sua faciebant hæc populo Israël, qui inveniebatur in omni mense et mense in civitatibus.

<sup>62</sup> Et quinta et vigesima die mensis sacrificabant super aram, quæ erat contra altare.

<sup>63</sup> Et mulieres, quæ circumcidebant filios suos, trucidantur secundum jussum regis Antiochi,

<sup>64</sup> et suspendebant pueros a cervicibus per universas domos eorum: et eos, qui circumciderant illos, trucidabant.

<sup>65</sup> Et multi de populo Israël definierunt apud se, ut non manducarent immunda: et elegerunt magis mori, quam cibis coinquinari immundis:

<sup>66</sup> et noluerunt infringere legem Dei sanctam, et trucidati sunt:

<sup>67</sup> et facta est ira magna super populum valde.

## CAPUT II

*Zelus et successus Mathathiaæ.  
Exhortatio ejus ad filios ejus quando moritur.*

**I**n diebus illis surrexit Mathathias filius Joannis filii Simeonis, sacerdos ex filiis Joarib, ab Jerusalem, et consedit in monte Modin:

<sup>2</sup> et habebat filios quinque, Joannem, qui cognominabatur Gaddis:

<sup>3</sup> et Simonem, qui cognominabatur Thasi:

<sup>4</sup> et Judam, qui vocabatur Machabæus:

<sup>5</sup> et Eleazarum, qui cognominabatur Abaron: et Jonathan, qui cognominabatur Apphus:

<sup>6</sup> hi viderunt mala, quæ fiebant in po-

year, king Antiochus set up the abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Juda round about:

<sup>58</sup> And they burnt incense, and sacrificed at the doors of the houses and in the streets.

<sup>59</sup> And they cut in pieces, and burnt with fire the books of the law of God:

<sup>60</sup> And everyone with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king.

<sup>61</sup> Thus by their power did they deal with the people of Israel, that were found in the cities month after month.

<sup>62</sup> And on the five and twentieth day of the month they sacrificed upon the altar of the idol that was over against the altar of God.

<sup>63</sup> Now the women that circumcised their children were slain according to the commandment of king Antiochus,

<sup>64</sup> And they hanged the children about their necks in all their houses: and those that had circumcised them, they put to death.

<sup>65</sup> And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die, than to be defiled with unclean meats:

<sup>66</sup> And they would not break the holy law of God and they were put to death:

<sup>67</sup> And there was very great wrath upon the people.

## CHAPTER 2

*The zeal and success of Mathathias. His exhortation to his sons at his death.*

**I**n those days arose Mathathias, the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin:

<sup>2</sup> And he had five sons: John, who was surnamed Gaddis:

<sup>3</sup> And Simon, who was surnamed Thasi;

<sup>4</sup> And Judas, who was called Machabeus;

<sup>5</sup> And Eleazar, who was surnamed Abaron; and Jonathan, who was surnamed Apphus.

<sup>6</sup> These saw the evils that were done in

the people of Juda, and in Jerusalem.

<sup>7</sup> And Mathathias said: Woe is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies?

<sup>8</sup> The holy places are come into the hands of strangers: her temple is become as a man without honor.

<sup>9</sup> The vessels of her glory are carried away captive; her old men are murdered in the streets, and her young men are fallen by the sword of the enemies.

<sup>10</sup> What nation hath not inherited her kingdom, and gotten of her spoils?

<sup>11</sup> All her ornaments are taken away. She that was free is made a slave.

<sup>12</sup> And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them.

<sup>13</sup> To what end then should we live any longer?

<sup>14</sup> And Mathathias and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation.

<sup>15</sup> And they that were sent from king Antiochus, came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God.

<sup>16</sup> And many of the people of Israel consented and came to them: but Mathathias and his sons stood firm.

<sup>17</sup> And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler, and an honorable, and great man in this city, and adorned with sons, and brethren.

<sup>18</sup> Therefore, come thou first, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem: and thou, and thy sons shall be in the number of the king's friends, and enriched with gold, and silver, and many presents.

<sup>19</sup> Then Mathathias answered, and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments:

<sup>20</sup> I and my sons, and my brethren will obey the law of our fathers.

<sup>21</sup> God be merciful unto us: it is not profitable for us to forsake the law, and

pulo Juda, et in Jerusalem.

<sup>7</sup> Et dixit Mathathias: Væ mihi! ut quid natus sum videre contritionem populi mei, et contritionem civitatis sanctæ, et sedere illic, cum datur in manibus inimicorum?

<sup>8</sup> Sancta in manu extraneorum facta sunt: templum ejus sicut homo ignobilis.

<sup>9</sup> Vasa gloriæ ejus captiva abducta sunt: trucidati sunt senes ejus in plateis, et juvenes ejus ceciderunt in gladio inimicorum.

<sup>10</sup> Quæ gens non hæreditavit regnum ejus et non obtinuit spolia ejus?

<sup>11</sup> Omnis compositio ejus ablata est. Quæ erat libera, facta est ancilla.

<sup>12</sup> Et ecce sancta nostra, et pulchritudo nostra, et claritas nostra desolata est, et coinquinaverunt ea gentes.

<sup>13</sup> Quo ergo nobis adhuc vivere?

<sup>14</sup> Et scidit vestimenta sua Mathathias, et filii ejus: et operuerunt se ciliciis, et planxerunt valde.

<sup>15</sup> Et venerunt illuc qui missi erant a rege Antiocho, ut cogèrent eos, qui confugerant in civitatem Modin, immolare, et accendere thura, et a lege Dei discedere.

<sup>16</sup> Et multi de populo Israël consentientes accesserunt ad eos: sed Mathathias et filii ejus constanter steterunt.

<sup>17</sup> Et respondentes qui missi erant ab Antiocho, dixerunt Mathathiæ: Princeps, et clarissimus et magnus es in hac civitate, et ornatus filiis et fratribus:

<sup>18</sup> ergo accede prior, et fac jussum regis, sicut fecerunt omnes gentes, et viri Juda, et qui remanserunt in Jerusalem: et eris tu, et filii tui, inter amicos regis, et amplificatus auro, et argento, et muneribus multis.

<sup>19</sup> Et respondit Mathathias, et dixit magna voce: Etsi omnes gentes regi Antiocho obediunt, ut discedat unusquisque a servitute legis patrum suorum, et consentiat mandatis ejus:

<sup>20</sup> ego et filii mei, et fratres mei, obediemus legi patrum nostrorum:

<sup>21</sup> propitius sit nobis Deus: non est nobis utile relinquere legem, et justitias Dei:

<sup>22</sup> non audiemus verba regis Antiochi, nec sacrificabimus transgredientes legis nostræ mandata, ut eamus altera via.

<sup>23</sup> Et ut cessavit loqui verba hæc, accessit quidam Judæus in omnium oculis sacrificare idolis super aram in civitate Modin, secundum jussum regis:

<sup>24</sup> et vidit Mathathias, et doluit, et contremuerunt renes ejus, et accensus est furor ejus secundum judicium legis, et insiliens trucidavit eum super aram:

<sup>25</sup> sed et virum, quem rex Antiochus miserat, qui cogeat immolare, occidit in ipso tempore, et aram destruxit:

<sup>26</sup> et zelatus est legem, sicut fecit Phinees Zamri filio Salomi.

<sup>27</sup> Et exclamavit Mathathias voce magna in civitate, dicens: Omnis qui zelum habet legis, statuens testamentum, exeat post me.

<sup>28</sup> Et fugit ipse, et filii ejus in montes, et reliquerunt quæcumque habebant in civitate.

<sup>29</sup> Tunc descenderunt multi quærentes judicium, et justitiam, in desertum:

<sup>30</sup> et sederunt ibi ipsi, et filii eorum, et mulieres eorum, et pecora eorum: quoniam inundaverunt super eos mala.

<sup>31</sup> Et renuntiatum est viris regis, et exercitui qui erat in Jerusalem civitate David, quoniam discessissent viri quidam, qui dissipaverunt mandatum regis, in loca occulta in deserto, et abiissent post illos multi.

<sup>32</sup> Et statim perrexerunt ad eos, et constituerunt adversus eos prælium in die sabbatorum,

<sup>33</sup> et dixerunt ad eos: Resistitis et nunc adhuc? exite, et facite secundum verbum regis Antiochi, et vivetis.

<sup>34</sup> Et dixerunt: Non exhibimus, neque faciemus verbum regis, ut polluamus diem sabbatorum.

<sup>35</sup> Et concitaverunt adversus eos prælium.

<sup>36</sup> Et non responderunt eis, nec lapidem miserunt in eos, nec oppilaverunt loca occulta,

the justices of God:

<sup>22</sup> We will not hearken to the words of king Antiochus, neither will we sacrifice and transgress the commandments of our law, to go another way.

<sup>23</sup> Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment.

<sup>24</sup> And Mathathias saw, and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar:

<sup>25</sup> Moreover the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar,

<sup>26</sup> And showed zeal for the law, as Phinees did by Zamri, the son of Salomi.

<sup>27</sup> And Mathathias cried out in the city with a loud voice, saying: Everyone that hath zeal for the law, and maintaineth the testament, let him follow me.

<sup>28</sup> So he and his sons fled into the mountains, and left all that they had in the city.

<sup>29</sup> Then many that sought after judgment, and justice, went down into the desert

<sup>30</sup> And they abode there, they and their children, and their wives, and their cattle: because afflictions increased upon them.

<sup>31</sup> And it was told to the king's men, and to the army that was in Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them.

<sup>32</sup> And forthwith they went out towards them, and made war against them on the sabbath day.

<sup>33</sup> And they said to them: Do you still resist? Come forth, and do according to the edict of king Antiochus, and you shall live.

<sup>34</sup> And they said: We will not come forth, neither will we obey the king's edict, to profane the sabbath day.

<sup>35</sup> And they made haste to give them battle.

<sup>36</sup> But they answered them not, neither did they cast a stone at them, nor stopped up the secret places,

<sup>37</sup> Saying: Let us all die in our innocency: and heaven and earth shall be witnesses for us, that you put us to death wrongfully.

<sup>38</sup> So they gave them battle on the sabbath: and they were slain, with their wives, and their children, and their cattle, to the number of a thousand persons.

<sup>39</sup> And Mathathias and his friends heard of it, and they mourned for them exceedingly.

<sup>40</sup> And every man said to his neighbor: If we shall all do as our brethren have done, and not fight against the heathens for our lives, and our justifications, they will now quickly root us out of the earth.

<sup>41</sup> And they determined in that day, saying: Whosoever shall come up against us to fight on the sabbath day, we will fight against him: and we will not all die, as our brethren that were slain in the secret places.

<sup>42</sup> Then was assembled to them the congregation of the Assideans, the stoutest of Israel, everyone that had a good will for the law.

<sup>43</sup> And all they that fled from the evils, joined themselves to them, and were a support to them.

<sup>44</sup> And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations for safety.

<sup>45</sup> And Mathathias and his friends went round about, and they threw down the altars:

<sup>46</sup> And they circumcised all the children whom they found in the confines of Israel that were uncircumcised: and they did valiantly.

<sup>47</sup> And they pursued after the children of pride, and the work prospered in their hands:

<sup>48</sup> And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the sinner.

<sup>49</sup> Now the days drew near that Mathathias should die, and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation:

<sup>50</sup> Now, therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

<sup>51</sup> And call to remembrance the works

<sup>37</sup> dicentes: Moriamur omnes in simplicitate nostra: et testes erunt super nos cælum et terra, quod injuste perditis nos.

<sup>38</sup> Et intulerunt illis bellum sabbatis: et mortui sunt ipsi, et uxores eorum, et filii eorum, et pecora eorum usque ad mille animas hominum.

<sup>39</sup> Et cognovit Mathathias et amici ejus, et luctum habuerunt super eos valde.

<sup>40</sup> Et dixit vir proximo suo: Si omnes fecerimus sicut fratres nostri fecerunt, et non pugnaverimus adversus gentes pro animabus nostris et justificationibus nostris, nunc citius disperdent nos a terra.

<sup>41</sup> Et cogitaverunt in die illa, dicentes: Omnis homo, quicumque venerit ad nos in bello die sabbatorum, pugnemus adversus eum: et non moriemur omnes, sicut mortui sunt fratres nostri in occultis.

<sup>42</sup> Tunc congregata est ad eos synagoga Assidæorum fortis viribus ex Israëli, omnis voluntarius in lege:

<sup>43</sup> et omnes, qui fugiebant a malis, additi sunt ad eos, et facti sunt illis ad firmamentum.

<sup>44</sup> Et collegerunt exercitum, et percusserunt peccatores in ira sua, et viros iniquos in indignatione sua: et ceteri fugerunt ad nationes, ut evaderent.

<sup>45</sup> Et circumvit Mathathias et amici ejus, et destruxerunt aras:

<sup>46</sup> et circumciderunt pueros incircumcisos quotquot invenerunt in finibus Israëli: et in fortitudine.

<sup>47</sup> Et persecuti sunt filios superbiam, et prosperatum est opus in manibus eorum:

<sup>48</sup> et obtinuerunt legem de manibus gentium, et de manibus regum, et non dederunt cornu peccatori.

<sup>49</sup> Et appropinquerunt dies Mathathiam moriendi, et dixit filiis suis: Nunc confortata est superbia, et castigatio, et tempus eversionis, et ira indignationis.

<sup>50</sup> Nunc ergo, o filii, æmulatores estote legis, et date animas vestras pro testamento patrum vestrorum,

<sup>51</sup> et mementote operum patrum, quæ

fecerunt in generationibus suis: et accipietis gloriam magnam, et nomen æternum.

<sup>52</sup> Abraham nonne in tentatione inventus est fidelis, et reputatum est ei ad iustitiam?

<sup>53</sup> Joseph in tempore angustiae suae custodivit mandatum, et factus est dominus Ægypti.

<sup>54</sup> Phinees pater noster, zelando zelum Dei, accepit testamentum sacerdotii æterni.

<sup>55</sup> Jesus dum implevit verbum, factus est dux in Israël.

<sup>56</sup> Caleb dum testificatur in ecclesia, accepit hæreditatem.

<sup>57</sup> David in sua misericordia consecutus est sedem regni in sæcula.

<sup>58</sup> Elias, dum zelat zelum legis, receptus est in cælum.

<sup>59</sup> Ananias et Azarias et Misaël credentes, liberati sunt de flamma.

<sup>60</sup> Daniel in sua simplicitate liberatus est de ore leonum.

<sup>61</sup> Et ita cogitate per generationem et generationem: quia omnes qui sperant in eum, non infirmantur.

<sup>62</sup> Et a verbis viri peccatoris ne timueritis, quia gloria ejus stercus et vermis est:

<sup>63</sup> hodie extollitur, et cras non invenietur: quia conversus est in terram suam, et cogitatio ejus periit.

<sup>64</sup> Vos ergo filii, confortamini, et viriliter agite in lege: quia in ipsa gloriosi eritis.

<sup>65</sup> Et ecce Simon frater vester, scio quod vir consilii est: ipsum audite semper, et ipse erit vobis pater.

<sup>66</sup> Et Judas Machabæus, fortis viribus a juventute sua, sit vobis princeps militiae, et ipse aget bellum populi.

<sup>67</sup> Et adducetis ad vos omnes factores legis: et vindicate vindictam populi vestri.

<sup>68</sup> Retribuite retributionem gentibus, et intendite in præceptum legis.

<sup>69</sup> Et benedixit eos, et appositus est ad patres suos.

<sup>70</sup> Et defunctus est anno centesimo et quadragesimo sexto: et sepultus est a filiis suis in sepulchris patrum suorum in Modin, et planxerunt eum omnis Israël planctu magno.

of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name.

<sup>52</sup> Was not Abraham found faithful in temptation, and it was reputed to him unto justice?

<sup>53</sup> Joseph, in the time of his distress, kept the commandment, and he was made lord of Egypt.

<sup>54</sup> Phinees, our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.

<sup>55</sup> Jesus, whilst he fulfilled the word, was made ruler in Israel.

<sup>56</sup> Caleb, for bearing witness before the congregation, received an inheritance.

<sup>57</sup> David, by his mercy, obtained the throne of an everlasting kingdom.

<sup>58</sup> Elias, while he was full of zeal for the law, was taken up into heaven.

<sup>59</sup> Ananias and Azarias and Misaël, by believing, were delivered out of the flame.

<sup>60</sup> Daniel, in his innocency, was delivered out of the mouth of the lions.

<sup>61</sup> And thus consider, through all generations: that none that trust in him, fail in strength.

<sup>62</sup> And fear not the words of a sinful man, for his glory is dung and worms:

<sup>63</sup> Today he is lifted up, and tomorrow he shall not be found, because he is returned into his earth and his thought is come to nothing.

<sup>64</sup> You, therefore, my sons, take courage, and behave manfully in the law: for by it you shall be glorious.

<sup>65</sup> And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you.

<sup>66</sup> And Judas Machabeus, who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people.

<sup>67</sup> And you shall take to you all that observe the law: and revenge ye the wrong of your people.

<sup>68</sup> Render to the Gentiles their reward, and take heed to the precepts of the law.

<sup>69</sup> And he blessed them, and was joined to his fathers.

<sup>70</sup> And he died in the hundred and forty-sixth year: and he was buried by his sons in the sepulchers of his fathers, in Modin, and all Israel mourned for him with great mourning.

## CHAPTER 3

*Judas Machabeus succeeds his father, and overthrows Apollonius and Seron. A great army is sent against him out of Syria. He prepares his people for battle by fasting and prayer.*

**T**hen his son Judas, called Machabeus, rose up in his stead.

<sup>2</sup> And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel.

<sup>3</sup> And he got his people great honor, and put on a breastplate as a giant, and girt his warlike armor about him in battles, and protected the camp with his sword.

<sup>4</sup> In his acts he was like a lion, and like a lion's whelp roaring for his prey.

<sup>5</sup> And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire:

<sup>6</sup> And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand.

<sup>7</sup> And he grieved many kings, and made Jacob glad with his works, and his memory is blessed forever.

<sup>8</sup> And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel.

<sup>9</sup> And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.

<sup>10</sup> And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel.

<sup>11</sup> And Judas understood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down slain, and the rest fled away.

<sup>12</sup> And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime.

<sup>13</sup> And Seron, captain of the army of Syria, heard that Judas had assembled a company of the faithful, and a congregation with him,

<sup>14</sup> And he said I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king.

## CAPUT III

*Judas Machabaeus succedit patrem suum, et superat Apolonium et Seronem. Exercitum magnum mittitur contra eum ex Syria. Preparat populum ejus pro praelio a jejunio et oratione.*

**E**t surrexit Judas, qui vocabatur Machabæus, filius ejus, pro eo:

<sup>2</sup> et adjuvabant eum omnes fratres ejus, et universi qui se conjunxerant patri ejus, et præliabantur prælium Israël cum lætitia.

<sup>3</sup> Et dilatavit gloriam populo suo, et induit se loricae sicut gigas, et succinxit se arma bellica sua in præliis, et protegabat castra gladio suo.

<sup>4</sup> Similis factus est leoni in operibus suis, et sicut catulus leonis rugiens in venatione.

<sup>5</sup> Et persecutus est iniquos perscrutans eos: et qui conturbabant populum suum, eos succendit flammis:

<sup>6</sup> et repulsi sunt inimici ejus timore ejus, et omnes operarii iniquitatis conturbati sunt: et directa est salus in manu ejus.

<sup>7</sup> Et exacerbat reges multos, et lætificabat Jacob in operibus suis, et in sæculum memoria ejus in benedictione.

<sup>8</sup> Et perambulavit civitates Juda, et perdidit impios ex eis, et avertit iram ab Israël.

<sup>9</sup> Et nominatus est usque ad novissimum terræ, et congregavit pereuntes.

<sup>10</sup> Et congregavit Apollonius gentes, et a Samaria virtutem multam et magnam ad bellandum contra Israël.

<sup>11</sup> Et cognovit Judas, et exiit obviam illi: et percussit, et occidit illum: et ceciderunt vulnerati multi, et reliqui fugerunt.

<sup>12</sup> Et accepit spolia eorum: et gladium Apollonii abstulit Judas, et erat pugnans in eo omnibus diebus.

<sup>13</sup> Et audivit Seron princeps exercitus Syriæ, quod congregavit Judas congregationem fidelium, et ecclesiam secum,

<sup>14</sup> et ait: Faciam mihi nomen, et glorificabor in regno, et debellabo Judam, et eos qui cum ipso sunt, qui spernebant verbum regis.



15 Et præparavit se: et ascenderunt cum eo castra impiorum fortes auxiliarii ut facerent vindictam in filios Israël.

16 Et appropinquerunt usque ad Bethoron: et exivit Judas obviam illi cum paucis.

17 Ut autem viderunt exercitum venientem sibi obviam, dixerunt Judæ: Quomodo poterimus pauci pugnare contra multitudinem tantam, et tam fortem, et nos fatigati sumus jejunio hodie?

18 Et ait Judas: Facile est concludi multos in manus paucorum: et non est differentia in conspectu Dei cæli liberare in multis, et in paucis:

19 quoniam non in multitudine exercitus victoria belli, sed de cælo fortitudo est.

20 Ipsi veniunt ad nos in multitudine contumaci, et superbia, ut disperdant nos, et uxores nostras, et filios nostros, et ut spolient nos:

21 nos vero pugnabimus pro animabus nostris, et legibus nostris:

22 et ipse Dominus conteret eos ante faciem nostram: vos autem ne timueritis eos.

23 Ut cessavit autem loqui, insiluit in eos subito: et contritus est Seron, et exercitus ejus in conspectu ipsius:

24 et persecutus est eum in descensu Bethoron usque in campum, et ceciderunt ex eis octingenti viri, reliqui autem fugerunt in terram Philistiim.

25 Et cecidit timor Judæ, ac fratrum ejus, et formido super omnes gentes in circuitu eorum:

26 et pervenit ad regem nomen ejus, et de præliis Judæ narrabant omnes gentes.

27 Ut audivit autem rex Antiochus sermones istos, iratus est animo: et misit, et congregavit exercitum universi regni sui, castra fortia valde:

28 et aperuit ærarium suum, et dedit stipendia exercitui in annum: et mandavit illis ut essent parati ad omnia.

29 Et vidit quod defecit pecunia de thesauris suis, et tributa regionis modica propter dissensionem et plagam quam fecit in terra, ut tolleret legitima, quæ erant a primis diebus:

15 And he made himself ready; and the host of the wicked went up with him, strong succors, to be revenged of the children of Israel.

16 And they approached even as far as Bethoron: and Judas went forth to meet him, with a small company.

17 But when they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude, and so strong, and we are ready to faint with fasting today?

18 And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company:

19 For the success of war is not in the multitude of the army, but strength cometh from heaven.

20 They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils.

21 But we will fight for our lives, and our laws:

22 And the Lord himself will overthrow them before our face, but as for you, fear them not.

23 And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron, and his host were overthrown before him:

24 And he pursued him by the descent of Bethoron, even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.

25 And the fear of Judas, and of his brethren, and the dread of them, fell upon all the nations round about them.

26 And his fame came to the king, and all nations told of the battles of Judas.

27 Now when king Antiochus heard these words, he was angry in his mind: and he sent, and gathered the forces of all his kingdom, an exceeding strong army.

28 And he opened his treasury, and gave out pay to the army for a year: and he commanded them, that they should be ready for all things.

29 And he perceived that the money of his treasures failed, and that the tributes of the country were small, because of the dissension, and the evil that he had brought upon the land, that he might

take away the laws of old times:

<sup>30</sup> And he feared that he should not have as formerly enough for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him.

<sup>31</sup> And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money.

<sup>32</sup> And he left Lysias, a nobleman of the blood royal to oversee the affairs of the kingdom from the river Euphrates even to the river of Egypt:

<sup>33</sup> And to bring up his son, Antiochus, till he came again.

<sup>34</sup> And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jerusalem.

<sup>35</sup> And that he should send an army against them to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away the memory of them from that place.

<sup>36</sup> And that he should settle strangers, to dwell in all their coasts, and divide their land by lot.

<sup>37</sup> So the king took the half of the army that remained, and went forth from Antioch, the chief city of his kingdom, in the hundred and forty-seventh year: and he passed over the river Euphrates, and went through the higher countries.

<sup>38</sup> Then Lysias chose Ptolemee, the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king's friends.

<sup>39</sup> And he sent with them forty thousand men, and seven thousand horsemen: to go into the land of Juda, and to destroy it, according to the king's orders.

<sup>40</sup> So they went forth with all their power, and came, and pitched near Emmaus, in the plain country.

<sup>41</sup> And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the children of Israel for slaves: and there were joined to them the forces of Syria, and of the land of the strangers.

<sup>42</sup> And Judas, and his brethren, saw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given

<sup>30</sup> et timuit ne non haberet ut semel et bis, in sumptus et donaria, quæ dederat ante larga manu: et abundaverat super reges qui ante eum fuerant.

<sup>31</sup> Et consternatus erat animo valde, et cogitavit ire in Persidem, et accipere tributa regionum, et congregare argentum multum.

<sup>32</sup> Et reliquit Lysiam hominem nobilem de genere regali, super negotia regia, a flumine Euphrate usque ad flumen Ægypti,

<sup>33</sup> et ut nutriret Antiochum filium suum, donec rediret.

<sup>34</sup> Et tradidit ei medium exercitum, et elephantos: et mandavit ei de omnibus quæ volebat, et de inhabitantibus Judæam, et Jerusalem:

<sup>35</sup> et ut mitteret ad eos exercitum ad conterendam et extirpandam virtutem Israël, et reliquias Jerusalem, et auferendam memoriam eorum de loco:

<sup>36</sup> et ut constitueret habitatores filios alienigenas in omnibus finibus eorum, et sorte distribueret terram eorum.

<sup>37</sup> Et rex assumpsit partem exercitus residui, et exivit ab Antiochia civitate regni sui anno centesimo et quadragesimo septimo: et transfretavit Euphraten flumen, et perambulabat superiores regiones.

<sup>38</sup> Et elegit Lysias Ptolemæum filium Dorymini, et Nicanorem, et Gorgiam, viros potentes ex amicis regis:

<sup>39</sup> et misit cum eis quadraginta millia virorum, et septem centesimo equitum, ut venirent in terram Juda, et disperderent eam secundum verbum regis.

<sup>40</sup> Et processerunt cum universa virtute sua, et venerunt, et applicuerunt Emmaum in terra campestri.

<sup>41</sup> Et audierunt mercatores regionum nomen eorum: et acceperunt argentum, et aurum multum valde, et pueros, et venerunt in castra ut acciperent filios Israël in servos, et additi sunt ad eos exercitus Syriæ, et terræ alienigenarum.

<sup>42</sup> Et vidit Judas, et fratres ejus, quia multiplicata sunt mala, et exercitus applicabant ad fines eorum: et cognoverunt verba regis, quæ mandavit populo

facere in interitum et consummationem:

<sup>43</sup> et dixerunt unusquisque ad proximum suum: Erigamus dejectionem populi nostri, et pugnemus pro populo nostro, et sanctis nostris.

<sup>44</sup> Et congregatus est conventus ut essent parati in praelium, et ut orarent et peterent misericordiam et miserationes.

<sup>45</sup> Et Jerusalem non habitabatur, sed erat sicut desertum: non erat qui ingrederetur et egrederetur de natis ejus, et sanctum conculcabatur: et filii alienigenarum erant in arce, ibi erat habitatio gentium: et ablata est voluptas a Jacob, et defecit ibi tibia et cithara.

<sup>46</sup> Et congregati sunt, et venerunt in Maspha contra Jerusalem, quia locus orationis erat in Maspha ante in Israël.

<sup>47</sup> Et jejunaverunt illa die, et induerunt se ciliciis, et cinerem imposuerunt capiti suo, et disciderunt vestimenta sua:

<sup>48</sup> et expanderunt libros legis, de quibus scrutabantur gentes similitudinem simulacrorum suorum:

<sup>49</sup> et attulerunt ornamenta sacerdotalia, et primitias, et decimas: et suscitaverunt Nazaræos, qui impleverant dies:

<sup>50</sup> et clamaverunt voce magna in cælum, dicentes: Quid faciemus istis, et quo eos ducemus?

<sup>51</sup> et sancta tua conculcata sunt, et contaminata sunt, et sacerdotes tui facti sunt in luctum, et in humilitatem:

<sup>52</sup> et ecce nationes convenerunt adversum nos ut nos disperdant: tu scis quæ cogitant in nos.

<sup>53</sup> Quomodo poterimus subsistere ante faciem eorum, nisi tu, Deus, adjuves nos?

<sup>54</sup> Et tubis exclamaverunt voce magna.

<sup>55</sup> Et post hæc constituit Judas duces populi, tribunos, et centuriones, et pentactontarchos, et decuriones.

<sup>56</sup> Et dixit his, qui ædificabant domos, et sponsabant uxores, et plantabant vineas, et formidolosis, ut redirent unusquisque in domum suam secundum legem.

<sup>57</sup> Et moverunt castra, et collocaverunt ad austrum Emmaum.

to destroy the people, and utterly abolish them.

<sup>43</sup> And they said, every man to his neighbor: Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary.

<sup>44</sup> And the assembly was gathered, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

<sup>45</sup> Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out: and the sanctuary was trodden down: and the children of strangers were in the castle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there.

<sup>46</sup> And they assembled together, and came to Maspha, over against Jerusalem: for in Maspha was a place of prayer heretofore in Israel.

<sup>47</sup> And they fasted that day, and put on haircloth, and put ashes upon their heads: and they rent their garments:

<sup>48</sup> And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols:

<sup>49</sup> And they brought the priestly ornaments, and the first fruits and tithes, and stirred up the Nazarites that had fulfilled their days:

<sup>50</sup> And they cried with a loud voice toward heaven, saying: What shall we do with these, and whither shall we carry them?

<sup>51</sup> For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are brought low.

<sup>52</sup> And behold the nations are come together against us, to destroy us: thou knowest what they intend against us.

<sup>53</sup> How shall we be able to stand before their face, unless thou, O God, help us?

<sup>54</sup> Then they sounded with trumpets, and cried out with a loud voice.

<sup>55</sup> And after this, Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens.

<sup>56</sup> And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law.

<sup>57</sup> So they removed the camp, and pitched on the south side of Emmaus.

<sup>58</sup> And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary.

<sup>59</sup> For it is better for us to die in battle, than to see the evils of our nation, and of the holies:

<sup>60</sup> Nevertheless, as it shall be the will of God in heaven, so be it done.

#### CHAPTER 4

*Judas routs the king's army. Gorgias flies before him. Lysias comes against him with a great army, but is defeated. Judas cleanses the temple, sets up a new altar, and fortifies the sanctuary.*

**T**hen Gorgias took five thousand men, and a thousand of the best horsemen; and they removed out of the camp by night.

<sup>2</sup> That they might come upon the camp of the Jews and strike them suddenly: and the men that were of the castle were their guides.

<sup>3</sup> And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that were in Emmaus.

<sup>4</sup> For as yet the army was dispersed from the camp

<sup>5</sup> And Gorgias came by night into the camp of Judas, and found no man; and he sought them in the mountains: for he said: These men flee from us.

<sup>6</sup> And when it was day, Judas showed himself in the plain with three thousand men only, who neither had armor nor swords:

<sup>7</sup> And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war.

<sup>8</sup> And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault.

<sup>9</sup> Remember in what manner our fathers were saved in the Red Sea, when Pharao pursued them with a great army.

<sup>10</sup> And now let us cry to heaven, and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day:

<sup>11</sup> And all nations shall know that there is one that redeemeth and deliv-

<sup>58</sup> Et ait Judas: Accingimini, et estote filii potentes, et estote parati in mane, ut pugnetis adversus nationes has quæ convenerunt adversus nos disperdere nos, et sancta nostra:

<sup>59</sup> quoniam melius est nos mori in bello, quam videre mala gentis nostræ, et sanctorum.

<sup>60</sup> Sicut autem fuerit voluntas in cælo, sic fiat.

#### CAPUT IV

*Judas dejicit exercitum regis. Gorgias ante eum fugit. Lysias venit contra eum cum exercito magno, sed superatur. Judas lavat templum, ponit altarem novum, et sanctuarium corroborat.*

**E**t assumpsit Gorgias quinque millia virorum, et mille equites electos: et moverunt castra nocte,

<sup>2</sup> ut applicarent ad castra Judæorum, et percuterent eos subito: et filii, qui erant ex arce, erant illis duces.

<sup>3</sup> Et audivit Judas, et surrexit ipse, et potentes percutere virtutem exercituum regis, qui erant in Emmaum.

<sup>4</sup> adhuc enim dispersus erat exercitus a castris.

<sup>5</sup> Et venit Gorgias in castra Judæ noctu, et neminem invenit: et quærebat eos in montibus: quoniam dixit: Fugiunt hi a nobis.

<sup>6</sup> Et cum dies factus esset, apparuit Judas in campo cum tribus millibus virorum tantum, qui tegumenta et gladios non habebant:

<sup>7</sup> et viderunt castra gentium valida, et loricos et equitatus in circuitu eorum, et hi docti ad prælium.

<sup>8</sup> Et ait Judas viris, qui secum erant: Ne timueritis multitudinem eorum, et impetum eorum ne formidētis.

<sup>9</sup> Mementote qualiter salvi facti sunt patres nostri in mari Rubro, cum sequeretur eos Pharao cum exercitu multo.

<sup>10</sup> Et nunc clamemus in cælum: et miseribitur nostri Dominus, et memor erit testamenti patrum nostrorum, et conteret exercitum istum ante faciem nostram hodie:

<sup>11</sup> et scient omnes gentes quia est qui redimat et liberet Israël.

<sup>12</sup> Et elevaverunt alienigenæ oculos suos, et viderunt eos venientes ex adverso.

<sup>13</sup> Et exierunt de castris in prælium, et tuba cecinerunt hi qui erant cum Juda.

<sup>14</sup> Et congressi sunt: et contritæ sunt gentes, et fugerunt in campum.

<sup>15</sup> Novissimi autem omnes ceciderunt in gladio, et persecuti sunt eos usque Gezeron, et usque in campos Idumææ, et Azoti, et Jamniæ: et ceciderunt ex illis usque ad tria millia virorum.

<sup>16</sup> Et reversus est Judas, et exercitus ejus sequens eum.

<sup>17</sup> Dixitque ad populum: Non concupiscatis spolia: quia bellum contra nos est,

<sup>18</sup> et Gorgias et exercitus ejus prope nos in monte: sed state nunc contra inimicos nostros, et expugnate eos, et sumetis postea spolia securi.

<sup>19</sup> Et adhuc loquente Juda hæc, ecce apparuit pars quædam prospiciens de monte.

<sup>20</sup> Et vidit Gorgias quod in fugam conversi sunt sui, et succenderunt castra: fumus enim, qui videbatur, declarabat quod factum est.

<sup>21</sup> Quibus illi conspectis timuerunt valde, aspicientes simul et Judam, et exercitum in campo paratum ad prælium.

<sup>22</sup> Et fugerunt omnes in campum alienigenarum:

<sup>23</sup> et Judas reversus est ad spolia castrorum, et acceperunt aurum multum, et argentum, et hyacinthum, et purpuram marinam, et opes magnas.

<sup>24</sup> Et conversi, hymnum canebant, et benedicebant Deum in cælum, quoniam bonus est, quoniam in sæculum misericordia ejus.

<sup>25</sup> Et facta est salus magna in Israël in die illa.

<sup>26</sup> Quicumque autem alienigenarum evaserunt, venerunt, et nuntiaverunt Lysię universa quæ acciderant.

<sup>27</sup> Quibus ille auditis, consternatus animo deficiebat: quod non qualia voluit, talia contigerunt in Israël, et qualia mandavit rex.

<sup>28</sup> Et sequenti anno, congregavit Lysias

ereth Israel.

<sup>12</sup> And the strangers lifted up their eyes, and saw them coming against them.

<sup>13</sup> And they went out of the camp to battle, and they that were with Judas sounded the trumpet.

<sup>14</sup> And they joined battle: and the Gentiles were routed, and fled into the plain.

<sup>15</sup> But all the hindmost of them fell by the sword and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men.

<sup>16</sup> And Judas returned again with his army that followed him.

<sup>17</sup> And he said to the people: Be not greedy of the spoils; for there is war before us:

<sup>18</sup> And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.

<sup>19</sup> And as Judas was speaking these words, behold part of them appeared, looking forth from the mountain.

<sup>20</sup> And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done.

<sup>21</sup> And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight.

<sup>22</sup> So they all fled away into the land of the strangers.

<sup>23</sup> And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

<sup>24</sup> And returning home, they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth forever.

<sup>25</sup> So Israel had a great deliverance that day.

<sup>26</sup> And such of the strangers as escaped, went and told Lysias all that had happened.

<sup>27</sup> And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded.

<sup>28</sup> So the year following, Lysias gath-

ered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them.

<sup>29</sup> And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men.

<sup>30</sup> And they saw that the army was strong, and he prayed and said: Blessed art thou, O Savior of Israel, who didst break the violence of the mighty by the hand of thy servant David, and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul, and of his armor bearer.

<sup>31</sup> Shut up this army in the hands of thy people Israel, and let them be confounded in their host and their horsemen.

<sup>32</sup> Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction.

<sup>33</sup> Cast them down with the sword of them that love thee: and let all that know thy name praise thee with hymns.

<sup>34</sup> And they joined battle: and there fell of the army of Lysias five thousand men.

<sup>35</sup> And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.

<sup>36</sup> Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places, and to repair them.

<sup>37</sup> And all the army assembled together, and they went up into mount Zion.

<sup>38</sup> And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down.

<sup>39</sup> And they rent their garments, and made great lamentation, and put ashes on their heads:

<sup>40</sup> And they fell down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

<sup>41</sup> Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places,

<sup>42</sup> And he chose priests without blem-

virorum electorum sexaginta millia, et equitum quinque millia, ut debellaret eos.

<sup>29</sup> Et venerunt in Judæam, et castra posuerunt in Bethoron, et occurrit illis Judas cum decem millibus viris.

<sup>30</sup> Et viderunt exercitum fortem, et oravit, et dixit: Benedictus es, salvator Israël, qui contrivisti impetum potentis in manu servi tui David, et tradidisti castra alienigenarum in manu Jonathæ filii Saul, et armigeri ejus.

<sup>31</sup> Conclude exercitum istum in manu populi tui Israël, et confundantur in exercitu suo et equitibus.

<sup>32</sup> Da illis formidinem, et tabefac audaciam virtutis eorum, et commoveantur contritione sua.

<sup>33</sup> Dejice illos gladio diligentium te: et collaudent te omnes, qui noverunt nomen tuum, in hymnis.

<sup>34</sup> Et commiserunt prælium: et ceciderunt de exercitu Lysiae quinque millia virorum.

<sup>35</sup> Videns autem Lysias fugam suorum, et Judæorum audaciam, et quod parati sunt aut vivere, aut mori fortiter, abiit Antiochiam, et elegit milites, ut multiplicati rursus venirent in Judæam.

<sup>36</sup> Dixit autem Judas, et fratres ejus: Ecce contriti sunt inimici nostri: ascendamus nunc mundare sancta, et renovare.

<sup>37</sup> Et congregatus est omnis exercitus, et ascenderunt in montem Zion.

<sup>38</sup> Et viderunt sanctificationem desertam, et altare profanatum, et portas exustas, et in atriis virgulta nata sicut in saltu vel in montibus, et pastophoria diruta.

<sup>39</sup> Et sciderunt vestimenta sua, et planxerunt planctu magno, et imposuerunt cinerem super caput suum,

<sup>40</sup> et ceciderunt in faciem super terram, et exclamaverunt tubis signorum, et clamaverunt in cælum.

<sup>41</sup> Tunc ordinavit Judas viros ut pugnarent adversus eos qui erant in arce, donec emundarent sancta.

<sup>42</sup> Et elegit sacerdotes sine macula, vol-

untatem habentes in lege Dei:

<sup>43</sup> et mundaverunt sancta, et tulerunt lapides contaminationis in locum immundum.

<sup>44</sup> Et cogitavit de altari holocaustorum, quod profanatum erat, quid de eo faceret.

<sup>45</sup> Et incidit illis consilium bonum ut destruerent illud: ne forte illis esset in opprobrium, quia contaminaverunt illud gentes, et demoliti sunt illud.

<sup>46</sup> Et reposuerunt lapides in monte domus in loco apto, quoadusque veniret propheta, et responderet de eis.

<sup>47</sup> Et acceperunt lapides integros secundum legem, et ædificaverunt altare novum secundum illud quod fuit prius:

<sup>48</sup> et ædificaverunt sancta, et quæ intra domum erant intrinsecus: et ædem, et atria sanctificaverunt.

<sup>49</sup> Et fecerunt vasa sancta nova, et intulerunt candelabrum, et altare incensorum, et mensam, in templum.

<sup>50</sup> Et incensum posuerunt super altare, et accenderunt lucernas quæ super candelabrum erant, et lucebant in templo.

<sup>51</sup> Et posuerunt super mensam panes, et appenderunt vela, et consummaverunt omnia opera quæ fecerant.

<sup>52</sup> Et ante matutinum surrexerunt quinta et vigesima die mensis noni (hic est mensis Casleu) centesimi quadragesimi octavi anni:

<sup>53</sup> et obtulerunt sacrificium secundum legem super altare holocaustorum novum, quod fecerant.

<sup>54</sup> Secundum tempus et secundum diem in qua contaminaverunt illud gentes, in ipsa renovatum est in canticis, et citharis, et cinyris, et in cymbalis.

<sup>55</sup> Et cecidit omnis populus in faciem, et adoraverunt, et benedixerunt in cælum eum, qui prosperavit eis.

<sup>56</sup> Et fecerunt dedicationem altaris diebus octo, et obtulerunt holocausta cum lætitiâ, et sacrificium salutaris et laudis.

<sup>57</sup> Et ornaverunt faciem templi coronis aureis et scutulis, et dedicaverunt portas

ish, whose will was set upon the law of God.

<sup>43</sup> And they cleansed the holy places, and took away the stones that had been defiled into an unclean place.

<sup>44</sup> And he considered about the altar of holocausts that had been profaned, what he should do with it.

<sup>45</sup> And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down.

<sup>46</sup> And they laid up the stones in the mountain of the temple, in a convenient place, till there should come a prophet, and give answer concerning them.

<sup>47</sup> Then they took whole stones, according to the law and built a new altar, according to the former:

<sup>48</sup> And they built up the holy places, and the things that were within the temple: and they sanctified the temple and the courts.

<sup>49</sup> And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table, into the temple.

<sup>50</sup> And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple.

<sup>51</sup> And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make.

<sup>52</sup> And they arose before the morning on the five and twentieth day of the ninth month (which is the month of Casleu), in the hundred and forty-eighth year.

<sup>53</sup> And they offered sacrifice, according to the law, upon the new altar of holocausts which they had made.

<sup>54</sup> According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals.

<sup>55</sup> And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them.

<sup>56</sup> And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise.

<sup>57</sup> And they adorned the front of the temple with crowns of gold, and es-

cutcheons, and they renewed the gates, and the chambers, and hanged doors upon them.

<sup>58</sup> And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away.

<sup>59</sup> And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.

<sup>60</sup> They built up also at that time mount Sion, with high walls, and strong towers round about, lest the Gentiles should at any time come, and tread it down, as they did before.

<sup>61</sup> And he placed a garrison there, to keep it, and he fortified it, to secure Bethsura, that the people might have a defence against Idumea.

#### CHAPTER 5

*Judas and his brethren attack the enemies of their country, and deliver them that were distressed. Josephus and Azarias, attempting contrary to order to fight against their enemies, are defeated.*

**N**ow it came to pass, when the nations round about heard that the altar and the sanctuary were built up, as before, that they were exceeding angry.

<sup>2</sup> And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them.

<sup>3</sup> Then Judas fought against the children of Esau in Idumea, and them that were in Acrabathane: because they beset the Israelites round about, and he made a great slaughter of them.

<sup>4</sup> And he remembered the malice of the children of Bean: who were a snare and a stumbling block to the people, by lying in wait for them in the way.

<sup>5</sup> And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.

<sup>6</sup> Then he passed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain:

<sup>7</sup> And he fought many battles with

et pastophoria, et imposuerunt eis januas.

<sup>58</sup> Et facta est lætitia in populo magna valde, et aversum est opprobrium gentium.

<sup>59</sup> Et statuit Judas, et fratres ejus, et universa ecclesia Israël, ut agatur dies dedicationis altaris in temporibus suis ab anno in annum per dies octo a quinta et vigesima die mensis Casleu, cum lætitia et gaudio.

<sup>60</sup> Et ædificaverunt in tempore illo montem Sion, et per circuitum muros altos et turres firmas, nequando venirent gentes, et conculcarent eum sicut antea fecerunt.

<sup>61</sup> Et collocavit illic exercitum, ut servarent eum, et munivit eum ad custodiendum Bethsuram, ut haberet populus munitionem contra faciem Idumææ.

#### CAPUT V

*Oppugnant Judas et fratres sui inimicos patriæ eorum, et eripiunt eos qui aegrotabantur. Josephus et Azarias, conantes, contra ordinem, pugnare contra inimicos eorum, vincuntur.*

**E**t factum est, ut audierunt gentes in circuitu quia ædificatum est altare et sanctuarium sicut prius, iratæ sunt valde:

<sup>2</sup> et cogitabant tollere genus Jacob, qui erant inter eos, et cœperunt occidere de populo, et persequi.

<sup>3</sup> Et debellabat Judas filios Esau in Idumæa, et eos qui erant in Acrabathane: quia circumsedebant Israëlitas: et percussit eos plaga magna.

<sup>4</sup> Et recordatus est malitiam filiorum Bean, qui erant populo in laqueum et in scandalum, insidiantes ei in via.

<sup>5</sup> Et conclusi sunt ab eo in turribus, et applicuit ad eos, et anathematizavit eos, et incendit turres eorum igni cum omnibus qui in eis erant.

<sup>6</sup> Et transivit ad filios Ammon, et invenit manum fortem, et populum copiosum, et Timotheum ducem ipsorum:

<sup>7</sup> et commisit cum eis prælia multa, et



contriti sunt in conspectu eorum, et percussit eos:

<sup>8</sup> et cepit Gazer civitatem et filias ejus, et reversus est in Judæam.

<sup>9</sup> Et congregatæ sunt gentes quæ sunt in Galaad adversus Israëlitas, qui erant in finibus eorum, ut tollerent eos: et fugerunt in Datheman munitionem.

<sup>10</sup> Et miserunt litteras ad Judam, et fratres ejus, dicentes: Congregatæ sunt adversum nos gentes per circuitum, ut nos auferant,

<sup>11</sup> et parant venire, et occupare munitionem, in quam confugimus: et Timotheus est dux exercitus eorum.

<sup>12</sup> Nunc ergo veni, et eripe nos de manibus eorum, quia cecidit multitudo de nobis.

<sup>13</sup> Et omnes fratres nostri, qui erant in locis Tubin, interfecti sunt: et captivas duxerunt uxores eorum, et natos, et spolia, et peremerunt illic fere mille viros.

<sup>14</sup> Et adhuc epistolæ legebantur, et ecce alii nuntii venerunt de Galilæa conscissis tunicis, nuntiantes secundum verba hæc:

<sup>15</sup> dicentes convenisse adversum se a Ptolemaida, et Tyro, et Sidone: et repleta est omnis Galilæa alienigenis, ut nos consumant.

<sup>16</sup> Ut audivit autem Judas et populus sermones istos, convenit ecclesia magna cogitare quid facerent fratribus suis, qui in tribulatione erant, et expugnabantur ab eis.

<sup>17</sup> Dixitque Judas Simoni fratri suo: Elige tibi viros, et vade, et libera fratres tuos in Galilæa: ego autem et frater meus Jonathas ibimus in Galaaditim.

<sup>18</sup> Et reliquit Josephum filium Zachariæ, et Azariam, duces populi, cum residuo exercitu in Judæa ad custodiam:

<sup>19</sup> et præcepit illis, dicens: Præestote populo huic: et nolite bellum committere adversum gentes, donec revertamur.

<sup>20</sup> Et partiti sunt Simoni viri tria millia, ut iret in Galilæam: Judæ autem octo millia in Galaaditim.

them, and they were discomfited in their sight, and he smote them:

<sup>8</sup> And he took the city of Gazer and her towns, and returned into Judea.

<sup>9</sup> And the Gentiles that were in Galaad, assembled themselves together against the Israelites that were in their quarters, to destroy them: and they fled into the fortress of Datheman.

<sup>10</sup> And they sent letters to Judas, and his brethren, saying: The heathens that are round about are gathered together against us to destroy us:

<sup>11</sup> And they are preparing to come, and to take the fortress into which we are fled: and Timotheus is the captain of their host.

<sup>12</sup> Now therefore come, and deliver us out of their hands, for many of us are slain.

<sup>13</sup> And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men.

<sup>14</sup> And while they were yet reading these letters, behold there came other messengers out of Galilee with their garments rent, who related according to these words:

<sup>15</sup> Saying, that they of Ptolemais, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us.

<sup>16</sup> Now when Judas and the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them.

<sup>17</sup> And Judas said to Simon, his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I, and my brother Jonathan, will go into the country of Galaad:

<sup>18</sup> And he left Joseph, the son of Zacharias, and Azarias, captains of the people, with the remnant of the army in Judea, to keep it:

<sup>19</sup> And he commanded them, saying: Take ye the charge of this people; but make no war against the heathens, till we return.

<sup>20</sup> Now three thousand men were allotted to Simon, to go into Galilee: and eight thousand to Judas, to go into the land of Galaad.

<sup>21</sup> And Simon went into Galilee, and fought many battles with the heathens: and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais.

<sup>22</sup> And there fell of the heathens almost three thousand men, and he took the spoils of them.

<sup>23</sup> And he took with him those that were in Galilee and in Arbatis, with their wives, and children, and all that they had, and he brought them into Judea with great joy.

<sup>24</sup> And Judas Machabeus, and Jonathan, his brother, passed over the Jordan, and went three days' journey through the desert.

<sup>25</sup> And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad,

<sup>26</sup> And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim; all these strong and great cities.

<sup>27</sup> Yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them, and to destroy them all in one day.

<sup>28</sup> Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire.

<sup>29</sup> And they removed from thence by night, and went till they came to the fortress.

<sup>30</sup> And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them.

<sup>31</sup> And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city:

<sup>32</sup> And he said to his host: Fight ye today for your brethren.

<sup>33</sup> And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer.

<sup>34</sup> And the host of Timotheus understood that it was Machabeus, and they fled away before his face and they made

<sup>21</sup> Et abiit Simon in Galilæam, et comisit prælia multa cum gentibus: et contritæ sunt gentes a facie ejus, et persectus est eos usque ad portam

<sup>22</sup> Ptolemaidis: et ceciderunt de gentibus fere tria millia virorum, et accepit spolia eorum,

<sup>23</sup> et assumpsit eos qui erant in Galilæa et in Arbatis, cum uxoribus, et natis, et omnibus quæ erant illis, et adduxit in Judæam cum lætitia magna.

<sup>24</sup> Et Judas Machabæus, et Jonathas frater ejus, transierunt Jordanem, et abierunt viam trium dierum per desertum.

<sup>25</sup> Et occurrerunt eis Nabuthæi, et susceperunt eos pacifice, et narraverunt eis omnia quæ acciderant fratribus eorum in Galaaditide,

<sup>26</sup> et quia multi ex eis comprehensi sunt in Barasa, et Bosor, et in Alimis, et in Casphor, et Mageth, et Carnaim: hæ omnes civitates munitæ et magnæ.

<sup>27</sup> Sed et in ceteris civitatibus Galaaditidis tenentur comprehensi, et in crastinum constituerunt admovere exercitum civitatibus his, et comprehendere, et tollere eos in una die.

<sup>28</sup> Et convertit Judas et exercitus ejus viam in desertum Bosor repente, et occupavit civitatem: et occidit omnem masculum in ore gladii, et accepit omnia spolia eorum, et succendit eam igni.

<sup>29</sup> Et surrexerunt inde nocte, et ibant usque ad munitionem.

<sup>30</sup> Et factum est diluculo, cum elevasent oculos suos, ecce populus multus, cujus non erat numerus, portantes scylas et machinas ut comprehenderent munitionem, et expugnarent eos.

<sup>31</sup> Et vidit Judas quia cœpit bellum, et clamor belli ascendit ad cælum sicut tuba, et clamor magnus de civitate:

<sup>32</sup> et dixit exercitui suo: Pugnate hodie pro fratribus vestris.

<sup>33</sup> Et venit tribus ordinibus post eos, et exclamaverunt tubis, et clamaverunt in oratione.

<sup>34</sup> Et cognoverunt castra Timothei quia Machabæus est, et refugerunt a facie ejus: et percusserunt eos plaga magna.

Et ceciderunt ex eis in die illa fere octo millia virorum.

<sup>35</sup> Et divertit Judas in Maspha, et expugnavit, et cepit eam: et occidit omnem masculum ejus, et sumpsit spolia ejus, et succendit eam igni.

<sup>36</sup> Inde perrexit, et cepit Casbon, et Mageth, et Bosor, et reliquas civitates Galaaditidis.

<sup>37</sup> Post hæc autem verba congregavit Timotheus exercitum alium, et castra posuit contra Raphon trans torrentem.

<sup>38</sup> Et misit Judas speculari exercitum: et renuntiaverunt ei, dicentes: Quia convenerunt ad eum omnes gentes quæ in circuitu nostro sunt, exercitus multus nimis:

<sup>39</sup> et Arabas conduxerunt in auxilium sibi, et castra posuerunt trans torrentem, parati ad te venire in prælium. Et abiit Judas obviam illis.

<sup>40</sup> Et ait Timotheus principibus exercitus sui: Cum appropinquaverit Judas, et exercitus ejus, ad torrentem aquæ: si transierit ad nos prior, non poterimus sustinere eum: quia potens poterit adversum nos;

<sup>41</sup> si vero timuerit transire, et posuerit castra extra flumen, transfretamus ad eos, et poterimus adversus illum.

<sup>42</sup> Ut autem appropinquavit Judas ad torrentem aquæ, statuit scribas populi secus torrentem, et mandavit eis, dicens: Neminem hominem reliqueritis, sed veniant omnes in prælium.

<sup>43</sup> Et transfretavit ad illos prior, et omnis populus post eum, et contritæ sunt omnes gentes a facie eorum, et projece- runt arma sua, et fugerunt ad fanum, quod erat in Carnaim.

<sup>44</sup> Et occupavit ipsam civitatem, et fanum succendit igni cum omnibus qui erant in ipso: et oppressa est Carnaim, et non potuit sustinere contra faciem Judæ.

<sup>45</sup> Et congregavit Judas universos Israëlitas, qui erant in Galaaditide, a minimo usque ad maximum, et uxores eorum, et natos, et exercitum magnum valde, ut venirent in terram Juda.

<sup>46</sup> Et venerunt usque Ephron: et hæc civitas magna in ingressu posita, mu-

a great slaughter of them, and there fell of them in that day almost eight thousand men.

<sup>35</sup> And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire.

<sup>36</sup> From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad.

<sup>37</sup> But after this Timotheus gathered another army, and camped over against Raphon, beyond the torrent.

<sup>38</sup> And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great:

<sup>39</sup> And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them.

<sup>40</sup> And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him: for he will certainly prevail over us.

<sup>41</sup> But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them, and shall prevail against him.

<sup>42</sup> Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind: but let all come to the battle.

<sup>43</sup> And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim.

<sup>44</sup> And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of Judas.

<sup>45</sup> And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives and children, and an army exceeding great, to come into the land of Juda.

<sup>46</sup> And they came as far as Ephron: now this was a great city, situate in the

way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it.

47 And they that were in the city shut themselves in, and stopped up the gates with stones: and Judas sent to them with peaceable words,

48 Saying: Let us pass through your land, to go into our own country, and no man shall hurt you; we will only pass through on foot. But they would not open to them.

49 Then Judas commanded proclamation to be made in the camp, that they should make an assault, every man in the place where he was.

50 And the men of the army drew near, and he assaulted that city all the day, and all the night; and the city was delivered into his hands:

51 And they slew every male with the edge of the sword, and he razed the city, and took the spoils thereof, and passed through all the city over them that were slain.

52 Then they passed over the Jordan to the great plain that is over against Bethsan.

53 And Judas gathered together the hindmost, and he exhorted the people, all the way through, till they came into the land of Juda.

54 And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain, till they had returned in peace.

55 Now in the days that Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee, before Ptolemais,

56 Joseph, the son of Zacharias, and Azarias, captain of the soldiers, heard of the good success, and the battles that were fought,

57 And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us.

58 And he gave charge to them that were in his army, and they went towards Jamnia.

59 And Gorgias and his men went out of the city, to give them battle.

60 And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea: and there fell on that day, of the people of Israel, about two thousand men, and there was a great over-

nita valde, et non erat declinare ab ea dextera vel sinistra, sed per mediam iter erat.

47 Et incluserunt se qui erant in civitate, et obstruxerunt portas lapidibus: et misit ad eos Judas verbis pacificis,

48 dicens: Transeamus per terram vestram, ut eamus in terram nostram: et nemo vobis nocebit, tantum pedibus transibimus. Et nolebant eis aperire.

49 Et præcepit Judas prædicare in castris, ut applicarent unusquisque in quo erat loco:

50 et applicuerunt se viri virtutis, et oppugnavit civitatem illam tota die et tota nocte, et tradita est civitas in manu ejus:

51 et peremerunt omnem masculum in ore gladii, et eradicavit eam, et accepit spolia ejus: et transivit per totam civitatem super interfectos.

52 Et transgressi sunt Jordanem in campo magno, contra faciem Bethsan.

53 Et erat Judas congregans extremos, et exhortabatur populum per totam viam, donec venirent in terram Juda:

54 et ascenderunt in montem Sion cum lætitia, et gaudio, et obtulerunt holocausta, quod nemo ex eis cecidisset donec reverterentur in pace.

55 Et in diebus quibus erat Judas et Jonathan in terra Galaad, et Simon frater ejus in Galilæa contra faciem Ptolemaidis,

56 audivit Josephus Zachariæ filius, et Azarias princeps virtutis, res bene gestas, et prælia quæ facta sunt,

57 et dixit: Faciamus et ipsi nobis nomen, et eamus pugnare adversus gentes quæ in circuitu nostro sunt.

58 Et præcepit his qui erant in exercitu suo, et abierunt Jamniam.

59 Et exivit Gorgias de civitate, et viri ejus obviam illis in pugnam.

60 Et fugati sunt Josephus et Azarias usque in fines Judææ: et ceciderunt illo die de populo Israël ad duo millia viri, et facta est fuga magna in populo:

<sup>61</sup> quia non audierunt Judam, et fratres ejus, existimantes fortiter se facturos.

<sup>62</sup> Ipsi autem non erant de semine virorum illorum, per quos salus facta est in Israël.

<sup>63</sup> Et viri Juda magnificati sunt valde in conspectu omnis Israël, et gentium omnium ubi audiebatur nomen eorum.

<sup>64</sup> Et convenerunt ad eos fausta acclamantes.

<sup>65</sup> Et exivit Judas et fratres ejus, et expugnabant filios Esau in terra quæ ad austrum est, et percussit Chebron et filias ejus: et muros ejus, et turres succendit igni in circuitu.

<sup>66</sup> Et movit castra ut iret in terram alienigenarum, et perambulabat Samariam.

<sup>67</sup> In die illa ceciderunt sacerdotes in bello, dum volunt fortiter facere, dum sine consilio exeunt in prælium.

<sup>68</sup> Et declinavit Judas in Azotum in terram alienigenarum, et diruit aras eorum, et sculptilia deorum ipsorum succendit igni: et cepit spolia civitatum, et reversus est in terram Juda.

#### CAPUT VI

*Cassa paenitentia et mors Antiochi.  
Filius ejus venit contra Judam cum  
exercitum formidolosum. Obsidet Sion:  
sed tandem facit pacem cum Judæis.*

**E**t rex Antiochus perambulabat superiores regiones, et audivit esse civitatem Elymaidem in Perside nobilissimam, et copiosam in argento et auro,

<sup>2</sup> templumque in ea locuples valde, et illic velamina aurea, et loricae, et scuta, quæ reliquit Alexander Philippi rex Macedo, qui regnavit primus in Græcia.

<sup>3</sup> Et venit, et quærebat capere civitatem, et deprædari eam: et non potuit, quoniam innotuit sermo his qui erant in civitate:

<sup>4</sup> et insurrexerunt in prælium, et fugit inde, et abiit cum tristitia magna, et reversus est in Babyloniam.

throw of the people:

<sup>61</sup> Because they did not hearken to Judas and his brethren, thinking that they should do manfully.

<sup>62</sup> But they were not of the seed of those men by whom salvation was brought to Israel.

<sup>63</sup> And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard.

<sup>64</sup> And the people assembled to them with joyful acclamations.

<sup>65</sup> Then Judas and his brethren went forth and attacked the children of Esau, in the land towards the south, and he took Chebron and her towns: and he burnt the walls thereof, and the towers all round it.

<sup>66</sup> And he removed his camp to go into the land of the aliens, and he went through Samaria.

<sup>67</sup> In that day some priests fell in battle, while desiring to do manfully they went out unadvisedly to fight.

<sup>68</sup> And Judas turned to Azotus, into the land of the strangers, and he threw down their altars, and he burnt the statues of their gods with fire: and he took the spoils of the cities, and returned into the land of Juda.

#### CHAPTER 6

*The fruitless repentance and death of  
Antiochus. His son comes against Judas  
with a formidable army. He besieges Sion:  
but at last makes peace with the Jews.*

**N**ow king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia, was greatly renowned, and abounding in silver and gold,

<sup>2</sup> And that there was in it a temple exceeding rich; and coverings of gold, and breastplates, and shields, which king Alexander, son of Philip, the Macedonian, that reigned first in Greece, had left there.

<sup>3</sup> So he came, and sought to take the city and to pillage it; but he was not able, because the design was known to them that were in the city.

<sup>4</sup> And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia.

<sup>5</sup> And whilst he was in Persia there came one that told him how the armies that were in the land of Juda were put to flight:

<sup>6</sup> And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armor, and power, and store of spoils which they had gotten out of the camps which they had destroyed:

<sup>7</sup> And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also, his city.

<sup>8</sup> And it came to pass, when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined.

<sup>9</sup> And he remained there many days: for great grief came more and more upon him, and he made account that he should die.

<sup>10</sup> And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety:

<sup>11</sup> And I said in my heart: Into how much tribulation am I come, and into what floods of sorrow wherein now I am: I that was pleasant and beloved in my power!

<sup>12</sup> But now I remember the evils that I did in Jerusalem, from whence also I took away all the spoils of gold, and of silver, that were in it, and I sent to destroy the inhabitants of Juda without cause.

<sup>13</sup> I know, therefore, that for this cause these evils have found me: and behold I perish with great grief in a strange land.

<sup>14</sup> Then he called Philip, one of his friends, and he made him regent over all his kingdom.

<sup>15</sup> And he gave him the crown, and his robe, and his ring, that he should go to Antiochus, his son, and should bring him up for the kingdom.

<sup>16</sup> So king Antiochus died there in the year one hundred and forty-nine.

<sup>17</sup> And Lysias understood that the king was dead, and he set up Antiochus, his son, to reign, whom he had brought up

<sup>5</sup> Et venit qui nuntiaret ei in Perside, quia fugata sunt castra quæ erant in terra Juda:

<sup>6</sup> et quia abiit Lysias cum virtute forti in primis, et fugatus est a facie Judæorum, et invaluerunt armis, et viribus, et spoliis multis, quæ ceperunt de castris, quæ exciderunt:

<sup>7</sup> et quia diruerunt abominationem, quam ædificaverat super altare quod erat in Jerusalem, et sanctificationem, sicut prius, circumdederunt muris excelsis, sed et Bethsuram civitatem suam.

<sup>8</sup> Et factum est ut audivit rex sermones istos, expavit, et commotus est valde: et decidit in lectum, et incidit in languorem præ tristitia, quia non factum est ei sicut cogitabat.

<sup>9</sup> Et erat illic per dies multos, quia renovata est in eo tristitia magna, et arbitratus est se mori.

<sup>10</sup> Et vocavit omnes amicos suos, et dixit illis: Recessit somnus ab oculis meis, et concidi, et corruï corde præ sollicitudine:

<sup>11</sup> et dixi in corde meo: In quantam tribulationem deveni, et in quos fluctus tristitiæ, in qua nunc sum: qui jucundus eram, et dilectus in potestate mea!

<sup>12</sup> Nunc vero reminiscor malorum quæ feci in Jerusalem, unde et abstuli omnia spolia aurea et argentea quæ erant in ea, et misi auferre habitantes Judæam sine causa.

<sup>13</sup> Cognovi ergo quia propterea invenerunt me mala ista: et ecce pereo tristitia magna in terra aliena.

<sup>14</sup> Et vocavit Philippum, unum de amicis suis, et præposuit eum super universum regnum suum:

<sup>15</sup> et dedit ei diadema, et stolam suam, et annulum, ut adduceret Antiochum filium suum, et nutrirret eum, et regnaret.

<sup>16</sup> Et mortuus est illic Antiochus rex anno centesimo quadragesimo nono.

<sup>17</sup> Et cognovit Lysias quoniam mortuus est rex, et constituit regnare Antiochum filium ejus, quem nutrivit adolescen-

tem: et vocavit nomen ejus Eupator.

<sup>18</sup> Et hi qui erant in arce, concluserunt Israël in circuitu sanctorum: et quærebant eis mala semper, et firmamentum gentium.

<sup>19</sup> Et cogitavit Judas disperdere eos: et convocavit universum populum, ut considerent eos.

<sup>20</sup> Et convenerunt simul, et obsederunt eos anno centesimo quinquagesimo, et fecerunt ballistas et machinas.

<sup>21</sup> Et exierunt quidam ex eis qui obsidebantur: et adjunxerunt se illis aliqui impij ex Israël,

<sup>22</sup> et abierunt ad regem, et dixerunt: Quousque non facis iudicium, et vindicatas fratres nostros?

<sup>23</sup> Nos decrevimus servire patri tuo, et ambulare in præceptis ejus, et obsequi edictis ejus:

<sup>24</sup> et filii populi nostri propter hoc alienabant se a nobis, et quicumque inveniebantur ex nobis, interficiebantur, et hæreditates nostræ diripiebantur.

<sup>25</sup> Et non ad nos tantum extenderunt manum, sed et in omnes fines nostros:

<sup>26</sup> et ecce applicuerunt hodie ad arcem Jerusalem occupare eam, et munitionem Bethsuram munierunt:

<sup>27</sup> et nisi præveneris eos velocius, majora quam hæc facient, et non poteris obtinere eos.

<sup>28</sup> Et iratus est rex, ut hæc audivit: et convocavit omnes amicos suos, et principes exercitus sui, et eos qui super equites erant:

<sup>29</sup> sed et de regnis aliis et de insulis maritimis venerunt ad eum exercitus conductitii.

<sup>30</sup> Et erat numerus exercitus ejus, centum millia peditum, et viginti millia equitum, et elephantum triginta duo, docti ad prælium.

<sup>31</sup> Et venerunt per Idumæam, et applicuerunt ad Bethsuram, et pugnaverunt dies multos: et fecerunt machinas, et exierunt, et succenderunt eas igni, et pugnaverunt viriliter.

<sup>32</sup> Et recessit Judas ab arce, et movit castra ad Bethzacharam contra castra regis.

<sup>33</sup> Et surrexit rex ante lucem, et concii-

young: and he called his name Eupator.

<sup>18</sup> Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles.

<sup>19</sup> And Judas purposed to destroy them: and he called together all the people, to besiege them.

<sup>20</sup> And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines.

<sup>21</sup> And some of the besieged got out: and some wicked men of Israel joined themselves unto them.

<sup>22</sup> And they went to the king, and said: How long dost thou delay to execute judgment, and to revenge our brethren?

<sup>23</sup> We determined to serve thy father, and to do according to his orders, and obey his edicts:

<sup>24</sup> And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances.

<sup>25</sup> Neither have they put forth their hand against us only, but also against all our borders.

<sup>26</sup> And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the stronghold of Bethsura:

<sup>27</sup> And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them.

<sup>28</sup> Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen.

<sup>29</sup> There came also to him from other realms, and from the islands of the sea, hired troops.

<sup>30</sup> And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants trained to battle.

<sup>31</sup> And they went through Idumea, and approached to Bethsura, and fought many days, and they made engines: but they sallied forth, and burnt them with fire, and fought manfully.

<sup>32</sup> And Judas departed from the castle, and removed the camp to Bethzacharam, over against the king's camp.

<sup>33</sup> And the king rose before it was light,

and made his troops march on fiercely towards the way of Bethzacharam: and the armies made themselves ready for the battle, and they sounded the trumpets:

<sup>34</sup> And they showed the elephants the blood of grapes, and mulberries, to provoke them to fight.

<sup>35</sup> And they distributed the beasts by the legions: and there stood by every elephant a thousand men in coats of mail, and with helmets of brass on their heads: and five hundred horsemen set in order were chosen for every beast.

<sup>36</sup> These before the time wheresoever the beast was they were there: and whithersoever it went, they went, and they departed not from it.

<sup>37</sup> And upon the beast, there were strong wooden towers which covered everyone of them: and engines upon them, and upon everyone thirty-two valiant men, who fought from above: and an Indian to rule the beast.

<sup>38</sup> And the rest of the horsemen he placed on this side and on that side, at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof.

<sup>39</sup> Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire.

<sup>40</sup> And part of the king's army was distinguished by the high mountains, and the other part by the low places: and they marched on warily and orderly.

<sup>41</sup> And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armor, for the army was exceeding great and strong.

<sup>42</sup> And Judas and his army drew near for battle: and there fell of the king's army six hundred men.

<sup>43</sup> And Eleazar, the son of Saura, saw one of the beasts harnessed with the king's harness: and it was higher than the other beasts; and it seemed to him that the king was on it:

<sup>44</sup> And he exposed himself to deliver his people, and to get himself an everlasting name.

<sup>45</sup> And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side.

tavit exercitus in impetum contra viam Bethzacharam: et comparaverunt se exercitus in prælium, et tubis cecinerunt:

<sup>34</sup> et elephantis ostenderunt sanguinem uvæ et mori, ad acuendos eos in prælium:

<sup>35</sup> et diviserunt bestias per legiones: et astiterunt singulis elephantis mille viri in lorice concatenatis, et galeæ areæ in capitibus eorum: et quingenti equites ordinati unicuique bestię electi erant.

<sup>36</sup> Hi ante tempus ubicumque erat bestia, ibi erant: et quocumque ibat, ibant, et non discedebant ab ea.

<sup>37</sup> Sed et turres ligneæ super eos firmæ protegentes super singulas bestias: et super eas machinæ: et super singulas viri virtutis triginta duo, qui pugnabant desuper: et Indus magister bestię.

<sup>38</sup> Et residuum equitatum hinc et inde statuit in duas partes, tubis exercitum commovere, et perurgere constipatos in legionibus ejus.

<sup>39</sup> Et ut refulsit sol in clypeos aureos et æreos, resplenduerunt montes ab eis, et resplenduerunt sicut lampades ignis.

<sup>40</sup> Et distincta est pars exercitus regis per montes excelsos, et alia per loca humilia: et ibant caute et ordinate.

<sup>41</sup> Et commovebantur omnes inhabitantes terram a voce multitudinis, et incesso turbæ, et collisione armorum: erat enim exercitus magnus valde, et fortis.

<sup>42</sup> Et appropriavit Judas et exercitus ejus in prælium, et ceciderunt de exercitu regis sexcenti viri.

<sup>43</sup> Et vidit Eleazar filius Saura unam de bestiis loricatam lorice regis: et erat eminus super ceteras bestias, et visum est ei quod in ea esset rex:

<sup>44</sup> et dedit se ut liberaret populum suum, et acquireret sibi nomen æternum.

<sup>45</sup> Et cucurrit ad eam audacter in medio legionis, interficiens a dextris et a sinistris, et cadebant ab eo huc atque illuc.



46 Et ivit sub pedes elephantis, et supposuit se ei, et occidit eum: et cecidit in terram super ipsum, et mortuus est illic.

47 Et videntes virtutem regis, et impetum exercitus ejus, diverterunt se ab eis.

48 Castra autem regis ascenderunt contra eos in Jerusalem, et applicuerunt castra regis ad Judæam, et montem Sion.

49 Et fecit pacem cum his qui erant in Bethsura: et exierunt de civitate, quia non erant eis ibi alimenta conclusis, quia sabbata erant terræ.

50 Et comprehendit rex Bethsuram: et constituit illic custodiam servare eam.

51 Et convertit castra ad locum sanctificationis dies multos: et statuit illic ballistas, et machinas, et ignis jacula, et tormenta ad lapides jactandos, et spicula, et scorpis ad mittendas sagittas, et fundibula.

52 Fecerunt autem et ipsi machinas adversus machinas eorum, et pugnaverunt dies multos.

53 Escæ autem non erant in civitate, eo quod septimus annus esset: et qui remanserant in Judæa de gentibus, consumpserant reliquias eorum, quæ repositæ fuerant.

54 Et remanserunt in sanctis viri pauci, quoniam obtinuerat eos fames: et dispersi sunt unusquisque in locum suum.

55 Et audivit Lysias quod Philippus, quem constituerat rex Antiochus cum adhuc viveret, ut nutrirer Antiochum filium suum, et regnaret,

56 reversus esset a Perside et Media, et exercitus qui abierat cum ipso, et quia quærebat suscipere regni negotia:

57 festinavit ire, et dicere ad regem, et duces exercitus: Deficimus quotidie, et esca nobis modica est; et locus, quem obidemus, est munitus, et incumbit nobis ordinare de regno.

58 Nunc itaque demus dexteras hominibus istis, et faciamus cum illis pacem, et cum omni gente eorum:

59 et constituamus illis ut ambulent in legitimis suis sicut prius: propter legitima enim ipsorum, quæ despeximus, ira-

46 And he went between the feet of the elephant, and put himself under it: and slew it, and it fell to the ground upon him, and he died there.

47 Then they seeing the strength of the king and the fierceness of his army, turned away from them.

48 But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and mount Sion.

49 And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land.

50 And the king took Bethsura: and he placed there a garrison to keep it.

51 And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines, and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings.

52 And they also made engines against their engines, and they fought for many days.

53 But there were no victuals in the city, because it was the seventh year: and such as had stayed in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up.

54 And there remained in the holy places but a few, for the famine had prevailed over them: and they were dispersed every man to his own place.

55 Now Lysias heard that Philip, whom king Antiochus while he lived had appointed to bring up his son, Antiochus, and to reign,

56 Was returned from Persia, and Media, with the army that went with him and that he sought to take upon him the affairs of the kingdom:

57 Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom.

58 Now, therefore, let us come to an agreement with these men, and make peace with them and with all their nation.

59 And let us covenant with them, that they may live according to their own laws, as before. For because of our de-

spising their laws, they have been provoked, and have done all these things.

<sup>60</sup> And the proposal was acceptable in the sight of the king, and of the princes: and he sent to them to make peace: and they accepted of it.

<sup>61</sup> And the king and the princes swore to them: and they came out of the stronghold.

<sup>62</sup> Then the king entered into mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about.

<sup>63</sup> And he departed in haste and returned to Antioch, where he found Philip master of the city: and he fought against him, and took the city.

#### CHAPTER 7

*Demetrius is made king, and sends Bacchides and Alcimus the priest into Judea, and after them Nicanor, who is slain by Judas with all his army.*

**I**n the hundred and fifty-first year, Demetrius, the son of Seleucus, departed from the city of Rome, and came up with a few men into a city of the sea coast, and reigned there.

<sup>2</sup> And it came to pass as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus, and Lysias, to bring them unto him.

<sup>3</sup> And when he knew it, he said: Let me not see their face.

<sup>4</sup> So the army slew them. And Demetrius sat upon the throne of his kingdom:

<sup>5</sup> And there came to him the wicked and ungodly men of Israel: and Alcimus was at the head of them, who desired to be made high priest.

<sup>6</sup> And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land.

<sup>7</sup> Now, therefore, send some men whom thou trustest, and let him go, and see all the havoc he hath made amongst us, and in the king's lands: and let him punish all his friends and their helpers.

<sup>8</sup> Then the king chose Bacchides, one of his friends, that ruled beyond the great river in the kingdom, and was faithful to the king: and he sent him,

<sup>9</sup> To see the havoc that Judas had

ti sunt, et fecerunt omnia hæc.

<sup>60</sup> Et placuit sermo in conspectu regis et principum: et misit ad eos pacem facere: et receperunt illam.

<sup>61</sup> Et juravit illis rex et principes, et exierunt de munitione.

<sup>62</sup> Et intravit rex montem Sion, et vidit munitionem loci: et rupit citius jumentum quod juravit, et mandavit destruere murum in gyro.

<sup>63</sup> Et discessit festinanter, et reversus est Antiochiam, et invenit Philippum dominantem civitati: et pugnavit adversus eum, et occupavit civitatem.

#### CAPUT VII

*Demetrius facitur regem, et mittit Bacchidem et Alcimum sacerdotem in Judeam, et post eos Nicanorem, qui a Juda caeditur cum tanto exercito suo.*

**A**nno centesimo quinquagesimo primo, exiit Demetrius Seleuci filius ab urbe Roma, et ascendit cum paucis viris in civitatem maritimam, et regnavit illic.

<sup>2</sup> Et factum est, ut ingressus est domum regni patrum suorum, comprehendit exercitus Antiochum et Lysiam, ut adducerent eos ad eum.

<sup>3</sup> Et res ei innotuit, et ait: Nolite mihi ostendere faciem eorum.

<sup>4</sup> Et occidit eos exercitus. Et sedit Demetrius super sedem regni sui.

<sup>5</sup> Et venerunt ad eum viri iniqui et impii ex Israël: et Alcimus dux eorum, qui volebat fieri sacerdos.

<sup>6</sup> Et accusaverunt populum apud regem, dicentes: Perdidit Judas et fratres ejus omnes amicos tuos, et nos dispersit de terra nostra.

<sup>7</sup> Nunc ergo mitte virum, cui credis, ut eat, et videat exterminium omne quod fecit nobis, et regionibus regis: et puniat omnes amicos ejus, et adjuutores eorum.

<sup>8</sup> Et elegit rex ex amicis suis Bacchidem, qui dominabatur trans flumen magnum in regno, et fidelem regi: et misit eum,

<sup>9</sup> ut videret exterminium quod fecit

Judas: sed et Alcimum impium constituit in sacerdotium, et mandavit ei facere ultionem in filios Israël.

<sup>10</sup> Et surrexerunt, et venerunt cum exercitu magno in terram Juda: et miserunt nuntios, et locuti sunt ad Judam et ad fratres ejus verbis pacificis in dolo.

<sup>11</sup> Et non intenderunt sermonibus eorum: viderunt enim quia venerunt cum exercitu magno.

<sup>12</sup> Et convenerunt ad Alcimum et Bacchidem congregatio scribarum require-re quæ justa sunt:

<sup>13</sup> et primi, Assidæi qui erant in filiis Israël, et exquirebant ab eis pacem.

<sup>14</sup> Dixerunt enim: Homo sacerdos de semine Aaron venit; non decipiet nos:

<sup>15</sup> et locutus est cum eis verba pacifica, et juravit illis, dicens: Non inferemus vobis malum, neque amicis vestris.

<sup>16</sup> Et crediderunt ei: et comprehendit ex eis sexaginta viros, et occidit eos in una die, secundum verbum quod scriptum est:

<sup>17</sup> Carnes sanctorum tuorum, et sanguinem ipsorum effuderunt in circuitu Jerusalem, et non erat qui sepeliret.

<sup>18</sup> Et incubuit timor et tremor in omnem populum: quia dixerunt: Non est veritas, et judicium in eis: transgressi sunt enim constitutum, et jusjurandum quod juraverunt.

<sup>19</sup> Et movit Bacchides castra ab Jerusalem, et applicuit in Bethzecha: et misit, et comprehendit multos ex eis qui a se effugerant, et quosdam de populo mac-tavit, et in puteum magnum projecit.

<sup>20</sup> Et commisit regionem Alcimo, et reliquit cum eo auxilium in adiutorium ipsi. Et abiit Bacchides ad regem:

<sup>21</sup> et satis agebat Alcimus pro principatu sacerdotii sui:

<sup>22</sup> et convenerunt ad eum omnes, qui perturbabant populum suum, et obtinuerunt terram Juda, et fecerunt plagam magnam in Israël.

<sup>23</sup> Et vidit Judas omnia mala quæ fecit Alcimus et qui cum eo erant filiis Israël, multo plus quam gentes:

<sup>24</sup> et exiit in omnes fines Judææ in cir-

made: and the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel.

<sup>10</sup> And they arose, and came with a great army into the land of Juda: and they sent messengers, and spoke to Judas and his brethren with peaceable words, deceitfully.

<sup>11</sup> But they gave no heed to their words: for they saw that they were come with a great army.

<sup>12</sup> Then there assembled to Alcimus and Bacchides a company of the scribes, to require things that are just:

<sup>13</sup> And first the Assideans, that were among the children of Israel, and they sought peace of them.

<sup>14</sup> For they said: One that is a priest of the seed of Aaron is come, he will not deceive us.

<sup>15</sup> And he spoke to them peaceably: and he swore to them, saying: We will do you no harm, nor your friends.

<sup>16</sup> And they believed him. And he took threescore of them, and slew them in one day, according to the word that is written:

<sup>17</sup> The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them.

<sup>18</sup> Then fear and trembling fell upon all the people: for they said: There is no truth, nor justice among them: for they have broken the covenant, and the oath which they made.

<sup>19</sup> And Bacchides removed the camp from Jerusalem, and pitched in Bethzecha: and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit.

<sup>20</sup> Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king.

<sup>21</sup> But Alcimus did what he could to maintain his chief priesthood.

<sup>22</sup> And they that disturbed the people resorted to him, and they got the land of Juda into their power, and did much hurt in Israel.

<sup>23</sup> And Judas saw all the evils that Alcimus, and they that were with him, did to the children of Israel, much more than the Gentiles.

<sup>24</sup> And he went out into all the coasts of

Judea round about, and took vengeance upon the men that had revolted, and they ceased to go forth any more into the country.

<sup>25</sup> And Alcimus saw that Judas and they that were with him, prevailed: and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

<sup>26</sup> And the king sent Nicanor, one of his principal lords, who was a great enemy to Israel: and he commanded him to destroy the people.

<sup>27</sup> And Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully, with friendly words,

<sup>28</sup> Saying: Let there be no fighting between me and you: I will come with a few men, to see your faces with peace.

<sup>29</sup> And he came to Judas, and they saluted one another peaceably: and the enemies were prepared to take away Judas by force.

<sup>30</sup> And the thing was known to Judas that he was come to him with deceit: and he was much afraid of him, and would not see his face any more.

<sup>31</sup> And Nicanor knew that his counsel was discovered: and he went out to fight against Judas, near Capharsalama.

<sup>32</sup> And there fell of Nicanor's army almost five thousand men, and they fled into the city of David.

<sup>33</sup> And after this Nicanor went up into mount Sion: and some of the priests and the people came out to salute him peaceably, and to show him the holocausts that were offered for the king.

<sup>34</sup> But he mocked and despised them, and abused them: and he spoke proudly,

<sup>35</sup> And swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage.

<sup>36</sup> And the priests went in, and stood before the face of the altar and the temple: and weeping, they said:

<sup>37</sup> Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people.

<sup>38</sup> Be avenged of this man, and his army, and let them fall by the sword: remember their blasphemies, and suffer

cuitu, et fecit vindictam in viros desertores, et cessaverunt ultra exire in regionem.

<sup>25</sup> Vidit autem Alcimus quod prævaluit Judas et qui cum eo erant: et cognovit quia non potest sustinere eos, et regressus est ad regem, et accusavit eos multis criminibus.

<sup>26</sup> Et misit rex Nicanorem, unum ex principibus suis nobilioribus, qui erat inimicitias exercens contra Israël: et mandavit ei evertere populum.

<sup>27</sup> Et venit Nicanor in Jerusalem cum exercitu magno, et misit ad Judam et ad fratres ejus verbis pacificis cum dolo,

<sup>28</sup> dicens: Non sit pugna inter me et vos: veniam cum viris paucis, ut videam facies vestras cum pace.

<sup>29</sup> Et venit ad Judam, et salutaverunt se invicem pacifice: et hostes parati erant rapere Judam.

<sup>30</sup> Et innotuit sermo Judæ quoniam cum dolo venerat ad eum: et confertus est ab eo, et amplius noluit videre faciem ejus.

<sup>31</sup> Et cognovit Nicanor quoniam denudatum est consilium ejus: et exivit obvium Judæ in pugnam juxta Capharsalama.

<sup>32</sup> Et ceciderunt de Nicanoris exercitu fere quinque millia viri, et fugerunt in civitatem David.

<sup>33</sup> Et post hæc verba ascendit Nicanor in montem Sion: et exierunt de sacerdotibus populi salutare eum in pace, et demonstrare ei holocaustomata, quæ offerrebantur pro rege.

<sup>34</sup> Et irridens sprexit eos, et polluit: et locutus est superbe,

<sup>35</sup> et juravit cum ira, dicens: Nisi traditus fuerit Judas et exercitus ejus in manus meas, continuo cum regressus fuero in pace, succendam domum istam. Et exiit cum ira magna.

<sup>36</sup> Et intraverunt sacerdotes, et steterunt ante faciem altaris et templi: et flentes dixerunt:

<sup>37</sup> Tu, Domine, elegisti domum istam ad invocandum nomen tuum in ea, ut esset domus orationis et obsecrationis populo tuo:

<sup>38</sup> fac vindictam in homine isto, et exercitu ejus, et cadant in gladio: memento blasphemias eorum, et ne

dederis eis ut permaneant.

<sup>39</sup> Et exiit Nicanor ab Jerusalem, et castra applicuit ad Bethoron: et occurrit illi exercitus Syriae.

<sup>40</sup> Et Judas applicuit in Adarsa cum tribus millibus viris: et oravit Judas, et dixit:

<sup>41</sup> Qui missi erant a rege Sennacherib, Domine, quia blasphemaverunt te, exiit angelus, et percussit ex eis centum octoginta quinque millia:

<sup>42</sup> sic contere exercitum istum in conspectu nostro hodie: et sciant ceteri quia male locutus est super sancta tua: et iudica illum secundum malitiam illius.

<sup>43</sup> Et commiserunt exercitus praelium tertiadecima die mensis Adar: et contrita sunt castra Nicanoris, et cecidit ipse primus in praelio.

<sup>44</sup> Ut autem vidit exercitus ejus quia cecidisset Nicanor, projecerunt arma sua, et fugerunt:

<sup>45</sup> et persecuti sunt eos viam unius diei ab Adazer usquequo veniatur in Gazara, et tubis cecinerunt post eos cum significationibus:

<sup>46</sup> et exierunt de omnibus castellis Judææ in circuitu, et ventilabant eos cornibus, et convertebantur iterum ad eos, et ceciderunt omnes gladio, et non est relictus ex eis nec unus.

<sup>47</sup> Et acceperunt spolia eorum in prædam: et caput Nicanoris amputaverunt, et dexteram ejus, quam extenderat superbe, et attulerunt, et suspenderunt contra Jerusalem.

<sup>48</sup> Et lætatus est populus valde, et egerunt diem illam in lætitia magna.

<sup>49</sup> Et constituit agi omnibus annis diem istam tertiadecima die mensis Adar.

<sup>50</sup> Et siluit terra Juda dies paucos.

## CAPUT VIII

*Audit Judas magnæ naturæ Romanorum: facit foedum cum eis.*

**E**t audivit Judas nomen Romanorum, quia sunt potentes viribus, et acquiescunt ad omnia quæ postulatur ab eis, et quicumque accesserunt ad eos, statuerunt cum eis amicitias: et quia sunt potentes viribus.

them not to continue any longer.

<sup>39</sup> Then Nicanor went out from Jerusalem, and encamped near to Bethoron: and an army of Syria joined him.

<sup>40</sup> But Judas pitched in Adarsa with three thousand men: and Judas prayed, and said:

<sup>41</sup> O Lord, when they that were sent by king Sennacherib blasphemed thee, an angel went out, and slew of them a hundred and eighty-five thousand:

<sup>42</sup> Even so destroy this army in our sight today and let the rest know that he hath spoken ill against thy sanctuary: and judge thou him according to his wickedness.

<sup>43</sup> And the armies joined battle on the thirteenth day of the month, Adar: and the army of Nicanor was defeated, and he himself was first slain in the battle.

<sup>44</sup> And when his army saw that Nicanor was slain they threw away their weapons, and fled:

<sup>45</sup> And they pursued after them one day's journey from Adazer, even till ye come to Gazara, and they sounded the trumpets after them with signals.

<sup>46</sup> And they went forth out of all the towns of Judea round about, and they pushed them with the horns, and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one.

<sup>47</sup> And they took the spoils of them for a booty, and they cut off Nicanor's head, and his right hand, which he had proudly stretched out, and they brought it, and hung it up over against Jerusalem.

<sup>48</sup> And the people rejoiced exceedingly, and they spent that day with great joy.

<sup>49</sup> And he ordained that this day should be kept every year, being the thirteenth of the month of Adar.

<sup>50</sup> And the land of Juda was quiet for a short time.

## CHAPTER 8

*Judas hears of the great character of the Romans: he makes a league with them.*

**N**ow Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them: and that whosoever have come to them, they have made amity with them, and that

they are mighty in power.

<sup>2</sup> And they heard of their battles, and their noble acts which they had done in Galatia, how they had conquered them, and brought them under tribute:

<sup>3</sup> And how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience:

<sup>4</sup> And had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter: and the rest pay them tribute every year.

<sup>5</sup> And that they had defeated in battle Philip and Perses the king of the Ceteans, and the rest that had borne arms against them, and had conquered them:

<sup>6</sup> And how Antiochus, the great king of Asia, who went to fight against them, having a hundred and twenty elephants, with horsemen, and chariots, and a very great army, was routed by them.

<sup>7</sup> And how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon,

<sup>8</sup> And the country of the Indians, and of the Medes, and of the Lydians, some of their best provinces: and those which they had taken from them, they gave to king Eumenes.

<sup>9</sup> And that they who were in Greece, had a mind to go and to destroy them: and they had knowledge thereof,

<sup>10</sup> And they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives, and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day.

<sup>11</sup> And the other kingdoms, and islands, that at any time had resisted them, they had destroyed and brought under their power.

<sup>12</sup> But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off: for all that heard their name, were afraid of them.

<sup>2</sup> Et audierunt prælia eorum, et virtutes bonas, quas fecerunt in Galatia, quia obtinuerunt eos, et duxerunt sub tributum:

<sup>3</sup> et quanta fecerunt in regione Hispaniæ, et quod in potestatem redegerunt metalla argenti et auri, quæ illic sunt, et possederunt omnem locum consilio suo, et patientia:

<sup>4</sup> locaque quæ longe erant valde ab eis, et reges, qui supervenerant eis ab extremis terræ, contriverunt, et percusserunt eos plaga magna: ceteri autem dant eis tributum omnibus annis.

<sup>5</sup> Et Philippum et Persen Ceteorum regem, et ceteros qui adversum eos arma tulerant, contriverunt in bello, et obtinuerunt eos:

<sup>6</sup> et Antiochum magnum regem Asiæ, qui eis pugnam intulerat habens centum viginti elephantos, et equitatum, et currus, et exercitum magnum valde, contritum ab eis:

<sup>7</sup> et quia ceperunt eum vivum, et statuerunt ei ut daret ipse, et qui regnarent post ipsum, tributum magnum, et daret obsides, et constitutum,

<sup>8</sup> et regionem Indorum, et Medos, et Lydos, de optimis regionibus eorum: et acceptas eas ab eis, dederunt Eumeni regi,

<sup>9</sup> et quia qui erant apud Helladam, voluerunt ire, et tollere eos: et innotuit sermo his,

<sup>10</sup> et miserunt ad eos ducem unum, et pugnaverunt contra illos, et ceciderunt ex eis multi, et captivas duxerunt uxores eorum et filios, et diripuerunt eos, et terram eorum possederunt, et destruxerunt muros eorum, et in servitutum illos redegerunt usque in hunc diem:

<sup>11</sup> et residua regna, et insulas, quæ aliquando restiterant illis, exterminaverunt, et in potestatem redegerunt.

<sup>12</sup> Cum amicis autem suis, et qui in ipsis requiem habebant, conservaverunt amicitiam, et obtinuerunt regna, quæ erant proxima, et quæ erant longe: quia quicumque audiebant nomen eorum, timebant eos:

<sup>13</sup> quibus vero vellent auxilio esse ut regnarent, regnabant: quos autem vellent, regno deturbabant: et exaltati sunt valde.

<sup>14</sup> Et in omnibus istis nemo portabat diadema, nec induebatur purpura, ut magnificaretur in ea.

<sup>15</sup> Et quia curiam fecerunt sibi, et quotidie consulebant trecentos viginti consilium agentes semper de multitudine, ut quæ digna sunt, gerant:

<sup>16</sup> et committunt uni homini magistratum suum per singulos annos dominari universæ terræ suæ, et omnes obediunt uni, et non est invidia, neque zelus inter eos.

<sup>17</sup> Et elegit Judas Eupolemus filium Joannis filii Jacob, et Jasonem filium Eleazari, et misit eos Romam constituere cum illis amicitiam et societatem:

<sup>18</sup> et ut auferrent ab eis jugum Græcorum, quia viderunt quod in servitute premerent regnum Israël.

<sup>19</sup> Et abierunt Romam viam multam valde, et introierunt curiam, et dixerunt:

<sup>20</sup> Judas Machabæus, et fratres ejus, et populus Judæorum, miserunt nos ad vos statuere vobiscum societatem et pacem, et conscribere nos socios et amicos vestros.

<sup>21</sup> Et placuit sermo in conspectu eorum.

<sup>22</sup> Et hoc rescriptum est quod rescripserunt in tabulis æreis, et miserunt in Jerusalem, ut esset apud eos ibi memoriale pacis et societatis:

<sup>23</sup> Bene sit Romanis, et genti Judæorum, in mari et in terra in æternum: gladiusque et hostis procul sit ab eis.

<sup>24</sup> Quod si institerit bellum Romanis prius, aut omnibus sociis eorum in omni dominatione eorum:

<sup>25</sup> auxilium feret gens Judæorum, prout tempus dictaverit, corde pleno:

<sup>26</sup> et præliantibus non dabunt, neque subministrabunt triticum, arma, pecuniam, naves, sicut placuit Romanis: et custodient mandata eorum, nihil ab eis accipientes.

<sup>13</sup> That whom they had a mind to help to a kingdom, those reigned: and whom they would, they deposed from the kingdom: and they were greatly exalted.

<sup>14</sup> And none of all these wore a crown, or was clothed in purple, to be magnified thereby.

<sup>15</sup> And that they had made themselves a senate house, and consulted daily three hundred and twenty men, that sat in council always for the people, that they might do the things that were right:

<sup>16</sup> And that they committed their government to one man every year, to rule over all their country, and they all obey one, and there is no envy nor jealousy amongst them.

<sup>17</sup> So Judas chose Eupolemus, the son of John, the son of Jacob, and Jason, the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them:

<sup>18</sup> And that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude.

<sup>19</sup> And they went to Rome, a very long journey, and they entered into the senate house, and said:

<sup>20</sup> Judas Machabeus, and his brethren, and the people of the Jews, have sent us to you to make alliance and peace with you, and that we may be registered your confederates and friends.

<sup>21</sup> And the proposal was pleasing in their sight.

<sup>22</sup> And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace, and alliance.

<sup>23</sup> good success be to the romans, and to the people of the Jews by sea, and by land, forever: and far be the sword and enemy from them.

<sup>24</sup> But if there come first any war upon the Romans, or any of their confederates, in all their dominions:

<sup>25</sup> The nation of the Jews shall help them according as the time shall direct, with all their heart:

<sup>26</sup> Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall obey their orders, without taking anything of them.

<sup>27</sup> In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them:

<sup>28</sup> And there shall not be given to them that come to their aid, either wheat, or arms, or money, or ships, as it hath seemed good to the Romans: and they shall observe their orders without deceit.

<sup>29</sup> According to these articles did the Romans covenant with the people of the Jews.

<sup>30</sup> And, if after this, one party or the other shall have a mind to add to these articles, or take away anything, they may do it at their pleasure: and whatsoever they shall add, or take away, shall be ratified.

<sup>31</sup> Moreover, concerning the evils that Demetrius, the king, hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends and allies, the Jews.

<sup>32</sup> If, therefore, they come again to us complaining of thee, we will do them justice, and will make war against thee by sea and land.

## CHAPTER 9

*Bacchides is sent again into Judea: Judas fights against him with eight hundred men and is slain. Jonathan succeeds him and revenges the murder of his brother John. He fights against Bacchides.*

*Alcimus dies miserably. Bacchides besieges Bethbessen. He is forced to raise the siege and leave the country.*

In the mean time, when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and Alcimus into Judea; and the right wing of his army with them.

<sup>2</sup> And they took the road that leadeth to Galgal, and they camped in Masaloth, which is in Arabella: and they made themselves masters of it, and slew many people.

<sup>3</sup> In the first month of the hundred and fifty-second year they brought the army to Jerusalem:

<sup>4</sup> And they arose and went to Berea, with twenty thousand men, and two thousand horsemen.

<sup>5</sup> Now Judas had pitched his tents in Laisa, and three thousand chosen men with him:

<sup>6</sup> And they saw the multitude of the

<sup>27</sup> Similiter autem et si genti Judæorum prius acciderit bellum, adjuvabunt Romani ex animo, prout eis tempus permiserit:

<sup>28</sup> et adjuvantibus non dabitur triticum, arma, pecunia, naves, sicut placuit Romanis: et custodient mandata eorum absque dolo:

<sup>29</sup> secundum hæc verba constituerunt Romani populo Judæorum.

<sup>30</sup> Quod si post hæc verba hi aut illi addere aut demere ad hæc aliquid voluerint, facient ex proposito suo: et quæcumque addiderint, vel dempserint, rata erunt.

<sup>31</sup> Sed et de malis, quæ Demetrius rex fecit in eos, scripsimus ei, dicentes: Quare gravasti jugum tuum super amicos nostros, et socios Judæos?

<sup>32</sup> Si ergo iterum adierint nos, adversum te faciemus illis iudicium, et pugnabimus tecum mari terraque.

## CAPUT IX

*Bacchides iterum mittitur in Judeam: Judas pugnat contra eum cum octingenti homines et caeditur: Jonathas succedit eum et punit occisionem fratris ejus Johannis. Pugnat contra Bacchidem.*

*Alcimus perdit misere. Bacchides obsidet Bethbessen. Cogitur obsidium desinere et terram abire.*

Interea, ut audivit Demetrius quia cecidit Nicanor et exercitus ejus in prælio, apposuit Bacchidem et Alcimum rursum mittere in Judæam, et dextrum cornu cum illis.

<sup>2</sup> Et abierunt viam quæ ducit in Galgala, et castra posuerunt in Masaloth, quæ est in Arbellis: et occupaverunt eam, et peremerunt animas hominum multas.

<sup>3</sup> In mense primo anni centesimi et quinquagesimi secundi applicuerunt exercitum ad Jerusalem:

<sup>4</sup> et surrexerunt, et abierunt in Beream viginti millia virorum, et duo millia equitum.

<sup>5</sup> Et Judas posuerat castra in Laisa, et tria millia viri electi cum eo:

<sup>6</sup> et viderunt multitudinem exercitus



quia multi sunt, et timuerunt valde: et multi subtraxerunt se de castris, et non remanserunt ex eis nisi octingenti viri.

<sup>7</sup> Et vidit Judas quod defluxit exercitus suus, et bellum perurgebat eum, et contractus est corde, quia non habebat tempus congregandi eos, et dissolutus est.

<sup>8</sup> Et dixit his qui residui erant: Surgamus, et eamus ad adversarios nostros, si poterimus pugnare adversus eos.

<sup>9</sup> Et avertabant eum, dicentes: Non poterimus, sed liberemus animas nostras modo, et revertamur ad fratres nostros, et tunc pugnabimus adversus eos: nos autem pauci sumus.

<sup>10</sup> Et ait Judas: Absit istam rem facere ut fugiamus ab eis: et si appropriavit tempus nostrum, moriamur in virtute propter fratres nostros, et non inferamus crimen gloriæ nostræ.

<sup>11</sup> Et movit exercitus de castris, et steterunt illis obviam: et divisi sunt equites in duas partes, et fundibularii et sagittarii præibant exercitum, et primi certaminis omnes potentes.

<sup>12</sup> Bacchides autem erat in dextro cornu, et proximavit legio ex duabus partibus, et clamabant tubis:

<sup>13</sup> exclamaverunt autem et hi qui erant ex parte Judæ etiam ipsi, et commota est terra a voce exercituum: et commissum est prælium a mane usque ad vesperam.

<sup>14</sup> Et vidit Judas quod firmior est pars exercitus Bacchidis in dextris, et convenerunt cum ipso omnes constantes corde:

<sup>15</sup> et contrita est dextera pars ab eis, et persecutus est eos usque ad montem Azoti.

<sup>16</sup> Et qui in sinistro cornu erant, viderunt quod contritum est dextrum cornu, et secuti sunt post Judam, et eos qui cum ipso erant, a tergo:

<sup>17</sup> et ingravatum est prælium, et ceciderunt vulnerati multi ex his et ex illis.

<sup>18</sup> Et Judas cecidit, et ceteri fugerunt.

<sup>19</sup> Et Jonathas et Simon tulerunt Judam fratrem suum, et sepelierunt eum in sepulchro patrum suorum in civitate Modin.

army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred men.

<sup>7</sup> And Judas saw that his army slipped away, and the battle pressed upon him, and his heart was cast down: because he had not time to gather them together, and he was discouraged.

<sup>8</sup> Then he said to them that remained: Let us arise, and go against our enemies, if we may be able to fight against them.

<sup>9</sup> But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few.

<sup>10</sup> Then Judas said: God forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory.

<sup>11</sup> And the army removed out of the camp, and they stood over against them: and the horsemen were divided into two troops, and the slingers, and the archers, went before the army, and they that were in the front were all men of valor.

<sup>12</sup> And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets:

<sup>13</sup> And they also that were on Judas's side, even they also cried out, and the earth shook at the noise of the armies: and the battle was fought from morning even unto the evening.

<sup>14</sup> And Judas perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him:

<sup>15</sup> And the right wing was discomfited by them, and he pursued them even to the mount Azotus.

<sup>16</sup> And they that were in the left wing saw that the right wing was discomfited, and they followed after Judas, and them that were with him, at their back:

<sup>17</sup> And the battle was hard fought, and there fell many wounded of the one side and of the other.

<sup>18</sup> And Judas was slain, and the rest fled away.

<sup>19</sup> And Jonathan and Simon took Judas, their brother, and buried him in the sepulchre of their fathers, in the city of Modin.

<sup>20</sup> And all the people of Israel bewailed him with great lamentation, and they mourned for him many days.

<sup>21</sup> And said: How is the mighty man fallen, that saved the people of Israel!

<sup>22</sup> But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written: for they were very many.

<sup>23</sup> And it came to pass, after the death of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up.

<sup>24</sup> In those days there was a very great famine, and they and all their country yielded to Bacchides.

<sup>25</sup> And Bacchides chose the wicked men, and made them lords of the country:

<sup>26</sup> And they sought out, and made diligent search after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abused them.

<sup>27</sup> And there was a great tribulation in Israel, such as was not since the day, that there was no prophet seen in Israel.

<sup>28</sup> And all the friends of Judas came together, and said to Jonathan:

<sup>29</sup> Since thy brother Judas died there is not a man like him to go forth against our enemies, Bacchides, and them that are the enemies of our nation.

<sup>30</sup> Now, therefore, we have chosen thee this day to be our prince, and captain, in his stead, to fight our battles.

<sup>31</sup> So Jonathan took upon him the government at that time, and rose up in the place of Judas, his brother.

<sup>32</sup> And Bacchides had knowledge of it, and sought to kill him.

<sup>33</sup> And Jonathan, and Simon, his brother, knew it, and all that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar,

<sup>34</sup> And Bacchides understood it, and he came himself, with all his army, over the Jordan, on the sabbath day.

<sup>35</sup> And Jonathan sent his brother, a captain of the people, to desire the Nabuthæans his friends, that they would lend them their equipage, which was copious.

<sup>36</sup> And the children of Jambri came forth out of Madaba, and took John, and all that he had, and went away with them.

<sup>20</sup> Et flevērunt eum omnis populus Israēl planctu magno, et lugebant dies multos,

<sup>21</sup> et dixerunt: Quomodo cecidit potens, qui salvum faciebat populum Israēl!

<sup>22</sup> Et cetera verba bellorum Judæ, et virtutum, quas fecit, et magnitudinis ejus, non sunt descripta: multa enim erant valde.

<sup>23</sup> Et factum est: post obitum Judæ emerserunt iniqui in omnibus finibus Israēl, et exorti sunt omnes qui operabantur iniquitatem.

<sup>24</sup> In diebus illis facta est fames magna valde, et tradidit se Bacchidi omnis regio eorum cum ipsis.

<sup>25</sup> Et elegit Bacchides viros impios, et constituit eos dominos regionis:

<sup>26</sup> et exquirebant, et perscrutabantur amicos Judæ, et adducebant eos ad Bacchidem, et vindicabat in illos, et illudebat.

<sup>27</sup> Et facta est tribulatio magna in Israēl, qualis non fuit ex die qua non est visus propheta in Israēl.

<sup>28</sup> Et congregati sunt omnes amici Judæ, et dixerunt Jonathæ:

<sup>29</sup> Ex quo frater tuus Judas defunctus est, vir similis ei non est, qui exeat contra inimicos nostros, Bacchidem et eos qui inimici sunt gentis nostræ.

<sup>30</sup> Nunc itaque, te hodie elegimus esse pro eo nobis in principem, et ducem ad bellandum bellum nostrum.

<sup>31</sup> Et suscepit Jonathas tempore illo principatum, et surrexit loco Judæ fratris sui.

<sup>32</sup> Et cognovit Bacchides, et quærebat eum occidere.

<sup>33</sup> Et cognovit Jonathas, et Simon frater ejus, et omnes qui cum eo erant: et fugerunt in desertum Thecæ et con sederunt ad aquam lacus Asphar.

<sup>34</sup> Et cognovit Bacchides, et die sabbatorum venit ipse et omnis exercitus ejus trans Jordanem.

<sup>35</sup> Et Jonathas misit fratrem suum ducem populi, et rogavit Nabuthæos amicos suos, ut commodarent illis apparatus suum, qui erat copiosus.

<sup>36</sup> Et exierunt filii Jambri ex Madaba, et comprehenderunt Joannem et omnia quæ habebat, et abierunt habentes ea.

37 Post hæc verba, renuntiatum est Jonathæ et Simoni fratri ejus, quia filii Jambri faciunt nuptias magnas, et ducunt sponsam ex Madaba filiam unius de magnis principibus Chanaan cum ambitione magna.

38 Et recordati sunt sanguinis Joannis fratris sui: et ascenderunt, et absconderunt se sub tumento montis.

39 Et elevaverunt oculos suos, et viderunt: et ecce tumultus, et apparatus multus: et sponsus processit, et amici ejus, et fratres ejus obviam illis cum tympanis, et musicis, et armis multis.

40 Et surrexerunt ad eos ex insidiis, et occiderunt eos, et ceciderunt vulnerati multi, et residui fugerunt in montes: et acceperunt omnia spolia eorum:

41 et conversæ sunt nuptiæ in luctum, et vox musicorum ipsorum in lamentum.

42 Et vindicaverunt vindictam sanguinis fratris sui: et reversi sunt ad ripam Jordanis.

43 Et audivit Bacchides, et venit die sabbatorum usque ad oram Jordanis in virtute magna.

44 Et dixit ad suos Jonathas: Surgamus, et pugnemus contra inimicos nostros: non est enim hodie sicut heri et nudius tertius:

45 ecce enim bellum ex adverso, aqua vero Jordanis hinc et inde, et ripæ, et paludes, et saltus: et non est locus diver-tendi.

46 Nunc ergo, clamate in cælum, ut liberemini de manu inimicorum vestrorum. Et commissum est bellum.

47 Et extendit Jonathas manum suam percutere Bacchidem, et divertit ab eo retro:

48 et desiliit Jonathas, et qui cum eo erant, in Jordanem, et transnavaverunt ad eos Jordanem.

49 Et ceciderunt de parte Bacchidis die illa mille viri. Et reversi sunt in Jerusalem,

50 et ædificaverunt civitates munitas in Judæa, munitionem quæ erat in Jericho, et in Ammaum, et in Bethoron, et in Bethel, et Thamnata, et Phara, et Thopo muris excelsis, et portis, et seris.

51 Et posuit custodiam in eis, ut ini-

37 After this it was told Jonathan, and Simon, his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan, with great pomp.

38 And they remembered the blood of John, their brother: and they went up, and hid themselves under the covert of the mountain.

39 And they lifted up their eyes, and saw: and behold a tumult, and great preparation: and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments and many weapons.

40 And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils:

41 And the marriage was turned into mourning, and the noise of their musical instruments into lamentation.

42 And they took revenge for the blood of their brother: and they returned to the bank of the Jordan.

43 And Bacchides heard it, and he came on the sabbath day even to the bank of the Jordan, with a great power.

44 And Jonathan said to his company: Let us arise, and fight against our enemies: for it is not now as yesterday, and the day before.

45 For behold the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods: and there is no place for us to turn aside.

46 Now, therefore, cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle.

47 And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards.

48 And Jonathan, and they that were with him, leapt into the Jordan, and swam over the Jordan to them.

49 And there fell of Bacchides' side that day a thousand men: and they returned to Jerusalem,

50 And they built strong cities in Judea, the fortress that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo, with high walls, and gates, and bars.

51 And he placed garrisons in them,

that they might wage war against Israel:

<sup>52</sup> And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them, and provisions of victuals:

<sup>53</sup> And he took the sons of the chief men of the country for hostages, and put them in the castle in Jerusalem in custody.

<sup>54</sup> Now in the year one hundred and fifty-three, the second month, Alcimus commanded the walls of the inner court of the sanctuary to be thrown down, and the works of the prophets to be destroyed: and he began to destroy.

<sup>55</sup> At that time Alcimus was struck: and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house.

<sup>56</sup> And Alcimus died at that time in great torment.

<sup>57</sup> And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two years.

<sup>58</sup> And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease and without fear: now, therefore, let us bring Bacchides hither, and he shall take them all in one night.

<sup>59</sup> So they went, and gave him counsel.

<sup>60</sup> And he arose to come with a great army: and he sent secretly letters to his adherents that were in Judea to seize upon Jonathan, and them that were with him: but they could not, for their design was known to them.

<sup>61</sup> And he apprehended of the men of the country, that were the principal authors of the mischief, fifty men, and he slew them.

<sup>62</sup> And Jonathan, and Simon, and they that were with him, retired into Bethbessen, which is in the desert: and he repaired the breaches thereof, and they fortified it.

<sup>63</sup> And when Bacchides knew it, he gathered together all his multitude: and sent word to them that were of Judea.

<sup>64</sup> And he came, and camped above Bethbessen, and fought against it many days, and made engines.

<sup>65</sup> But Jonathan left his brother, Simon, in the city and went forth into the country, and came with a number of men,

<sup>66</sup> And struck Odares, and his brethren, and the children of Phaseron, in

micitias exercerent in Israël:

<sup>52</sup> et munivit civitatem Bethsuram, et Gazaram, et arcem, et posuit in eis auxilia, et apparatusum escarum:

<sup>53</sup> et accepit filios principum regionis obsides, et posuit eos in arce in Jerusalem in custodiam.

<sup>54</sup> Et anno centesimo quinquagesimo tertio, mense secundo, præcepit Alcimus destrui muros domus sanctæ interioris, et destrui opera prophetarum: et cœpit destruere.

<sup>55</sup> In tempore illo percussus est Alcimus: et impedita sunt opera illius, et oclusus est os ejus, et dissolutus est paralysi, nec ultra potuit loqui verbum, et mandare de domo sua.

<sup>56</sup> Et mortuus est Alcimus in tempore illo cum tormento magno.

<sup>57</sup> Et vidit Bacchides quoniam mortuus est Alcimus, et reversus est ad regem. Et siluit terra annis duobus.

<sup>58</sup> Et cogitaverunt omnes iniqui, dicentes: Ecce Jonathas, et qui cum eo sunt, in silentio habitant confidenter: nunc ergo adducamus Bacchidem, et comprehendet eos omnes una nocte.

<sup>59</sup> Et abierunt, et consilium ei dederunt.

<sup>60</sup> Et surrexit ut veniret cum exercitu multo: et misit occulte epistolas sociis suis qui erant in Judæa, ut comprehenderent Jonathan, et eos qui cum eo erant: sed non potuerunt, quia innotuit eis consilium eorum.

<sup>61</sup> Et apprehendit de viris regionis, qui principes erant malitiæ, quinquaginta viros, et occidit eos:

<sup>62</sup> et secessit Jonathas, et Simon, et qui cum eo erant, in Bethbessen, quæ est in deserto: et exstruxit diruta ejus, et firmaverunt eam.

<sup>63</sup> Et cognovit Bacchides, et congregavit universam multitudinem suam: et his, qui de Judæa erant, denunciavit.

<sup>64</sup> Et venit, et castra posuit desuper Bethbessen: et oppugnavit eam dies multos, et fecit machinas.

<sup>65</sup> Et reliquit Jonathas Simonem fratrem suum in civitate, et exiit in regionem, et venit cum numero:

<sup>66</sup> et percussit Odares, et fratres ejus, et filios Phaseron in tabernaculis ipso-

rum: et cœpit cædere, et crescere in virtutibus.

<sup>67</sup> Simon vero, et qui cum ipso erant, exierunt de civitate, et succenderunt machinas,

<sup>68</sup> et pugnaverunt contra Bacchidem, et contritus est ab eis: et affligerunt eum valde, quoniam consilium ejus et congressus ejus erat inanis.

<sup>69</sup> Et iratus contra viros iniquos, qui ei consilium dederant ut veniret in regionem ipsorum, multos ex eis occidit: ipse autem cogitavit cum reliquis abire in regionem suam.

<sup>70</sup> Et cognovit Jonathas: et misit ad eum legatos componere pacem cum ipso, et reddere ei captivitatem.

<sup>71</sup> Et libenter accepit, et fecit secundum verba ejus, et juravit se nihil facturum ei mali omnibus diebus vitæ ejus.

<sup>72</sup> Et reddidit ei captivitatem, quam prius erat prædatus de terra Juda: et conversus abiit in terram suam, et non apposuit amplius venire in fines ejus.

<sup>73</sup> Et cessavit gladius ex Israël: et habitavit Jonathas in Machmas, et cœpit Jonathas ibi judicare populum, et exterminavit impios ex Israël.

#### CAPUT X

*Alexander Bales ponit se pro rege: uter is et Demetrius quaerunt Jonathan fieri amicum eorum. Alexander caedit Demetrium in praelio, et Jonathan auget. Victoria ejus super Apollonium.*

**E**t anno centesimo sexagesimo, ascendit Alexander Antiochi filius, qui cognominatus est Nobilis, et occupavit Ptolemaidam: et receperunt eum, et regnavit illic.

<sup>2</sup> Et audivit Demetrius rex, et congregavit exercitum copiosum valde, et exivit obviam illi in prælium.

<sup>3</sup> Et misit Demetrius epistolam ad Jonathan verbis pacificis, ut magnificaret eum.

<sup>4</sup> Dixit enim: Anticipemus facere pacem cum eo, priusquam faciat cum Alexandro adversum nos:

<sup>5</sup> recordabitur enim omnium malorum, quæ fecimus in eum, et in fratrem

their tents, and he began to slay, and to increase in forces.

<sup>67</sup> But Simon, and they that were with him, sallied out of the city, and burnt the engines,

<sup>68</sup> And they fought against Bacchides, and he was discomfited by them: and they afflicted him exceedingly, for his counsel, and his enterprise was in vain.

<sup>69</sup> And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them: and he purposed to return with the rest into their country.

<sup>70</sup> And Jonathan had knowledge of it, and he sent ambassadors to him to make peace with him, and to restore to him the prisoners.

<sup>71</sup> And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life.

<sup>72</sup> And he restored to him the prisoners which he before had taken out of the land of Juda: and he returned, and went away into his own country, and he came no more into their borders.

<sup>73</sup> So the sword ceased from Israel: and Jonathan dwelt in Machmas, and Jonathan began there to judge the people, and he destroyed the wicked out of Israel.

#### CHAPTER 10

*Alexander Bales sets himself up for king: both he and Demetrius seek to make Jonathan their friend. Alexander kills Demetrius in battle, and honors Jonathan. His victory over Apollonius.*

**N**ow in the hundred and sixtieth year, Alexander, the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there.

<sup>2</sup> And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.

<sup>3</sup> And Demetrius sent a letter to Jonathan, with peaceable words, to magnify him.

<sup>4</sup> For he said: Let us first make a peace with him, before he make one with Alexander against us.

<sup>5</sup> For he will remember all the evils that we have done against him, and against

his brother, and against his nation.

<sup>6</sup> And he gave him authority to gather together an army, and to make arms, and that he should be his confederate: and the hostages that were in the castle, he commanded to be delivered to him.

<sup>7</sup> And Jonathan came to Jerusalem, and read the letters in the hearing of all the people, and of them that were in the castle.

<sup>8</sup> And they were struck with great fear, because they heard that the king had given him authority to gather together an army.

<sup>9</sup> And the hostages were delivered to Jonathan, and he restored them to their parents.

<sup>10</sup> And Jonathan dwelt in Jerusalem, and began to build, and to repair the city.

<sup>11</sup> And he ordered workmen to build the walls, and mount Sion round about with square stones for fortification: and so they did.

<sup>12</sup> Then the strangers that were in the strong holds, which Bacchides had built, fled away.

<sup>13</sup> And every man left his place, and departed into his own country:

<sup>14</sup> Only in Bethsura there remained some of them, that had forsaken the law, and the commandments of God: for this was a place of refuge for them.

<sup>15</sup> And king Alexander heard of the promises that Demetrius had made Jonathan: and they told him of the battles, and the worthy acts that he and his brethren had done, and the labors that they had endured.

<sup>16</sup> And he said: Shall we find such another man? Now, therefore, we will make him our friend and our confederate.

<sup>17</sup> So he wrote a letter, and sent it to him according to these words, saying:

<sup>18</sup> King Alexander to his brother, Jonathan, greetings.

<sup>19</sup> We have heard of thee, that thou art a man of great power, and fit to be our friend:

<sup>20</sup> Now therefore, we make thee this day high priest of thy nation, and that thou be called the king's friend (and he sent him a purple robe, and a crown of gold), and that thou be of one mind with us in our affairs, and keep friendship with us.

<sup>21</sup> Then Jonathan put on the holy vestment in the seventh month, in the year one hundred and threescore, at the feast

ejus, et in gentem ejus.

<sup>6</sup> Et dedit ei potestatem congregandi exercitum, et fabricare arma, et esse ipsum socium ejus: et obsides, qui erant in arce, jussit tradi ei.

<sup>7</sup> Et venit Jonathas in Jerusalem, et legit epistolas in auditu omnis populi, et eorum qui in arce erant.

<sup>8</sup> Et timuerunt timore magno, quoniam audierunt quod dedit ei rex potestatem congregandi exercitum.

<sup>9</sup> Et traditi sunt Jonathæ obsides, et reddidit eos parentibus suis:

<sup>10</sup> et habitavit Jonathas in Jerusalem, et cœpit ædificare et innovare civitatem.

<sup>11</sup> Et dixit facientibus opera ut exstruerent muros, et montem Sion in circuitu lapidibus quadratis ad munitionem: et ita fecerunt.

<sup>12</sup> Et fugerunt alienigenæ, qui erant in munitionibus, quas Bacchides ædificaverat:

<sup>13</sup> et reliquit unusquisque locum suum, et abiit in terram suam:

<sup>14</sup> tantum in Bethsura remanserunt aliqui ex his qui reliquerant legem et præcepta Dei: erat enim hæc eis ad refugium.

<sup>15</sup> Et audivit Alexander rex promissa, quæ promisit Demetrius Jonathæ: et narraverunt ei prælia, et virtutes quas ipse fecit, et fratres ejus, et labores quos laboraverunt:

<sup>16</sup> et ait: Numquid inveniemus aliquem virum talem? et nunc faciemus eum amicum, et socium nostrum.

<sup>17</sup> Et scripsit epistolam, et misit ei secundum hæc verba, dicens:

<sup>18</sup> Rex Alexander fratri Jonathæ salutem.

<sup>19</sup> Audivimus de te quod vir potens sis viribus, et aptus es ut sis amicus noster:

<sup>20</sup> et nunc constituimus te hodie summum sacerdotem gentis tuæ, et ut amicus voceris regis (et misit ei purpuram, et coronam auream), et quæ nostra sunt sentias nobiscum, et conserves amicitias ad nos.

<sup>21</sup> Et induit se Jonathas stola sancta septimo mense, anno centesimo sexagesimo, in die solemni scenopegiæ: et

congregavit exercitum, et fecit arma copiosa.

<sup>22</sup> Et audivit Demetrius verba ista, et contristatus est nimis, et ait:

<sup>23</sup> Quid hoc fecimus, quod præoccupavit nos Alexander apprehendere amicitiam Judæorum ad munimen sui?

<sup>24</sup> Scribam et ego illis verba deprecatoria, et dignitates, et dona, ut sint mecum in adjutorium.

<sup>25</sup> Et scripsit eis in hæc verba: Rex Demetrius genti Judæorum salutem.

<sup>26</sup> Quoniam servastis ad nos pactum, et mansistis in amicitia nostra, et non accessistis ad inimicos nostros, audivimus, et gavisi sumus.

<sup>27</sup> Et nunc perseverate adhuc conservare ad nos fidem, et retribuemus vobis bona pro his quæ fecistis nobiscum:

<sup>28</sup> et remitemus vobis præstationes multas, et dabimus vobis donationes.

<sup>29</sup> Et nunc absolvo vos et omnes Judæos a tributis, et pretia salis indulgeo, et coronas remitto, et tertias seminis:

<sup>30</sup> et dimidiam partem fructus ligni, quod est portionis meæ, relinquo vobis ex hodierno die, et deinceps, ne accipiatur a terra Juda, et a tribus civitatibus quæ additæ sunt illi ex Samaria et Galilæa, ex hodierna die et in totum tempus:

<sup>31</sup> et Jerusalem sit sancta, et libera cum finibus suis: et decimæ et tributa ipsius sint.

<sup>32</sup> Remitto etiam potestatem arcis, quæ est in Jerusalem: et do eam summo sacerdoti, ut constituat in ea viros quoscumque ipse elegerit, qui custodiant eam.

<sup>33</sup> Et omnem animam Judæorum, quæ captiva est a terra Juda in omni regno meo, relinquo liberam gratis, ut omnes a tributis solvantur, etiam pecorum suorum.

<sup>34</sup> Et omnes dies solemnes, et sabbata, et neomeniæ, et dies decreti, et tres dies ante diem solemnem, et tres dies post diem solemnem, sint omnes immunitatis et remissionis omnibus Judæis, qui sunt in regno meo:

<sup>35</sup> et nemo habebit potestatem age-

day of the tabernacles: and he gathered together an army, and made a great number of arms.

<sup>22</sup> And Demetrius heard these words, and was exceeding sorry, and said:

<sup>23</sup> What is this that we have done, that Alexander hath prevented us to gain the friendship of the Jews to strengthen himself?

<sup>24</sup> I also will write to them words of request, and offer dignities, and gifts: that they may be with me to aid me.

<sup>25</sup> And he wrote to them in these words: King Demetrius to the nation of the Jews, greeting.

<sup>26</sup> Whereas you have kept covenant with us, and have continued in our friendship, and have not joined with our enemies, we have heard of it, and are glad.

<sup>27</sup> Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf.

<sup>28</sup> And we will remit to you many charges, and will give you gifts.

<sup>29</sup> And now I free you, and all the Jews, from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed:

<sup>30</sup> And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth, and forever:

<sup>31</sup> And let Jerusalem be holy and free, with the borders thereof: and let the tenths, and tributes be for itself.

<sup>32</sup> I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose, to keep it.

<sup>33</sup> And every soul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I set at liberty freely, that all be discharged from tributes, even of their cattle.

<sup>34</sup> And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all days of immunity and freedom, for all the Jews that are in my kingdom:

<sup>35</sup> And no man shall have power to do

anything against them, or to molest any of them, in any cause.

<sup>36</sup> And let there be enrolled in the king's army to the number of thirty thousand of the Jews: and allowance shall be made them, as is due to all the king's forces and certain of them shall be appointed to be in the fortresses of the great king:

<sup>37</sup> And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda.

<sup>38</sup> And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea: that they may be under one, and obey no other authority but that of the high priest:

<sup>39</sup> Ptolemais and the confines thereof, I give as a free gift to the holy places that are in Jerusalem, for the necessary charges of the holy things.

<sup>40</sup> And I give every year fifteen thousand sicles of silver out of the king's accounts, of what belongs to me:

<sup>41</sup> And all that is above, which they that were over the affairs the years before, had not paid, from this time they shall give it to the works of the house.

<sup>42</sup> Moreover, the five thousand sicles of silver, which they received from the account of the holy places, every year, shall also belong to the priests that execute the ministry.

<sup>43</sup> And whosoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free.

<sup>44</sup> For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues:

<sup>45</sup> For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea.

<sup>46</sup> Now when Jonathan and the people heard these words, they gave no credit to them, nor received them because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly.

<sup>47</sup> And their inclinations were towards

re aliquid, et movere negotia adversus aliquem illorum in omni causa.

<sup>36</sup> Et ascribantur ex Judæis in exercitu regis ad triginta millia virorum: et dabuntur illis copiæ ut oportet omnibus exercitibus regis, et ex eis ordinabuntur qui sint in munitionibus regis magni:

<sup>37</sup> et ex his constituentur super negotia regni, quæ aguntur ex fide, et principes sint ex eis, et ambulent in legibus suis, sicut præcepit rex in terra Juda.

<sup>38</sup> Et tres civitates, quæ additæ sunt Judææ ex regione Samariæ, cum Judæa reputentur: ut sint sub uno, et non obediant alii potestati, nisi summi sacerdotis.

<sup>39</sup> Ptolemaida et confines ejus, quas dedi donum sanctis qui sunt in Jerusalem, ad necessarios sumptus sanctorum.

<sup>40</sup> Et ego do singulis annis quindecim millia siclorum argenti de rationibus regis, quæ me contingunt:

<sup>41</sup> et omne quod reliquum fuerit, quod non reddiderant qui super negotia erant annis prioribus, ex hoc dabunt in opera domus.

<sup>42</sup> Et super hæc quinque millia siclorum argenti, quæ accipiebant de sanctorum ratione per singulos annos: et hæc ad sacerdotes pertineant, qui ministerio funguntur.

<sup>43</sup> Et quicumque confugerint in templum quod est Jerosolymis, et in omnibus finibus ejus, obnoxii regi in omni negotio dimittantur, et universa quæ sunt eis in regno meo, libera habeant.

<sup>44</sup> Et ad ædificanda vel restauranda opera sanctorum, sumptus dabuntur de ratione regis:

<sup>45</sup> et ad exstruendos muros Jerusalem, et communiendos in circuitu, sumptus dabuntur de ratione regis, et ad construendos muros in Judæa.

<sup>46</sup> Ut audivit autem Jonathan et populus sermones istos, non crediderunt eis, nec receperunt eos: quia recordati sunt malitiæ magnæ, quam fecerat in Israël, et tribulaverat eos valde.

<sup>47</sup> Et complacuit eis in Alexandrum,



quia ipse fuerat eis princeps sermonum pacis, et ipsi auxilium ferebant omnibus diebus.

<sup>48</sup> Et congregavit rex Alexander exercitum magnum, et advovit castra contra Demetrium.

<sup>49</sup> Et commiserunt prælium duo reges, et fugit exercitus Demetrii, et insecutus est eum Alexander, et incubuit super eos.

<sup>50</sup> Et invaluit prælium nimis, donec occidit sol: et cecidit Demetrius in die illa.

<sup>51</sup> Et misit Alexander ad Ptolemæum regem Ægypti legatos secundum hæc verba, dicens:

<sup>52</sup> Quoniam regressus sum in regnum meum, et sedi in sede patrum meorum, et obtinui principatum, et contrivi Demetrium, et possedi regionem nostram,

<sup>53</sup> et commisi pugnam cum eo, et contritus est ipse et castra ejus a nobis, et sedimus in sede regni ejus:

<sup>54</sup> et nunc statuamus ad invicem amicitiam: et da mihi filiam tuam uxorem, et ego ero gener tuus, et dabo tibi dona, et ipsi, digna te.

<sup>55</sup> Et respondit rex Ptolemæus, dicens: Felix dies, in qua reversus es ad terram patrum tuorum, et sedisti in sede regni eorum.

<sup>56</sup> Et nunc faciam tibi quod scripsisti: sed occorre mihi Ptolemaidam, ut videamus invicem nos, et spondeam tibi sicut dixisti.

<sup>57</sup> Et exivit Ptolemæus de Ægypto, ipse et Cleopatra filia ejus, et venit Ptolemaidam anno centesimo sexagesimo secundo.

<sup>58</sup> Et occurrit ei Alexander rex, et dedit ei Cleopatram filiam suam: et fecit nuptias ejus Ptolemaidæ, sicut reges in magna gloria.

<sup>59</sup> Et scripsit rex Alexander Jonathæ, ut veniret obviam sibi.

<sup>60</sup> Et abiit cum gloria Ptolemaidam, et occurrit ibi duobus regibus, et dedit illis argentum multum, et aurum, et dona: et invenit gratiam in conspectu eorum.

<sup>61</sup> Et convenerunt adversus eum viri pestilentes ex Israël, viri iniqui interpellantes adversus eum: et non intendit ad

Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

<sup>48</sup> And King Alexander gathered together a great army, and moved his camp near to Demetrius.

<sup>49</sup> And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close.

<sup>50</sup> And the battle was hard fought, till the sun went down: and Demetrius was slain that day.

<sup>51</sup> And Alexander sent ambassadors to Ptolemee king of Egypt, with words to this effect, saying:

<sup>52</sup> Forasmuch as I am returned into my kingdom and am set in the throne of my ancestors, and have gotten the dominion, and have overthrown Demetrius and possessed our country,

<sup>53</sup> And have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom:

<sup>54</sup> Now, therefore, let us make friendship one with another: and give me now thy daughter to wife, and I will be thy son-in-law, and I will give both thee and her gifts worthy of thee.

<sup>55</sup> And king Ptolemee answered, saying: Happy is the day wherein thou didst return to the land of thy fathers, and sattest in the throne of their kingdom.

<sup>56</sup> And now I will do to thee as thou hast written but meet me at Ptolemais, that we may see one another, and I may give her to thee as thou hast said.

<sup>57</sup> So Ptolemee went out of Egypt, with Cleopatra his daughter, and he came to Ptolemais, in the hundred and sixty-second year.

<sup>58</sup> And King Alexander met him, and he gave him his daughter, Cleopatra: and he celebrated her marriage at Ptolemais with great glory, after the manner of kings.

<sup>59</sup> And king Alexander wrote to Jonathan, that he should come and meet him.

<sup>60</sup> And he went honorably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents: and he found favor in their sight.

<sup>61</sup> And some pestilent men of Israel, men of a wicked life, assembled themselves against him, to accuse him: and

the king gave no heed to them.

<sup>62</sup> And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple: and they did so. And the king made him sit by himself.

<sup>63</sup> And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

<sup>64</sup> So when his accusers saw his glory proclaimed, and him clothed with purple, they all fled away.

<sup>65</sup> And the king magnified him, and enrolled him amongst his chief friends, and made him governor, and partaker of his dominion.

<sup>66</sup> And Jonathan returned into Jerusalem with peace and joy.

<sup>67</sup> In the year one hundred and sixty-five, Demetrius, the son of Demetrius, came from Crete into the land of his fathers.

<sup>68</sup> And king Alexander heard of it, and was much troubled, and returned to Antioch.

<sup>69</sup> And king Demetrius made Apollonius his general, who was governor of Coelesyria: and he gathered together a great army, and came to Jamnia: and he sent to Jonathan, the high priest,

<sup>70</sup> Saying: Thou alone standest against us, and I am laughed at and reproached, because thou showest thy power against us in the mountains.

<sup>71</sup> Now, therefore, if thou trustest in thy forces, come down to us into the plain, and there let us try one another: for with me is the strength of war.

<sup>72</sup> Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land:

<sup>73</sup> And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?

<sup>74</sup> Now when Jonathan heard the words of Apollonius, he was moved in his mind: and he chose ten thousand men, and went out of Jerusalem, and Simon, his brother, met him to help him.

<sup>75</sup> And they pitched their tents near

eos rex.

<sup>62</sup> Et jussit spoliari Jonathan vestibus suis, et indui eum purpura: et ita fecerunt. Et collocavit eum rex sedere secum.

<sup>63</sup> Dixitque principibus suis: Exite cum eo in medium civitatis, et prædicate, ut nemo adversus eum interpellat de ullo negotio, nec quisquam ei molestus sit de ulla ratione.

<sup>64</sup> Et factum est, ut viderunt qui interpellabant gloriam ejus, quæ prædicabatur, et opertum eum purpura, fugerunt omnes:

<sup>65</sup> et magnificavit eum rex, et scripsit eum inter primos amicos, et posuit eum ducem, et participem principatus.

<sup>66</sup> Et reversus est Jonathas in Jerusalem cum pace et lætitia.

<sup>67</sup> In anno centesimo sexagesimo quinto, venit Demetrius filius Demetrii a Creta in terram patrum suorum.

<sup>68</sup> Et audivit Alexander rex, et contristatus est valde, et reversus est Antiochiam.

<sup>69</sup> Et constituit Demetrius rex Apollonium ducem, qui præerat Coelesyriæ: et congregavit exercitum magnum, et accessit ad Jamniam: et misit ad Jonathan summum sacerdotem,

<sup>70</sup> dicens: Tu solus resistis nobis: ego autem factus sum in derisum, et in opprobrium, propterea quia tu potestatem adversum nos exerces in montibus.

<sup>71</sup> Nunc ergo si confidis in virtutibus tuis, descende ad nos in campum, et comparemus illic invicem: quia mecum est virtus bellorum.

<sup>72</sup> Interroga, et discis quis sum ego, et ceteri qui auxilio sunt mihi, qui et dicunt quia non potest stare pes vester ante faciem nostram, quia bis in fugam conversi sunt patres tui in terra sua:

<sup>73</sup> et nunc quomodo poteris sustinere equitatum et exercitum tantum in campo, ubi non est lapis, neque saxum, neque locus fugiendi?

<sup>74</sup> Ut audivit autem Jonathas sermones Apollonii, motus est animo: et elegit decem millia virorum, et exiit ab Jerusalem, et occurrit ei Simon frater ejus in adiutorium:

<sup>75</sup> et applicuerunt castra in Joppen,

et exclusit eum a civitate quia custodia Apollonii Joppe erat, et oppugnavit eam.

<sup>76</sup> Et exterriti qui erant in civitate, aperiuerunt ei, et obtinuit Jonathas Joppen.

<sup>77</sup> Et audivit Apollonius, et admovit tria millia equitum, et exercitum multum.

<sup>78</sup> Et abiit Azotum tamquam iter faciens, et statim exiit in campum, eo quod haberet multitudinem equitum, et confideret in eis. Et insecutus est eum Jonathas in Azotum, et commiserunt prælium.

<sup>79</sup> Et reliquit Apollonius in castris mille equites post eos occulte.

<sup>80</sup> Et cognovit Jonathas quoniam insidiæ sunt post se, et circuierunt castra ejus, et jecerunt jacula in populum a mane usque ad vesperam.

<sup>81</sup> Populus autem stabat, sicut præceperat Jonathas: et laboraverunt equi eorum.

<sup>82</sup> Et ejecit Simon exercitum suum, et commisit contra legionem: equites enim fatigati erant: et contriti sunt ab eo, et fugerunt.

<sup>83</sup> Et qui dispersi sunt per campum, fugerunt in Azotum, et intraverunt in Bethdagon idolum suum, ut ibi se liberarent.

<sup>84</sup> Et succendit Jonathas Azotum, et civitates quæ erant in circuitu ejus, et accepit spolia eorum, et templum Dagon: et omnes qui fugerunt in illud, succendit igni.

<sup>85</sup> Et fuerunt qui ceciderunt gladio, cum his qui succensi sunt, fere octo millia virorum.

<sup>86</sup> Et movit inde Jonathas castra, et applicuit ea Ascalonem: et exierunt de civitate obviam illi in magna gloria.

<sup>87</sup> Et reversus est Jonathas in Jerusalem cum suis, habentibus spolia multa.

<sup>88</sup> Et factum est, ut audivit Alexander rex sermones istos, addidit adhuc gloriificare Jonathanem.

<sup>89</sup> Et misit ei fibulam auream, sicut consuetudo est dari cognatis regum. Et dedit ei Accaron, et omnes fines ejus, in possessionem.

Joppe, but they shut him out of the city: because a garrison of Apollonius was in Joppe, and he laid siege to it.

<sup>76</sup> And they that were in the city being affrighted, opened the gates to him: so Jonathan took Joppe.

<sup>77</sup> And Apollonius heard of it, and he took three thousand horsemen, and a great army.

<sup>78</sup> And he went to Azotus, as one that was making a journey, and immediately he went forth into the plain: because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle.

<sup>79</sup> And Apollonius left privately in the camp a thousand horsemen behind them.

<sup>80</sup> And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening.

<sup>81</sup> But the people stood still, as Jonathan had commanded them: and so their horses were fatigued.

<sup>82</sup> Then Simon drew forth his army, and attacked the legion: for the horsemen were wearied: and they were discomfited by him, and fled.

<sup>83</sup> And they that were scattered about the plain fled into Azotus, and went into Bethdagon, their idol's temple, there to save themselves.

<sup>84</sup> But Jonathan set fire to Azotus, and the cities that were round about it, and took the spoils of them and the temple of Dagon: and all them that were fled into it, he burnt with fire.

<sup>85</sup> So they that were slain by the sword, with them that were burnt, were almost eight thousand men.

<sup>86</sup> And Jonathan, removed his army from thence and camped against Ascalon: and they went out of the city to meet him with great honor.

<sup>87</sup> And Jonathan returned into Jerusalem with his people, having many spoils.

<sup>88</sup> And it came to pass, when Alexander the king heard these words, that he honored Jonathan yet more.

<sup>89</sup> And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Accaron, and all the borders thereof, in possession.

## CHAPTER 11

*Ptolemee invades the kingdom of Alexander: the latter is slain: and the former dies soon after. Demetrius honors Jonathan, and is rescued by the Jews from his own subjects in Antioch. Antiochus the younger favors Jonathan. His exploits in divers places.*

And the king of Egypt gathered together an army, like the sand that lieth upon the sea shore, and many ships: and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom.

<sup>2</sup> And he went out into Syria with peaceable words and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father-in-law.

<sup>3</sup> Now when Ptolemee entered into the cities, he put garrisons of soldiers in every city.

<sup>4</sup> And when he came near to Azotus, they showed him the temple of Dagon that was burnt with fire, and Azotus, and the suburbs thereof, that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way.

<sup>5</sup> And they told the king that Jonathan had done these things, to make him odious: but the king held his peace.

<sup>6</sup> And Jonathan came to meet the king at Joppe with glory, and they saluted one another, and they lodged there.

<sup>7</sup> And Jonathan went with the king as far as the river, called Eleutherus: and he returned into Jerusalem.

<sup>8</sup> And king Ptolemee got the dominion of the cities by the sea side, even to Seleucia, and he devised evil designs against Alexander.

<sup>9</sup> And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father.

<sup>10</sup> For I repent that I have given him my daughter: for he hath sought to kill me.

<sup>11</sup> And he slandered him, because he coveted his kingdom,

<sup>12</sup> And he took away his daughter, and gave her to Demetrius, and alienated

## CAPUT XI

*Ptolemaeus invadit regnum Alexandri: postremus caeditur: et primus breviter moritur. Demetrius augit Jonathan, et eripitur a Judæis ex populo suo Antiochia. Antiochus junior Jonathan adjuvat. In multis locis ausa ejus.*

Et rex Ægypti congregavit exercitum, sicut arena quæ est circa oram maris, et naves multas: et quærebat obtinere regnum Alexandri dolo, et addere illud regno suo.

<sup>2</sup> Et exiit in Syriam verbis pacificis, et aperiebant ei civitates, et occurrebant ei: quia mandaverat Alexander rex exire ei obviam, eo quod socer suus esset.

<sup>3</sup> Cum autem introiret civitatem Ptolemæus, ponebat custodias militum in singulis civitatibus.

<sup>4</sup> Et ut appropiavit Azoto, ostenderunt ei templum Dagon succensum igni, et Azotum, et cetera ejus demolita, et corpora projecta, et eorum qui cæsi erant in bello, tumulos quos fecerant secus viam.

<sup>5</sup> Et narraverunt regi quia hæc fecit Jonathas, ut invidiam facerent ei: et tacuit rex.

<sup>6</sup> Et occurrit Jonathas regi in Joppen cum gloria, et invicem se salutaverunt, et dormierunt illic.

<sup>7</sup> Et abiit Jonathas cum rege usque ad fluvium qui vocatur Eleutherus: et reversus est in Jerusalem.

<sup>8</sup> Rex autem Ptolemæus obtinuit dominium civitatum usque Seleuciam maritimam, et cogitabat in Alexandrum consilia mala.

<sup>9</sup> Et misit legatos ad Demetrium, dicens: Veni, componamus inter nos pactum, et dabo tibi filiam meam, quam habet Alexander, et regnabis in regno patris tui:

<sup>10</sup> pœnitet enim me quod dederim illi filiam meam: quæsivit enim me occidere.

<sup>11</sup> Et vituperavit eum, propterea quod concupierat regnum ejus.

<sup>12</sup> Et abstulit filiam suam, et dedit eam Demetrio, et alienavit se ab Alexandro,

et manifestæ sunt inimicitiae ejus.

<sup>13</sup> Et intravit Ptolemæus Antiochiam, et imposuit duo diademata capiti suo, Ægypti et Asiæ.

<sup>14</sup> Alexander autem rex erat in Cilicia illis temporibus: quia rebellabant qui erant in locis illis.

<sup>15</sup> Et audivit Alexander, et venit ad eum in bellum: et produxit Ptolemæus rex exercitum, et occurrit ei in manu valida, et fugavit eum.

<sup>16</sup> Et fugit Alexander in Arabiam, ut ibi protegeretur: rex autem Ptolemæus exaltatus est.

<sup>17</sup> Et abstulit Zabdiel Arabs caput Alexandri, et misit Ptolemæo.

<sup>18</sup> Et rex Ptolemæus mortuus est in die tertia: et qui erant in munitionibus, perierunt ab his qui erant intra castra.

<sup>19</sup> Et regnavit Demetrius anno centesimo sexagesimo septimo.

<sup>20</sup> In diebus illis congregavit Jonathas eos qui erant in Judæa, ut expugnarent arcem quæ est in Jerusalem: et fecerunt contra eam machinas multas.

<sup>21</sup> Et abierunt quidam qui oderant gentem suam viri iniqui ad regem Demetrium, et renuntiaverunt ei quod Jonathas obsideret arcem.

<sup>22</sup> Et ut audivit, iratus est: et statim venit ad Ptolemaidam, et scripsit Jonathæ ne obsideret arcem, sed occurreret sibi ad colloquium festinato.

<sup>23</sup> Ut audivit autem Jonathas, jussit obsidere: et elegit de senioribus Israël, et de sacerdotibus, et dedit se periculo.

<sup>24</sup> Et accepit aurum, et argentum, et vestem, et alia xenia multa, et abiit ad regem Ptolemaidam: et invenit gratiam in conspectu ejus,

<sup>25</sup> et interpellabant adversus eum quidam iniqui ex gente sua.

<sup>26</sup> Et fecit ei rex sicut fecerant ei qui ante eum fuerant: et exaltavit eum in conspectu omnium amicorum suorum,

<sup>27</sup> et statuit ei principatum sacerdotii, et quæcumque alia habuit prius pretiosa, et fecit eum principem amicorum.

<sup>28</sup> Et postulavit Jonathas a rege ut immunem faceret Judæam, et tres toparchias, et Samariam et confines ejus: et

himself from Alexander, and his enmities were made manifest.

<sup>13</sup> And Ptolemee entered into Antioch, and set two crowns upon his head, that of Egypt, and that of Asia.

<sup>14</sup> Now king Alexander was in Cilicia at that time: because they that were in those places had rebelled.

<sup>15</sup> And when Alexander heard of it, he came to give him battle: and king Ptolemee brought forth his army, and met him with a strong power, and put him to flight.

<sup>16</sup> And Alexander fled into Arabia, there to be protected: and king Ptolemee was exalted.

<sup>17</sup> And Zabdiel the Arabian took off Alexander's head, and sent it to Ptolemee.

<sup>18</sup> And king Ptolemee died the third day after: and they that were in the strong holds were destroyed by them that were within the camp.

<sup>19</sup> And Demetrius reigned in the hundred and sixty-seventh year.

<sup>20</sup> In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem: and they made many engines of war against it.

<sup>21</sup> Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle.

<sup>22</sup> And when he heard it, he was angry: and forthwith he came to Ptolemais, and wrote to Jonathan that he should not besiege the castle, but should come to him in haste, and speak to him.

<sup>23</sup> But when Jonathan heard this, he bade them besiege it still: and he chose some of the ancients of Israel, and of the priests, and put himself in danger

<sup>24</sup> And he took gold, and silver, and raiment, and many other presents, and went to the king to Ptolemais and he found favor in his sight.

<sup>25</sup> And certain wicked men of his nation made complaints against him.

<sup>26</sup> And the king treated him as his predecessors had done before: and he exalted him in the sight of all his friends.

<sup>27</sup> And he confirmed him in the high priesthood and all the honors he had before, and he made him the chief of his friends.

<sup>28</sup> And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and

Samaria, and the confines thereof: and he promised him three hundred talents.

<sup>29</sup> And the king consented: and he wrote letters to Jonathan of all these things, to this effect:

<sup>30</sup> King Demetrius to his brother, Jonathan, and to the nation of the Jews, greeting.

<sup>31</sup> We send you here a copy of the letter which we have written to Lasthenes, our parent, concerning you, that you might know it:

<sup>32</sup> King Demetrius to Lasthenes, his parent, greetings:

<sup>33</sup> We have determined to do good to the nation of the Jews, who are our friends, and keep the things that are just with us, for their good will which they bear towards us.

<sup>34</sup> We have ratified, therefore, unto them all the borders of Judea, and the three cities, Apherema, Lydda, and Ramatha, which are added to Judea, out of Samaria, and all their confines, to be set apart to all them that sacrifice in Jerusalem, instead of the payments which the king received of them every year, and for the fruits of the land, and of the trees.

<sup>35</sup> And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them: the salt pans also, and the crowns that were presented to us.

<sup>36</sup> We give all to them, and nothing hereof shall be revoked from this time forth and forever.

<sup>37</sup> Now, therefore, see that thou make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain, in a conspicuous place.

<sup>38</sup> And king Demetrius, seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations: so all the troops of his fathers hated him.

<sup>39</sup> Now there was one Tryphon who had been of Alexander's party before: who seeing that all the army murmured against Demetrius, went to Emalchuel, the Arabian, who brought up Antiochus, the son of Alexander:

<sup>40</sup> And he pressed him much to deliver him to him, that he might be king in his father's place: and he told him all that Demetrius had done, and how his sol-

promisit ei talenta trecenta.

<sup>29</sup> Et consensit rex: et scripsit Jonathæ epistolas de his omnibus, hunc modum continentes:

<sup>30</sup> Rex Demetrius fratri Jonathæ salutem, et genti Judæorum.

<sup>31</sup> Exemplum epistolæ, quam scripsimus Lastheni parenti nostro de vobis, misimus ad vos ut sciretis:

<sup>32</sup> Rex Demetrius Lastheni parenti salutem.

<sup>33</sup> Genti Judæorum amicis nostris, et conservantibus quæ justa sunt apud nos, decrevimus benefacere propter benignitatem ipsorum, quam erga nos habent.

<sup>34</sup> Statuimus ergo illis omnes fines Judææ, et tres civitates, Lydan, et Ramathan, quæ additæ sunt Judææ ex Samaria, et omnes confines earum, sequestrari omnibus sacrificantibus in Jerosolymis pro his quæ ab eis prius accipiebat rex per singulos annos, et pro fructibus terræ et pomorum.

<sup>35</sup> Et alia quæ ad nos pertinebant decimarum et tributorum ex hoc tempore, remittimus eis: et areas salinarum, et coronas, quæ nobis deferebantur,

<sup>36</sup> omnia ipsis concedimus: et nihil horum irritum erit ex hoc, et in omne tempus.

<sup>37</sup> Nunc ergo curate facere horum exemplum, et detur Jonathæ, et ponatur in monte sancto, in loco celebri.

<sup>38</sup> Et videns Demetrius rex quod siluit terra in conspectu suo, et nihil ei resistit, dimisit totum exercitum suum, unumquemque in locum suum, excepto peregrino exercitu, quem contraxit ab insulis gentium: et inimici erant ei omnes exercitus patrum ejus.

<sup>39</sup> Tryphon autem erat quidam partium Alexandri prius: et vidit quoniam omnis exercitus murmurabat contra Demetrium, et ivit ad Emalchuel Arabem, qui nutriebat Antiochum filium Alexandri:

<sup>40</sup> et assidebat ei, ut traderet eum ipsi, ut regnaret loco patris sui: et enuntiavit ei quanta fecit Demetrius, et inimicitias exercituum ejus adversus illum. Et

mansit ibi diebus multis.

<sup>41</sup> Et misit Jonathas ad Demetrium regem, ut ejiceret eos qui in arce erant in Jerusalem, et qui in præsiidiis erant: quia impugnabant Israël.

<sup>42</sup> Et misit Demetrius ad Jonathan, dicens: Non hæc tantum faciam tibi, et genti tuæ, sed gloria illustrabo te, et gentem tuam, cum fuerit opportunum.

<sup>43</sup> Nunc ergo recte feceris, si miseris in auxilium mihi viros: quia discessit omnis exercitus meus.

<sup>44</sup> Et misit ei Jonathas tria millia virorum fortium Antiochiam: et venerunt ad regem, et delectatus est rex in adventu eorum.

<sup>45</sup> Et convenerunt qui erant de civitate, centum viginti millia virorum, et volebant interficere regem.

<sup>46</sup> Et fugit rex in aulam: et occupaverunt qui erant de civitate, itinera civitatis, et cœperunt pugnare.

<sup>47</sup> Et vocavit rex Judæos in auxilium, et convenerunt omnes simul ad eum, et dispersi sunt omnes per civitatem:

<sup>48</sup> et occiderunt in illa die centum millia hominum, et succenderunt civitatem, et ceperunt spolia multa in die illa, et liberaverunt regem.

<sup>49</sup> Et viderunt qui erant de civitate, quod obtinuissent Judæi civitatem sicut volebant: et infirmati sunt mente sua, et clamaverunt ad regem cum precibus, dicentes:

<sup>50</sup> Da nobis dextras, et cessent Judæi oppugnare nos, et civitatem.

<sup>51</sup> Et projecerunt arma sua, et fecerunt pacem, et glorificati sunt Judæi in conspectu regis, et in conspectu omnium qui erant in regno ejus, et nominati sunt in regno: et regressi sunt in Jerusalem habentes spolia multa.

<sup>52</sup> Et sedit Demetrius rex in sede regni sui: et siluit terra in conspectu ejus.

<sup>53</sup> Et mentitus est omnia quæcumque dixit, et abalienavit se a Jonatha, et non retribuit ei secundum beneficia quæ sibi tribuerat, et vexabat eum valde.

<sup>54</sup> Post hæc autem reversus est Try-

phion, et mansit ibi diebus multis. And he remained there many days.

<sup>41</sup> And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strong holds: because they fought against Israel.

<sup>42</sup> And Demetrius sent to Jonathan, saying: I will not only do this for thee, and for thy people, but I will greatly honor thee, and thy nation, when opportunity shall serve.

<sup>43</sup> Now, therefore, thou shalt do well if thou send me men to help me: for all my army is gone from me.

<sup>44</sup> And Jonathan sent him three thousand valiant men to Antioch: and they came to the king, and the king was very glad of their coming.

<sup>45</sup> And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand men, and would have killed the king.

<sup>46</sup> And the king fled into the palace: and they of the city kept the passages of the city, and began to fight.

<sup>47</sup> And the king called the Jews to his assistance: and they came to him all at once, and they all dispersed themselves through the city.

<sup>48</sup> And they slew in that day a hundred thousand men, and they set fire to the city, and got many spoils that day, and delivered the king.

<sup>49</sup> And they that were of the city saw that the Jews had got the city as they would: and they were discouraged in their mind, and cried to the king, making supplication, and saying

<sup>50</sup> Grant us peace, and let the Jews cease from assaulting us, and the city.

<sup>51</sup> And they threw down their arms, and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jerusalem with many spoils.

<sup>52</sup> So king Demetrius sat in the throne of his kingdom: and the land was quiet before him.

<sup>53</sup> And he falsified all whatsoever he had said, and alienated himself from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

<sup>54</sup> And after this Tryphon returned,

and with him Antiochus, the young boy, who was made king, and put on the diadem.

<sup>55</sup> And there assembled unto him all the hands which Demetrius had sent away, and they fought against Demetrius who turned his back and fled.

<sup>56</sup> And Tryphon took the elephants, and made himself master of Antioch.

<sup>57</sup> And young Antiochus wrote to Jonathan, saying: I confirm thee in the high priesthood, and I appoint thee ruler over the four cities, and to be one of the king's friends.

<sup>58</sup> And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle:

<sup>59</sup> And he made his brother, Simon, governor, from the borders of Tyre even to the confines of Egypt.

<sup>60</sup> Then Jonathan went forth, and passed through the cities beyond the river, and all the forces of Syria gathered themselves to him to help him, and he came to Ascalon, and they met him honorably out of the city.

<sup>61</sup> And he went from thence to Gaza: and they that were in Gaza shut him out: and he besieged it, and burnt all the suburbs round about, and took the spoils.

<sup>62</sup> And the men of Gaza made supplication to Jonathan, and he gave them the right hand: and he took their sons for hostages, and sent them to Jerusalem: and he went through the country, as far as Damascus.

<sup>63</sup> And Jonathan heard that the generals of Demetrius were come treacherously to Cades, which is in Galilee, with a great army, purposing to remove him from the affairs of the kingdom.

<sup>64</sup> And he went against them: but left his brother, Simon, in the country.

<sup>65</sup> And Simon encamped against Bethsura, and assaulted it many days, and shut them up.

<sup>66</sup> And they desired him to make peace, and he granted it them: and he cast them out from thence, and took the city, and placed a garrison in it.

<sup>67</sup> And Jonathan and his army encamped by the water of Genesar, and before it was light they were ready in the plain of Asor.

<sup>68</sup> And behold the army of the strangers met him in the plain, and they laid

phon, et Antiochus cum eo puer adolescens, et regnavit, et imposuit sibi diadema.

<sup>55</sup> Et congregati sunt ad eum omnes exercitus, quos disperserat Demetrius, et pugnaverunt contra eum: et fugit, et terga vertit.

<sup>56</sup> Et accepit Tryphon bestias, et obtinuit Antiochiam.

<sup>57</sup> Et scripsit Antiochus adolescens Jonathæ, dicens: Constituo tibi sacerdotium, et constituo te super quatuor civitates, ut sis de amicis regis.

<sup>58</sup> Et misit illi vasa aurea in ministerium, et dedit ei potestatem bibendi in auro, et esse in purpura, et habere fibulam auream:

<sup>59</sup> Et Simonem fratrem ejus constituit ducem a terminis Tyri usque ad fines Ægypti.

<sup>60</sup> Et exiit Jonathas, et perambulabat trans flumen civitates: et congregatus est ad eum omnis exercitus Syriæ in auxilium, et venit Ascalonem, et occurrerunt ei honorifice de civitate.

<sup>61</sup> Et abiit inde Gazam: et concluderunt se qui erant Gazæ: et obsedit eam, et succendit quæ erant in circuitu civitatis, et prædatus est ea.

<sup>62</sup> Et rogaverunt Gazenses Jonathan, et dedit illis dexteram: et accepit filios eorum obsides, et misit illos in Jerusalem: et perambulavit regionem usque Damascus.

<sup>63</sup> Et audivit Jonathas quod prævaricati sunt principes Demetrii in Cades, quæ est in Galilæa, cum exercitu multo, volentes eum remove a negotio regni:

<sup>64</sup> et occurrit illis: fratrem autem suum Simonem reliquit intra provinciam.

<sup>65</sup> Et applicuit Simon ad Bethsuram, et expugnabat eam diebus multis, et conclusit eos.

<sup>66</sup> Et postulaverunt ab eo dexteram accipere, et dedit illis: et ejecit eos inde, et cepit civitatem, et posuit in ea præsidium.

<sup>67</sup> Et Jonathas et castra ejus applicuerunt ad aquam Genesar, et ante lucem vigilaverunt in campo Asor:

<sup>68</sup> et ecce castra alienigenarum occurrerant in campo, et tendebant ei insidias



in montibus: ipse autem occurrit ex adverso.

<sup>69</sup> Insidiæ vero exsurrexerunt de locis suis, et commiserunt prælium.

<sup>70</sup> Et fugerunt qui erant ex parte Jonathæ omnes, et nemo relictus est ex eis, nisi Mathathias filius Absolomi, et Judas filius Calphi, principes militiæ exercitus.

<sup>71</sup> Et scidit Jonathas vestimenta sua, et posuit terram in capite suo, et oravit.

<sup>72</sup> Et reversus est Jonathas ad eos in prælium, et convertit eos in fugam, et pugnaverunt.

<sup>73</sup> Et viderunt qui fugiebant partis illius, et insequabantur cum eo omnes usque Cades ad castra sua, et pervenerunt usque illuc:

<sup>74</sup> et ceciderunt de alienigenis in die illa tria millia virorum: et reversus est Jonathas in Jerusalem.

## CAPUT XII

*Renovat Jonathas foedum suum cum Romanis et Spartiatis. Copia Demetrii fugiunt ex eo. A Tryphone decipitur et incarceratur.*

**E**t vidit Jonathas quia tempus eum juvat, et elegit viros, et misit eos Romam statuere et renovare cum eis amicitiam:

<sup>2</sup> et ad Spartiatis, et ad alia loca misit epistolas secundum eamdem formam:

<sup>3</sup> et abierunt Romam, et intraverunt curiam, et dixerunt: Jonathas summus sacerdos, et gens Judæorum miserunt nos, ut renovaremus amicitiam et societatem secundum pristinum.

<sup>4</sup> Et dederunt illis epistolas ad ipsos per loca, ut deducerent eos in terram Juda cum pace.

<sup>5</sup> Et hoc est exemplum epistolarum, quas scripsit Jonathas Spartiatis:

<sup>6</sup> Jonathas summus sacerdos, et seniores gentis, et sacerdotes, et reliquus populus Judæorum, Spartiatis fratribus salutem.

<sup>7</sup> Jampridem missæ erant epistolæ ad Oniam summum sacerdotem ab Ario, qui regnabat apud vos, quoniam estis fratres nostri, sicut rescriptum continet, quod subjectum est.

<sup>8</sup> Et suscepit Onias virum, qui missus fuerat, cum honore: et accepit epistolas,

an ambush for him in the mountains: but he went out against them.

<sup>69</sup> And they that lay in ambush rose out of their places, and joined battle.

<sup>70</sup> And all that were on Jonathan's side fled, and none was left of them, but Mathathias, the son of Absalom, and Judas, the son of Calphi, chief captain of the army.

<sup>71</sup> And Jonathan rent his garments, and cast earth upon his head, and prayed.

<sup>72</sup> And Jonathan turned again to them to battle, and he put them to flight, and they fought.

<sup>73</sup> And they of his part that fled saw this, and they turned again to him, and they all with him pursued the enemies, even to Cades, to their own camp, and they came even thither.

<sup>74</sup> And there fell of the aliens in that day three thousand men: and Jonathan returned to Jerusalem.

## CHAPTER 12

*Jonathan renews his league with the Romans and Lacedemonians. The forces of Demetrius flee away from him. He is deceived and made prisoner by Tryphon.*

**A**nd Jonathan saw that the time served him, and he chose certain men, and sent them to Rome, to confirm and to renew the amity with them:

<sup>2</sup> And he sent letters to the Spartans, and to other places, according to the same form.

<sup>3</sup> And they went to Rome, and entered into the senate house, and said: Jonathan, the high priest, and the nation of the Jews, have sent us to renew the amity, and alliance, as it was before.

<sup>4</sup> And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace.

<sup>5</sup> And this is a copy of the letters which Jonathan wrote to the Spartans:

<sup>6</sup> Jonathan, the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting.

<sup>7</sup> There were letters sent long ago to Onias the high priest, from Arius, who reigned then among you to signify that you are our brethren, as the copy here underwritten doth specify.

<sup>8</sup> And Onias received the ambassador with honor and received the letters,

wherein there was mention made of the alliance, and amity.

<sup>9</sup> We, though we needed none of these things having for our comfort the holy books that are in our hands,

<sup>10</sup> Chose rather to send to you to renew the brotherhood and friendship, lest we should become strangers to you altogether: for there is a long time passed since you sent to us.

<sup>11</sup> We, therefore, at all times without ceasing, both in our festivals, and other days wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet and becoming to remember brethren.

<sup>12</sup> And we rejoice at your glory.

<sup>13</sup> But we have had many troubles and wars on every side; and the kings that are round about us have fought against us.

<sup>14</sup> But we would not be troublesome to you, nor to the rest of our allies and friends, in these wars.

<sup>15</sup> For we have had help from heaven, and we have been delivered, and our enemies are humbled.

<sup>16</sup> We have chosen, therefore, Nume-nius the son of Antiochus, and Antipater, the son of Jason, and have sent them to the Romans, to renew with them the former amity and alliance.

<sup>17</sup> And we have commanded them to go also to you, and to salute you, and to deliver you our letters, concerning the renewing of our brotherhood.

<sup>18</sup> And now you shall do well to give us an answer hereto.

<sup>19</sup> And this is the copy of the letter which he had sent to Onias:

<sup>20</sup> Arius, king of the Spartans, to Onias, the high priest, greeting:

<sup>21</sup> It is found in writing concerning the Spartans, and the Jews, that they are brethren, and that they are of the stock of Abraham.

<sup>22</sup> And now since this is come to our knowledge, you do well to write to us of your prosperity.

<sup>23</sup> And we also have written back to you, That our cattle, and our possessions, are yours: and yours, ours. We, therefore, have commanded that these things should be told you.

<sup>24</sup> Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him.

in quibus significabatur de societate et amicitia.

<sup>9</sup> Nos cum nullo horum indigeremus, habentes solatio sanctos libros, qui sunt in manibus nostris,

<sup>10</sup> maluimus mittere ad vos renovare fraternitatem et amicitiam, ne forte alieni efficiamur a vobis: multa enim tempora transierunt, ex quo misistis ad nos.

<sup>11</sup> Nos ergo in omni tempore sine intermissione in diebus solemnibus, et ceteris, quibus oportet, memores sumus vestri in sacrificiis quæ offerimus, et in observacionibus, sicut fas est, et decet meminisse fratrum.

<sup>12</sup> Lætatur itaque de gloria vestra.

<sup>13</sup> Nos autem circumdederunt multæ tribulationes, et multa prælia, et impugnaverunt nos reges qui sunt in circuitu nostro.

<sup>14</sup> Noluimus ergo vobis molesti esse, neque ceteris sociis et amicis nostris in his præliis:

<sup>15</sup> habuimus enim de cælo auxilium, et liberati sumus nos, et humiliati sunt inimici nostri.

<sup>16</sup> Elegimus itaque Numenium Antiochi filium, et Antipatrem Jasonis filium, et misimus ad Romanos renovare cum eis amicitiam et societatem pristinam.

<sup>17</sup> Mandavimus itaque eis ut veniant etiam ad vos, et saluent vos, et reddant vobis epistolas nostras de innovatione fraternitatis nostræ.

<sup>18</sup> Et nunc benefacietis respondentes nobis ad hæc.

<sup>19</sup> Et hoc est rescriptum epistolarum quod miserat Oniæ:

<sup>20</sup> Arius, rex Spartiatarum, Oniæ sacerdoti magno salutem.

<sup>21</sup> Inventum est in scriptura de Spartiatis, et Judæis, quoniam sunt fratres, et quod sunt de genere Abraham.

<sup>22</sup> Et nunc ex quo hæc cognovimus, benefacietis scribentes nobis de pace vestra.

<sup>23</sup> Sed et nos rescripsimus vobis: Pecora nostra, et possessiones nostræ, vestræ sunt: et vestræ, nostræ: mandavimus itaque hæc nuntiari vobis.

<sup>24</sup> Et audivit Jonathas quoniam regressi sunt principes Demetrii cum exercitu multo supra quam prius, pugnare adversus eum:

<sup>25</sup> et exiit ab Jerusalem, et occurrit eis in Amathite regione: non enim dederat eis spatium ut ingrederentur regionem ejus.

<sup>26</sup> Et misit speculatores in castra eorum: et reversi renuntiaverunt quod constituunt supervenire illis nocte.

<sup>27</sup> Cum occidisset autem sol, præcepit Jonathas suis vigilare, et esse in armis paratos ad pugnam tota nocte, et posuit custodes per circuitum castrorum.

<sup>28</sup> Et audierunt adversarii quod paratus est Jonathas cum suis in bello: et timuerunt, et formidaverunt in corde suo: et accenderunt focos in castris suis.

<sup>29</sup> Jonathas autem, et qui cum eo erant, non cognoverunt usque mane: videbant autem luminaria ardentia,

<sup>30</sup> et secutus est eos Jonathas, et non comprehendit eos: transierant enim flumen Eleutherum.

<sup>31</sup> Et divertit Jonathas ad Arabas, qui vocantur Zabadaei: et percussit eos, et accepit spolia eorum.

<sup>32</sup> Et junxit, et venit Damascus, et perambulabat omnem regionem illam.

<sup>33</sup> Simon autem exiit, et venit usque ad Ascalonem, et ad proxima præsidia: et declinavit in Joppen, et occupavit eam

<sup>34</sup> (audivit enim quod vellent præsidium tradere partibus Demetrii) et posuit ibi custodes ut custodirent eam.

<sup>35</sup> Et reversus est Jonathas, et convocavit seniores populi, et cogitavit cum eis ædificare præsidia in Judæa,

<sup>36</sup> et ædificare muros in Jerusalem, et exaltare altitudinem magnam inter medium arcis et civitatis, ut separaret eam a civitate, ut esset ipsa singulariter, et neque emant, neque vendant.

<sup>37</sup> Et convenerunt ut ædificarent civitatem: et cecidit murus qui erat super torrentem ab ortu solis, et reparavit eum, qui vocatur Caphetetha:

<sup>38</sup> et Simon ædificavit Adiada in Sephela, et munivit eam, et imposuit portas et seras.

<sup>39</sup> Et cum cogitasset Tryphon regnare Asiæ, et assumere diadema, et extendere manum in Antiochum regem:

<sup>25</sup> So he went out from Jerusalem, and met them in the land of Amath: for he gave them no time to enter into his country.

<sup>26</sup> And he sent spies into their camp, and they came back, and brought him word that they designed to come upon them in the night.

<sup>27</sup> And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set sentinels round about the camp.

<sup>28</sup> And the enemies heard that Jonathan and his men were ready for battle: and they were struck with fear and dread in their heart: and they kindled fires in their camp.

<sup>29</sup> But Jonathan, and they that were with him, knew it not till the morning: for they saw the lights burning.

<sup>30</sup> And Jonathan pursued after them, but overtook them not: for they had passed the river Eleutherus.

<sup>31</sup> And Jonathan turned upon the Arabians, that are called Zabadeans: and he defeated them, and took the spoils of them.

<sup>32</sup> And he went forward, and came to Damascus, and passed through all that country.

<sup>33</sup> Simon also went forth, and came as far as Ascalon, and the neighboring fortresses, and he turned aside to Joppe, and took possession of it,

<sup>34</sup> (For he heard that they designed to deliver the hold to them that took part with Demetrius) and he put a garrison there to keep it.

<sup>35</sup> And Jonathan came back, and called together the ancients of the people; and he took a resolution with them to build fortresses in Judea,

<sup>36</sup> And to build up walls in Jerusalem, and raise a mount between the castle and the city, to separate it from the city, that so it might have no communication, and that they might neither buy nor sell.

<sup>37</sup> And they came together to build up the city: for the wall that was upon the brook, towards the east, was broken down, and he repaired that which is called Caphetetha:

<sup>38</sup> And Simon built Adiada in Sephela, and fortified it, and set up gates and bars.

<sup>39</sup> Now when Tryphon had conceived a design to make himself king of Asia and to take the crown, and to stretch out his

hand against king Antiochus:

<sup>40</sup> Fearing lest Jonathan would not suffer him, but would fight against him: he sought to seize upon him, and to kill him. So he rose up and came to Bethsan.

<sup>41</sup> And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Bethsan.

<sup>42</sup> Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him.

<sup>43</sup> But received him with honor, and commended him to all his friends, and gave him presents: and he commanded his troops to obey him, as himself.

<sup>44</sup> And he said to Jonathan: Why hast thou troubled all the people, whereas we have no war?

<sup>45</sup> Now, therefore, send them back to their own houses: and choose thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the rest of the strong holds, and the army, and all that have any charge, and I will return and go away: for this is the cause of my coming.

<sup>46</sup> And Jonathan believed him, and did as he said: and sent away his army, and they departed into the land of Juda:

<sup>47</sup> But he kept with him three thousand men: of whom he sent two thousand into Galilee, and one thousand went with him.

<sup>48</sup> Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city, and took him: and all them that came in with him they slew with the sword.

<sup>49</sup> Then Tryphon sent an army and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

<sup>50</sup> But they, when they understood that Jonathan, and all that were with him, were taken and slain, encouraged one another, and went out ready for battle.

<sup>51</sup> Then they that had come after them, seeing that they stood for their lives, returned back.

<sup>52</sup> Whereupon they all came peaceably into the land of Juda and they bewailed Jonathan, and them that had been with him, exceedingly: and Israel mourned with great lamentation.

<sup>53</sup> Then all the heathens that were round about them, sought to destroy them. For they said:

<sup>54</sup> They have no prince, nor any to help

<sup>40</sup> timens ne forte non permetteret eum Jonathas, sed pugnaret adversus eum, quærebat comprehendere eum, et occidere. Et exurgens abiit in Bethsan.

<sup>41</sup> Et exiit Jonathas obviam illi cum quadraginta millibus virorum electorum in prælium, et venit Bethsan.

<sup>42</sup> Et vidit Tryphon quia venit Jonathan cum exercitu multo ut extenderet in eum manus: timuit,

<sup>43</sup> et excepit eum cum honore, et commendavit eum omnibus amicis suis, et dedit ei munera: et præcepit exercitibus suis ut obedirent ei, sicut sibi.

<sup>44</sup> Et dixit Jonathæ: Ut quid vexasti universum populum, cum bellum nobis non sit?

<sup>45</sup> et nunc remitte eos in domos suas: elige autem tibi viros paucos, qui tecum sint, et veni mecum Ptolemaidam, et tradam eam tibi, et reliqua præsidia, et exercitum, et universos præpositos negotii: et conversus abibo: propterea enim veni.

<sup>46</sup> Et credidit ei, et fecit sicut dixit: et dimisit exercitum, et abierunt in terram Juda.

<sup>47</sup> Retinuit autem secum tria millia virorum: ex quibus remisit in Galilæam duo millia, mille autem venerunt cum eo.

<sup>48</sup> Ut autem intravit Ptolemaidam Jonathan, clauserunt portas civitatis Ptolemenses, et comprehenderunt eum: et omnes qui cum eo intraverant, gladio interfecerunt.

<sup>49</sup> Et misit Tryphon exercitum et equites in Galilæam, et in campum magnum, ut perderent omnes socios Jonathæ.

<sup>50</sup> At illi cum cognovissent quia comprehensus est Jonathan, et periiit, et omnes qui cum eo erant, hortati sunt semetipsos, et exierunt parati in prælium.

<sup>51</sup> Et videntes hi qui insecuti fuerant, quia pro anima res est illis, reversi sunt:

<sup>52</sup> illi autem venerunt omnes cum pace in terram Juda. Et planxerunt Jonathan, et eos qui cum ipso fuerant, valde: et luxit Israël luctu magno.

<sup>53</sup> Et quæsierunt omnes gentes quæ erant in circuitu eorum conterere eos: dixerunt enim:

<sup>54</sup> Non habent principem et adjuvant-

em: nunc ergo expugnemus illos, et tollamus de hominibus memoriam eorum.

## CAPUT XIII

*Simon designatur legatum in loco fratris sui. Jonathas caeditur a Tryphone. Simon a Demetrio augitur: sumit Gazam, et castelum Jerusalem.*

**E**t audivit Simon quod congregavit Tryphon exercitum copiosum ut veniret in terram Juda, et attereret eam.

<sup>2</sup> Videns quia in tremore populus est, et in timore, ascendit Jerusalem, et congregavit populum:

<sup>3</sup> et adhortans dixit: Vos scitis quanta ego, et fratres mei, et domus patris mei, fecimus pro legibus et pro sanctis, prælia, et angustias quales vidimus:

<sup>4</sup> horum gratia perierunt fratres mei omnes propter Israël, et relictus sum ego solus.

<sup>5</sup> Et nunc non mihi contingat parcere animæ meæ in omni tempore tribulationis: non enim melior sum fratribus meis.

<sup>6</sup> Vindicabo itaque gentem meam, et sancta, natos quoque nostros, et uxores: quia congregatæ sunt universæ gentes conterere nos inimicitiae gratia.

<sup>7</sup> Et accensus est spiritus populi simul ut audivit sermones istos:

<sup>8</sup> et responderunt voce magna, dicentes: Tu es dux noster loco Judæ, et Jonathæ fratris tui:

<sup>9</sup> pugna prælium nostrum: et omnia, quæcumque dixeris nobis, faciemus.

<sup>10</sup> Et congregans omnes viros bellatores, acceleravit consummare universos muros Jerusalem, et munivit eam in gyro.

<sup>11</sup> Et misit Jonathan filium Absalomi, et cum eo exercitum novum in Joppen, et ejectis his qui erant in ea, remansit illic ipse.

<sup>12</sup> Et movit Tryphon a Ptolemaida cum exercitu multo, ut veniret in terram Juda, et Jonathas cum eo in custodia.

<sup>13</sup> Simon autem applicuit in Addus contra faciem campi.

<sup>14</sup> Et ut cognovit Tryphon quia surrexit Simon loco fratris sui Jonathæ, et quia commissurus esset cum eo prælium,

them: now therefore, let us make war upon them, and take away the memory of them from amongst men.

## CHAPTER 13

*Simon is made captain general in the room of his brother. Jonathan is slain by Tryphon. Simon is favored by Demetrius: he taketh Gaza, and the castle of Jerusalem.*

**N**ow Simon heard that Tryphon was gathering together a very great army to invade the land of Juda, and to destroy it.

<sup>2</sup> And seeing that the people was in dread and in fear, he went up to Jerusalem, and assembled the people,

<sup>3</sup> And exhorted them, saying: You know what great battles I and my brethren, and the house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen:

<sup>4</sup> By reason whereof all my brethren have lost their lives for Israel's sake, and I am left alone.

<sup>5</sup> And now far be it from me to spare my life in any time of trouble: for I am not better than my brethren.

<sup>6</sup> I will avenge then my nation and the sanctuary, and our children, and wives: for all the heathens are gathered together to destroy us out of mere malice.

<sup>7</sup> And the spirit of the people was enkindled as soon as they heard these words:

<sup>8</sup> And they answered with a loud voice, saying: Thou art our leader in the place of Judas, and Jonathan, thy brother:

<sup>9</sup> Fight thou our battles, and we will do whatsoever thou shalt say to us.

<sup>10</sup> So gathering together all the men of war, he made haste to finish all the walls of Jerusalem, and he fortified it round about.

<sup>11</sup> And he sent Jonathan, the son of Absalom, and with him a new army, into Joppe, and he cast out them that were in it, and himself remained there.

<sup>12</sup> And Tryphon removed from Ptolemais with a great army, to invade the land of Juda, and Jonathan was with him in custody.

<sup>13</sup> But Simon pitched in Addus, over against the plain.

<sup>14</sup> And when Tryphon understood that Simon was risen up in the place of his brother, Jonathan, and that he meant to

join battle with him, he sent messengers to him,

<sup>15</sup> Saying: We have detained thy brother, Jonathan, for the money that he owed in the king's account, by reason of the affairs which he had the management of.

<sup>16</sup> But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him.

<sup>17</sup> Now Simon knew that he spoke deceitfully to him; nevertheless, he ordered the money and the children to be sent, lest he should bring upon himself a great hatred of the people of Israel, who might have said:

<sup>18</sup> Because he sent not the money and the children therefore is he lost.

<sup>19</sup> So he sent the children and the hundred talents and he lied, and did not let Jonathan go.

<sup>20</sup> And after this, Tryphon entered within the country, to destroy it: and they went about by the way that leadeth to Ador: and Simon and his army marched to every place whithersoever they went.

<sup>21</sup> And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the desert, and send them victuals.

<sup>22</sup> And Tryphon made ready all his horsemen to come that night; but there fell a very great snow, and he came not into the country of Galaad.

<sup>23</sup> And when he approached to Bascama, he slew Jonathan and his sons there.

<sup>24</sup> And Tryphon returned, and went into his own country.

<sup>25</sup> And Simon sent, and took the bones of Jonathan, his brother, and buried them in Modin, the city of his fathers.

<sup>26</sup> And all Israel bewailed him with great lamentation: and they mourned for him many days.

<sup>27</sup> And Simon built over the sepulchre of his father and of his brethren, a building lofty to the sight, of polished stone, behind and before:

<sup>28</sup> And he set up seven pyramids, one against another, for his father, and his mother, and his four brethren:

<sup>29</sup> And round about these he set great pillars; and upon the pillars, arms, for a perpetual memory; and by the arms,

misit ad eum legatos,

<sup>15</sup> dicens: Pro argento, quod debebat frater tuus Jonathas in ratione regis propter negotia quæ habuit, detinuimus eum.

<sup>16</sup> Et nunc mitte argenti talenta centum, et duos filios ejus obsides, ut non dimissus fugiat a nobis, et remitemus eum.

<sup>17</sup> Et cognovit Simon quia cum dolo loqueretur secum: jussit tamen dari argentum et pueros, ne inimicitiam magnam sumeret ad populum Israël, dicentem:

<sup>18</sup> Quia non misit ei argentum, et pueros, propterea periit.

<sup>19</sup> Et misit pueros, et centum talenta: et mentitus est, et non dimisit Jonathan.

<sup>20</sup> Et post hæc venit Tryphon intra regionem, ut contereret eam: et gyraverunt per viam quæ ducit Ador: et Simon et castra ejus ambulabant in omnem locum quocumque ibant.

<sup>21</sup> Qui autem in arce erant, miserunt ad Tryphonem legatos, ut festinaret venire per desertum, et mitteret illis alimonias.

<sup>22</sup> Et paravit Tryphon omnem equitatum, ut veniret illa nocte: erat autem nix multa valde, et non venit in Galaaditim.

<sup>23</sup> Et cum appropinquasset Bascaman, occidit Jonathan et filios ejus illic.

<sup>24</sup> Et convertit Tryphon, et abiit in terram suam.

<sup>25</sup> Et misit Simon, et accepit ossa Jonathæ fratris sui, et sepelivit ea in Modin civitate patrum ejus.

<sup>26</sup> Et planxerunt eum omnis Israël planctu magno, et luxerunt eum dies multos.

<sup>27</sup> Et ædificavit Simon super sepulchrum patris sui et fratrum suorum ædificium altum visu, lapide polito retro et ante.

<sup>28</sup> Et statuit septem pyramidas, unam contra unam, patri et matri, et quatuor fratribus:

<sup>29</sup> et his circumposuit columnas magnas: et super columnas arma, ad memoriam æternam: et juxta arma naves

sculptas, quæ viderentur ab omnibus navigantibus mare:

<sup>30</sup> hoc est sepulchrum, quod fecit in Modin usque in hunc diem.

<sup>31</sup> Tryphon autem cum iter faceret cum Antiocho rege adolescente, dolo occidit eum.

<sup>32</sup> Et regnavit loco ejus, et imposuit sibi diadema Asiæ, et fecit plagam magnam in terra.

<sup>33</sup> Et ædificavit Simon præsidia Judææ, muniens ea turribus excelsis, et muris magnis, et portis, et seris: et posuit alimenta in munitionibus.

<sup>34</sup> Et elegit Simon viros, et misit ad Demetrium regem ut faceret remissionem regioni: quia actus omnes Tryphonis per direptionem fuerant gesti.

<sup>35</sup> Et Demetrius rex ad verba ista respondit ei, et scripsit epistolam talem:

<sup>36</sup> Rex Demetrius Simoni summo sacerdoti et amico regum, et senioribus, et genti Judæorum, salutem.

<sup>37</sup> Coronam auream, et bahem, quam misistis, suscepimus: et parati sumus facere vobiscum pacem magnam, et scribere præpositis regis remittere vobis quæ indulsimus.

<sup>38</sup> Quæcumque enim constituimus, vobis constant: munitiones, quas ædificastis, vobis sint:

<sup>39</sup> remittimus quoque ignorantias et peccata usque in hodiernum diem, et coronam quam debetis: et si quid aliud erat tributarium in Jerusalem, jam non sit tributarium.

<sup>40</sup> Et si qui ex vobis apti sunt conscribi inter nostros, conscribantur, et sit inter nos pax.

<sup>41</sup> Anno centesimo septuagesimo, ablatum est jugum gentium ab Israël.

<sup>42</sup> Et cœpit populus Israël scribere in tabulis, et gestis publicis, anno primo sub Simone summo sacerdote, magno duce, et principe Judæorum.

<sup>43</sup> In diebus illis applicuit Simon ad Gazam, et circumdedit eam castris, et fecit machinas, et applicuit ad civitatem, et percussit turrem unam, et comprehendit eam.

ships carved, which might be seen by all that sailed on the sea.

<sup>30</sup> This is the sepulcher that he made in Modin, even unto this day.

<sup>31</sup> But Tryphon, when he was upon a journey with the young king, Antiochus, treacherously slew him.

<sup>32</sup> And he reigned in his place, and put on the crown of Asia: and brought great evils upon the land.

<sup>33</sup> And Simon built up the strong holds of Judea, fortifying them with high towers, and great walls, and gates and bars: and he stored up victuals in the fortresses.

<sup>34</sup> And Simon chose men, and sent to king Demetrius, to the end that he should grant an immunity to the land; for all that Tryphon did, was to spoil.

<sup>35</sup> And king Demetrius, in answer to this request, wrote a letter in this manner:

<sup>36</sup> King Demetrius to Simon, the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting:

<sup>37</sup> The golden crown, and the palm, which you sent, we have received: and we are ready to make a firm peace with you, and to write to the king's chief officers to release you the things that we have released.

<sup>38</sup> For all that we have decreed in your favor shall stand in force. The strong holds that you have built, shall be your own.

<sup>39</sup> And as for any oversight or fault committed unto this day, we forgive it: and the crown which you owed: and if any other thing were taxed in Jerusalem, now let it not be taxed.

<sup>40</sup> And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

<sup>41</sup> In the year one hundred and seventy, the yoke of the Gentiles was taken off from Israel.

<sup>42</sup> And the people of Israel began to write in the instruments, and public records, The first year under Simon, the high priest, the great captain, and prince of the Jews.

<sup>43</sup> In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower, and took it.

<sup>44</sup> And they that were within the engine leapt into the city: and there was a great uproar in the city.

<sup>45</sup> And they that were in the city went up, with their wives and children, upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace.

<sup>46</sup> And they said: Deal not with us according to our evil deeds, but according to thy mercy.

<sup>47</sup> And Simon being moved, did not destroy them but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord:

<sup>48</sup> And having cast out of it all uncleanness, he placed in it men that should observe the law: and he fortified it, and made it his habitation.

<sup>49</sup> But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling: and they were straitened with hunger, and many of them perished through famine.

<sup>50</sup> And they cried to Simon for peace, and he granted it to them: and he cast them out from thence and cleansed the castle from uncleannesses.

<sup>51</sup> And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy-one, with thanksgiving, and branches of palm trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel.

<sup>52</sup> And he ordained that these days should be kept every year with gladness.

<sup>53</sup> And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.

<sup>54</sup> And Simon saw that John, his son, was a valiant man for war: and he made him captain of all the forces: and he dwelt in Gazara.

#### CHAPTER 14

*Demetrius is taken by the king of Persia. Judea flourishes under the government of Simon.*

**I**n the year one hundred and seventy-two, king Demetrius assembled his

<sup>44</sup> Et eruperant qui erant intra machinam in civitatem: et factus est motus magnus in civitate.

<sup>45</sup> Et ascenderunt qui erant in civitate cum uxoribus et filiis supra murum, scissis tunicis suis, et clamaverunt voce magna, postulantes a Simone dextras sibi dari,

<sup>46</sup> et dixerunt: Non nobis reddas secundum malitias nostras, sed secundum misericordias tuas.

<sup>47</sup> Et flexus Simon, non debellavit eos: eiecit tamen eos de civitate, et mundavit aedes in quibus fuerant simulacra, et tunc intravit in eam cum hymnis benedicens Dominum:

<sup>48</sup> et ejecta ab ea omni immunditia, collocavit in ea viros qui legem facerent: et munivit eam, et fecit sibi habitationem.

<sup>49</sup> Qui autem erant in arce Jerusalem, prohibebantur egredi et ingredi regionem, et emere ac vendere: et esurierunt valde, et multi ex eis fame perierunt,

<sup>50</sup> et clamaverunt ad Simonem ut dextras acciperent: et dedit illis: et eiecit eos inde, et mundavit arcem a contaminationibus:

<sup>51</sup> Et intraverunt in eam tertia et vigesima die secundi mensis, anno centesimo septuagesimo primo, cum laude, et ramis palmarum, et cinyris, et cymbalis, et nablis, et hymnis, et canticis, quia contritus est inimicus magnus ex Israël.

<sup>52</sup> Et constituit ut omnibus annis agerentur dies hi cum lætitia.

<sup>53</sup> Et munivit montem templi, qui erat secus arcem, et habitavit ibi ipse, et qui cum eo erant.

<sup>54</sup> Et vidit Simon Joannem filium suum, quod fortis prælii vir esset: et posuit eum ducem virtutum universarum: et habitavit in Gazaris.

#### CAPUT XIV

*Demetrius fertur a rege Persae. Judea floret sub habena Simonis.*

**A**nno centesimo septuagesimo secundo, congregavit rex Demetrius



exercitum suum, et abiit in Mediam ad contrahenda sibi auxilia, ut expugnaret Tryphonem.

<sup>2</sup> Et audivit Arsaces rex Persidis et Mediæ, quia intravit Demetrius confines suos: et misit unum de principibus suis ut comprehenderet eum vivum, et adduceret eum ad se.

<sup>3</sup> Et abiit, et percussit castra Demetrii: et comprehendit eum, et duxit eum ad Arsacem, et posuit eum in custodiam.

<sup>4</sup> Et siluit omnis terra Juda omnibus diebus Simonis, et quæsit bona genti suæ: et placuit illis potestas ejus et gloria ejus omnibus diebus.

<sup>5</sup> Et cum omni gloria sua accepit Joppe in portum, et fecit introitum in insulis maris.

<sup>6</sup> Et dilatavit fines gentis suæ, et obtinuit regionem.

<sup>7</sup> Et congregavit captivitatem multam, et dominatus est Gazaræ, et Bethsuræ, et arci: et abstulit immunditias ex ea, et non erat qui resisteret ei.

<sup>8</sup> Et unusquisque colebat terram suam cum pace: et terra Juda dabat fructus suos, et ligna camporum fructum suum.

<sup>9</sup> Seniores in plateis sedebant omnes, et de bonis terræ tractabant, et juvenes induebant se gloriam, et stolas belli.

<sup>10</sup> Et civitatibus tribuebat alimonias, et constituebat eas ut essent vasa munitio- nis quoadusque nominatum est nomen gloriæ ejus usque ad extremum terræ.

<sup>11</sup> Fecit pacem super terram, et lætatus est Israël lætitia magna.

<sup>12</sup> Et sedit unusquisque sub vite sua, et sub ficulnea sua: et non erat qui eos terreret.

<sup>13</sup> Defecit impugnans eos super terram: reges contriti sunt in diebus illis.

<sup>14</sup> Et confirmavit omnes humiles populi sui, et legem exquisivit, et abstulit omnem iniquum et malum:

<sup>15</sup> sancta glorificavit, et multiplicavit vasa sanctorum.

<sup>16</sup> Et auditum est Romæ quia defunctus esset Jonathas, et usque in Spartiatis: et

army, and went into Media to get him succors to fight against Tryphon.

<sup>2</sup> And Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him.

<sup>3</sup> And he went, and defeated the army of Demetrius: and took him, and brought him to Arsaces, and he put him into custody.

<sup>4</sup> And all the land of Juda was at rest all the days of Simon, and he sought the good of his nation: and his power, and his glory pleased them well all his days.

<sup>5</sup> And with all his glory he took Joppe for a haven, and made an entrance to the isles of the sea.

<sup>6</sup> And he enlarged the bounds of his nation, and made himself master of the country.

<sup>7</sup> And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle: and took away all uncleanness out of it, and there was none that resisted him.

<sup>8</sup> And every man tilled his land with peace, and the land of Juda yielded her increase, and the trees of the fields their fruit.

<sup>9</sup> The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory, and the robes of war.

<sup>10</sup> And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth.

<sup>11</sup> He made peace in the land, and Israel rejoiced with great joy.

<sup>12</sup> And every man sat under his vine, and under his fig tree: and there was none to make them afraid.

<sup>13</sup> There was none left in the land to fight against them: kings were discomfited in those days.

<sup>14</sup> And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man.

<sup>15</sup> He glorified the sanctuary, and multiplied the vessels of the holy places.

<sup>16</sup> And it was heard at Rome, and as far as Sparta, that Jonathan was dead: and

they were very sorry.

<sup>17</sup> But when they heard that Simon, his brother, was made high priest in his place, and was possessed of all the country, and the cities therein:

<sup>18</sup> They wrote to him in tables of brass, to renew the friendship and alliance which they had made with Judas and with Jonathan, his brethren.

<sup>19</sup> And they were read before the assembly in Jerusalem. And this is the copy of the letters that the Spartans sent:

<sup>20</sup> The princes and the cities of the Spartans, to Simon, the high priest, and to the ancients, and the priests, and the rest of the people of the Jews, their brethren, greeting:

<sup>21</sup> The ambassadors that were sent to our people, have told us of your glory, and honor, and joy: and we rejoiced at their coming.

<sup>22</sup> And we registered what was said by them in the councils of the people, in this manner: Numenius, the son of Antiochus, and Antipater, the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us.

<sup>23</sup> And it pleased the people to receive the men honorably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon, the high priest.

<sup>24</sup> And after this Simon sent Numenius to Rome, with a great shield of gold, of the weight of a thousand pounds, to confirm the league with them. And when the people of Rome had heard

<sup>25</sup> These words, they said: What thanks shall we give to Simon, and his sons:

<sup>26</sup> For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them: and they decreed him liberty, and registered it in tables of brass, and set it upon pillars in mount Sion.

<sup>27</sup> And this is a copy of the writing. The eighteenth day of the month Elul, in the year one hundred and seventy-two, being the third year under Simon, the high priest, at Asaramel,

<sup>28</sup> In a great assembly of the priests, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often been wars in our country,

contristati sunt valde.

<sup>17</sup> Ut audierunt autem quod Simon frater ejus factus esset summus sacerdos loco ejus, et ipse obtineret omnem regionem, et civitates in ea,

<sup>18</sup> scripserunt ad eum in tabulis æreis, ut renovarent amicitias et societatem quam fecerant cum Juda et cum Jonathan, fratribus ejus.

<sup>19</sup> Et lectæ sunt in conspectu ecclesiæ in Jerusalem. Et hoc exemplum epistolarum, quas Spartiatæ miserunt:

<sup>20</sup> Spartianorum principes et civitates, Simoni sacerdoti magno, et senioribus, et sacerdotibus, et reliquo populo Judæorum, fratribus, salutem.

<sup>21</sup> Legati, qui missi sunt ad populum nostrum, nuntiaverunt nobis de vestra gloria, et honore, ac lætitia: et gavisi sumus in introitu eorum.

<sup>22</sup> Et scripsimus quæ ab eis erant dicta in conciliis populi, sic: Numenius Antiochi, et Antipater Jasonis filius, legati Judæorum, venerunt ad nos, renovantes nobiscum amicitiam pristinam.

<sup>23</sup> Et placuit populo excipere viros gloriose, et ponere exemplum sermonum eorum in segregatis populi libris, ut sit ad memoriam populo Spartiatarum. Exemplum autem horum scripsimus Simoni magno sacerdoti.

<sup>24</sup> Post hæc autem misit Simon Numenium Romam, habentem clypeum aureum magnum, pondo minarum mille, ad statuendam cum eis societatem.

Cum autem audisset populus Romanus <sup>25</sup> sermones istos, dixerunt: Quam gratiarum actionem reddemus Simoni, et filiis ejus?

<sup>26</sup> restituit enim ipse fratres suos, et expugnavit inimicos Israël ab eis, et statuerunt ei libertatem, et descripserunt in tabulis æreis, et posuerunt in titulis in monte Sion.

<sup>27</sup> Et hoc est exemplum scripturæ: Octavadecima die mensis Elul, anno centesimo septuagesimo secundo, anno tertio sub Simone sacerdote magno in Asaramel,

<sup>28</sup> in conventu magno sacerdotum, et populi, et principum gentis, et seniorum regionis, nota facta sunt hæc: Quoniam frequenter facta sunt prælia in regione nostra,

<sup>29</sup> Simon autem Mathathiae filius, ex filiis Jarib, et fratres ejus, dederunt se periculo, et restiterunt adversariis gentis suae, ut starent sancta ipsorum, et lex: et gloria magna glorificaverunt gentem suam.

<sup>30</sup> Et congregavit Jonathas gentem suam, et factus est illis sacerdos magnus, et appositus est ad populum suum.

<sup>31</sup> Et voluerunt inimici eorum calcare et atterere regionem ipsorum, et extendere manus in sancta eorum.

<sup>32</sup> Tunc restitit Simon, et pugnavit pro gente sua, et erogavit pecunias multas, et armavit viros virtutis gentis suae, et dedit illis stipendia:

<sup>33</sup> et munivit civitates Judaeae, et Bethsuram, quae erat in finibus Judaeae, ubi erant arma hostium antea: et posuit illic praesidium viros Judaeos.

<sup>34</sup> Et Joppen munivit, quae erat ad mare: et Gazaram, quae est in finibus Azoti, in qua hostes antea habitabant, et collocavit illic Judaeos: et quaecumque apta erant ad correptionem eorum, posuit in eis.

<sup>35</sup> Et vidit populus actum Simonis, et gloriam quam cogitabat facere genti suae, et posuerunt eum ducem suum, et principem sacerdotum, eo quod ipse fecerat haec omnia, et justitiam, et fidem, quam conservavit genti suae, et exquisivit omni modo exaltare populum suum.

<sup>36</sup> Et in diebus ejus prosperatum est in manibus ejus, ut tollerentur gentes de regione ipsorum, et qui in civitate David erant in Jerusalem in arce, de qua procedebant, et contaminabant omnia quae in circuitu sanctorum sunt, et inferebant plagam magnam castitati:

<sup>37</sup> et collocavit in ea viros Judaeos ad tutamentum regionis, et civitatis, et exaltavit muros Jerusalem.

<sup>38</sup> Et rex Demetrius statuit illi summum sacerdotium.

<sup>39</sup> Secundum haec fecit eum amicum suum, et glorificavit eum gloria magna.

<sup>40</sup> Audivit enim quod appellati sunt Judaei a Romanis amici, et socii, et fratres, et quia susceperunt legatos Simonis gloriose,

<sup>29</sup> And Simon, the son of Mathathias, of the children of Jarib, and his brethren, have put themselves in danger, and resisted the enemies of their nation, for the maintenance of their holy places, and the law: and have raised their nation to great glory.

<sup>30</sup> And Jonathan gathered together his nation, and was made their high priest, and he was laid to his people.

<sup>31</sup> And their enemies desired to tread down and destroy their country, and to stretch forth their hands against their holy places.

<sup>32</sup> Then Simon resisted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages.

<sup>33</sup> And he fortified the cities of Judea and Bethsura that lieth in the borders of Judea, where the armor of the enemies was before: and he placed there a garrison of Jews.

<sup>34</sup> And he fortified Joppe, which lieth by the sea: and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews here: and furnished them with all things convenient for their reparation.

<sup>35</sup> And the people seeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince and high priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to advance his people.

<sup>36</sup> And in his days things prospered in his hands, so that the heathens were taken away out of their country, and they also that were in the city of David, in Jerusalem, in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much evil to its purity.

<sup>37</sup> And he placed therein Jews for the defence of the country, and of the city, and he raised up the walls of Jerusalem.

<sup>38</sup> And king Demetrius confirmed him in the high priesthood.

<sup>39</sup> According to these things he made him his friend, and glorified him with great glory.

<sup>40</sup> For he had heard that the Romans had called the Jews their friends, and confederates, and brethren, and that they had received Simon's ambassadors with honor:

<sup>41</sup> And that the Jews, and their priests, had consented that he should be their prince and high priest forever, till there should arise a faithful prophet:

<sup>42</sup> And that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armor, and over the strong holds;

<sup>43</sup> And that he should have care of the holy places; and that he should be obeyed by all, and that all the writings in the country should be made in his name; and that he should be clothed with purple and gold:

<sup>44</sup> And that it should not be lawful for any of the people, or of the priests, to disannul any of these things, or to gainsay his words, or to call together an assembly in the country without him: or to be clothed with purple, or to wear a buckle of gold.

<sup>45</sup> And whosoever shall do otherwise, or shall make void any of these things, shall be punished.

<sup>46</sup> And it pleased all the people to establish Simon, and to do according to these words.

<sup>47</sup> And Simon accepted thereof, and was well pleased to execute the office of the high priesthood, and to be captain, and prince of the nation of the Jews, and of the priests, and to be chief over all.

<sup>48</sup> And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place:

<sup>49</sup> And that a copy thereof should be put in the treasury, that Simon, and his sons, may have it.

## CHAPTER 15

*Antiochus son of Demetrius honors Simon. The Romans write to divers nations in favor of the Jews. Antiochus quarrels with Simon, and sends troops to annoy him.*

**A**nd king Antiochus, the son of Demetrius, sent letters from the isles of the sea to Simon, the priest, and prince of the nation of the Jews, and to all the people:

<sup>2</sup> And the contents were these: King Antiochus to Simon, the high priest, and

<sup>41</sup> et quia Judæi et sacerdotes eorum consenserunt eum esse ducem suum, et summum sacerdotem in æternum, donec surgat propheta fidelis:

<sup>42</sup> et ut sit super eos dux, et ut cura esset illi pro sanctis, et ut constitueret præpositos super opera eorum, et super regionem, et super arma, et super præsidia:

<sup>43</sup> et cura sit illi de sanctis: et ut audiat ab omnibus, et scribantur in nomine ejus omnes conscriptiones in regione: et ut operiatur purpura et auro:

<sup>44</sup> et ne liceat ulli ex populo et ex sacerdotibus irritum facere aliquid horum, et contradicere his quæ ab eo dicuntur, aut convocare conventum in regione sine ipso, et vestiri purpura, et uti fibula aurea:

<sup>45</sup> qui autem fecerit extra hæc, aut irritum fecerit aliquid horum, reus erit.

<sup>46</sup> Et complacuit omni populo statuere Simonem, et facere secundum verba ista.

<sup>47</sup> Et suscepit Simon, et placuit ei ut summo sacerdotio fungeretur, et esset dux et princeps gentis Judæorum, et sacerdotum, et præset omnibus.

<sup>48</sup> Et scripturam istam dixerunt ponere in tabulis æreis, et ponere eas in peribolo sanctorum, in loco celebri:

<sup>49</sup> exemplum autem eorum ponere in ærario, ut habeat Simon, et filii ejus.

## CAPUT XV

*Antiochus filius Demetrii augit Simonem. Romani scribunt ad multas gentes in gratia Judæorum. Antiochus altercat cum Simone, et mittit copias ad eum vexandum.*

**E**t misit rex Antiochus filius Demetrii epistolas ab insulis maris Simoni sacerdoti, et principi gentis Judæorum, et universæ genti:

<sup>2</sup> et erant continentes hunc modum: Rex Antiochus Simoni sacerdoti magno,

et genti Judæorum salutem.

<sup>3</sup> Quoniam quidem pestilentes obtinuerunt regnum patrum nostrorum, volo autem vendicare regnum, et restituere illud sicut erat antea: et electam feci multitudinem exercitus, et feci naves bellicas.

<sup>4</sup> Volo autem procedere per regionem ut ulciscar in eos, qui corruperunt regionem nostram, et qui desolaverunt civitates multas in regno meo.

<sup>5</sup> Nunc ergo statuo tibi omnes oblationes, quas remiserunt tibi ante me omnes reges, et quæcumque alia dona remiserunt tibi:

<sup>6</sup> et permitto tibi facere percussuram proprii numismatis in regione tua:

<sup>7</sup> Jerusalem autem sanctam esse, et liberam: et omnia arma, quæ fabricata sunt, et præsidia, quæ construxisti, quæ tenes, manean tibi.

<sup>8</sup> Et omne debitum regis, et quæ futura sunt regi, ex hoc et in totum tempus remittuntur tibi.

<sup>9</sup> Cum autem obtinuerimus regnum nostrum, glorificabimus te, et gentem tuam, et templum, gloria magna, ita ut manifestetur gloria vestra in universa terra.

<sup>10</sup> Anno centesimo septuagesimo quarto exiit Antiochus in terram patrum suorum, et convenerunt ad eum omnes exercitus, ita ut pauci relictis essent cum Tryphon.

<sup>11</sup> Et insecutus est eum Antiochus rex, et venit Doram fugiens per maritimam:

<sup>12</sup> sciebat enim quod congregata sunt mala in eum, et reliquit eum exercitus:

<sup>13</sup> et applicuit Antiochus super Doram cum centum viginti millibus virorum belligeratorum, et octo millibus equitum:

<sup>14</sup> et circumvit civitatem, et naves a mari accesserunt: et vexabant civitatem a terra et mari, et neminem sinebant ingredi, vel egredi.

<sup>15</sup> Venit autem Numenius, et qui cum eo fuerant, ab urbe Roma, habentes epistolas regibus et regionibus scriptas, in quibus continebantur hæc:

<sup>16</sup> Lucius consul Romanorum, Ptolemæo regi salutem.

to the nation of the Jews, greeting:

<sup>3</sup> Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge the kingdom, and to restore it to its former estate; and I have chosen a great army, and have built ships of war.

<sup>4</sup> And I design to go through the country, that I may take revenge of them that have destroyed our country, and that have made many cities desolate in my realm.

<sup>5</sup> Now, therefore, I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts soever they remitted to thee:

<sup>6</sup> And I give thee leave to coin thy own money in thy country:

<sup>7</sup> And let Jerusalem be holy and free, and all the armor that hath been made, and the fortresses which thou hast built, and which thou keepest in thy hands, let them remain to thee.

<sup>8</sup> And all that is due to the king, and what should be the king's hereafter, from this present and forever, is forgiven thee.

<sup>9</sup> And when we shall have recovered our kingdom, we will glorify thee, and thy nation, and the temple, with great glory, so that your glory shall be made manifest in all the earth.

<sup>10</sup> In the year one hundred and seventy-four, Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon.

<sup>11</sup> And king Antiochus pursued after him, and he fled along by the sea coast and came to Dora.

<sup>12</sup> For he perceived that evils were gathered together upon him, and his troops had forsaken him.

<sup>13</sup> And Antiochus camped above Dora with a hundred and twenty thousand men of war, and eight thousand horsemen:

<sup>14</sup> And he invested the city, and the ships drew near by sea: and they annoyed the city by land, and by sea, and suffered none to come in, or to go out.

<sup>15</sup> And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were these:

<sup>16</sup> Lucius, the consul of the Romans, to king Ptolemy, greeting.

<sup>17</sup> The ambassadors of the Jews, our friends, came to us, to renew the former friendship and alliance, being sent from Simon, the high priest, and the people of the Jews.

<sup>18</sup> And they brought also a shield of gold of a thousand pounds.

<sup>19</sup> It hath seemed good therefore to us, to write to the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries: and that they should give no aid to them that fight against them.

<sup>20</sup> And it hath seemed good to us to receive the shield of them.

<sup>21</sup> If, therefore, any pestilent men are fled out of their country to you, deliver them to Simon, the high priest, that he may punish them according to their law.

<sup>22</sup> These same things were written to king Demetrius, and to Attalus, and to Ariarathes, and to Arsaces,

<sup>23</sup> And to all the countries: and to Lampsacus and to the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene.

<sup>24</sup> And they wrote a copy thereof to Simon, the high priest, and to the people of the Jews.

<sup>25</sup> But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines: and he shut up Tryphon, that he could not go out.

<sup>26</sup> And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture.

<sup>27</sup> And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.

<sup>28</sup> And he sent to him Athenobius, one of his friends, to treat with him, saying: You hold Joppe and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom:

<sup>29</sup> Their borders you have wasted, and you have made great havoc in the land, and have got the dominion of many places in my kingdom.

<sup>30</sup> Now, therefore, deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the

<sup>17</sup> Legati Judæorum venerunt ad nos amici nostri, renovantes pristinam amicitiam et societatem, missi a Simone principe sacerdotum, et populo Judæorum.

<sup>18</sup> Attulerunt autem et clypeum aureum minarum mille.

<sup>19</sup> Placuit itaque nobis scribere regibus et regionibus, ut non inferant illis mala, neque impugnent eos, et civitates eorum, et regiones eorum: et ut non ferant auxilium pugnantibus adversus eos.

<sup>20</sup> Visum autem est nobis accipere ab eis clypeum.

<sup>21</sup> Si qui ergo pestilentes refugerunt de regione ipsorum ad vos, tradite eos Simoni principi sacerdotum, ut vindicet in eos secundum legem suam.

<sup>22</sup> Hæc eadem scripta sunt Demetrio regi, et Attalo, et Ariarathi, et Arsaci,

<sup>23</sup> et in omnes regiones: et Lampsaco, et Spartatis, et in Delum, et in Myndum, et in Sicyonem, et in Cariam, et in Samum, et in Pamphyliam, et in Lyciam, et in Alicarnassum, et in Coos, et in Siden, et in Aradon, et in Rhodum, et in Phaselidem, et in Gortynam, et Gnidum, et Cyprum, et Cyrenen.

<sup>24</sup> Exemplum autem eorum scripserunt Simoni principi sacerdotum, et populo Judæorum.

<sup>25</sup> Antiochus autem rex applicuit castra in Doram secundo, admovens ei semper manus, et machinas faciens: et conclusit Tryphonem, ne procederet:

<sup>26</sup> et misit ad eum Simon duo millia virorum electorum in auxilium, et argentum, et aurum, et vasa copiosa:

<sup>27</sup> et noluit ea accipere, sed rupit omnia, quæ pactus est cum eo antea, et alienavit se ab eo.

<sup>28</sup> Et misit ad eum Athenobium unum de amicis suis, ut tractaret cum ipso, dicens: Vos tenetis Joppen, et Gazaram, et arcem, quæ est in Jerusalem, civitates regni mei:

<sup>29</sup> fines earum desolastis, et fecistis plagam magnam in terra, et dominati estis per loca multa in regno meo.

<sup>30</sup> Nunc ergo tradite civitates quas occupastis, et tributa locorum in quibus dominati estis extra fines Judææ:

<sup>31</sup> sin autem, date pro illis quingenta talenta argenti, et exterminii, quod exterminastis, et tributorum civitatum alia talenta quingenta: sin autem, veniemus, et expugnabimus vos.

<sup>32</sup> Et venit Athenobius amicus regis in Jerusalem, et vidit gloriam Simonis, et claritatem in auro, et argento, et apparatus copiosum: et obstupuit, et retulit ei verba regis.

<sup>33</sup> Et respondit ei Simon, et dixit ei: Neque alienam terram sumpsimus, neque aliena detinemus: sed hæreditatem patrum nostrorum, quæ injuste ab inimicis nostris aliquo tempore possessa est.

<sup>34</sup> Nos vero tempus habentes, vindicamus hæreditatem patrum nostrorum.

<sup>35</sup> Nam de Joppe et Gazara quæ expositulas, ipsi faciebant in populo plagam magnam, et in regione nostra: horum damus talenta centum. Et non respondit ei Athenobius verbum.

<sup>36</sup> Reversus autem cum ira ad regem, renuntiavit ei verba ista, et gloriam Simonis, et universa quæ vidit, et iratus est rex ira magna.

<sup>37</sup> Tryphon autem fugit navi in Orthosiada.

<sup>38</sup> Et constituit rex Cendebæum ducem maritimum, et exercitum peditum et equitum dedit illi.

<sup>39</sup> Et mandavit illi movere castra contra faciem Judææ: et mandavit ei ædificare Gedorem, et obstruere portas civitatis, et debellare populum. Rex autem persequebatur Typhonem.

<sup>40</sup> Et pervenit Cendebæus Jamniam, et cœpit irritare plebem, et conculcare Judæam, et captivare populum, et interficere, et ædificare Gedorem.

<sup>41</sup> Et collocavit illic equites et exercitum, ut egressi perambularent viam Judææ, sicut constituit ei rex.

## CAPUT XVI

*Filii Simonis superant copias Antiochi. Simon cum duobus filiis suis caediuntur perfide a Ptolemaeo genero suo.*

dominion without the borders of Judea.

<sup>31</sup> But if not, give me for them five hundred talents of silver, and for the havoc that you have made, and the tributes of the cities, other five hundred talents: or else we will come and fight against you.

<sup>32</sup> So Athenobius, the king's friend came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.

<sup>33</sup> And Simon answered him, and said to him: We have neither taken other men's land, neither do we hold that which is other men's, but the inheritance of our fathers, which was for some time unjustly possessed by our enemies.

<sup>34</sup> But we having opportunity, claim the inheritance of our fathers.

<sup>35</sup> And as to thy complaints concerning Joppe and Gazara, they did great harm to the people, and to our country: yet for these we will give a hundred talents. And Athenobius answered him not a word.

<sup>36</sup> But returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was exceeding angry.

<sup>37</sup> And Tryphon fled away by ship to Orthosias.

<sup>38</sup> And the king appointed Cendebeus captain of the sea coast, and gave him an army of footmen and horsemen.

<sup>39</sup> And he commanded him to march with his army towards Judea: and he commanded him to build up Gedor, and to fortify the gates of the city, and to war against the people. But the king himself pursued after Tryphon.

<sup>40</sup> And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people prisoners, and to kill, and to build Gedor.

<sup>41</sup> And he placed there horsemen, and an army: that they might issue forth, and make incursions upon the ways of Judea, as the king had commanded him.

## CHAPTER 16

*The sons of Simon defeat the troops of Antiochus. Simon with two of his sons are treacherously murdered by Ptolemee his son-in-law.*

**T**hen John came up from Gazara, and told Simon, his father, what Cendebeus had done against their people.

<sup>2</sup> And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of Israel from our youth even to this day: and things have prospered so well in our hands, that we have delivered Israel oftentimes.

<sup>3</sup> And now I am old, but be you instead of me, and my brethren, and go out, and fight for our nation: and the help from heaven be with you.

<sup>4</sup> Then he chose out of the country twenty thousand fighting men, and horsemen, and they went forth against Cendebeus: and they rested in Modin.

<sup>5</sup> And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them.

<sup>6</sup> And he and his people pitched their camp over against them, and he saw that the people were afraid to go over the river, so he went over first: then the men seeing him, passed over after him.

<sup>7</sup> And he divided the people, and set the horsemen in the midst of the footmen: but the horsemen of the enemies were very numerous.

<sup>8</sup> And they sounded the holy trumpets: and Cendebeus and his army were put to flight: and there fell many of them wounded, and the rest fled into the stronghold.

<sup>9</sup> At that time, Judas, John's brother, was wounded: but John pursued after them, till he came to Cedron, which he had built:

<sup>10</sup> And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Judea in peace.

<sup>11</sup> Now Ptolemee, the son of Abobus, was appointed captain in the plain of Jericho, and he had abundance of silver and gold.

<sup>12</sup> For he was son in law of the high priest.

<sup>13</sup> And his heart was lifted up, and he designed to make himself master of the country, and he purposed treachery against Simon and his sons, to destroy them.

**E**t ascendit Joannes de Gazaris, et nuntiavit Simoni patri suo quæ fecit Cendebeus in populo ipsorum.

<sup>2</sup> Et vocavit Simon duos filios seniores, Judam et Joannem, et ait illis: Ego, et fratres mei, et domus patris mei expugnavimus hostes Israëli ab adolescentia usque in hunc diem: et prosperatum est in manibus nostris liberare Israëli aliquoties.

<sup>3</sup> Nunc autem senui: sed estote loco meo, et fratres mei, et egressi pugnate pro gente nostra: auxilium vero de cælo vobiscum sit.

<sup>4</sup> Et elegit de regione viginti millia virorum belligeratorum, et equites: et profecti sunt ad Cendebæum, et dormierunt in Modin.

<sup>5</sup> Et surrexerunt mane, et abierunt in campum: et ecce exercitus copiosus in obviam illis peditum et equitum: et fluvius torrens erat inter medium ipsorum.

<sup>6</sup> Et admovit castra contra faciem eorum ipse et populus ejus, et vidit populum trepidantem ad transfretandum torrentem: et transfretavit primus, et viderunt eum viri, et transierunt post eum.

<sup>7</sup> Et divisit populum et equites in medio peditum: erat autem equitatus adversariorum copiosus nimis.

<sup>8</sup> Et exclamaverunt sacris tubis, et in fugam conversus est Cendebæus et castra ejus: et ceciderunt ex eis multi vulnerati: residui autem in munitionem fugerunt.

<sup>9</sup> Tunc vulneratus est Judas frater Joannis: Joannes autem insecutus est eos, donec venit Cedronem, quam ædificavit:

<sup>10</sup> Et fugerunt usque ad turres, quæ erant in agris Azoti, et succendit eas igni. Et ceciderunt ex illis duo millia virorum, et reversus est in Judæam in pace.

<sup>11</sup> Et Ptolemæus filius Abobi constitutus erat dux in campo Jericho, et habebat argentum et aurum multum:

<sup>12</sup> erat enim gener summi sacerdotis.

<sup>13</sup> Et exaltatum est cor ejus, et volebat obtinere regionem, et cogitabat dolum adversus Simonem et filios ejus, ut tollerent eos.



<sup>14</sup> Simon autem, perambulans civitates quæ erant in regione Judææ, et sollicitudinem gerens earum, descendit in Jericho ipse, et Mathathias filius ejus, et Judas, anno centesimo septuagesimo septimo, mense undecimo: hic est mensis Sabath.

<sup>15</sup> Et suscepit eos filius Abobi in munitiunculam, quæ vocatur Doch, cum dolo, quam ædificavit: et fecit eis convivium magnum, et abscondit illic viros.

<sup>16</sup> Et cum inebriatus esset Simon et filii ejus, surrexit Ptolemæus cum suis, et sumpserunt arma sua, et intraverunt in convivium: et occiderunt eum, et duos filios ejus, et quosdam pueros ejus:

<sup>17</sup> et fecit deceptionem magnam in Israël, et reddidit mala pro bonis.

<sup>18</sup> Et scripsit hæc Ptolemæus, et misit regi ut mitteret ei exercitum in auxilium, et traderet ei regionem, et civitates eorum, et tributa.

<sup>19</sup> Et misit alios in Gazaram tollere Joannem: et tribunis misit epistolas, ut venirent ad se, et daret eis argentum, et aurum, et dona.

<sup>20</sup> Et alios misit occupare Jerusalem et montem templi.

<sup>21</sup> Et præcurrens quidam, nuntiavit Joanni in Gazara quia periit pater ejus et fratres ejus, et quia misit te quoque interfici.

<sup>22</sup> Ut audivit autem, vehementer expavit: et comprehendit viros, qui venerant perdere eum, et occidit eos: cognovit enim quia quærebant eum perdere.

<sup>23</sup> Et cetera sermonum Joannis, et bellorum ejus, et bonarum virtutum, quibus fortiter gessit, et ædificii murorum, quos exstruxit, et rerum gestarum ejus:

<sup>24</sup> ecce hæc scripta sunt in libro dierum sacerdotii ejus, ex quo factus est princeps sacerdotum post patrem suum.

<sup>14</sup> Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas, his sons, in the year one hundred and seventy-seven, the eleventh month: the same is the month Sabath.

<sup>15</sup> And the son of Abobus received them deceitfully into a little fortress, that is called Doch, which he had built: and he made them a great feast, and hid men there.

<sup>16</sup> And when Simon and his sons had drunk plentifully, Ptolemee and his men rose up, and took their weapons, and entered into the banqueting place, and slew him, and his two sons, and some of his servants.

<sup>17</sup> And he committed a great treachery in Israel, and rendered evil for good.

<sup>18</sup> And Ptolemee wrote these things, and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes.

<sup>19</sup> And he sent others to Gazara to kill John: and to the tribunes he sent letters to come to him, and that he would give them silver, and gold, and gifts.

<sup>20</sup> And he sent others to take Jerusalem, and the mountain of the temple.

<sup>21</sup> Now one running before, told John in Gazara, that his father and his brethren were slain, and that he hath sent men to kill thee also.

<sup>22</sup> But when he heard it, he was exceedingly afraid: and he apprehended the men that came to kill him, and he put them to death: for he knew that they sought to make him away.

<sup>23</sup> And as concerning the rest of the acts of John, and his wars, and the worthy deeds, which he bravely achieved, and the building of the walls, which he made, and the things that he did:

<sup>24</sup> Behold, these are written in the book of the days of his priesthood, from the time that he was made high priest after his father.

## THE SECOND BOOK OF MACHABEES

*This second book of Machabees is not a continuation of the history contained in the first, nor does it come down so low as the first does: but it relates many of the same facts more at large and adds other remarkable particulars, omitted in the first book, relating to the state of the Jews, as well before as under the persecution of Antiochus. The author, who is not the same with that of the first book, has given (as we learn from chap. 2:20, etc.) a short abstract of what Jason of Cyrene had written in the five volumes, concerning Judas and his brethren. He wrote in Greek and begins with two letters, sent by the Jews of Jerusalem to their brethren in Egypt.*

### CHAPTER 1

*Letters of the Jews of Jerusalem to them that were in Egypt. They give thanks for their delivery from Antiochus: and exhort their brethren to keep the feast of the dedication of the altar, and of the miraculous fire.*

**T**o the brethren, the Jews that are throughout Egypt; the brethren, the Jews that are in Jerusalem, and in the land of Judea, send health and good peace.

<sup>2</sup> May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants:

<sup>3</sup> And give you all a heart to worship him, and to do his will with a great heart, and a willing mind.

<sup>4</sup> May he open your heart in his law, and in his commandments, and send you peace.

<sup>5</sup> May he hear your prayers, and be reconciled unto you, and never forsake you in the evil time.

<sup>6</sup> And now here we are praying for you.

<sup>7</sup> When Demetrius reigned, in the year one hundred and sixty-nine, we Jews wrote to you in the trouble and violence that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom.

<sup>8</sup> They burnt the gate, and shed innocent blood: then we prayed to the Lord, and were heard, and we offered sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

<sup>9</sup> And now celebrate ye the days of Scenopogia in the month of Casleu.

### CAPUT I

*Litterae Judaeorum Jerusalem ad eos qui erant in Aegypto. Agunt gratias propter salvationem eorum ex Antiocho: et exhortant fratres eorum custodire festam dedicationis altaris, et ignis mirabilis.*

**F**ratribus qui sunt per Ægyptum Judæis, salutem dicunt fratres qui sunt in Jerosolymis Judæi, et qui in regione Judææ, et pacem bonam.

<sup>2</sup> Benefaciat vobis Deus, et meminerit testamenti sui, quod locutus est ad Abraham, et Isaac, et Jacob servorum suorum fidelium:

<sup>3</sup> et det vobis cor omnibus ut colatis eum, et faciatis ejus voluntatem, corde magno et animo volenti.

<sup>4</sup> Adaperiat cor vestrum in lege sua, et in præceptis suis, et faciat pacem.

<sup>5</sup> Exaudiat orationes vestras, et reconcilietur vobis, nec vos deserat in tempore malo.

<sup>6</sup> Et nunc hic sumus orantes pro vobis.

<sup>7</sup> Regnante Demetrio, anno centesimo sexagesimo nono, nos Judæi scripsimus vobis in tribulatione et impetu qui supervenit nobis in istis annis, ex quo recessit Jason a sancta terra, et a regno.

<sup>8</sup> Portam succenderunt, et effuderunt sanguinem innocentem: et oravimus ad Dominum, et exauditi sumus, et obtulimus sacrificium et similaginem, et accendimus lucernas, et proposuimus panes.

<sup>9</sup> Et nunc frequentate dies scenopegiae mensis Casleu.

<sup>10</sup> Anno centesimo octogesimo octavo, populus qui est Jerosolymis et in Judæa, senatusque et Judas, Aristobolo magistro Ptolemæi regis, qui est de genere christorum sacerdotum, et his qui in Ægypto sunt Judæis, salutem et sanitatem.

<sup>11</sup> De magnis periculis a Deo liberati, magnifice gratias agimus ipsi, utpote qui adversus talem regem dimicavimus.

<sup>12</sup> Ipse enim ebullire fecit de Perside eos qui pugnaverunt contra nos et sanctam civitatem.

<sup>13</sup> Nam cum in Perside esset dux ipse, et cum ipso immensus exercitus, cecidit in templo Naneæ, consilio deceptus sacerdotum Naneæ.

<sup>14</sup> Etenim cum ea habiturus venit ad locum Antiochus et amici ejus, et ut acciperet pecunias multas dotis nomine.

<sup>15</sup> Cumque proposuissent eas sacerdotes Naneæ, et ipse cum paucis ingressus esset intra ambitum fani, clauserunt templum,

<sup>16</sup> cum intrasset Antiochus: apertoque occulto aditu templi, mittentes lapides percusserunt ducem et eos qui cum eo erant: et dividerunt membratim, et capitibus amputatis foras projecerunt.

<sup>17</sup> Per omnia benedictus Deus, qui tradidit impios.

<sup>18</sup> Facturi igitur quinta et vigesima die mensis Casleu purificationem templi, necessarium duximus significare vobis: ut et vos quoque agatis diem scenopegiæ, et diem ignis, qui datus est quando Nehemias ædificato templo et altari obtulit sacrificia.

<sup>19</sup> Nam cum in Persidem ducerentur patres nostri, sacerdotes qui tunc cultores Dei erant, acceptum ignem de altari occulte absconderunt in valle, ubi erat puteus altus et siccus, et in eo conatus sunt eum, ita ut omnibus ignotus esset locus.

<sup>20</sup> Cum autem præterissent anni multi, et placuit Deo ut mitteretur Nehemias a rege Persidis, nepotes sacerdotum illorum qui absconderant, misit ad requirendum ignem: et sicut narraverunt nobis, non invenerunt ignem, sed

<sup>10</sup> In the year one hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemee, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare.

<sup>11</sup> Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.

<sup>12</sup> For he made numbers of men swarm out of Persia, that have fought against us, and the holy city.

<sup>13</sup> For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea, being deceived by the counsel of the priests of Nanea.

<sup>14</sup> For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry.

<sup>15</sup> And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple,

<sup>16</sup> When Antiochus was come in: and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces; and cutting off their heads, they threw them forth.

<sup>17</sup> Blessed be God in all things, who hath delivered up the wicked.

<sup>18</sup> Therefore, whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you: that you also may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built.

<sup>19</sup> For when our fathers were led into Persia, the priests that then were worshippers of God, took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men.

<sup>20</sup> But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire: and as they told us, they found no fire, but

thick water.

<sup>21</sup> Then he bade them draw it up, and bring it to him: and the priest, Nehemias, commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood, and the things that were laid upon it.

<sup>22</sup> And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered.

<sup>23</sup> And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering.

<sup>24</sup> And the prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good king,

<sup>25</sup> Who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers, and didst sanctify them:

<sup>26</sup> Receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it.

<sup>27</sup> Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred: that the Gentiles may know that thou art our God

<sup>28</sup> Punish them that oppress us, and that treat us injuriously with pride.

<sup>29</sup> Establish thy people in thy holy place, as Moses hath spoken.

<sup>30</sup> And the priests sung hymns till the sacrifice was consumed.

<sup>31</sup> And when the sacrifice was consumed, Nehemias commanded the water that was left to be poured out upon the great stones.

<sup>32</sup> Which being done, there was kindled a flame from them: but it was consumed by the light that shined from the altar.

<sup>33</sup> And when this matter became public, it was told to the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, with which Nehemias and they that were with him had purified the sacrifices.

<sup>34</sup> And the king considering, and diligently examining the matter, made a temple for it, that he might prove what had happened.

<sup>35</sup> And when he had proved it, he gave

aquam crassam.

<sup>21</sup> Et jussit eos haurire, et afferre sibi: et sacrificia quæ imposita erant, jussit sacerdos Nehemias aspergi ipsa aqua: et ligna, et quæ erant superposita.

<sup>22</sup> Utque hoc factum est, et tempus affuit quo sol refulsit, qui prius erat in nubilo, accensus est ignis magnus, ita ut omnes mirarentur.

<sup>23</sup> Orationem autem faciebant omnes sacerdotes, dum consummaretur sacrificium, Jonatha inchoante, ceteris autem respondentibus.

<sup>24</sup> Et Nehemiæ erat oratio hunc habens modum: Domine Deus omnium creator, terribilis et fortis, justus et misericors, qui solus est bonus rex,

<sup>25</sup> solus præstans, solus justus et omnipotens et æternus, qui liberas Israël de omni malo, qui fecisti patres electos, et sanctificasti eos:

<sup>26</sup> accipe sacrificium pro universo populo tuo Israël, et custodi partem tuam, et sanctifica.

<sup>27</sup> Congrega dispersionem nostram, libera eos qui serviunt gentibus, et contemptos et abominatos respice, ut sciant gentes quia tu es Deus noster.

<sup>28</sup> Afflige opprimentes nos, et contumeliam facientes in superbia.

<sup>29</sup> Constitue populum tuum in loco sancto tuo, sicut dixit Moyses.

<sup>30</sup> Sacerdotes autem psallebant hymnos usquequo consumptum esset sacrificium.

<sup>31</sup> Cum autem consumptum esset sacrificium, ex residua aqua Nehemias jussit lapides majores perfundi.

<sup>32</sup> Quod ut factum est, ex eis flamma accensa est: sed ex lumine quod refulsit ab altari, consumpta est.

<sup>33</sup> Ut vero manifestata est res, renuntiatum est regi Persarum quod in loco in quo ignem absconderent hi qui translati fuerant sacerdotes, aqua apparuit, de qua Nehemias, et qui cum eo erant, purificaverunt sacrificia.

<sup>34</sup> Considerans autem rex, et rem diligenter examinans, fecit ei templum, ut probaret quod factum erat:

<sup>35</sup> et cum probasset, sacerdotibus

donavit multa bona, et alia atque alia munera: et accipiens manu sua, tribuebat eis.

<sup>36</sup> Appellavit autem Nehemias hunc locum Nephthar, quod interpretatur Purificatio. Vocatur autem apud plures Nephi.

## CAPUT II

*Continuatio litterae secundae.  
Jeremiae arcum occultantis in tempore captivitatis. Praefatio auctoris.*

**I**nvenitur autem in descriptionibus Jeremiae prophetae, quod jussit eos ignem accipere qui transmigrabant, ut significatio est, et ut mandavit transmigrationis.

<sup>2</sup> Et dedit illis legem, ne obliviscerentur praecepta Domini, et non exerrarent mentibus, videntes simulacra aurea et argentea, et ornamenta eorum.

<sup>3</sup> Et alia hujusmodi dicens, hortabatur ne legem amoverent a corde suo.

<sup>4</sup> Erat autem in ipsa scriptura, quomodo tabernaculum et arcam jussit propheta divino responso ad se facto comitari secum, usquequo exiit in montem in quo Moyses ascendit, et vidit Dei haereditatem.

<sup>5</sup> Et veniens ibi Jeremias, invenit locum speluncae: et tabernaculum, et arcam, et altare incensi intulit illuc, et ostium obstruxit.

<sup>6</sup> Et accesserunt quidam simul, qui sequebantur, ut notarent sibi locum: et non potuerunt invenire.

<sup>7</sup> Ut autem cognovit Jeremias, culpans illos dixit: Quod ignotus erit locus donec congreget Deus congregationem populi, et propitius fiat:

<sup>8</sup> et tunc Dominus ostendet haec, et apparebit majestas Domini, et nubes erit, sicut et Moysi manifestabatur, et sicut cum Salomon petiit ut locus sanctificaretur magno Deo, manifestabat haec.

<sup>9</sup> Magnifice etenim sapientiam tractabat: et ut sapientiam habens, obtulit sacrificium dedicationis et consummationis templi.

<sup>10</sup> Sicut et Moyses orabat ad Dominum,

the priests many goods, and divers presents, and he took and distributed them to them with his own hand.

<sup>36</sup> And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.

## CHAPTER 2

*A continuation of the second letter. Of Jeremias' hiding the ark at the time of the captivity. The author's preface.*

**N**ow it is found in the descriptions of Jeremias, the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity.

<sup>2</sup> And how he gave them the law, that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold, and silver, and the ornaments of them.

<sup>3</sup> And with other such like speeches, he exhorted them that they would not remove the law from their heart.

<sup>4</sup> It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain where Moses went up, and saw the inheritance of God.

<sup>5</sup> And when Jeremias came thither he found a hollow cave: and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door.

<sup>6</sup> Then some of them that followed him, came up to mark the place: but they could not find it.

<sup>7</sup> And when Jeremias perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy.

<sup>8</sup> And then the Lord will show these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also showed to Moses, and he showed it when Solomon prayed that the place might be sanctified to the great God.

<sup>9</sup> For he treated wisdom in a magnificent manner: and like a wise man, he offered the sacrifice of the dedication, and of the finishing of the temple.

<sup>10</sup> And as Moses prayed to the Lord,

and fire came down from heaven, and consumed the holocaust: so Solomon also prayed, and fire came down from heaven and consumed the holocaust.

<sup>11</sup> And Moses said: Because the sin of offering was not eaten, it was consumed.

<sup>12</sup> So Solomon also celebrated the dedication eight days.

<sup>13</sup> And these same things were set down in the memoirs, and commentaries of Nehemias: and how he made a library, and gathered together out of the countries, the books both of the prophets, and of David, and the epistles of the kings, and concerning the holy gifts.

<sup>14</sup> And in like manner Judas also gathered together all such things as were lost by the war we had, and they are in our possession.

<sup>15</sup> Wherefore, if you want these things, send some that may fetch them to you.

<sup>16</sup> As we are then about to celebrate the purification, we have written unto you: and you shall do well, if you keep the same days.

<sup>17</sup> And we hope that God, who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary,

<sup>18</sup> As he promised in the law, will shortly have mercy upon us, and will gather us together from every land under heaven into the holy place.

<sup>19</sup> For he hath delivered us out of great perils, and hath cleansed the place.

<sup>20</sup> Now as concerning Judas Machabeus, and his brethren, and the purification of the great temple, and the dedication of the altar:

<sup>21</sup> As also the wars against Antiochus, the Illustrious, and his son, Eupator:

<sup>22</sup> And the manifestations that came from heaven to them, that behaved themselves manfully on the behalf of the Jews, so that, being but a few they made themselves masters of the whole country, and put to flight the barbarous multitude:

<sup>23</sup> And recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency showing mercy to them.

<sup>24</sup> And all such things as have been comprised in five books by Jason, of

et descendit ignis de cælo et consumpsit holocaustum, sic et Salomon oravit, et descendit ignis de cælo, et consumpsit holocaustum.

<sup>11</sup> Et dixit Moyses: Eo quod non sit comestum quod erat pro peccato, consumptum est.

<sup>12</sup> Similiter et Salomon octo diebus celebravit dedicationem.

<sup>13</sup> Inferebantur autem in descriptionibus et commentariis Nehemiæ hæc eadem: et ut construens bibliothecam congregavit de regionibus libros et prophetarum et David, et epistolas regum, et de donariis.

<sup>14</sup> Similiter autem et Judas ea quæ deciderant per bellum quod nobis acciderat, congregavit omnia, et sunt apud nos.

<sup>15</sup> Si ergo desideratis hæc, mittite qui perferant vobis.

<sup>16</sup> Acturi itaque purificationem scripsimus vobis: bene ergo facietis, si egeritis hos dies.

<sup>17</sup> Deus autem, qui liberavit populum suum, et reddidit hæreditatem omnibus, et regnum, et sacerdotium, et sanctificationem,

<sup>18</sup> sicut promisit in lege, speramus quod cito nostri miserebitur, et congregavit de sub cælo in locum sanctum.

<sup>19</sup> Eripuit enim nos de magnis periculis, et locum purgavit.

<sup>20</sup> De Juda vero Machabæo, et fratribus ejus, et de templi magni purificatione, et de aræ dedicatione,

<sup>21</sup> sed et de præliis quæ pertinent ad Antiochum Nobilem et filium ejus Eupatorem,

<sup>22</sup> et de illuminationibus quæ de cælo factæ sunt ad eos qui pro Judæis fortiter fecerunt, ita ut universam regionem, cum pauci essent, vindicarent, et barbaram multitudinem fugarent,

<sup>23</sup> et famosissimum in toto orbe templum recuperarent, et civitatem liberarent, et leges quæ abolitæ erant, restituerentur, Domino cum omni tranquillitate propitio facto illis.

<sup>24</sup> Itemque ab Jasone Cyrenæo quinque libris comprehensa tentavimus nos

uno volumine breviare.

<sup>25</sup> Considerantes enim multitudinem librorum, et difficultatem volentibus agredi narrationes historiarum propter multitudinem rerum,

<sup>26</sup> curavimus volentibus quidem lege- re, ut esset animi oblectatio: studiosis vero, ut facilius possint memoriæ com- mendare: omnibus autem legentibus utilitas conferatur.

<sup>27</sup> Et nobis quidem ipsis, qui hoc opus breviandi causa suscepimus, non fa- cilem laborem, immo vero negotium plenum vigiliarum et sudoris assump- simus.

<sup>28</sup> Sicut hi qui præparant convivium, et quærent aliorum voluntati parere pro- pter multorum gratiam, libenter laborem sustinemus.

<sup>29</sup> Veritatem quidem de singulis auc- toribus concedentes, ipsi autem secu- dum datam formam brevitati studentes.

<sup>30</sup> Sicut enim novæ domus architecto de universa structura curandum est; ei vero qui pingere curat, quæ apta sunt ad ornatum exquirenda sunt: ita æstimand- um est et in nobis.

<sup>31</sup> Etenim intellectum colligere, et or- dinare sermonem, et curiosius partes singulas quasque disquirere, historiæ congruit auctori:

<sup>32</sup> brevitatem vero dictionis sectari, et executiones rerum vitare, breviandi concedendum est.

<sup>33</sup> Hinc ergo narrationem incipiemus: de præfatione tantum dixisse sufficiat. Stultum etenim est ante historiam efflu- ere, in ipsa autem historia succingi.

### CAPUT III

*Heliodorus mittitur a rege Seleuco ad thesauros positos in templo ferendos. A Deo caeditur; et ab orationibus summi pontificis sanatur.*

**I**gitur cum sancta civitas habitaretur in omni pace, leges etiam adhuc optime custodirentur, propter Oniæ pontificis pietatem, et animos odio habentes mala,

<sup>2</sup> fiebat ut et ipsi reges et principes lo- cum summo honore dignum ducerent,

Cyrene, we have attempted to abridge in one book.

<sup>25</sup> For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the multitude of the matter,

<sup>26</sup> We have taken care for those indeed that are willing to read, that it might be a pleasure of mind: and for the studious, that they may more easily commit to memory: and that all that read might receive profit.

<sup>27</sup> And as to ourselves indeed, in un- dertaking this work of abridging, we have taken in hand no easy task; yea, rather a business full of watching and sweat.

<sup>28</sup> But as they that prepare a feast, and seek to satisfy the will of others: for the sake of many, we willingly undergo the labor.

<sup>29</sup> Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan pro- posed, studying to be brief.

<sup>30</sup> For as the master builder of a new house must have care of the whole building: but he that taketh care to paint it, must seek out fit things for the adorn- ing of it: so must it be judged of us.

<sup>31</sup> For to collect all that is to be known, to put the discourse in order, and curi- ously to discuss every particular point, is the duty of the author of a history:

<sup>32</sup> But to pursue brevity of speech, and to avoid nice declarations of things, and to be granted to him that maketh an abridgment.

<sup>33</sup> Here then we will begin the narration: let this be enough by way of a preface: for it is a foolish thing to make a long pro- logue, and to be short in the story itself.

### CHAPTER 3

*Heliodorus is sent by king Seleucus to take away the treasures deposited in the temple. He is struck by God, and healed by the prayers of the high priest.*

**T**herefore, when the holy city was in- habited with all peace, and the laws as yet were very well kept, because of the godliness of Onias, the high priest and the hatred his soul had of evil,

<sup>2</sup> It came to pass that even the kings themselves and the princes esteemed

the place worthy of the highest honor, and glorified the temple with very great gifts:

<sup>5</sup> So that Seleucus, king of Asia, allowed out of his revenues all the charges belonging to the ministry of the sacrifices.

<sup>4</sup> But one Simon, of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city.

<sup>5</sup> And when he could not overcome Onias, he went to Apollonius, the son of Tharseas, who at that time was governor of Colesyria, and Phenicia:

<sup>6</sup> And told him, that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices: and that it was possible to bring all into the king's hands.

<sup>7</sup> Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money.

<sup>8</sup> So Heliodorus forthwith began his journey, under a color of visiting the cities of Colesyria and Phenicia, but indeed to fulfill the king's purpose.

<sup>9</sup> And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money: and declared the cause for which he was come: and asked if these things were so indeed.

<sup>10</sup> Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless:

<sup>11</sup> And that some part of that which wicked Simon had given intelligence of belonged to Hircanus, son of Tobias, a man of great dignity; and that the whole was four hundred talents of silver, and two hundred of gold.

<sup>12</sup> But that to deceive them who had trusted to the place and temple which is honored throughout the whole world, for the reverence and holiness of it, was a thing which could not by any means be done.

<sup>13</sup> But he, by reason of the orders he

et templum maximis muneribus illustrarent:

<sup>5</sup> ita ut Seleucus Asiæ rex de redditibus suis præstaret omnes sumptus ad ministerium sacrificiorum pertinentes.

<sup>4</sup> Simon autem de tribu Benjamin, præpositus templi constitutus, contendebat, obsistente sibi principe sacerdotum, iniquum aliquid in civitate moliri.

<sup>5</sup> Sed cum vincere Oniam non posset, venit ad Apollonium Tharsææ filium, qui eo tempore erat dux Cœlesyriæ et Phœnicis:

<sup>6</sup> et nuntiavit ei pecuniis innumerabilibus plenum esse ærarium Jerosolymis, et communes copias immensas esse, quæ non pertinent ad rationem sacrificiorum: esse autem possibile sub potestate regis cadere universa.

<sup>7</sup> Cumque retulisset ad regem Apollonius de pecuniis quæ delatæ erant, ille accitum Heliodorum, qui erat super negotia ejus, misit, cum mandatis ut prædictam pecuniam transportaret.

<sup>8</sup> Statimque Heliodorus iter est adgressus, specie quidem quasi per Cœlesyriam et Phœnicem civitates esset peragiturus, re vera autem regis propositum perfecturus.

<sup>9</sup> Sed cum venisset Jerosolymam, et benigne a summo sacerdote in civitate esset exceptus, narravit de dato indicio pecuniarum, et cujus rei gratia adesset, aperuit: interrogabat autem si vere hæc ita essent.

<sup>10</sup> Tunc summus sacerdos ostendit deposita esse hæc, et victualia viduarum et pupillorum:

<sup>11</sup> quædam vero esse Hircani Tobię viri valde eminentis, in his quæ detulerat impius Simon: universa autem argenti talenta esse quadringenta, et auri ducenta:

<sup>12</sup> decipi vero eos qui credidissent loco et templo quod per universum mundum honoratur pro sui veneratione et sanctitate omnino impossibile esse.

<sup>13</sup> At ille pro his quæ habebat in man-



datis a rege, dicebat omni genere regi ea esse deferenda.

<sup>14</sup> Constituta autem die, intrabat de his Heliodorus ordinaturus. Non modica vero per universam civitatem erat trepidatio.

<sup>15</sup> Sacerdotes autem ante altare cum stolis sacerdotalibus jactaverunt se, et invocabant de cælo eum qui de depositis legem posuit, ut his qui deposuerant ea salva custodiret.

<sup>16</sup> Jam vero qui videbat summi sacerdotis vultum, mente vulnerabatur: facies enim et color immutatus declarabat internum animi dolorem:

<sup>17</sup> circumfusa enim erat mœstitia quædam viro, et horror corporis, per quem manifestus aspicientibus dolor cordis ejus efficiebatur.

<sup>18</sup> Alii etiam gregatim de domibus confluebant, publica supplicatione obsecrantes, pro eo quod in contemptum locus esset venturus.

<sup>19</sup> Accinctæque mulieres ciliciis pectus, per plateas confluebant: sed et virgines quæ conclusæ erant, procurrebant ad Oniam, aliæ autem ad muros, quædam vero per fenestras aspiciebant:

<sup>20</sup> universæ autem protendentes manus in cælum, deprecabantur:

<sup>21</sup> erat enim misera commistæ multitudinis, et magni sacerdotis in agone constituti exspectatio.

<sup>22</sup> Et hi quidem invocabant omnipotentem Deum, ut credita sibi his qui crederant, cum omni integritate conservantur.

<sup>23</sup> Heliodorus autem, quod decreverat, perficiebat eodem loco ipse cum satellitibus circa ærarium præsens.

<sup>24</sup> Sed spiritus omnipotentis Dei magnam fecit suæ ostensionis evidentiam, ita ut omnes qui ausi fuerant parere ei, ruentes Dei virtute, in dissolutionem et formidinem converterentur.

<sup>25</sup> Apparuit enim illis quidam equus terribilem habens sessorem, optimis operimentis adornatus: isque cum impetu Heliodoro priores calces elisit: qui autem ei sedebat, videbatur arma ha-

had received from the king, said, that by all means the money must be carried to the king.

<sup>14</sup> So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city.

<sup>15</sup> And the priests prostrated themselves before the altar in their priests' vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe, for them that had deposited them.

<sup>16</sup> Now whosoever saw the countenance of the high priest, was wounded in heart: for his face, and the changing of his color, declared the inward sorrow of his mind.

<sup>17</sup> For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart.

<sup>18</sup> Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt.

<sup>19</sup> And the women, girded with hair-cloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows.

<sup>20</sup> And all holding up their hands towards heaven made supplication.

<sup>21</sup> For the expectation of the mixed multitude, and of the high priest, who was in an agony, would have moved anyone to pity.

<sup>22</sup> And these indeed called upon almighty God, to preserve the things that had been committed to them safe and sure for those that had committed them.

<sup>23</sup> But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury.

<sup>24</sup> But the spirit of the Almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread.

<sup>25</sup> For there appeared to them a horse, with a terrible rider upon him, adorned with a very rich covering: and he ran fiercely and struck Heliodorus with his forefeet, and he that sat upon him

seemed to have armor of gold.

<sup>26</sup> Moreover there appeared two other young men, beautiful and strong, bright and glorious, and in comely apparel: who stood by him, on either side, and scourged him without ceasing with many stripes.

<sup>27</sup> And Heliodorus suddenly fell to the ground, and they took him up, covered with great darkness, and having put him into a litter, they carried him out.

<sup>28</sup> So he that came with many servants, and all his guard, into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known.

<sup>29</sup> And he indeed, by the power of God, lay speechless, and without all hope of recovery.

<sup>30</sup> But they praised the Lord, because he had glorified his place: and the temple, that a little before was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

<sup>31</sup> Then some of the friends of Heliodorus forthwith begged of Onias, that he would call upon the Most High to grant him his life, who was ready to give up the ghost.

<sup>32</sup> So the high priest, considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man.

<sup>33</sup> And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest: because for his sake the Lord hath granted thee life.

<sup>34</sup> And thou having been scourged by God, declare unto all men the great works and the power of God. And having spoken thus, they appeared no more.

<sup>35</sup> So Heliodorus, after he had offered a sacrifice to God, and made great vows to him, that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king.

<sup>36</sup> And he testified to all men the works of the great God, which he had seen with his own eyes.

<sup>37</sup> And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said:

<sup>38</sup> If thou hast any enemy, or traitor to thy kingdom, send him thither, and

bere aurea.

<sup>26</sup> Alii etiam apparuerunt duo juvenes virtute decori, optimi gloria, speciosique amictu: qui circumsteterunt eum, et ex utraque parte flagellabant, sine intermissione multis plagis verberantes.

<sup>27</sup> Subito autem Heliodorus concidit in terram, eumque multa caligine circumfusum rapuerunt, atque in sella gestatoria positum ejecerunt.

<sup>28</sup> Et is, qui cum multis cursoribus et satellitibus prædictum ingressus est ærarium, portabatur nullo sibi auxilium ferente, manifesta Dei cognita virtute:

<sup>29</sup> et ille quidem per divinam virtutem jacebat mutus, atque omni spe et salute privatus.

<sup>30</sup> Hi autem Dominum benedicebant, quia magnificabat locum suum: et templum, quod paulo ante timore ac tumultu erat plenum, apparente omnipotente Domino, gaudio et lætitia impletum est.

<sup>31</sup> Tunc vero ex amicis Heliodori quidam rogabant confestim Oniam, ut invocaret Altissimum ut vitam donaret ei, qui in supremo spiritu erat constitutus.

<sup>32</sup> Considerans autem summus sacerdos ne forte rex suspicaretur malitiam aliquam ex Judæis circa Heliodorum consummatum, obtulit pro salute viri hostiam salutarem.

<sup>33</sup> Cumque summus sacerdos exoraret, iidem juvenes eisdem vestibus amicti astantes Heliodoro, dixerunt: Oniæ sacerdoti gratias age: nam propter eum Dominus tibi vitam donavit.

<sup>34</sup> Tu autem a Deo flagellatus, nuntia omnibus magnalia Dei, et potestatem. Et his dictis, non comparuerunt.

<sup>35</sup> Heliodorus autem, hostia Deo oblata, et votis magnis promissis ei qui vivere illi concessit, et Oniæ gratias agens, recepto exercitu, repedabat ad regem.

<sup>36</sup> Testabatur autem omnibus ea quæ sub oculis suis viderat opera magni Dei.

<sup>37</sup> Cum autem rex interrogasset Heliodorum, quis esset aptus adhuc semel Jerosolymam mitti, ait:

<sup>38</sup> Si quem habes hostem, aut regni tui insidiatorem, mitte illum, et flagellatum

eum recipies, si tamen evaserit: eo quod in loco sit vere Dei quædam virtus.

<sup>39</sup> Nam ipse, qui habet in cælis habitationem, visitator et adiutor est loci illius, et venientes ad malefaciendum percutit ac perdit.

<sup>40</sup> Igitur de Heliodoro et ærarii custodia ita res se habet.

#### CAPUT IV

*Onias confugit regi. Ambitio et malitia Jasonis et Menelai. Onias perfide occiditur.*

**S**imon autem prædictus, pecuniarum et patriæ delator, male loquebatur de Onia, tamquam ipse Heliodorum instigasset ad hæc, et ipse fuisset inceptor malorum:

<sup>2</sup> provisoremque civitatis, ac defensorem gentis suæ, et æmulatorem legis Dei, audebat insidiatorem regni dicere.

<sup>3</sup> Sed cum inimiciæ in tantum procederent ut etiam per quosdam Simonis necessarios homicidia fierent,

<sup>4</sup> considerans Onias periculum contentionis, et Apollonium insanire, utpote ducem Cœlesyriæ et Phœnicis, ad augendam malitiam Simonis, ad regem se contulit,

<sup>5</sup> non ut civium accusator, sed communem utilitatem apud semetipsum universæ multitudinis considerans.

<sup>6</sup> Videbat enim sine regali providentia impossibile esse pacem rebus dari, nec Simonem posse cessare a stultitia sua.

<sup>7</sup> Sed post Seleuci vitæ excessum, cum suscepisset regnum Antiochus, qui Nobilis appellabatur, ambiebat Jason frater Oniæ summum sacerdotium:

<sup>8</sup> adito rege, promittens ei argenti talenta trecenta sexaginta, et ex redditibus aliis talenta octoginta,

<sup>9</sup> super hæc promittebat et alia centum quinquaginta, si potestati ejus concederetur, gymnasium et ephebiæ sibi constituere, et eos qui in Jerosolymis erant, Antiochenos scribere.

<sup>10</sup> Quod cum rex annuisset, et obtinisset principatum, statim ad gentilem rit-

thou shalt receive him again scourged, if so be he escape: for there is undoubtedly in that place a certain power of God.

<sup>39</sup> For he that hath his dwelling in the heavens, is the visitor and protector of that place, and he striketh and destroyeth them that come to do evil to it.

<sup>40</sup> And the things concerning Heliodorus, and the keeping of the treasury, fell out in this manner.

#### CHAPTER 4

*Onias has recourse to the king. The ambition and wickedness of Jason and Menelaus. Onias is treacherously murdered.*

**B**ut Simon, of whom we spoke before, who was the betrayer of the money, and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils:

<sup>2</sup> And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God.

<sup>3</sup> But when the enmities proceeded so far, that murders also were committed by some of Simon's friends:

<sup>4</sup> Onias, considering the danger of this contention, and that Apollonius, who was the governor of Cœlesyria, and Phœnicia, was outrageous, which increased the malice of Simon, went to the king,

<sup>5</sup> Not to be an accuser of his countrymen, but with a view to the common good of all the people.

<sup>6</sup> For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.

<sup>7</sup> But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason, the brother of Onias, ambitiously sought the high priesthood:

<sup>8</sup> And went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents.

<sup>9</sup> Besides this he promised also a hundred and fifty more, if he might have license to set him up a place for exercise, and a place for youth, and to entitle them that were at Jerusalem, Antiochians.

<sup>10</sup> Which when the king had granted, and he had gotten the rule into his

hands, forthwith he began to bring over his countrymen to the fashion of the heathens.

<sup>11</sup> And abolishing those things, which had been decreed of special favor by the kings in behalf of the Jews, by the means of John, the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse.

<sup>12</sup> For he had the boldness to set up, under the very castle, a place of exercise, and to put all the choicest youths in brothel houses.

<sup>13</sup> Now this was not the beginning, but an increase, and progress of heathenish and foreign manners, through the abominable and unheard of wickedness of Jason, that impious wretch, and no priest.

<sup>14</sup> Insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus.

<sup>15</sup> And setting nought by the honors of their fathers, they esteemed the Grecian glories for the best:

<sup>16</sup> For the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers.

<sup>17</sup> For acting wickedly against the laws of God doth not pass unpunished: but this the time following will declare.

<sup>18</sup> Now when the game that was used every fifth year was kept at Tyre, the king being present,

<sup>19</sup> The wicked Jason sent from Jerusalem sinful men, to carry three hundred didrachmas of silver for the sacrifice of Hercules; but the bearers thereof desired it might not be bestowed on the sacrifices, because it was not necessary, but might be deputed for other charges.

<sup>20</sup> So the money was appointed by him that sent it to the sacrifice of Hercules: but because of them that carried it was employed for the making of galleys.

<sup>21</sup> Now when Apollonius, the son of Mnestheus was sent into Egypt to treat with the nobles of king Philometor, and Antiochus understood that he was wholly excluded from the affairs of the

um contribules suos transferre cœpit,

<sup>11</sup> et amotis his quæ humanitatis causa Judæis a regibus fuerant constituta per Joannem patrem Eupolemi, qui apud Romanos de amicitia et societate functus est legatione legitima, civium jura destituens, prava instituta sanciebat.

<sup>12</sup> Etenim ausus est sub ipsa arce gymnasium constituere, et optimos quosque epheborum in lupanaribus ponere.

<sup>13</sup> Erat autem hoc non initium, sed incrementum quoddam, et profectus gentilis et alienigenæ conversationis, propter impii et non sacerdotis Jasonis nefarium, et inauditum scelus:

<sup>14</sup> ita ut sacerdotes jam non circa altaris officia dediti essent, sed contempto templo, et sacrificiis neglectis, festinantem participes fieri palæstræ et præbitionis ejus injustæ, et in exercitiis disci.

<sup>15</sup> Et patrios quidem honores nihil habentes, græcas glorias optimas arbitrabantur:

<sup>16</sup> quarum gratia periculosa eos contentio habebat, et eorum instituta æmulabantur, ac per omnia his consimiles esse cupiebant, quos hostes et peremptores habuerant.

<sup>17</sup> In leges enim divinas impie agere impune non cedit: sed hoc tempus sequens declarabit.

<sup>18</sup> Cum autem quinquennalis agon Tyri celebraretur, et rex præsens esset,

<sup>19</sup> misit Jason facinorosus ab Jerosolymis viros peccatores, portantes argenti didrachmas trecentas in sacrificium Herculis: quas postulaverunt hi qui asportaverant ne in sacrificiis erogarentur, quia non oporteret, sed in alios sumptus eas deputari.

<sup>20</sup> Sed hæc oblata sunt quidem ab eo qui miserat in sacrificium Herculis: propter præsentem autem datæ sunt in fabricam navium triremium.

<sup>21</sup> Misso autem in Ægyptum Apollonio Mnesthei filio propter primates Ptolomæi Philometoris regis, cum cognovisset Antiochus alienum se a negotiis regni effectum, propriis utilitatibus con-

sulens, profectus inde venit Joppen, et inde Jerosolymam.

<sup>22</sup> Et magnifice ab Jasone et civitate susceptus, cum facularum luminibus et laudibus ingressus est: et inde in Phœnicen exercitum convertit.

<sup>23</sup> Et post triennii tempus, misit Jason Menelaum supradicti Simonis fratrem portantem pecunias regi, et de negotiis necessariis responsa perlaturum.

<sup>24</sup> At ille commendatus regi, cum magnificasset faciem potestatis ejus, in semetipsum retorsit summum sacerdotium, superponens Jasoni talenta argenti trecenta.

<sup>25</sup> Acceptisque a rege mandatis, venit, nihil quidem habens dignum sacerdotio: animos vero crudelis tyranni, et feræ beluæ iram gerens.

<sup>26</sup> Et Jason quidem, qui proprium fratrem captivaverat, ipse deceptus profugus in Ammanitem expulsus est regionem.

<sup>27</sup> Menelaus autem principatum quidem obtinuit: de pecuniis vero regi promissis, nihil agebat, cum exactionem faceret Sostratus, qui arci erat præpositus,

<sup>28</sup> nam ad hunc exactio vectigalium pertinebant: quam ob causam utrique ad regem sunt evocati.

<sup>29</sup> Et Menelaus amotus est a sacerdotio, succedente Lysimacho fratre suo: Sostratus autem prælatus est Cypriis.

<sup>30</sup> Et cum hæc agerentur, contigit Tharsenses et Mallotas seditionem movere, eo quod Antiochidi regis concubinæ dono essent dati.

<sup>31</sup> Festinanter itaque rex venit sedare illos, relicto suffecto uno ex comitibus suis Andronico.

<sup>32</sup> Ratus autem Menelaus accepisse se tempus opportunum, aurea quædam vasa e templo furatus donavit Andronico, et alia vendiderat Tyri, et per vicinas civitates.

<sup>33</sup> Quod cum certissime cognovisset Onias, arguebat eum, ipse in loco tuto se continens Antiochiæ secus Daphnem.

<sup>34</sup> Unde Menelaus accedens ad An-

kingdom, consulting his own interest, he departed thence and came to Joppe, and from thence to Jerusalem.

<sup>22</sup> Where he was received in a magnificent manner by Jason, and the city, and came in with torch lights, and with praises, and from thence he returned with his army into Phenicia.

<sup>23</sup> Three years afterwards Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs.

<sup>24</sup> But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.

<sup>25</sup> So having received the king's mandate, he returned, bringing nothing worthy of the high priesthood: but having the mind of a cruel tyrant, and the rage of a savage beast.

<sup>26</sup> Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites.

<sup>27</sup> So Menelaus got the principality: but as for the money he had promised to the king, he took no care, when Sostratus, the governor of the castle, called for it.

<sup>28</sup> For to him appertained the gathering of the taxes: wherefore they were both called before the king.

<sup>29</sup> And Menelaus was removed from the priesthood, Lysimachus, his brother, succeeding: and Sostratus was made governor of the Cyprians.

<sup>30</sup> When these things were in doing, it fell out that they of Tharsus, and Mallus, raised a sedition, because they were given for a gift to Antiochus, the king's concubine.

<sup>31</sup> The king, therefore, went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.

<sup>32</sup> Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in the neighboring cities:

<sup>33</sup> Which when Onias understood most certainly, he reprov'd him, keeping himself in a safe place at Antioch, beside Daphne.

<sup>34</sup> Whereupon Menelaus coming to

Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him) persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice.

<sup>35</sup> For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.

<sup>36</sup> And when the king was come back from the places of Cilicia, the Jews that were at Antioch, and also the Greeks, went to him: complaining of the unjust murder of Onias.

<sup>37</sup> Antiochus, therefore, was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased.

<sup>38</sup> And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be led about through all the city: and that in the same place wherein he had committed the impiety against Onias, the sacrilegious wretch should be put to death, the Lord repaying him his deserved punishment.

<sup>39</sup> Now when many sacrileges had been committed by Lysimachus in the temple, by the counsel of Menelaus, and the rumor of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away.

<sup>40</sup> Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age and in madness.

<sup>41</sup> But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs, and some threw ashes upon Lysimachus.

<sup>42</sup> And many of them were wounded, and some struck down to the ground, but all were put to flight: and as for the sacrilegious fellow himself, they slew him beside the treasury.

<sup>43</sup> Now concerning these matters, an accusation was laid against Menelaus.

<sup>44</sup> And when the king was come to Tyre, three men were sent from the ancients to plead the cause before him.

<sup>45</sup> But Menelaus being convicted, prom-

andronicum, rogabat ut Oniam interficeret. Qui cum venisset ad Oniam, et datis dextris cum iurejurando (quamvis esset ei suspectus) suasisset de asylo procedere, statim eum peremit, non veritus justitiam.

<sup>35</sup> Ob quam causam non solum Judæi, sed aliæ quoque nationes indignabantur, et moleste ferebant de nece tanti viri injusta.

<sup>36</sup> Sed regressum regem de Ciliciæ locis adierunt Judæi apud Antiochiam, simul et Græci, conquerentes de iniqua nece Oniæ.

<sup>37</sup> Contristatus itaque animo Antiochus propter Oniam, et flexus ad misericordiam, lacrimas fudit, recordatus defuncti sobrietatem et modestiam:

<sup>38</sup> accensisque animis Andronicum purpura exutum, per totam civitatem jubet circumduci: et in eodem loco in quo in Oniam impietatem commiserat, sacrilegum vita privari, Domino illi condignam retribuente pœnam.

<sup>39</sup> Multis autem sacrilegiis in templo a Lysimacho commissis Menelai consilio, et divulgata fama, congregata est multitudo adversum Lysimachum multo jam auro exportato.

<sup>40</sup> Turbis autem insurgentibus, et animis ira repletis, Lysimachus armatis fere tribus millibus iniquis manibus uti cœpit, duce quodam tyranno, ætate pariter et dementia provecto.

<sup>41</sup> Sed ut intellexerunt conatum Lysimachi, alii lapides, alii fustes validos arripuere: quidam vero cinerem in Lysimachum jecere.

<sup>42</sup> Et multi quidem vulnerati, quidam autem et prostrati, omnes vero in fugam conversi sunt: ipsum etiam sacrilegum secus ærarium interfecerunt.

<sup>43</sup> De his ergo cœpit iudicium adversum Menelaum agitari.

<sup>44</sup> Et cum venisset rex Tyrum, ad ipsum negotium detulerunt missi tres viri a senioribus.

<sup>45</sup> Et cum superaretur Menelaus,

promisit Ptolemæo multas pecunias dare ad suadendum regi.

<sup>46</sup> Itaque Ptolemæus in quodam atrio positum quasi refrigerandi gratia regem adiit, et deduxit a sententia:

<sup>47</sup> et Menelaum quidem universæ malitiæ reum criminibus absolvit: miseros autem qui, etiamsi apud Scythas causam dixissent, innocentes judicarentur, hos morte damnavit.

<sup>48</sup> Cito ergo injustam pœnam dederunt, qui pro civitate, et populo, et sacris vasis causam prosecuti sunt.

<sup>49</sup> Quam ob rem Tyrii quoque indignati, erga sepulturam eorum liberalissimi extiterunt.

<sup>50</sup> Menelaus autem, propter eorum qui in potentia erant avaritiam, permanebat in potestate, crescens in malitia ad insidias civium.

#### CAPUT V

*Mirabiles signi videntur in caelo. Malitia Jasonis et finis. Antiochus sumit Jerusalem, et despoliat templum.*

**E**odem tempore, Antiochus secundam profectionem paravit in Ægyptum.

<sup>2</sup> Contigit autem per universam Jerusalem civitatem videri diebus quadraginta per aëra equites discurrerentes, auratas stolas habentes et hastis, quasi cohortes armatos:

<sup>3</sup> et cursus equorum per ordines digestos, et congressiones fieri cominus, et scutorum motus, et galeatorum multitudinem gladiis districtis, et telorum jactus, et aureorum armorum splendorem, omnisque generis loricarum.

<sup>4</sup> Quapropter omnes rogabant in bonum monstra converti.

<sup>5</sup> Sed cum falsus rumor exisset, tamquam vita excessisset Antiochus, assumptis Jason non minus mille viris, repente agressus est civitatem: et civibus ad murum convolantibus ad ultimum apprehensa civitate, Menelaus fugit in arcem:

<sup>6</sup> Jason vero non parcebat in cæde civibus suis, nec cogitabat prosperitatem adversum cognatos malum esse maxi-

ised Ptolemee to give him much money to persuade the king to favor him.

<sup>46</sup> So Ptolemee went to the king in a certain court where he was, as it were to cool himself, and brought him to be of another mind:

<sup>47</sup> So Menelaus, who was guilty of all the evil, was acquitted by him of the accusations: and those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death.

<sup>48</sup> Thus they that prosecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment.

<sup>49</sup> Wherefore even the Tyrians, being moved with indignation, were very liberal towards their burial.

<sup>50</sup> And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.

#### CHAPTER 5

*Wonderful signs are seen in the air. Jason's wickedness and end. Antiochus takes Jerusalem, and plunders the temple.*

**A**t the same time Antiochus prepared for a second journey into Egypt.

<sup>2</sup> And it came to pass, that through the whole city of Jerusalem, for the space of forty days, there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers.

<sup>3</sup> And horses set in order by ranks, running one against another, with the shakings of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armor, and of harnesses of all sorts.

<sup>4</sup> Wherefore all men prayed that these prodigies might turn to good.

<sup>5</sup> Now when there was gone forth a false rumor as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city: and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle.

<sup>6</sup> But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred is a very

great evil, thinking they had been enemies, and not citizens, whom he conquered.

<sup>7</sup> Yet he did not get the principality, but received confusion at the end, for the reward of his treachery, and fled again into the country of the Ammonites.

<sup>8</sup> At the last, having been shut up by Aretas, the king of the Arabians, in order for his destruction, flying from city to city, hated by all men, as a forsaker of the laws and execrable, as an enemy of his country and countrymen, he was thrust out into Egypt:

<sup>9</sup> And he that had driven many out of their country perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there:

<sup>10</sup> But he that had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulcher of his fathers.

<sup>11</sup> Now when these things were done, the king suspected that the Jews would forsake the alliance: whereupon departing out of Egypt with a furious mind, he took the city by force of arms,

<sup>12</sup> And commanded the soldiers to kill, and not to spare any that came in their way, and to go up into the houses to slay.

<sup>13</sup> Thus there was a slaughter of young and old, destruction of women and children, and killing of virgins and infants.

<sup>14</sup> And there were slain in the space of three whole days fourscore thousand, forty thousand were made prisoners, and as many sold.

<sup>15</sup> But this was not enough; he presumed also to enter into the temple, the most holy in all the world, Menelaus, that traitor to the laws, and to his country, being his guide.

<sup>16</sup> And taking in his wicked hands the holy vessels, which were given by other kings and cities, for the ornament and the glory of the place, he unworthily handled and profaned them.

<sup>17</sup> Thus Antiochus going astray in mind, did not consider that God was angry for a while, because of the sins of the inhabitants of the city: and therefore this contempt had happened to the place:

<sup>18</sup> Otherwise had they not been involved in many sins, as Heliodorus, who was sent by king Seleucus to rob the

mum, arbitrans hostium et non civium se trophæa capturum.

<sup>7</sup> Et principatum quidem non obtinuit, finem vero insidiarum suarum confusionem accepit, et profugus iterum abiit in Ammanitem.

<sup>8</sup> Ad ultimum, in exitium sui conclusus ab Areta Arabum tyranno fugiens de civitate in civitatem, omnibus odiosus, ut refuga legum et execrabilis, ut patriæ et civium hostis, in Ægyptum extrusus est:

<sup>9</sup> et qui multos de patria sua expulerat, peregre periit, Lacedæmonas profectus, quasi pro cognatione ibi refugium habiturus:

<sup>10</sup> et qui insepultos multos abjecerat, ipse et illamentatus et insepultus abjicitur, sepultura neque peregrina usus, neque patrio sepulchro participans.

<sup>11</sup> His itaque gestis, suspicatus est rex societatem deserturos Judæos: et ob hoc profectus ex Ægypto efferatis animis, civitatem quidem armis cepit.

<sup>12</sup> Jussit autem militibus interficere, nec parcere occurrentibus, et per domos ascendentes trucidare.

<sup>13</sup> Fiebant ergo cædes juvenum ac seniorum, et mulierum et natorum exterminia, virginumque et parvulorum neces.

<sup>14</sup> Erant autem toto triduo octoginta millia interfecti, quadraginta millia vincti, non minus autem venundati.

<sup>15</sup> Sed nec ista sufficiunt: ausus est etiam intrare templum universa terra sanctius, Menelao ductore, qui legum et patriæ fuit proditor:

<sup>16</sup> et scelestis manibus sumens sancta vasa, quæ ab aliis regibus et civitatibus erant posita ad ornatum loci, et gloriam, contrectabat indigne, et contaminabat.

<sup>17</sup> Ita alienatus mente Antiochus, non considerabat quod propter peccata habitantium civitatem, modicum Deus fuerat iratus: propter quod et accidit circa locum despectio:

<sup>18</sup> alioquin nisi contigisset eos multis peccatis esse involutos, sicut Heliodorus, qui missus est a Seleuco rege ad expo-



liandum ærarium, etiam hic statim adveniens flagellatus, et repulsus utique fuisset ab audacia.

<sup>19</sup> Verum non propter locum, gentem: sed propter gentem, locum Deus elegit.

<sup>20</sup> Ideoque et ipse locus particeps factus est populi malorum: postea autem fiet socius bonorum, et qui derelictus in ira Dei omnipotentis est, iterum in magni Domini reconciliatione cum summa gloria exaltabitur.

<sup>21</sup> Igitur Antiochus mille et octingentis ablatis de templo talentis, velociter Antiochiam regressus est, existimans se præ superbia terram ad navigandum, pelagus vero ad iter agendum deduciturum propter mentis elationem.

<sup>22</sup> Reliquit autem et præpositos ad affligendam gentem: Jerosolymis quidem Philippum genere Phrygem, moribus crudeliorem eo ipso a quo constitutus est:

<sup>23</sup> in Garizim autem Andronicum et Menelaum, qui gravius quam ceteri imminebant civibus.

<sup>24</sup> Cumque appositus esset contra Judæos, misit odiosum principem Apollonium cum exercitu viginti et duobus millibus, præcipiens ei omnes perfectæ ætatis interficere, mulieres ac juvenes vendere.

<sup>25</sup> Qui cum venisset Jerosolymam, pacem simulans, quievit usque ad diem sanctum sabbati: et tunc feriatis Judæis arma capere suis præcepit.

<sup>26</sup> Omnesque qui ad spectaculum processerant, trucidavit: et civitatem cum armatis discurrens, ingentem multitudinem peremit.

<sup>27</sup> Judas autem Machabæus, qui decimus fuerat, secesserat in desertum locum, ibique inter feras vitam in montibus cum suis agebat: et fœni cibo vescentes, demorabantur, ne participes essent coinquinationis.

## CAPUT VI

*Jubet Antiochus legem aboleri, aedificat idolum in templo, et consecratur fideles. Eleazari martyrium.*

treasury, so this man also, as soon as he had come, had been forthwith scourged, and put back from his presumption.

<sup>19</sup> But God did not choose the people for the place's sake, but the place for the people's sake.

<sup>20</sup> And, therefore, the place also itself was made partaker of the evils of the people: but afterwards shall communicate in the good things thereof, and as it was forsaken in the wrath of Almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled.

<sup>21</sup> So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride that he might now make the land navigable, and the sea passable on foot: such was the haughtiness of his mind.

<sup>22</sup> He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there:

<sup>23</sup> And in Gazarim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.

<sup>24</sup> And whereas he was set against the Jews, he sent that hateful prince, Apollonius, with an army of two and twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort.

<sup>25</sup> Who, when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath: and then the Jews keeping holiday, he commanded his men to take arms.

<sup>26</sup> And he slew all that were come forth to flee: and running through the city with armed men, he destroyed a very great multitude.

<sup>27</sup> But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company: and they continued feeding on herbs, that they might not be partakers of the pollution.

## CHAPTER 6

*Antiochus commands the law to be abolished, sets up an idol in the temple, and persecutes the faithful. The martyrdom of Eleazar.*

**B**ut not long after the king sent a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God:

<sup>2</sup> And to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that in Gazarim of Jupiter Hospitalis, according as they were that inhabited the place.

<sup>3</sup> And very bad was this invasion of evils, and grievous to all.

<sup>4</sup> For the temple was full of the riot and revelings of the Gentiles: and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful.

<sup>5</sup> The altar also was filled with unlawful things, which were forbidden by the laws.

<sup>6</sup> And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew.

<sup>7</sup> But they were led by bitter constraint on the king's birthday to the sacrifices: and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honor of Bacchus.

<sup>8</sup> And there went out a decree into the neighboring cities of the Gentiles, by the suggestion of the Ptolemeans, that they also should act in like manner against the Jews, to oblige them to sacrifice:

<sup>9</sup> And whosoever would not conform themselves to the ways of the Gentiles, should be put to death: then was misery to be seen.

<sup>10</sup> For two women were accused to have circumcised their children: whom, when they had openly led about through the city, with the infants hanging at their breasts, they threw down headlong from the walls.

<sup>11</sup> And others that had met together in caves that were near, and were keeping the sabbath day privately, being discovered by Philip, were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day.

<sup>12</sup> Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation.

<sup>13</sup> For it is a token of great goodness,

**S**ed non post multum temporis misit Srex senem quemdam Antiochenum, qui compelleret Judæos ut se transferrent a patriis et Dei legibus:

<sup>2</sup> contaminare etiam quod in Jerosolymis erat templum, et cognominare Jovis Olympii: et in Garizim, prout erant hi qui locum inhabitabant, Jovis hospitalis.

<sup>3</sup> Pessima autem et universis gravis erat malorum incursio:

<sup>4</sup> nam templum luxuria et comessationibus gentium erat plenum, et scortantium cum meretricibus: sacratisque ædibus mulieres se ultro ingerebant, intro ferentes ea quæ non licebat.

<sup>5</sup> Altare etiam plenum erat illicitis, quæ legibus prohibebantur.

<sup>6</sup> Neque autem sabbata custodiebantur, neque dies solemnes patrii servabantur, nec simpliciter Judæum se esse quicumque confitebatur.

<sup>7</sup> Ducebantur autem cum amara necessitate in die natalis regis ad sacrificia: et cum Liberi sacra celebrarentur, cogebantur hedera coronati Libero circuire.

<sup>8</sup> Decretum autem exiit in proximas gentilium civitates, suggerentibus Ptolemæis, ut pari modo et ipsi adversus Judæos agerent, ut sacrificarent:

<sup>9</sup> eos autem qui nollent transire ad instituta gentium, interficerent: erat ergo videre miseriam.

<sup>10</sup> Duæ enim mulieres delatæ sunt natos suos circumcidisse: quas, infantibus ad ubera suspensis, cum publice per civitatem circumduxissent, per muros præcipitaverunt.

<sup>11</sup> Alii vero, ad proximas coeuntes speluncas, et latenter sabbati diem celebrantes, cum indicati essent Philippo, flammis succensi sunt, eo quod verebantur propter religionem et observantiam manu sibimet auxilium ferre.

<sup>12</sup> Obsecro autem eos qui hunc librum lecturi sunt, ne abhorrescant propter adversos casus, sed reputent ea quæ acciderunt, non ad interitum, sed ad correctionem esse generis nostri.

<sup>13</sup> Etenim multo tempore non sinere

peccatoribus ex sententia agere, sed statim ultiones adhibere, magni beneficii est iudicium.

<sup>14</sup> Non enim, sicut in aliis nationibus, Dominus patienter exspectat, ut eas cum iudicii dies advenerit, in plenitudine peccatorum puniat:

<sup>15</sup> ita et in nobis statuit, ut peccatis nostris in finem devolutis, ita demum in nos vindicet.

<sup>16</sup> Propter quod numquam quidem a nobis misericordiam suam amovet: corripens vero in adversis populum suum non dereliquit.

<sup>17</sup> Sed hæc nobis ad commonitionem legendum dicta sint paucis. Jam enim veniendum est ad narrationem.

<sup>18</sup> Igitur Eleazarus, unus de primoribus scribarum, vir ætate propectus, et vultu decorus, aperto ore hians compellabatur carnem porcinam manducare.

<sup>19</sup> At ille gloriosissimam mortem magis quam odibilem vitam complectens, voluntarie præibat ad supplicium.

<sup>20</sup> Intuens autem quemadmodum oporteret accedere, patienter sustinens, destinavit non admittere illicita propter vitæ amorem.

<sup>21</sup> Hi autem qui astabant, iniqua miseratione commoti propter antiquam viri amicitiam, tollentes eum secreto rogabant afferi carnes quibus vesci ei licebat, ut simularetur manducasse, sicut rex imperaverat de sacrificii carnibus,

<sup>22</sup> ut hoc facto, a morte liberaretur: et propter veterem viri amicitiam, hanc in eo faciebant humanitatem.

<sup>23</sup> At ille cogitare cœpit ætatis ac senectutis suæ eminentiam dignam, et ingentitæ nobilitatis canitiem, atque a puero optimæ conversationis actus: et secundum sanctæ et a Deo conditæ legis constituta, respondit cito, dicens, præmitti se velle in infernum.

<sup>24</sup> Non enim ætati nostræ dignum est, inquit, fingere: ut multi adolescentium, arbitantes Eleazarum nonaginta annorum transisse ad vitam alienigenarum,

<sup>25</sup> et ipsi propter meam simulationem, et propter modicum corruptibilis vitæ tempus decipiantur, et per hoc maculam atque execrationem meæ senectuti con-

when sinners are not suffered to go on in their ways for a long time, but are presently punished.

<sup>14</sup> For, not as with other nations (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fullness of their sins):

<sup>15</sup> Doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us.

<sup>16</sup> And therefore he never withdraweth his mercy from us: but though he chastise his people with adversity he forsaketh them not.

<sup>17</sup> But let this suffice in a few words for a warning to the readers. And now we must come to the narration.

<sup>18</sup> Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh.

<sup>19</sup> But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment.

<sup>20</sup> And considering in what manner he was to come to it, patiently bearing, he determined not to do any unlawful things for the love of life.

<sup>21</sup> But they that stood by, being moved with wicked pity, for the old friendship they had with the man, taking him aside, desired that flesh might be brought which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice:

<sup>22</sup> That by so doing he might be delivered from death; and for the sake of their old friendship with the man, they did him this courtesy.

<sup>23</sup> But he began to consider the dignity of his age, and his ancient years, and the inbred honor of his grey head, and his good life and conversation from a child; and he answered without delay, according to the ordinances of the holy law made by God, saying, that he would rather be sent into the other world.

<sup>24</sup> For it doth not become our age, said he, to dissemble: whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens:

<sup>25</sup> And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon

my old age.

<sup>26</sup> For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead.

<sup>27</sup> Wherefore, by departing manfully out of this life, I shall show myself worthy of my old age:

<sup>28</sup> And I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honorable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

<sup>29</sup> And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogance.

<sup>30</sup> But when he was now ready to die with the stripes, he groaned: and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body: but in soul am well content to suffer these things, because I fear thee.

<sup>31</sup> Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death, for an example of virtue and fortitude.

## CHAPTER 7

*The glorious martyrdom of the seven brethren and their mother:*

**I**t came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges.

<sup>2</sup> But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? We are ready to die, rather than to transgress the laws of God, received from our fathers.

<sup>3</sup> Then the king being angry, commanded frying pans and brazen caldrons to be made hot: which forthwith being heated,

<sup>4</sup> He commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and

quiram.

<sup>26</sup> Nam etsi in præsentî tempore supplicii hominum eripiar, sed manum Omnipotentis nec vivus, nec defunctus, effugiam.

<sup>27</sup> Quam ob rem fortiter vita excedendo, senectute quidem dignus apparebo:

<sup>28</sup> adolescentibus autem exemplum forte relinquam, si prompto animo ac fortiter pro gravissimis ac sanctissimis legibus honesta morte perfungar. His dictis, confestim ad supplicium trahebatur.

<sup>29</sup> Hi autem qui eum ducebant, et paulo ante fuerant mitiores, in iram conversi sunt propter sermones ab eo dictos, quos illi per arrogantiam prolatos arbitrabantur.

<sup>30</sup> Sed cum plagis perimeretur, ingemit, et dixit: Domine, qui habes sanctam scientiam, manifeste tu scis quia cum a morte possem liberari, duros corporis sustineo dolores: secundum animam vero propter timorem tuum libenter hæc patior.

<sup>31</sup> Et iste quidem hoc modo vita decedit, non solum juvenibus, sed et universæ genti memoriam mortis suæ ad exemplum virtutis et fortitudinis derelinquens.

## CAPUT VII

*Martyrium gloriosum fratrum septem et matris eorum.*

**C**ontigit autem et septem fratres una cum matre sua apprehensos compelli a rege edere contra fas carnes porcinas, flagris et taureis cruciatis.

<sup>2</sup> Unus autem ex illis, qui erat primus, sic ait: Quid quæris, et quid vis discere a nobis? parati sumus mori, magis quam patrias Dei leges prævaricari.

<sup>3</sup> Iratus itaque rex, jussit sartagine et ollas æneas succendi: quibus statim succensis,

<sup>4</sup> jussit ei qui prior fuerat locutus amputari linguam: et cute capitis abstracta, summas quoque manus et pedes ei præscindi, ceteris ejus fratribus et matre in-

spicientibus.

<sup>5</sup> Et cum jam per omnia inutilis factus esset, jussit ignem admoveri, et adhuc spirantem terreri in sartagine: in qua cum diu cruciaretur, ceteri una cum matre invicem se hortabantur mori fortiter,

<sup>6</sup> dicentes: Dominus Deus aspiciet veritatem, et consolabitur in nobis, quemadmodum in protestatione cantici declaravit Moyses: Et in servis suis consolabitur.

<sup>7</sup> Mortuo itaque illo primo hoc modo, sequentem deducebant ad illudendum: et cute capitis ejus cum capillis abstracta, interrogabant si manducaret, priusquam toto corpore per membra singula puniretur.

<sup>8</sup> At ille respondens patria voce, dixit: Non faciam. Propter quod et iste, sequenti loco, primi tormenta suscepit:

<sup>9</sup> et in ultimo spiritu constitutus, sic ait: Tu quidem scelestissime in præsentia vita nos perdis: sed Rex mundi defunctos nos pro suis legibus in æternæ vitæ resurrectione suscitabit.

<sup>10</sup> Post hunc tertius illuditur, et linguam postulatus cito protulit, et manus constanter extendit:

<sup>11</sup> et cum fiducia ait: E cælo ista posideo, sed propter Dei leges nunc hæc ipsa despicio, quoniam ab ipso me ea recepturum spero:

<sup>12</sup> ita ut rex, et qui cum ipso erant, mirarentur adolescentis animum, quod tamquam nihilum duceret cruciatus.

<sup>13</sup> Et hoc ita defuncto, quartum vexabant similiter torquentes.

<sup>14</sup> Et cum jam esset ad mortem, sic ait: Potius est ab hominibus morti datos spem exspectare a Deo, iterum ab ipso resuscitandos: tibi enim resurrectio ad vitam non erit.

<sup>15</sup> Et cum admovissent quintum, vexabant eum. At ille respiciens in eum,

<sup>16</sup> dixit: Potestatem inter homines habens, cum sis corruptibilis, facis quod

feet, the rest of his brethren and his mother looking on.

<sup>5</sup> And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the frying pan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully,

<sup>6</sup> Saying: The Lord God will look upon the truth, and will take pleasure in us, as Moses declared in the profession of the canticle; And in his servants he will take pleasure.

<sup>7</sup> So when the first was dead after this manner, they brought the next to make him a mockingstock: and when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb.

<sup>8</sup> But he answered in his own language, and said: I will not do it. Wherefore he also, in the next place, received the torments of the first:

<sup>9</sup> And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

<sup>10</sup> After him the third was made a mockingstock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands:

<sup>11</sup> And said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from him.

<sup>12</sup> So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.

<sup>13</sup> And after he was thus dead, they tormented the fourth in the like manner.

<sup>14</sup> And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him; for, as to thee, thou shalt have no resurrection unto life.

<sup>15</sup> And when they had brought the fifth, they tormented him. But he, looking upon the king,

<sup>16</sup> Said: Whereas thou hast power among men though thou art corrupt-

ible, thou dost what thou wilt but think not that our nation is forsaken by God.

<sup>17</sup> But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

<sup>18</sup> After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us:

<sup>19</sup> But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God.

<sup>20</sup> Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God:

<sup>21</sup> And she bravely exhorted everyone of them in her own language, being filled with wisdom; and joining a man's heart to a woman's thought,

<sup>22</sup> She said to them: I know not how you were formed in my womb; for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of everyone of you.

<sup>23</sup> But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again, in his mercy, both breath and life, as now you despise yourselves for the sake of his laws.

<sup>24</sup> Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary.

<sup>25</sup> But when the young man was not moved with these things, the king called the mother, and counseled her to deal with the young man to save his life.

<sup>26</sup> And when he had exhorted her with many words she promised that she would counsel her son.

<sup>27</sup> So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee

vis: noli autem putare genus nostrum a Deo esse derelictum:

<sup>17</sup> tu autem patienter sustine, et videbis magnam potestatem ipsius, qualiter te et semen tuum torquebit.

<sup>18</sup> Post hunc ducebant sextum, et is, mori incipiens, sic ait: Noli frustra errare: nos enim propter nosmetipsos hæc patimur, peccantes in Deum nostrum, et digna admiratione facta sunt in nobis:

<sup>19</sup> tu autem ne existimes tibi impune futurum, quod contra Deum pugnare tentaveris.

<sup>20</sup> Supra modum autem mater mirabilis, et bonorum memoria digna, quæ pereuntes septem filios sub unius diei tempore conspiciens, bono animo ferebat propter spem quam in Deum habebat:

<sup>21</sup> singulos illorum hortabatur voce patria fortiter, repleta sapientia: et, femineæ cogitationi masculinum animum inserens,

<sup>22</sup> dixit ad eos: Nescio qualiter in utero meo apparuistis, neque enim ego spiritum et animam donavi vobis et vitam, et singulorum membra non ego ipsa compegi:

<sup>23</sup> sed enim mundi Creator, qui formavit hominis nativitatem, quique omnium invenit originem, et spiritum vobis iterum cum misericordia reddet et vitam, sicut nunc vosmetipsos despicitis propter leges ejus.

<sup>24</sup> Antiochus autem, contemni se arbitratus, simul et exprobrantis voce despecta, cum adhuc adolescentior superesset, non solum verbis hortabatur, sed et cum juramento affirmabat se divitem et beatum facturum, et translatum a patriis legibus amicum habiturum, et res necessarias ei præbiturum.

<sup>25</sup> Sed ad hæc cum adolescens nequaquam inclinaretur, vocavit rex matrem, et suadebat ei ut adolescenti fieret in salutem.

<sup>26</sup> Cum autem multis eam verbis esset hortatus, promisit suasurum se filio suo.

<sup>27</sup> Itaque inclinata ad illum, irridens crudelem tyrannum, ait patria voce: Fili mi, miserere mei, quæ te in utero novem mensibus portavi, et lac triennio dedi et alui, et in ætatem istam perduxi.

<sup>28</sup> Peto, nate, ut aspicias ad cælum et terram, et ad omnia quæ in eis sunt, et intelligas quia ex nihilo fecit illa Deus, et hominum genus:

<sup>29</sup> ita fiet, ut non timeas carnificem istum, sed dignus fratribus tuis effectus particeps, suscipe mortem, ut in illa miseratione cum fratribus tuis te recipiam.

<sup>30</sup> Cum hæc illa adhuc diceret, ait adolecens: Quem sustinetis? non obedio præcepto regis, sed præcepto legis, quæ data est nobis per Moysen.

<sup>31</sup> Tu vero, qui inventor omnis malitiæ factus es in Hebræos, non effugies manum Dei.

<sup>32</sup> Nos enim pro peccatis nostris hæc patimur.

<sup>33</sup> Et si nobis propter increpationem et correptionem Dominus Deus noster modicum iratus est: sed iterum reconciliabitur servis suis.

<sup>34</sup> Tu autem, o sceleste, et omnium hominum flagitiosissime, noli frustra extolli vanis spebus in servos ejus inflammatus:

<sup>35</sup> nondum enim omnipotentis Dei, et omnia inspicientis, iudicium effugisti.

<sup>36</sup> Nam fratres mei, modico nunc dolore sustentato, sub testamento æternæ vitæ effecti sunt: tu vero iudicio Dei justas superbiæ tuæ pœnas exsolves.

<sup>37</sup> Ego autem, sicut fratres mei, animam et corpus meum trado pro patriis legibus: invocans Deum maturius genti nostræ propitium fieri, teque cum tormentis et verberibus confiteri quod ipse est Deus solus.

<sup>38</sup> In me vero et in fratribus meis desinet Omnipotentis ira, quæ super omne genus nostrum juste superducta est.

<sup>39</sup> Tunc rex accensus ira in hunc, super omnes crudelius desævît, indigne ferens se derisum.

<sup>40</sup> Et hic itaque mundus obiit, per omnia in Domino confidens.

<sup>41</sup> Novissime autem post filios, et mater consumpta est.

<sup>42</sup> Igitur de sacrificiis et de nimiis crudelitatibus satis dictum est.

up unto this age.

<sup>28</sup> I beseech thee, my son, look upon heaven and earth, and all that is in them, and consider that God made them out of nothing, and mankind also:

<sup>29</sup> So thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

<sup>30</sup> While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law which was given us by Moses.

<sup>31</sup> But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God.

<sup>32</sup> For we suffer thus for our sins.

<sup>33</sup> And though the Lord, our God, is angry with us a little while, for our chastisement and correction, yet he will be reconciled again to his servants.

<sup>34</sup> But thou, O wicked, and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants.

<sup>35</sup> For thou hast not yet escaped the judgment of the Almighty God, who be- holdeth all things.

<sup>36</sup> For my brethren having now undergone a short pain, are under the covenant of eternal life: but thou, by the judgment of God, shalt receive just punishment for thy pride.

<sup>37</sup> But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayst confess that he alone is God.

<sup>38</sup> But in me, and in my brethren, the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease.

<sup>39</sup> Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked.

<sup>40</sup> So this man also died undefiled, wholly trusting in the Lord.

<sup>41</sup> And last of all, after the sons, the mother also was consumed.

<sup>42</sup> But now there is enough said of the sacrifices and of the excessive cruelties.

## CHAPTER 8

*Judas Machabeus gathering an army gains divers victories.*

**B**ut Judas Machabeus, and they that were with him, went privately into the towns: and calling together their kinsmen and friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men.

<sup>2</sup> And they called upon the Lord, that he would look upon his people that was trodden down by all and would have pity on the temple, that was defiled by the wicked:

<sup>3</sup> That he would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him:

<sup>4</sup> That he would remember also the most unjust deaths of innocent children, and the blasphemies offered to his name, and would show his indignation on this occasion.

<sup>5</sup> Now when Machabeus had gathered a multitude, he could not be withstood by the heathens: for the wrath of the Lord was turned into mercy.

<sup>6</sup> So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies:

<sup>7</sup> And especially in the nights he went upon these expeditions, and the fame of his valor was spread abroad everywhere.

<sup>8</sup> Then Philip seeing that the man gained ground by little and little, and that things for the most part succeeded prosperously with him, wrote to Ptolemee, the governor of Cœlesyria and Phenicia, to send aid to the king's affairs.

<sup>9</sup> And he with all speed sent Nicanor, the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier, and of great experience in matters of war.

<sup>10</sup> And Nicanor purposed to raise for the king the tribute of two thousand talents, that was to be given to the Romans, by making so much money of the cap-

## CAPUT VIII

*Judas Machabeus colligens exercitum accepit multas victorias.*

**J**udas vero Machabæus, et qui cum illo erant, introibant latenter in castella: et convocantes cognatos et amicos, et eos qui permanserunt in Judaismo assumentes, eduxerunt ad se sex millia virorum.

<sup>2</sup> Et invocabant Dominum, ut respiceret in populum qui ab omnibus calcabatur, et misereretur templo quod contaminabatur ab impiis:

<sup>3</sup> misereretur etiam exterminio civitatis, quæ esset illico complananda, et vocem sanguinis ad se clamantis audiret:

<sup>4</sup> memoraretur quoque iniquissimas mortes parvulorum innocentium, et blasphemias nomini suo illatas, et indignaretur super his.

<sup>5</sup> At Machabæus, congregata multitudine, intolerabilis gentibus efficiebatur: ira enim Domini in misericordiam conversa est.

<sup>6</sup> Et superveniens castellis et civitatibus improvisus, succendebat eas: et opportuna loca occupans, non paucas hostium strages dabat:

<sup>7</sup> maxime autem noctibus ad hujusmodi excursus ferebatur, et fama virtutis ejus ubique diffundebatur.

<sup>8</sup> Videns autem Philippus paulatim virum ad profectum venire, ac frequentius res ei cedere propere, ad Ptolemæum ducem Cœlesyriæ et Phœnicis scripsit ut auxilium ferret regis negotiis.

<sup>9</sup> At ille velociter misit Nicanorem Patrocli de primoribus amicis, datis ei de permistis gentibus, armatis non minus viginti millibus, ut universum Judæorum genus deleret, adjuncto ei Gorgia viro militari, et in bellicis rebus experientissimo.

<sup>10</sup> Constituit autem Nicanor, ut regi tributum, quod Romanis erat dandum, duo millia talentorum de captivitate Judæorum suppleret:



<sup>11</sup> statimque ad maritimas civitates misit, convocans ad coëmptionem Judaicorum mancipiorum, promittens se nonaginta mancipia talento distrac-turum, non respiciens ad vindictam quæ eum ab Omnipotente esset consecutura.

<sup>12</sup> Judas autem ubi comperit, indicavit his qui secum erant Judæis Nicanoris adventum.

<sup>13</sup> Ex quibus quidam formidantes, et non credentes Dei justitiæ, in fugam vertebantur:

<sup>14</sup> alii vero si quid eis supererat vendebant, simulque Dominum deprecabantur ut eriperet eos ab impio Nicanore, qui eos priusquam cominus veniret, vendiderat:

<sup>15</sup> etsi non propter eos, propter testamentum tamen quod erat ad patres eorum, et propter invocationem sancti et magnifici nominis ejus super ipsos.

<sup>16</sup> Convocatis autem Machabæus septem millibus qui cum ipso erant, rogabat ne hostibus reconciliarentur, neque metueret inique venientium adversum se hostium multitudinem: sed fortiter contenderent,

<sup>17</sup> ante oculos habentes contumeliam quæ loco sancto ab his injuste esset illata, itemque et ludibrio habitæ civitatis injuriam, adhuc etiam veterum instituta convulsa.

<sup>18</sup> Nam illi quidem armis confidunt, ait, simul et audacia: nos autem in omnipotente Domino, qui potest et venientes adversum nos, et universum mundum, uno nutu delere, confidimus.

<sup>19</sup> Admonuit autem eos et de auxiliis Dei, quæ facta sunt erga parentes: et quod sub Sennacherib centum octoginta quinque millia perierunt:

<sup>20</sup> et de prælio quod eis adversus Galatas fuit in Babylonia, ut omnes, ubi ad rem ventum est, Macedonibus sociis hæsitantibus, ipsi sex millia soli peremerunt centum viginti millia, propter auxilium illis datum de cælo, et beneficia pro his plurima consecuti sunt.

<sup>21</sup> His verbis constantes effecti sunt, et pro legibus et patria mori parati.

tive Jews:

<sup>11</sup> Wherefore he sent immediately to the cities upon the sea coast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance which was to follow him from the Almighty.

<sup>12</sup> Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand.

<sup>13</sup> And some of them being afraid, and distrusting the justice of God, fled away.

<sup>14</sup> Others sold all that they had left, and withal besought the Lord, that he would deliver them from the wicked Nicanor, who had sold them before he came near them:

<sup>15</sup> And if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his holy and glorious name that was invoked upon them.

<sup>16</sup> But Machabeus calling together seven thousand that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully:

<sup>17</sup> Setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of the fathers.

<sup>18</sup> For, said he, they trust in their weapons, and in their boldness: but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us, and the whole world.

<sup>19</sup> Moreover, he put them in mind also of the helps their fathers had received from God: and how, under Sennacherib, a hundred and eighty-five thousand had been destroyed.

<sup>20</sup> And of the battle that they had fought against the Galatians, in Babylonia; how they, being in all but six thousand, when it came to the point, and the Macedonians, their companions, were at a stand, slew a hundred and twenty thousand, because of the help they had from heaven, and for this they received many favors.

<sup>21</sup> With these words they were greatly encouraged and disposed even to die for the laws and their country.

<sup>22</sup> So he appointed his brethren captains over each division of his army, Simon, and Joseph, and Jonathan, giving to each one fifteen hundred men.

<sup>23</sup> And after the holy book had been read to them by Esdras, and he had given them for a watchword, The help of God: himself leading the first band, he joined battle with Nicanor:

<sup>24</sup> And the Almighty being their helper, they slew above nine thousand men: and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly.

<sup>25</sup> And they took the money of them that came to buy them, and they pursued them on every side.

<sup>26</sup> But they came back for want of time: for it was the day before the sabbath: and therefore they did not continue the pursuit.

<sup>27</sup> But when they had gathered together their arms and their spoils, they kept the sabbath: blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them.

<sup>28</sup> Then after the sabbath they divided the spoils to the feeble and the orphans, and the widows, and the rest they took for themselves and their servants.

<sup>29</sup> When this was done, and they had all made a common supplication, they besought the merciful Lord, to be reconciled to his servants unto the end.

<sup>30</sup> Moreover, they slew above twenty thousand of them that were with Timotheus and Bacchides, who fought against them, and they made themselves masters of the high strong holds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless, and the widows; yea, and the aged also.

<sup>31</sup> And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem:

<sup>32</sup> They slew also Philarches, who was with Timotheus, a wicked man, who had many ways afflicted the Jews.

<sup>33</sup> And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties:

<sup>22</sup> Constituit itaque fratres suos duces utriusque ordini, Simonem, et Josephum, et Jonathan, subjectis unicuique millenis et quingentenis.

<sup>23</sup> Ad hoc etiam ab Esdra lecto illis sancto libro, et dato signo adjutorii Dei, in prima acie ipse dux commisit cum Nicanore.

<sup>24</sup> Et facto sibi adjutore Omnipotente, interfecerunt super novem millia hominum: majorem autem partem exercitus Nicanoris vulneribus debilem factam fugere compulerunt.

<sup>25</sup> Pecuniis vero eorum, qui ad emptio-nem ipsorum venerant, sublatis, ipsos usquequaque persecuti sunt:

<sup>26</sup> sed reversi sunt hora conclusi: nam erat ante sabbatum: quam ob causam non perseveraverunt insequentes.

<sup>27</sup> Arma autem ipsorum, et spolia congregantes, sabbatum agebant: benedicens Dominum, qui liberavit eos in isto die, misericordiae initium stillans in eos.

<sup>28</sup> Post sabbatum vero debilibus, et orphanis, et viduis diviserunt spolia: et residua ipsi cum suis habuere.

<sup>29</sup> His itaque gestis, et communiter ab omnibus facta obsecratione, misericordem Dominum postulabant ut in finem servis suis reconciliaretur.

<sup>30</sup> Et ex his qui cum Timotheo et Bacchide erant contra se contendentem, super viginti millia interfecerunt, et munitiones excelsas obtinuerunt: et plures prædas diviserunt, æquam portionem debilibus, pupillis, et viduis, sed et senioribus facientes.

<sup>31</sup> Et cum arma eorum diligenter collegissent, omnia composuerunt in locis opportunis, residua vero spolia Jerosolymam detulerunt:

<sup>32</sup> et Philarchen, qui cum Timotheo erat, interfecerunt, virum scelestum, qui in multis Judæos afflixerat.

<sup>33</sup> Et cum epinicia agerent Jerosolymis, eum qui sacras januas incenderat, id est, Callisthenem, cum in quoddam domicilium refugisset, incenderunt, digna ei mercede pro impietatibus suis reddita.

<sup>34</sup> Facinorosissimus autem Nicanor, qui mille negotiantes ad Judæorum venditionem adduxerat,

<sup>35</sup> humiliatus auxilio Domini ab his quos nullos existimaverat, deposita veste gloriæ, per mediterranea fugiens, solus venit Antiochiam, summam infelicitatem de interitu sui exercitus consecutus.

<sup>36</sup> Et qui promiserat Romanis se tributum restituere de captivitate Jerosolymorum, prædicabat nunc protectorem Deum habere Judæos, et ob ipsum invulnerabiles esse, eo quod sequerentur leges ab ipso constitutas.

## CAPUT IX

*Miserum finis, et cassam paenitentiam regis Antiochi.*

**E**odem tempore, Antiochus inhoneste revertebatur de Perside.

<sup>2</sup> Intraverat enim in eam quæ dicitur Persepolis, et tentavit expoliare templum, et civitatem opprimere: sed multitudine ad arma concurrente, in fugam versi sunt: et ita contigit ut Antiochus post fugam turpiter rediret.

<sup>3</sup> Et cum venisset circa Ecbatanam, recognovit quæ erga Nicanorem et Timotheum gesta sunt.

<sup>4</sup> Elatus autem in ira, arbitrabatur se injuriam illorum qui se fugaverant posse in Judæos retorquere: ideoque jussit agitari currum suum sine intermissione agens iter, cælesti enim iudicio perurgente, eo quod ita superbe locutus est se venturum Jerosolymam, et congeriem sepulchri Judæorum eam facturum.

<sup>5</sup> Sed qui universa conspicit Dominus Deus Israël, percussit eum insanabili et invisibili plaga. Ut enim finivit hunc ipsum sermonem, apprehendit eum dolor dirus viscerum, et amara internorum tormenta:

<sup>6</sup> et quidem satis juste, quippe qui multis et novis cruciatibus aliorum torserat viscera, licet ille nullo modo a sua malitia cessaret.

<sup>7</sup> Super hoc autem superbia repletus, ignem spirans animo in Judæos, et præ-

<sup>34</sup> But as for that most wicked man, Nicanor, who had brought a thousand merchants to the sale of the Jews,

<sup>35</sup> Being, through the help of the Lord, brought down by them, of whom he had made no account, laying aside his garment of glory, fleeing through the mid-land country, he came alone to Antioch, being rendered very unhappy by the destruction of his army.

<sup>36</sup> And he that had promised to levy the tribute for the Romans, by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

## CHAPTER 9

*The wretched end, and fruitless repentance of king Antiochus.*

**A**t that time Antiochus returned with dishonor out of Persia.

<sup>2</sup> For he had entered into the city called Persepolis, and attempted to rob the temple, and to oppress the city, but the multitude running together to arms, put them to flight: and so it fell out that Antiochus being put to flight, returned with disgrace.

<sup>3</sup> Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus.

<sup>4</sup> And swelling with anger, he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying place of the Jews.

<sup>5</sup> But the Lord, the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts.

<sup>6</sup> And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice.

<sup>7</sup> Moreover, being filled with pride, breathing out fire in his rage against the

Jews, and commanding the matter to be hastened, it happened as he was going with violence, that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body.

<sup>8</sup> Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest power of God in himself:

<sup>9</sup> So that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army.

<sup>10</sup> And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench.

<sup>11</sup> And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment.

<sup>12</sup> And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God.

<sup>13</sup> Then this wicked man prayed to the Lord, of whom he was not like to obtain mercy.

<sup>14</sup> And the city, to which he was going in haste to lay it even with the ground, and to make it a common burying place, he now desireth to make free:

<sup>15</sup> And the Jews, whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians.

<sup>16</sup> The holy temple also, which before he had spoiled, he promised to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices.

<sup>17</sup> Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God.

<sup>18</sup> But his pains not ceasing (for the just judgment of God was come upon him),

*ciens accelerari negotium, contigit illum impetu euntem de curru cadere, et gravi corporis collisione membra vexari.*

<sup>8</sup> *Isque qui sibi videbatur etiam fluctibus maris imperare, supra humanum modum superbia repletus, et montium altitudines in statera appendere, nunc humiliatus ad terram in gestatorio portabatur, manifestam Dei virtutem in semetipso contestans:*

<sup>9</sup> *ita ut de corpore impii vermes scaturirent, ac viventis in doloribus carnes ejus effluerent, odore etiam illius et fœtore exercitus gravaretur:*

<sup>10</sup> *et qui paulo ante sidera cæli contingere se arbitrabatur, eum nemo poterat propter intolerantiam fœtoris portare.*

<sup>11</sup> *Hinc igitur cœpit ex gravi superbia deductus ad agnitionem sui venire, divina admonitus plaga, per momenta singula doloribus suis augmenta capitibus.*

<sup>12</sup> *Et cum nec ipse jam fœtorem suum ferre posset, ita ait: Justum est subditi esse Deo, et mortalem non paria Deo sentire.*

<sup>13</sup> *Orabat autem hic scelestus Dominum, a quo non esset misericordiam consecuturus.*

<sup>14</sup> *Et civitatem, ad quam festinans veniebat ut eam ad solum deduceret ac sepulchrum congestorum faceret, nunc optat liberam reddere:*

<sup>15</sup> *et Judæos, quos nec sepultura quidem se dignos habiturum, sed avibus ac feris diripiendos traditurum, et cum parvulis exterminaturum dixerat, æquales nunc Atheniensibus facturum pollicetur:*

<sup>16</sup> *templum etiam sanctum, quod prius expoliaverat, optimis donis ornaturum, et sancta vasa multiplicaturum, et pertinentes ad sacrificia sumptus de redditibus suis præstaturum:*

<sup>17</sup> *super hæc, et Judæum se futurum, et omnem locum terræ perambulaturum, et prædicaturum Dei potestatem.*

<sup>18</sup> *Sed non cessantibus doloribus (supervenerat enim in eum justum Dei ju-*

dicium), desperans scripsit ad Judæos in modum deprecationis epistolam hæc continentem:

<sup>19</sup> Optimis civibus Judæis plurimam salutem, et bene valere, et esse felices, rex et principes Antiochus.

<sup>20</sup> Si bene valetis, et filii vestri, et ex sententia vobis cuncta sunt, maximas agimus gratias.

<sup>21</sup> Et ego in infirmitate constitutus, vestri autem memor benigne reversus de Persidis locis, et infirmitate gravi apprehensus, necessarium duxi pro communi utilitate curam habere:

<sup>22</sup> non desperans memetipsum, sed spem multam habens effugiendi infirmitatem.

<sup>23</sup> Respiciens autem quod et pater meus, quibus temporibus in locis superioribus ducebat exercitum, ostendit qui post se susciperet principatum:

<sup>24</sup> ut si quid contrarium accideret, aut difficile nuntiaretur, scientes hi qui in regionibus erant, cui esset rerum summa derelicta, non turbarentur.

<sup>25</sup> Ad hæc, considerans de proximo potentes quosque et vicinos temporibus insidiantes, et eventum exspectantes, designavi filium meum Antiochum regem, quem sæpe recurrrens in superiora regna multis vestrum commendabam: et scripsi ad eum quæ subjecta sunt.

<sup>26</sup> Oro itaque vos, et peto memores beneficiorum publice et privatim, ut unusquisque conservet fidem ad me et ad filium meum.

<sup>27</sup> Confido enim eum modeste et humane acturum, et sequentem propositum meum, et communem vobis fore.

<sup>28</sup> Igitur homicida et blasphemus pessime percussus, et ut ipse alios tractaverat, peregre in montibus miserabili obitu vita functus est.

<sup>29</sup> Transferebat autem corpus Philippus collataneus ejus: qui, metuens filium Antiochi, ad Ptolemæum Philometorem in Ægyptum abiit.

despairing of life, he wrote to the Jews, in the manner of a supplication, a letter in these words:

<sup>19</sup> To his very good subjects the Jews, Antiochus, king and ruler, wisheth much health, and welfare, and happiness.

<sup>20</sup> If you and your children are well, and if all matters go with you to your mind, we give very great thanks.

<sup>21</sup> As for me, being infirm, but yet kindly remembering you, returning out of the places of Persia, and being taken with a grievous disease, I thought it necessary to take care for the common good:

<sup>22</sup> Not distrusting my life, but having great hope to escape the sickness.

<sup>23</sup> But considering that my father also, at what time he led an army into the higher countries, appointed who should reign after him:

<sup>24</sup> To the end that if anything contrary to expectation should fall out, or any bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled.

<sup>25</sup> Moreover, considering that neighboring princes, and borderers, wait for opportunities, and expect what shall be the event, I have appointed my son, Antiochus, king, whom I often recommended to many of you, when I went into the higher provinces: and I have written to him what I have joined here below.

<sup>26</sup> I pray you, therefore, and request of you, that, remembering favors both public and private, you will every man of you continue to be faithful to me and to my son.

<sup>27</sup> For I trust that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

<sup>28</sup> Thus the murderer and blasphemer being grievously struck, as himself had treated others, died a miserable death in a strange country, among the mountains.

<sup>29</sup> But Philip, that was brought up with him, carried away his body: and out of fear of the son of Antiochus, went into Egypt to Ptolemee Philometor.

## CAPUT X

*Purificatio templi et Urbis. Alia ausa Judæe. Victoria ejus super Timotheum.*

## CHAPTER 10

*The purification of the temple and city. Other exploits of Judas. His victory over Timotheus.*

**B**ut Machabeus, and they that were with him, by the protection of the Lord, recovered the temple and the city again.

<sup>2</sup> But he threw down the altars which the heathens had set up in the streets, as also the temples of the idols.

<sup>3</sup> And having purified the temple, they made another altar: and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the loaves of proposition.

<sup>4</sup> And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men.

<sup>5</sup> Now upon the same day that the temple had been polluted by the strangers on the very same day it was cleansed again; to wit, on the five and twentieth day of the month of Casleu.

<sup>6</sup> And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts.

<sup>7</sup> Therefore they now carried boughs and green branches and palms, for him that had given them good success in cleansing his place.

<sup>8</sup> And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.

<sup>9</sup> And this was the end of Antiochus, that was called the Illustrious.

<sup>10</sup> But now we will repeat the acts of Eupator, the son of that wicked Antiochus, abridging the account of the evils that happened in the wars.

<sup>11</sup> For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phenicia and Syria.

<sup>12</sup> For Ptolemee, that was called Macer, was determined to be strictly just to the Jews and especially by reason of the wrong that had been done them, and to deal peaceably with them.

<sup>13</sup> But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus, which Philometor had committed

**M**achabæus autem, et qui cum eo erant, Domino se protegente, templum quidem et civitatem recepit:

<sup>2</sup> aras autem quas alienigenæ per plateas exstruxerant, itemque delubra demolitus est:

<sup>3</sup> et purgato templo, aliud altare fecerunt: et de ignitis lapidibus igne concepto sacrificia obtulerunt post biennium, et incensum, et lucernas, et panes propositionis posuerunt.

<sup>4</sup> Quibus gestis, rogabant Dominum prostrati in terram, ne amplius talibus malis inciderent: sed et, siquando peccassent, ut ab ipso mitius corripenterent, et non barbaris ac blasphemis hominibus traderentur.

<sup>5</sup> Qua die autem templum ab alienigenis pollutum fuerat, contigit eadem die purificationem fieri, vigesima quinta mensis qui fuit Casleu.

<sup>6</sup> Et cum lætitia diebus octo egerunt in modum tabernaculorum, recordantes quod ante modicum temporis diem solemnem tabernaculorum in montibus, et in speluncis more bestiarum egerant.

<sup>7</sup> Propter quod thyrsos, et ramos virides, et palmas præferebant ei qui prosperavit mundari locum suum.

<sup>8</sup> Et decreverunt communi præcepto et decreto universæ genti Judæorum omnibus annis agere dies istos.

<sup>9</sup> Et Antiochi quidem, qui appellatus est Nobilis, vitæ excessus ita se habuit.

<sup>10</sup> Nunc autem de Eupatore Antiochi impii filio quæ gesta sunt narrabimus, breviantes mala quæ in bellis gesta sunt.

<sup>11</sup> Hic enim suscepto regno, constituit super negotia regni Lysiam quemdam, Phœnicis et Syriæ militiæ principem.

<sup>12</sup> Nam Ptolemæus, qui dicebatur Macer, justi tenax erga Judæos esse constituit, et præcipue propter iniquitatem quæ facta erat in eos, et pacifice agere cum eis.

<sup>13</sup> Sed ob hoc accusatus ab amicis apud Eupatorem, cum frequenter proditor audiret, eo quod Cyprum creditam sibi a Philometore deseruisset, et ad Antio-

chum Nobilem translatus etiam ab eo recessisset, veneno vitam finivit.

<sup>14</sup> Gorgias autem, cum esset dux locorum, assumptis advenis, frequenter Judæas debellabat.

<sup>15</sup> Judæi vero qui tenebant opportunas munitiones, fugatos ab Jerosolymis suscipiebant, et bellare tentabant.

<sup>16</sup> Hi vero qui erant cum Machabæo, per orationes Dominum rogantes ut esset sibi adjutor, impetum fecerunt in munitiones Idumæorum:

<sup>17</sup> multaque vi insistentes, loca obtinuerunt, occurrentes interemerunt, et omnes simul non minus viginti millibus trucidaverunt.

<sup>18</sup> Quidam autem cum confugissent in duas turres valde munitas, omnem apparatus ad repugnandum habentes,

<sup>19</sup> Machabæus ad eorum expugnationem relicto Simone, et Josepho, itemque Zachæo, eisque qui cum ipsis erant satis multis, ipse ad eas quæ amplius perurgebant pugnas conversus est.

<sup>20</sup> Hi vero qui cum Simone erant, cupiditate ducti, a quibusdam qui in turribus erant, suasi sunt pecunia: et septuaginta millibus didrachmis acceptis, dimiserunt quosdam effugere.

<sup>21</sup> Cum autem Machabæo nuntiatum esset quod factum est, principibus populi congregatis accusavit quod pecunia fratres vendidissent, adversariis eorum dimissis.

<sup>22</sup> Hos igitur proditores factos interfecit, et confestim duas turres occupavit.

<sup>23</sup> Armis autem ac manibus omnia prospere agendo in duabus munitionibus plus quam viginti millia peremit.

<sup>24</sup> At Timotheus, qui prius a Judæis fuerat superatus, convocato exercitu peregrinæ multitudinis, et congregato equitatu Asiano, advenit quasi armis Judæam capturus.

<sup>25</sup> Machabæus autem, et qui cum ipso erant, appropinquante illo, deprecabantur Dominum, caput terra aspergentes, lumbosque cilicii præcincti,

<sup>26</sup> ad altaris crepidinem provoluti, ut sibi propitius, inimicis autem eorum esset inimicus, et adversariis adversaretur,

to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.

<sup>14</sup> But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the Jews.

<sup>15</sup> And the Jews that occupied the most commodious holds, received those that were driven out of Jerusalem, and attempted to make war.

<sup>16</sup> Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strong holds of the Idumeans:

<sup>17</sup> And assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand.

<sup>18</sup> And whereas some were fled into very strong towers, having all manner of provision to sustain a siege,

<sup>19</sup> Machabeus left Simon and Joseph, and Zacheus, and them that were with them, in sufficient number to besiege them, and departed to those expeditions which urged more.

<sup>20</sup> Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers: and taking seventy thousand didrachmas, let some of them escape.

<sup>21</sup> But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape.

<sup>22</sup> So he put these traitors to death, and forthwith took the two towers.

<sup>23</sup> And having good success in arms, and in all things he took in hand, he slew more than twenty thousand in the two holds.

<sup>24</sup> But Timotheus, who before had been overcome by the Jews, having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms.

<sup>25</sup> But Machabeus, and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads, and girding their loins with haircloth,

<sup>26</sup> And lying prostrate at the foot of the altar, besought him to be merciful to them, and to be an enemy to their ene-

mies, and an adversary to their adversaries, as the law saith.

<sup>27</sup> And so after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they rested.

<sup>28</sup> But as soon as the sun was risen both sides joined battle: the one part having, with their valor, the Lord for a surety of victory, and success: but the other side making their rage their leader in battle.

<sup>29</sup> But when they were in the heat of the engagement, there appeared to the enemies from heaven five men upon horses, comely, with golden bridles, conducting the Jews:

<sup>30</sup> Two of them took Machabeus between them, and covered him on every side with their arms, and kept him safe; but cast darts and fireballs against the enemy, so that they fell down, being both confounded with blindness, and filled with trouble.

<sup>31</sup> And there were slain twenty thousand five hundred, and six hundred horsemen.

<sup>32</sup> But Timotheus fled into Gazara, a stronghold where Chereas was governor.

<sup>33</sup> Then Machabeus, and they that were with him, cheerfully laid siege to the fortress four days.

<sup>34</sup> But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words.

<sup>35</sup> But when the fifth day appeared, twenty young men of them that were with Machabeus, inflamed in their minds, because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage, got up upon it:

<sup>36</sup> Moreover, others also getting up after them, went to set fire to the towers and the gates, and to burn the blasphemers alive.

<sup>37</sup> And having for two days together pillaged and sacked the fortress, they killed Timotheus, who was found hid in a certain place: they slew also his brother Chereas, and Apollophanes.

<sup>38</sup> And when this was done, they blessed the Lord with hymns and thanksgiving, who had done great things in Israel, and given them the victory.

sicut lex dicit.

<sup>27</sup> Et ita post orationem, sumptis armis, longius de civitate procedentes, et proximi hostibus effecti resederunt.

<sup>28</sup> Primo autem solis ortu utrique commiserunt: isti quidem victoriæ et prosperitatis sponsorem cum virtute Dominum habentes: illi autem duces belli animum habebant.

<sup>29</sup> Sed cum vehemens pugna esset, apparuerunt adversariis de cælo viri quinque in equis, frenis aureis decori, ducatum Judæis præstantes:

<sup>30</sup> ex quibus duo Machabæum medium habentes, armis suis circumseptum incolumem conservabant: in adversarios autem tela et fulmina jaciebant, ex quo et cæcitate confusi et repleti perturbatione, cadebant.

<sup>31</sup> Interfecti sunt autem viginti millia quingenti, et equites sexcenti.

<sup>32</sup> Timotheus vero confugit in Gazaram præsidium munitum, cui præerat Chæreas.

<sup>33</sup> Machabæus autem, et qui cum eo erant, lætantes obsederunt præsidium diebus quatuor.

<sup>34</sup> At hi qui intus erant, loci firmitate confisi, supra modum maledicebant, et sermones nefandos jactabant.

<sup>35</sup> Sed cum dies quinta illucesceret, viginti juvenes ex his qui cum Machabæo erant, accensi animis propter blasphemiam, viriliter accesserunt ad murum, et feroci animo incedentes ascendebant:

<sup>36</sup> sed et alii similiter ascendentes, turres portasque succendere aggressi sunt, atque ipsos maledicos vivos cremare.

<sup>37</sup> Per continuum autem biduum præsidio vastato, Timotheum occultantem se in quodam repertum loco peremerunt: et fratrem illius Chæream et Apollophanem occiderunt.

<sup>38</sup> Quibus gestis, in hymnis et confessionibus benedicebant Dominum, qui magna fecit in Israël, et victoriam dedit illis.



## CAPUT XI

*Lysias superatur a Juda. Quaerit pacem.*

**S**ed parvo post tempore, Lysias procurator regis, et propinquus, ac negotiorum præpositus, graviter ferens de his quæ acciderant,

<sup>2</sup> congregatis octoginta millibus, et equitatu universo, veniebat adversus Judæos, existimans se civitatem quidem captam gentibus habitaculum facturum,

<sup>3</sup> templum vero in pecuniæ quæstum, sicut cetera delubra gentium, habiturum, et per singulos annos venale sacerdotium:

<sup>4</sup> nusquam recogitans Dei potestatem, sed mente effrenatus in multitudine peditum, et in millibus equitum, et in octoginta elephantis confidebat.

<sup>5</sup> Ingressus autem Judæam, et appropians Bethsuræ, quæ erat in angusto loco, ab Jerosolyma intervallo quinque stadorum, illud præsidium expugnabat.

<sup>6</sup> Ut autem Machabæus, et qui cum eo erant, cognoverunt expugnari præsidia, cum fletu et lacrimis rogabant Dominum, et omnis turba simul, ut bonum angelum mitteret ad salutem Israël.

<sup>7</sup> Et ipse primus Machabæus, sumptis armis, ceteros adhortatus est simul secum periculum subire, et ferre auxilium fratribus suis.

<sup>8</sup> Cumque pariter prompto animo procederent, Jerosolymis apparuit procedens eos eques in veste candida, armis aureis hastam vibrans.

<sup>9</sup> Tunc omnes simul benedixerunt misericordem Dominum, et convaluerunt animis: non solum homines, sed et bestias ferocissimas, et muros ferreos parati penetrare.

<sup>10</sup> Ibant igitur prompti, de cælo habentes adiutorem, et miserantem super eos Dominum.

<sup>11</sup> Leonum autem more impetu irruentes in hostes, prostraverunt ex eis undecim millia peditum, et equitum mille sexcentos:

<sup>12</sup> universos autem in fugam verterunt, plures autem ex eis vulnerati nudi evaserunt. Sed et ipse Lysias turpiter fugiens

## CHAPTER 11

*Lysias is overthrown by Judas. He sues for peace.*

**A** short time after this Lysias, the King's lieutenant, and cousin, and who had chief charge over all the affairs, being greatly displeased with what had happened,

<sup>2</sup> Gathered together fourscore thousand men, and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles:

<sup>3</sup> And to make a gain of the temple, as of the other temples of the Gentiles and to set the high priesthood to sale every year:

<sup>4</sup> Never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his fourscore elephants.

<sup>5</sup> So he came into Judea, and approaching to Bethsura, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress.

<sup>6</sup> But when Machabeus, and they that were with him, understood that the strong holds were besieged, they and all the people besought the Lord with lamentations and tears, that he would send a good angel to save Israel.

<sup>7</sup> Then Machabeus himself first taking his arms, exhorted the rest to expose themselves together with him, to the danger, and to succor their brethren.

<sup>8</sup> And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armor, shaking a spear.

<sup>9</sup> Then they all together blessed the merciful Lord, and took great courage: being ready to break through not only men, but also the fiercest beasts, and walls of iron.

<sup>10</sup> So they went on courageously, having a helper from heaven, and the Lord, who showed mercy to them.

<sup>11</sup> And rushing violently upon the enemy, like lions, they slew of them eleven thousand footmen, and one thousand six hundred horsemen:

<sup>12</sup> And put all the rest to flight; and many of them being wounded, escaped naked: Yea, and Lysias himself fled away

shamefully, and escaped.

<sup>13</sup> And as he was a man of understanding, considering with himself the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the Almighty God, he sent to them:

<sup>14</sup> And promised that he would agree to all things that are just, and that he would persuade the king to be their friend.

<sup>15</sup> Then Machabeus consented to the request of Lysias, providing for the common good in all things; and whatsoever Machabeus wrote to Lysias, concerning the Jews, the king allowed of.

<sup>16</sup> For there were letters written to the Jews from Lysias, to this effect: Lysias, to the people of the Jews, greeting:

<sup>17</sup> John, and Abesalom, who were sent from you, delivering your writings, requested that I would accomplish those things which were signified by them.

<sup>18</sup> Therefore whatsoever things could be reported to the king, I have represented to him: and he hath granted as much as the matter permitted.

<sup>19</sup> If, therefore, you will keep yourselves loyal in affairs, hereafter also I will endeavor to be a means of your good.

<sup>20</sup> But as concerning other particulars, I have given orders by word both to these, and to them that are sent by me, to commune with you.

<sup>21</sup> Fare ye well. In the year one hundred and forty-eight, the four and twentieth day of the month of Dioscorus.

<sup>22</sup> But the king's letter contained these words, King Antiochus to Lysias, his brother, greeting:

<sup>23</sup> Our father being translated amongst the gods we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns.

<sup>24</sup> And we have heard that the Jews would not consent to my father to turn to the rites of the Greeks but that they would keep to their own manner of living and therefore that they request us to allow them to live after their own laws.

<sup>25</sup> Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors.

<sup>26</sup> Thou shalt do well, therefore, to send

evasit.

<sup>13</sup> Et quia non insensatus erat, secum ipse reputans factam erga se diminutionem, et intelligens invictos esse Hebræos, omnipotentis Dei auxilio innitentes, misit ad eos:

<sup>14</sup> promisitque se consensurum omnibus quæ justa sunt, et regem compulsurum amicum fieri.

<sup>15</sup> Annuit autem Machabæus precibus Lysiaë, in omnibus utilitati consulens: et quæcumque Machabæus scripsit Lysiaë de Judæis, ea rex concessit.

<sup>16</sup> Nam erant scriptæ Judæis epistolæ a Lysia quidem hunc modum continentibus: Lysias populo Judæorum salutem.

<sup>17</sup> Joannes et Abesalom, qui missi fuerant a vobis, tradentes scripta, postulabant ut ea quæ per illos significabantur, implerem.

<sup>18</sup> Quæcumque igitur regi potuerunt perferri, exposui: et quæ res permittebat, concessit.

<sup>19</sup> Si igitur in negotiis fidem conservaveritis, et deinceps bonorum vobis causa esset, tentabo.

<sup>20</sup> De ceteris autem per singula verbo mandavi et istis, et his, qui a me missi sunt, colloqui vobiscum.

<sup>21</sup> Bene valete. Anno centesimo, quadragesimo octavo mensis Dioscori, die vigesima et quarta.

<sup>22</sup> Regis autem epistola ista continebat: Rex Antiochus Lysiaë fratri salutem.

<sup>23</sup> Patre nostro inter deos translato, nos volentes eos qui sunt in regno nostro sine tumultu agere, et rebus suis adhibere diligentiam,

<sup>24</sup> audivimus Judæos non consensisse patri meo ut transferrentur ad ritum Græcorum, sed tenere velle suum institutum, ac propterea postulare a nobis concedi sibi legitima sua.

<sup>25</sup> Volentes igitur hanc quoque gentem quietam esse, statuentes judicavimus templum restitui illis, ut agerent secundum suorum majorum consuetudinem.

<sup>26</sup> Bene igitur feceris, si miseris ad eos

et dexteram dederis: ut cognita nostra voluntate, bono animo sint, et utilitatibus propriis deserviant.

<sup>27</sup> Ad Judæos vero regis epistola talis erat: Rex Antiochus senatui Judæorum, et ceteris Judæis salutem.

<sup>28</sup> Si valetis, sic estis ut volumus: sed et ipsi bene valemus.

<sup>29</sup> Adiit nos Menelaus, dicens velle vos descendere ad vestros, qui sunt apud nos.

<sup>30</sup> His igitur qui commeant usque ad diem trigesimum mensis Xanthici, damus dextras securitatis,

<sup>31</sup> ut Judæi utantur cibis et legibus suis, sicut et prius: et nemo eorum ullo modo molestiam patiatur de his quæ per ignorantiam gesta sunt.

<sup>32</sup> Misimus autem et Menelaum, qui vos alloquatur.

<sup>33</sup> Valet. Anno centesimo quadragesimo octavo, Xanthici mensis quintadecima die.

<sup>34</sup> Miserunt autem etiam Romani epistolam, ita se habentem: Quintus Memmius et Titus Manilius legati Romanorum, populo Judæorum salutem.

<sup>35</sup> De his quæ Lysias cognatus regis concessit vobis, et nos concessimus.

<sup>36</sup> De quibus autem ad regem judicavit referendum, confestim aliquem mittere, diligentius inter vos conferentes, ut decernamus, sicut congruit vobis: nos enim Antiochiam accedimus.

<sup>37</sup> Ideoque festinate rescribere, ut nos quoque sciamus cujus estis voluntatis.

<sup>38</sup> Bene valet. Anno centesimo quadragesimo octavo, quintadecima die mensis Xanthici.

## CAPUT XII

*Adhoc vexantur Judæi a proximis eorum. Judas accepit multas victorias super eos. Jubet hostiam et orationes pro mortuis.*

**H**is factis pactionibus, Lysias pergebat ad regem, Judæi autem agriculturæ operam dabant.

to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs.

<sup>27</sup> But the king's letter to the Jews was in this manner: King Antiochus to the senate of the Jews, and to the rest of the Jews, greeting:

<sup>28</sup> If you are well, you are as we desire: we ourselves also are well.

<sup>29</sup> Menelaus came to us, saying that you desired to come down to your countrymen, that are with us.

<sup>30</sup> We grant, therefore, a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus,

<sup>31</sup> That the Jews may use their own kind of meats, and their own laws, as before: and that none of them any manner of ways be molested for things which have been done by ignorance.

<sup>32</sup> And we have sent also Menelaus to speak to you.

<sup>33</sup> Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

<sup>34</sup> The Romans also sent them a letter, to this effect: Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting:

<sup>35</sup> Whatsoever Lysias, the king's cousin, hath granted to you, we also have granted.

<sup>36</sup> But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send someone forthwith, that we may decree as it is convenient for you: for we are going to Antioch.

<sup>37</sup> And therefore make haste to write back, that we may know of what mind you are.

<sup>38</sup> Fare ye well. In the year one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

## CHAPTER 12

*The Jews are still molested by their neighbors. Judas gains divers victories over them. He orders sacrifice and prayers for the dead.*

**W**hen these covenants were made, Lysias went to the king, and the Jews gave themselves to husbandry.

<sup>2</sup> But they that were behind, namely, Timotheus, and Apollonius, the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor, the governor of Cyprus, would not suffer them to live in peace, and to be quiet.

<sup>3</sup> The men of Joppe also were guilty of this kind of wickedness: they desired the Jews, who dwelt among them, to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them.

<sup>4</sup> Which when they had consented to, according to the common decree of the city, suspecting nothing, because of the peace: when they were gone forth into the deep, they drowned no fewer than two hundred of them.

<sup>5</sup> But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him: and after having called upon God, the just judge,

<sup>6</sup> He came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire.

<sup>7</sup> And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.

<sup>8</sup> But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them,

<sup>9</sup> He came upon the Jamnites also by night, and set the haven on fire, with the ships, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.

<sup>10</sup> And when they were now gone from thence nine furlongs, and were marching towards Timotheus, five thousand footmen, and five hundred horsemen of the Arabians, set upon them.

<sup>11</sup> And after a hard fight, in which, by the help of God, they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things.

<sup>12</sup> And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

<sup>13</sup> He also laid siege to a certain strong

<sup>2</sup> Sed hi qui resederant, Timotheus, et Apollonius Gennæi filius, sed et Hieronymus, et Demophon super hos, et Nicanor Cypriarches, non sinebant eos in silentio agere et quiete.

<sup>3</sup> Joppitæ vero tale quoddam flagitium perpetrarunt: rogaverunt Judæos, cum quibus habitabant, ascendere scaphas quas paraverant, cum uxoribus et filiis, quasi nullis inimicitiiis inter eos subjacentibus.

<sup>4</sup> Secundum commune itaque decretum civitatis, et ipsis acquiescentibus, pacisque causa nihil suspectum habentibus: cum in altum processissent, submerserunt non minus ducentos.

<sup>5</sup> Quam crudelitatem Judas in suæ gentis homines factam ut cognovit, præcepit viris qui erant cum ipso: et invocato justo iudice Deo,

<sup>6</sup> venit adversus interfectores fratrum, et portum quidem noctu succendit, scaphas exussit, eos autem qui ab igne refugerant, gladio peremit.

<sup>7</sup> Et cum hæc ita egisset, discessit quasi iterum reversurus, et universos Joppitas eradicaturus.

<sup>8</sup> Sed cum cognovisset et eos qui erant Jamniæ, velle pari modo facere habitantibus secum Judæis,

<sup>9</sup> Jamnitis quoque nocte supervenit, et portum cum navibus succendit: ita ut lumen ignis appareret Jerusolymis a stadiis ducentis quadraginta.

<sup>10</sup> Inde cum jam abiissent novem stadiis, et iter facerent ad Timotheum, commiserunt cum eo Arabes quinque millia viri, et equites quingenti.

<sup>11</sup> Cumque pugna valida fieret, et auxilio Dei prospere cessisset, residui Arabes victi petebant a Juda dextram sibi dari, promittentes se pascua daturus, et in ceteris profuturos.

<sup>12</sup> Judas autem arbitratus vere in multis eos utiles, promisit pacem: dextrisque acceptis, discessere ad tabernacula sua.

<sup>13</sup> Aggressus est autem et civitatem

quamdam firmam pontibus murisque circumseptam, quæ a turbis habitabatur gentium promiscuarum: cui nomen Casphin.

<sup>14</sup> Hi vero qui intus erant, confidentes in stabilitate murorum, et apparatu alimentiarum, remissius agebant, maledictis lacescentes Judam et blasphemantes, ac loquentes quæ fas non est.

<sup>15</sup> Machabæus autem, invocato magno mundi Principe, qui sine arietibus et machinis temporibus Jesu præcipitavit Jericho, irruit ferociter muris:

<sup>16</sup> et capta civitate per Domini voluntatem, innumerabiles cædes fecit, ita ut adjacens stagnum stadiorum duorum latitudinis sanguine interfectorum fluere videretur.

<sup>17</sup> Inde discesserunt stadia septingenta quinquaginta, et venerunt in Characa ad eos, qui dicuntur Tubianæi, Judæos:

<sup>18</sup> et Timotheum quidem in illis locis non comprehenderunt, nulloque negotio perfecto regressus est, relicto in quodam loco firmissimo præsidio.

<sup>19</sup> Dositheus autem et Sosipater, qui erant duces cum Machabæo, peremerunt a Timotheo relictos in præsidio, decem millia viros.

<sup>20</sup> At Machabæus, ordinatis circum se sex millibus, et constitutis per cohortes, adversus Timotheum processit, habentem secum centum viginti millia peditum, equitumque duo millia quingentos.

<sup>21</sup> Cognito autem Judæ adventu, Timotheus præmisit mulieres et filios, et reliquum apparatus, in præsidium, quod Carnion dicitur: erat enim inexpugnabile, et accessu difficile propter locorum angustias.

<sup>22</sup> Cumque cohors Judæ prima apparuisset, timor hostibus incussus est ex præsentia Dei, qui universa conspicit, et in fugam versi sunt alius ab alio, ita ut magis a suis deicerentur, et gladium suorum ictibus debilitarentur.

<sup>23</sup> Judas autem vehementer instabat puniens profanos, et prostravit ex eis

city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin.

<sup>14</sup> But they that were within it, trusting in the strength of the walls, and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing and blaspheming, and uttering such words as were not to be spoken.

<sup>15</sup> But Machabeus calling upon the great Lord of the world, who without any rams or engines of war threw down the walls of Jericho, in the time of Josue, fiercely assaulted the walls.

<sup>16</sup> And having taken the city by the will of the Lord, he made an unspeakable slaughter, so that a pool adjoining, of two furlongs broad, seemed to run with the blood of the slain.

<sup>17</sup> From thence they departed seven hundred and fifty furlongs, and came to Characa, to the Jews that are called Tubianites.

<sup>18</sup> But as for Timotheus, they found him not in those places, for before he had dispatched anything he went back, having left a very strong garrison in a certain hold:

<sup>19</sup> But Dositheus, and Sosipater, who were captains with Machabeus, slew them that were left by Timotheus in the hold, to the number of ten thousand men.

<sup>20</sup> And Machabeus having set in order about him six thousand men, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen.

<sup>21</sup> Now when Timotheus had knowledge of the coming of Judas, he sent the women and children, and the other baggage, before him into a fortress, called Carnion: for it was impregnable, and hard to come at, by reason of the straitness of the places.

<sup>22</sup> But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God, who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords.

<sup>23</sup> But Judas pursued them close, punishing the profane, of whom he slew

thirty thousand men.

<sup>24</sup> And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived.

<sup>25</sup> And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.

<sup>26</sup> Then Judas went away to Carnion, where he slew five and twenty thousand persons.

<sup>27</sup> And after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of divers nations: and stout young men standing upon the walls, made a vigorous resistance: and in this place there were many engines of war, and a provision of darts.

<sup>28</sup> But when they had invocated the Almighty, who with his power breaketh the strength of the enemies, they took the city: and slew five and twenty thousand of them that were within.

<sup>29</sup> From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

<sup>30</sup> But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity:

<sup>31</sup> They gave them thanks, exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.

<sup>32</sup> And after Pentecost they marched against Gorgias, the governor of Idumæa.

<sup>33</sup> And he came out with three thousand footmen and four hundred horsemen.

<sup>34</sup> And when they had joined battle, it happened that a few of the Jews were slain.

<sup>35</sup> But Dositheus, a horseman, one of Bacenor's band, a valiant man, took hold of Gorgias: and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder: and so Gorgias escaped to Maresa.

<sup>36</sup> But when they that were with Esdrin had fought long, and were weary, Judas called upon the Lord to be their

triginta millia virorum.

<sup>24</sup> Ipse vero Timotheus incidit in partes Dosithei et Sosipatris: et multis precibus postulabat ut vivus dimitteretur, eo quod multorum ex Judæis parentes haberet ac fratres, quos morte ejus decipi eveniret.

<sup>25</sup> Et cum fidem dedisset restitutum se eos secundum constitutum, illæsum eum dimiserunt propter fratrum salutem.

<sup>26</sup> Judas autem egressus est ad Carnion, interfectis viginti quinque millibus.

<sup>27</sup> Post horum fugam et necem, movit exercitum ad Ephron civitatem munitam, in qua multitudo diversarum gentium habitabat: et robusti juvenes pro muris consistentes fortiter repugnabant: in hac autem machinæ multæ, et telorum erat apparatus.

<sup>28</sup> Sed cum Omnipotentem invocassent, qui potestate sua vires hostium confringit, ceperunt civitatem: et ex eis qui intus erant, viginti quinque millia prostraverunt.

<sup>29</sup> Inde ad civitatem Scytharum abierunt, quæ ab Jerosolymis sexcentis stadiis aberat.

<sup>30</sup> Contestantibus autem his, qui apud Scythopolitas erant, Judæis, quod benigne ab eis haberentur, etiam temporibus infelicitatis quod modeste secum egerint:

<sup>31</sup> gratias agentes eis, et exhortati etiam de cetero erga genus suum benigne esse, venerunt Jerosolymam die solemnæ septimanarum instante.

<sup>32</sup> Et post Pentecosten abierunt contra Gorgiam præpositum Idumææ.

<sup>33</sup> Exivit autem cum peditibus tribus millibus, et equitibus quadringentis.

<sup>34</sup> Quibus congressis, contigit paucos ruere Judæorum.

<sup>35</sup> Dositheus vero quidam de Bacenoris eques, vir fortis, Gorgiam tenebat: et, cum vellet illum capere vivum, eques quidam de Thracibus irruit in eum, humerumque ejus amputavit: atque ita Gorgias effugit in Maresa.

<sup>36</sup> At illis qui cum Esdrim erant diutius pugnantis et fatigatis, invocavit Judas Dominum adiutorem et ducem

belli fieri:

<sup>37</sup> incipiens voce patria, et cum hymnis clamorem extollens, fugam Gorgiæ militibus incussit.

<sup>38</sup> Judas autem collecto exercitu venit in civitatem Odollam: et cum septima dies superveniret, secundum consuetudinem purificati, in eodem loco sabbatum egerunt.

<sup>39</sup> Et sequenti die venit cum suis Judas, ut corpora prostratorum tolleret, et cum parentibus poneret in sepulchris paternis.

<sup>40</sup> Invenerunt autem sub tunicis interfectorum de donariis idolorum quæ apud Jamniam fuerunt, a quibus lex prohibet Judæos: omnibus ergo manifestum factum est, ob hanc causam eos corruisse.

<sup>41</sup> Omnes itaque benedixerunt justum iudicium Domini, qui occulta fecerat manifesta.

<sup>42</sup> Atque ita ad preces conversi, rogaverunt ut id quod factum erat delictum oblivioni traderetur. At vero fortissimus Judas hortabatur populum conservare se sine peccato, sub oculis videntes quæ facta sunt pro peccatis eorum qui prostrati sunt.

<sup>43</sup> Et facta collatione, duodecim millia drachmas argenti misit Jerosolymam offerri pro peccatis mortuorum sacrificium, bene et religiose de resurrectione cogitans,

<sup>44</sup> (nisi enim eos qui ceciderant resurrecturos speraret, superfluum videretur et vanum orare pro mortuis),

<sup>45</sup> et quia considerabat quod hi qui cum pietate dormitionem acceperant, optimam haberent repositam gratiam.

<sup>46</sup> Sancta ergo et salubris est cogitatio pro defunctis exorare, ut a peccatis solvantur.

### CAPUT XIII

*Antiochus et Lysias iterum Judeam invadunt. Menelaus caeditur. Magnus exercitus regis bis superatur. Renovatur pax.*

**A**nno centesimo quadragésimo nono, cognovit Judas Antiochum Eupatorem venire cum multitudine adversus

helper, and leader of the battle:

<sup>37</sup> Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias' soldiers to flight.

<sup>38</sup> So Judas having gathered together his army, came into the city Odollam: and when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the same place.

<sup>39</sup> And the day following Judas came with his company, to take away the bodies of them that were slain, and to bury them with their kinsmen, in the sepulchers of their fathers.

<sup>40</sup> And they found under the coats of the slain, some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain.

<sup>41</sup> Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden.

<sup>42</sup> And so betaking themselves to prayers, they besought him, that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain.

<sup>43</sup> And making a gathering, he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection.

<sup>44</sup> (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead,)

<sup>45</sup> And because he considered that they who had fallen asleep with godliness, had great grace laid up for them.

<sup>46</sup> It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

### CHAPTER 13

*Antiochus and Lysias again invade Judea. Menelaus is put to death. The king's great army is worsted twice. The peace is renewed.*

**I**n the year one hundred and forty-nine, Judas understood that Antiochus Eupator was coming with a multi-

tude against Judea,

<sup>2</sup> And with him Lysias, the regent, who had charge over the affairs of the realm, having with him a hundred and ten thousand footmen, five thousand horsemen, twenty-two elephants, and three hundred chariots, armed with hooks.

<sup>3</sup> Menelaus also joined himself with them: and with great deceitfulness besought Antiochus, not for the welfare of his country, but in hopes that he should be appointed chief ruler.

<sup>4</sup> But the King of kings stirred up the mind of Antiochus against the sinner, and upon Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that he should be apprehended and put to death in the same place.

<sup>5</sup> Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down.

<sup>6</sup> From thence he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death.

<sup>7</sup> And by such a law it happened that Menelaus the transgressor of the law, was put to death: not having so much as burial in the earth.

<sup>8</sup> And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy: he was condemned to die in ashes.

<sup>9</sup> But the king, with his mind full of rage, came on to show himself worse to the Jews than his father was.

<sup>10</sup> Which when Judas understood, he commanded the people to call upon the Lord day and night, that as he had always done, so now also he would help them:

<sup>11</sup> Because they were afraid to be deprived of the law, and of their country, and of the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations.

<sup>12</sup> So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready.

<sup>13</sup> But he, with the ancients, determined before the king should bring

Judæam,

<sup>2</sup> et cum eo Lysiam procuratorem et præpositum negotiorum, secum habentem peditum centum decem millia, et equitum quinque millia, et elephantos viginti duos, currus cum falcibus trecentos.

<sup>3</sup> Commiscuit autem se illis et Menelaus: et cum multa fallacia deprecabatur Antiochum, non pro patriæ salute, sed sperans se constitui in principatum.

<sup>4</sup> Sed Rex regum suscitavit animos Antiochi in peccatorem: et suggerente Lysia hunc esse causam omnium malorum, jussit (ut eis est consuetudo) apprehensum in eodem loco necari.

<sup>5</sup> Erat autem in eodem loco turris quinquaginta cubitorum, aggestum undique habens cineris: hæc prospectum habebat in præcepis.

<sup>6</sup> Inde in cinerem dejici jussit sacrilegum, omnibus eum propellentibus ad interitum.

<sup>7</sup> Et tali lege prævaricatorem legis contigit mori, nec terræ dari Menelaum.

<sup>8</sup> Et quidem satis juste: nam quia multa erga aram Dei delicta commisit, cujus ignis et cinis erat sanctus: ipse in cineris morte damnatus est.

<sup>9</sup> Sed rex mente effrenatus veniebat, nequiores se patre suo Judæis ostensurus.

<sup>10</sup> Quibus Judas cognitis, præcepit populo ut die ac nocte Dominum invocarent, quo, sicut semper, et nunc adjuvaret eos:

<sup>11</sup> quippe qui lege, et patria, sanctoque templo privari vererentur: ac populum, qui nuper paululum respirasset, ne sineret blasphemis rursus nationibus subdi.

<sup>12</sup> Omnibus itaque simul id facientibus, et petentibus a Domino misericordiam cum fletu et jejuniis, per triduum continuum prostratis, hortatus est eos Judas ut se præparent.

<sup>13</sup> Ipse vero cum senioribus cogitavit priusquam rex admoveret exercitum ad



Judæam et obtineret civitatem, exire, et Domini judicio committere exitum rei.

<sup>14</sup> Dans itaque potestatem omnium Deo mundi creatori, et exhortatus suos ut fortiter dimicarent, et usque ad mortem pro legibus, templo, civitate, patria, et civibus starent, circa Modin exercitum constituit.

<sup>15</sup> Et dato signo suis Dei victoriæ, juvenibus fortissimis electis, nocte aggressus aulam regiam, in castris interfecit viros quatuor millia, et maximum elephantorum cum his qui superpositi fuerant:

<sup>16</sup> summoque metu ac perturbatione hostium castra replentes, rebus prospere gestis, abierunt.

<sup>17</sup> Hoc autem factum est die illucescente, adjuvante eum Domini protectione.

<sup>18</sup> Sed rex, accepto gustu audaciæ Judæorum, arte difficultatem locorum tentabat:

<sup>19</sup> et Bethsuræ, quæ erat Judæorum præsidium munitum, castra admovebat: sed fugabatur, impingebat, minorabatur.

<sup>20</sup> His autem qui intus erant, Judas necessaria mittebat.

<sup>21</sup> Enuntiavit autem mysteria hostibus Rhodocus quidam de Judaico exercitu, qui requisitus comprehensus est, et conclusus.

<sup>22</sup> Iterum rex sermonem habuit ad eos qui erant in Bethsuris: dextram dedit, accepit, abiit:

<sup>23</sup> commisit cum Juda, superatus est.

Ut autem cognovit rebellasse Philippum Antiochiæ, qui relictus erat super negotia, mente consternatus, Judæos deprecans, subditusque eis, jurat de omnibus quibus justum visum est: et reconciliatus obtulit sacrificium, honoravit templum, et munera posuit.

<sup>24</sup> Machabæum amplexatus est, et fecit eum a Ptolemaide usque ad Gerrenos ducem et principem.

<sup>25</sup> Ut autem venit Ptolemaidam, graviter ferebant Ptolemenses amicitiae conventionem, indignantes ne forte fœdus irrumperent.

<sup>26</sup> Tunc ascendit Lysias tribunal, et exposuit rationem, et populum sedavit, re-

his army into Judea, and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord.

<sup>14</sup> So committing all to God, the Creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens: he placed his army about Modin.

<sup>15</sup> And having given his company for a watchword, The victory of God, with most valiant chosen young men, he set upon the king's quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, with them that had been upon him,

<sup>16</sup> And having filled the camp of the enemies with exceeding great fear and tumult, they went off with good success.

<sup>17</sup> Now this was done at the break of day, by the protection and help of the Lord.

<sup>18</sup> But the king having taken a taste of the hardness of the Jews, attempted to take the strong places by policy:

<sup>19</sup> And he marched with his army to Bethsura, which was a stronghold of the Jews: but he was repulsed, he failed, he lost his men.

<sup>20</sup> Now Judas sent necessaries to them that were within

<sup>21</sup> But Rhodocus, one of the Jews' army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison.

<sup>22</sup> Again the king treated with them that were in Bethsura: gave his right hand: took theirs: and went away.

<sup>23</sup> He fought with Judas: and was overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a consternation of mind, and entreating the Jews, and yielding to them, he swore to all things that seemed reasonable, and, being reconciled, offered sacrifice, honored the temple, and left gifts.

<sup>24</sup> He embraced Machabeus, and made him governor and prince from Ptolemais unto the Gerrenians.

<sup>25</sup> But when he was come to Ptolemais, the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant.

<sup>26</sup> Then Lysias went up to the judgment seat, and set forth the reason, and

appeased the people, and returned to Antioch: and thus matters went with regard to the king's coming and his return.

## CHAPTER 14

*Demetrius challenges the kingdom. Alcimus applies to him to be made high priest: Nicanor is sent into Judea: his dealings with Judas: his threats. The history of Razias.*

**B**ut after the space of three years Judas, and they that were with him, understood that Demetrius, the son of Seleucus, was come up with a great power, and a navy by the haven of Tripolis, to places proper for his purpose,

<sup>2</sup> And had made himself master of the countries against Antiochus, and his general, Lysias.

<sup>3</sup> Now one Alcimus, who had been chief priest, but had willfully defiled himself in the time of mingling with the heathens, seeing that there was no safety for him, nor access to the altar,

<sup>4</sup> Came to king Demetrius in the year one hundred and fifty, presenting unto him a crown of gold, and a palm, and besides these, some boughs that seemed to belong to the temple. And that day indeed he held his peace.

<sup>5</sup> But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels,

<sup>6</sup> He answered thereunto: They among the Jews that are called Assideans, of whom Judas Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace.

<sup>7</sup> For I also being deprived of my ancestor's glory (I mean of the high priesthood) am now come hither:

<sup>8</sup> Principally indeed out of fidelity to the king's interests, but in the next place also to provide for the good of my countrymen: for all our nation suffereth much from the evil proceedings of these men.

<sup>9</sup> Wherefore, O king, seeing thou knowest all these things, take care, I beseech thee, both of the country, and of our nation, according to thy humanity which is known to all men.

<sup>10</sup> For as long as Judas liveth it is not possible that the state should be quiet.

<sup>11</sup> Now when this man had spoken

gressusque est Antiochiam: et hoc modo regis profectio et reditus processit.

## CAPUT XIV

*Provocat Demetrius regnum. Alcimus petit eum ad se summum pontificem faciendum: Nicanor mittitur in Judeam: tractatus cum Juda ejus: denuntiationes ejus. Historia Raziae.*

**S**ed post triennii tempus, cognovit Judas et qui cum eo erant, Demetrium Seleuci cum multitudine valida et navibus per portam Tripolis, ascendisse ad loca opportuna,

<sup>2</sup> et tenuisse regiones adversus Antiochum, et ducem ejus Lysiam.

<sup>3</sup> Alcimus autem quidam, qui summus sacerdos fuerat, sed voluntarie coinquinatus est temporibus commistionis, considerans nullo modo sibi esse salutem, neque accessum ad altare,

<sup>4</sup> venit ad regem Demetrium centesimo quinquagesimo anno, offerens ei coronam auream et palmam, super hæc et thallos, qui templi esse videbantur. Et ipsa quidem die siluit.

<sup>5</sup> Tempus autem opportunum dementiæ suæ nactus, convocatus a Demetrio ad consilium, et interrogatus quibus rebus et consiliis Judæi niterentur,

<sup>6</sup> respondit: Ipsi qui dicuntur Assidæi Judæorum, quibus præest Judas Machabæus, bella nutriunt, et seditiones movent, nec patiuntur regnum esse quietum:

<sup>7</sup> nam et ego defraudatus parentum gloria (dico autem summo sacerdotio) huc veni:

<sup>8</sup> primo quidem utilitatibus regis fidem servans, secundo autem etiam civibus consulens: nam illorum pravitate universum genus nostrum non minime vexatur.

<sup>9</sup> Sed oro his singulis, o rex, cognitis, et regioni et generi, secundum humanitatem tuam pervulgatam omnibus, prospice:

<sup>10</sup> nam, quamdiu superest Judas, impossibile est pacem esse negotiis.

<sup>11</sup> Talibus autem ab hoc dictis, et ceteri

amici hostiliter se habentes adversus Judam, inflammaverunt Demetrium.

<sup>12</sup> Qui statim Nicanorem præpositum elephantorum ducem misit in Judæam:

<sup>13</sup> datis mandatis ut ipsum quidem Judam caperet: eos vero qui cum illo erant, dispergeret, et constitueret Alcimum maximi templi summum sacerdotem.

<sup>14</sup> Tunc gentes quæ de Judæa fugerant Judam, gregatim se Nicanori miscbant, miserias et clades Judæorum prosperitates rerum suarum existimantes.

<sup>15</sup> Audito itaque Judæi Nicanoris adventu, et conventu nationum, conspersi terra rogabant eum qui populum suum constituit, ut in æternum custodiret, quique suam portionem signis evidentibus protegit.

<sup>16</sup> Imperante autem duce, statim inde moverunt, conveneruntque ad castellum Dessau.

<sup>17</sup> Simon vero frater Judæ commiserat cum Nicanore: sed conterritus est repentino adventu adversariorum.

<sup>18</sup> Nicanor tamen, audiens virtutem comitum Judæ, et animi magnitudinem, quam pro patriæ certaminibus habebat, sanguine judicium facere metuebat.

<sup>19</sup> Quam ob rem præmisit Posidonium, et Theodotium, et Matthiam, ut darent dextras atque acciperent.

<sup>20</sup> Et cum diu de his consilium ageretur, et ipse dux ad multitudinem retulisset, omnium una fuit sententia amicitii annuere.

<sup>21</sup> Itaque diem constituerunt, qua secreto inter se agerent: et singulis sellæ prolatae sunt, et positæ.

<sup>22</sup> Præcepit autem Judas armatos esse locis opportunis, ne forte ab hostibus repente mali aliquid oriretur: et congruum colloquium fecerunt.

<sup>23</sup> Morabatur autem Nicanor Jerosolymis, nihilque inique agebat, gregesque turbarum quæ congregatæ fuerant, dimisit.

<sup>24</sup> Habebat autem Judam semper

to this effect the rest also of the king's friends, who were enemies of Judas, incensed Demetrius against him.

<sup>12</sup> And forthwith he sent Nicanor, the commander over the elephants, governor into Judea:

<sup>13</sup> Giving him in charge, to take Judas himself: and to disperse all them that were with him, and to make Alcimus the high priest of the great temple.

<sup>14</sup> Then the Gentiles who had fled out of Judea, from Judas, came to Nicanor by flocks, thinking the miseries and calamities of the Jews to be the welfare of their affairs.

<sup>15</sup> Now when the Jews heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him who chose his people to keep them forever, and who protected his portion by evident signs.

<sup>16</sup> Then at the commandment of their captain, they forthwith removed from the place where they were, and went to the town of Dessau, to meet them.

<sup>17</sup> Now Simon, the brother of Judas, had joined battle with Nicanor: but was frightened with the sudden coming of the adversaries.

<sup>18</sup> Nevertheless Nicanor hearing of the valor of Judas' companions, and the greatness of courage, with which they fought for their country, was afraid to try the matter by the sword.

<sup>19</sup> Wherefore he sent Posidonius, and Theodotius and Matthias before to present and receive the right hands.

<sup>20</sup> And when there had been a consultation thereupon, and the captain had acquainted the multitude with it, they were all of one mind to consent to covenants.

<sup>21</sup> So they appointed a day upon which they might commune together by themselves: and seats were brought out, and set for each one.

<sup>22</sup> But Judas ordered armed men to be ready in convenient places, lest some mischief might be suddenly practiced by the enemies: so they made an agreeable conference.

<sup>23</sup> And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together.

<sup>24</sup> And Judas was always dear to him

from the heart, and he was well affected to the man.

<sup>25</sup> And he desired him to marry a wife, and to have children. So he married: he lived quietly, and they lived in common.

<sup>26</sup> But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor had assented to the foreign interest, for that he meant to make Judas, who was a traitor to the kingdom, his successor.

<sup>27</sup> Then the king, being in a rage, and provoked with this man's wicked accusation, wrote to Nicanor, signifying that he was greatly displeased with the covenant of friendship: and that he commanded him nevertheless to send Machabeus prisoner in all haste to Antioch.

<sup>28</sup> When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man.

<sup>29</sup> But because he could not oppose the king, he watched an opportunity to comply with the orders

<sup>30</sup> But when Machabeus perceived that Nicanor was more stern to him, and that when they met together as usual he behaved himself in a rough manner; and was sensible that this rough behavior came not of good, he gathered together a few of his men, and hid himself from Nicanor.

<sup>31</sup> But he finding himself notably prevented by the man, came to the great and holy temple: and commanded the priests that were offering the accustomed sacrifices, to deliver him the man.

<sup>32</sup> And when they swore unto him, that they knew not where the man was whom he sought, he stretched out his hand to the temple,

<sup>33</sup> And swore, saying: Unless you deliver Judas prisoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and I will dedicate this temple to Bacchus.

<sup>34</sup> And when he had spoken thus, he departed. But the priests stretching forth their hands to heaven, called upon him that was ever the defender of their nation, saying in this manner:

<sup>35</sup> Thou, O Lord of all things, who wantest nothing, wast pleased that the temple of thy habitation should be amongst us.

<sup>36</sup> Therefore now, O Lord, the holy of

carum ex animo, et erat viro inclinatus.

<sup>25</sup> Rogavitque eum ducere uxorem, filiosque procreare. Nuptias fecit: quiete egit, communiterque vivebant.

<sup>26</sup> Alcimus autem, videns caritatem illorum ad invicem et conventiones, venit ad Demetrium, et dicebat Nicanorem rebus alienis assentire, Judamque regni insidiatorem successorem sibi destinasse.

<sup>27</sup> Itaque rex exasperatus, et pessimis hujus criminationibus irritatus, scripsit Nicanori, dicens graviter quidem se ferre de amicitiae conventionem, jubere tamen Machabeum citius vinctum mittere Antiochiam.

<sup>28</sup> Quibus cognitis, Nicanor consternabatur, et graviter ferebat, si ea quae convenerant irrita faceret, nihil laesus a viro:

<sup>29</sup> sed quia regi resistere non poterat, opportunitatem observabat qua praeceptum perficeret.

<sup>30</sup> At Machabæus, videns secum austerius agere Nicanorem, et consuetum occursum ferocius exhibentem, intelligens non ex bono esse austeritatem istam, paucis suorum congregatis, occultavit se a Nicanore.

<sup>31</sup> Quod cum ille cognovit, fortiter se a viro praevenit, venit ad maximum et sanctissimum templum: et sacerdotibus solitas hostias offerentibus, jussit sibi tradi virum.

<sup>32</sup> Quibus cum juramento dicentibus nescire se ubi esset qui quærebatur, extendens manum ad templum,

<sup>33</sup> juravit, dicens: Nisi Judam mihi vinctum tradideritis, istud Dei fanum in planitiem deducam, et altare effodiam, et templum hoc Libero patri consecrabo.

<sup>34</sup> Et his dictis abiit. Sacerdotes autem protendentibus manus in cælum, invocabant eum qui semper propugnator esset gentis ipsorum, hæc dicentes:

<sup>35</sup> Tu, Domine universorum, qui nullius indiges, voluisti templum habitationis tuæ fieri in nobis.

<sup>36</sup> Et nunc, Sancte sanctorum, om-

nium Domine, conserva in æternum impollutam domum istam, quæ nuper mundata est.

<sup>37</sup> Razias autem quidam de senioribus ab Jerosolymis delatus est Nicanori, vir amator civitatis, et bene audiens: qui pro affectu pater Judæorum appellabatur.

<sup>38</sup> Hic multis temporibus continentiæ propositum tenuit in Judaismo, corpusque et animam tradere contentus pro perseverantia.

<sup>39</sup> Volens autem Nicanor manifestare odium quod habebat in Judæos, misit milites quingentos ut eum comprehenderent.

<sup>40</sup> Putabat enim, si illum decepsisset, se cladem Judæis maximam illaturum.

<sup>41</sup> Turbis autem irruere in domum ejus, et januam dirumpere: atque ignem admovere cupientibus, cum jam comprehenderetur, gladio se petiit,

<sup>42</sup> eligens nobiliter mori potius quam subditus fieri peccatoribus, et contra natales suos indignis injuriis agi.

<sup>43</sup> Sed cum per festinationem non certo ictu plagam dedisset, et turbæ intra ostia irrumperent, recurrens audacter ad murum præcipitavit semetipsum viriliter in turbas:

<sup>44</sup> quibus velociter locum dantibus casui ejus, venit per mediam cervicem.

<sup>45</sup> Et cum adhuc spiraret, accensus animo, surrexit: et cum sanguis ejus magno fluxu deflueret, et gravissimis vulneribus esset saucius, cursu turbam pertransiit:

<sup>46</sup> et stans supra quamdam petram præruptam, et jam exsanguis effectus, complexus intestina sua, utrisque manibus projecit super turbas, invocans dominatorem vitæ ac spiritus ut hæc illi iterum redderet: atque ita vita defunctus est.

#### CAPUT XV

*Confirmatur Judas a visione accepit victoriam gloriosam super Nicanorem. Conclusio.*

**N**icanor autem, ut comperit Judam esse in locis Samariæ, cogitavit cum omni impetu die sabbati committere bellum.

<sup>2</sup> Judæis vero qui illum per necessi-

all holies, keep this house forever undefiled, which was lately cleansed.

<sup>37</sup> Now Razias, one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city, and of good report, who for his kindness was called the father of the Jews.

<sup>38</sup> This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion, and was ready to expose his body and life, that he might persevere therein.

<sup>39</sup> So Nicanor being willing to declare the hatred that he bore the Jews, sent five hundred soldiers to take him.

<sup>40</sup> For he thought by ensnaring him to hurt the Jews very much.

<sup>41</sup> Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself with his sword:

<sup>42</sup> Choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth.

<sup>43</sup> But whereas through haste he missed of giving himself a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd:

<sup>44</sup> But they quickly making room for his fall, he came upon the midst of the neck.

<sup>45</sup> And as he had yet breath in him, being inflamed in mind, he arose: and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd:

<sup>46</sup> And standing upon a steep rock, when he was now almost without blood, grasping his bowels, with both hands he cast them upon the throng, calling upon the Lord of life and spirit, to restore these to him again: and so he departed this life.

#### CHAPTER 15

*Judas encouraged by a vision gains a glorious victory over Nicanor. The conclusion.*

**B**ut when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence, on the sabbath day.

<sup>2</sup> And when the Jews that were con-

strained to follow him, said: Do not act so fiercely and barbarously, but give honor to the day that is sanctified: and reverence him that beholdeth all things:

<sup>3</sup> That unhappy man asked, if there were a mighty One in heaven, that had commanded the sabbath day to be kept.

<sup>4</sup> And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept.

<sup>5</sup> Then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

<sup>6</sup> So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas.

<sup>7</sup> But Machabeus ever trusted with all hope that God would help them.

<sup>8</sup> And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty.

<sup>9</sup> And speaking to them out of the law, and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful:

<sup>10</sup> Then after he had encouraged them, he showed withal the falsehood of the Gentiles, and their breach of oaths.

<sup>11</sup> So he armed everyone of them, not with defence of shield and spear, but with very good speeches, and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

<sup>12</sup> Now the vision was in this manner. Onias, who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in speech, and who from a child was exercised in virtues holding up his hands, prayed for all the people of the Jews:

<sup>13</sup> After this there appeared also another man, admirable for age, and glory, and environed with great beauty and majesty:

<sup>14</sup> Then Onias answering, said: This is a lover of his brethren, and of the people of Israel: this is he that prayeth much for the people, and for all the holy city, Jeremias, the prophet of God.

<sup>15</sup> Whereupon Jeremias stretch ed

tatem sequebantur, dicentibus: Ne ita ferociter et barbaramente feceris, sed honorem tribue diei sanctificationis, et honora eum qui universa conspicit:

<sup>3</sup> ille infelix interrogavit si est potens in cælo, qui imperavit agi diem sabbatorum.

<sup>4</sup> Et respondentibus illis: Est Dominus vivus ipse in cælo potens, qui jussit agi septimam diem:

<sup>5</sup> at ille ait: Et ego potens sum super terram, qui impero sumi arma, et negotia regis impleri. Tamen non obtinuit ut consilium perficeret.

<sup>6</sup> Et Nicanor quidem cum summa superbia erectus, cogitaverat commune trophæum statuere de Juda.

<sup>7</sup> Machabæus autem semper confidens cum omni spe auxilium sibi a Deo affuturum:

<sup>8</sup> et hortabatur suos ne formidarent ad adventum nationum, sed in mente haberent adjutoria sibi facta de cælo, et nunc sperarent ab Omnipotente sibi affuturam victoriam.

<sup>9</sup> Et allocutus eos de lege et prophetis, admonens etiam certamina quæ fecerant prius, promptiores constituit eos:

<sup>10</sup> et ita animis eorum erectis simul ostendebat gentium fallaciam, et juramentorum prævaricationem.

<sup>11</sup> Singulos autem illorum armavit, non clypei et hastæ munitione, sed sermonibus optimis et exhortationibus, exposito digno fide somnio, per quod universos lætificavit.

<sup>12</sup> Erat autem hujuscemodi visus: Oniam, qui fuerat summus sacerdos, virum bonum et benignum, verendum visu, modestum moribus, et eloquio decorum, et qui a puero in virtutibus exercitatus sit, manus proferentem, orare pro omni populo Judæorum.

<sup>13</sup> Post hoc apparuisse et alium virum ætate et gloria mirabilem, et magni decoris habitudine circa illum.

<sup>14</sup> Respondentem vero Oniam dixisse: Hic est fratrum amator, et populi Israël: hic est qui multum orat pro populo, et universa sancta civitate, Jeremias propheta Dei.

<sup>15</sup> Extendisse autem Jeremiam dex-

tram, et dedisse Judæ gladium aureum, dicentem:

<sup>16</sup> Accipe sanctum gladium munus a Deo, in quo dejicies adversarios populi mei Israël.

<sup>17</sup> Exhortati itaque Judæ sermonibus bonis valde, de quibus extolli posset impetus, et animi juvenum confortari, statuerunt dimicare et conflagere fortiter: ut virtus de negotiis judicaret, eo quod civitas sancta et templum periclitarentur.

<sup>18</sup> Erat enim pro uxoribus et filiis, itemque pro fratribus et cognatis, minor sollicitudo: maximi vero et primus pro sanctitate timor erat templi.

<sup>19</sup> Sed et eos qui in civitate erant, non minima sollicitudo habebat pro his qui congressuri erant.

<sup>20</sup> Et cum jam omnes sperarent iudicium futurum, hostesque adessent, atque exercitus esset ordinatus, bestiæ equitesque opportuno in loco compositi,

<sup>21</sup> considerans Machabæus adventum multitudinis, et apparatus varium armorum, et ferocitatem bestiarum, extendens manus in cælum, prodigia facientem Dominum invocavit, qui non secundum armorum potentiam, sed prout ipsi placet, dat dignis victoriam.

<sup>22</sup> Dixit autem invocans hoc modo: Tu Domine, qui misisti angelum tuum sub Ezechia rege Juda, et interfecisti de castris Sennacherib centum octoginta quinque millia:

<sup>23</sup> et nunc, dominator cælorum, mitte angelum tuum bonum ante nos in timore et tremore magnitudinis brachii tui,

<sup>24</sup> ut metuant qui cum blasphemia veniunt adversus sanctum populum tuum. Et hic quidem ita peroravit.

<sup>25</sup> Nicanor autem et qui cum ipso erant, cum tubis et canticis admovebant.

<sup>26</sup> Judas vero et qui cum eo erant, invocato Deo, per orationes congressi sunt:

<sup>27</sup> manu quidem pugnantes, sed Dominum cordibus orantes, prostraverunt non minus triginta quinque millia, præsentia Dei magnifice delectati.

forth his right hand, and gave to Judas a sword of gold, saying:

<sup>16</sup> Take this holy sword, a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel.

<sup>17</sup> Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage, and strengthen the hearts of the young men, they resolved to fight, and to set upon them manfully: that valor might decide the matter, because the holy city, and the temple were in danger.

<sup>18</sup> For their concern was less for their wives, and children, and for their brethren, and kinfolks: but their greatest and principal fear was for the holiness of the temple.

<sup>19</sup> And they also that were in the city, had no little concern for them that were to be engaged in battle.

<sup>20</sup> And now when all expected what judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places,

<sup>21</sup> Machabeus considering the coming of the multitude, and the divers preparations of armor, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord, that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him.

<sup>22</sup> And in his prayer he said after this manner: Thou, O Lord, who didst send thy angel in the time of Ezechias, king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib:

<sup>23</sup> Send now also, O Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm,

<sup>24</sup> That they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer.

<sup>25</sup> But Nicanor, and they that were with him came forward, with trumpets and songs.

<sup>26</sup> But Judas, and they that were with him, encountered them, calling upon God by prayers:

<sup>27</sup> So fighting with their hands, but praying to the Lord with their hearts, they slew no less than five and thirty thousand, being greatly cheered with

the presence of God.

<sup>28</sup> And when the battle was over, and they were returning with joy, they understood that Nicanor was slain in his armor.

<sup>29</sup> Then making a shout, and a great noise, they blessed the Almighty Lord in their own language.

<sup>30</sup> And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head, and his hand, with the shoulder, should be cut off, and carried to Jerusalem.

<sup>31</sup> And when he was come thither, having called together his countrymen, and the priests to the altar, he sent also for them that were in the castle,

<sup>32</sup> And showing them the head of Nicanor, and the wicked hand, which he had stretched out, with proud boasts, against the holy house of the Almighty God,

<sup>33</sup> He commanded also, that the tongue of the wicked Nicanor should be cut out, and given by pieces to birds, and the hand of the furious man to be hanged up over against the temple.

<sup>34</sup> Then all blessed the Lord of heaven, saying: Blessed be he that hath kept his own place undefiled.

<sup>35</sup> And he hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of God.

<sup>36</sup> And they all ordained by a common decree, by no means to let this day pass without solemnity:

<sup>37</sup> But to celebrate the thirteenth day of the month of Adar, called in the Syrian language, the day before Mardocheas' day.

<sup>38</sup> So these things being done with relation to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration.

<sup>39</sup> Which if I have done well, and as it becometh the history, it is what I desired: but if not so perfectly, it must be pardoned me.

<sup>40</sup> For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other: so if the speech be always nicely framed, it will not be grateful to the readers. But here it shall be ended.

<sup>28</sup> Cumque cessassent, et cum gaudio redirent, cognoverunt Nicanorem ruisse cum armis suis.

<sup>29</sup> Facto itaque clamore, et perturbatione excitata, patria voce omnipotentem Dominum benedicebant.

<sup>30</sup> Præcepit autem Judas, qui per omnia corpore et animo mori pro civibus paratus erat, caput Nicanoris, et manum cum humero abscissam, Jerosolymam perferri.

<sup>31</sup> Quo cum pervenisset, convocatis contribulibus, et sacerdotibus ad altare, accersit et eos qui in arce erant.

<sup>32</sup> Et ostenso capite Nicanoris, et manu nefaria, quam extendens contra domum sanctam omnipotentis Dei magnifice gloriatus est.

<sup>33</sup> Linguam etiam impii Nicanoris præcisam jussit particulatim avibus dari: manum autem dementis contra templum suspendi.

<sup>34</sup> Omnes igitur cæli benedixerunt Dominum, dicentes: Benedictus qui locum suum incontaminatum servavit.

<sup>35</sup> Suspendit autem Nicanoris caput in summa arce, ut evidens esset, et manifestum signum auxilii Dei.

<sup>36</sup> Itaque omnes communi consilio decreverunt nullo modo diem istum absque celebritate præterire:

<sup>37</sup> habere autem celebritatem tertie decime die mensis Adar, quod dicitur voce syriaca, pridie Mardochei diei.

<sup>38</sup> Igitur his erga Nicanorem gestis, et ex illis temporibus ab Hebræis civitate possessa, ego quoque in his faciam finem sermonis.

<sup>39</sup> Et si quidem bene, et ut historiæ competit, hoc et ipse velim: sin autem minus digne, concedendum est mihi.

<sup>40</sup> Sicut enim vinum semper bibere, aut semper aquam, contrarium est; alternis autem uti, delectabile: ita legentibus si semper exactus sit sermo, non erit gratus. Hic ergo erit consummatus.