Theological School
IN CAMBRIDGE.
The Bequest of
CONVERS FRANCIS, D.D.
See (about prejudices against the Apocalypse) Dr. Grey's note on Hudibras, Part III, Canto II, no. 629, containing a curious quotation from one of Dr. Lightfoot's sermons. See also Todd's Life of Walten, vol. I. p. 724.

C. F.

THE

BOOKS

OF THE

APOCRYPHA,

WITH CRITICAL AND HISTORICAL
OBSERVATIONS
PREFIXED TO EACH BOOK;

ALSO

TWO INTRODUCTORY DISCOURSES.

Printed by ALEX. SMELLIE, Anchor Close, Edinburgh
THE
BOOKS
OF THE
APOCRYPHA,
WITH CRITICAL AND HISTORICAL
OBSERVATIONS
PREFIXED TO EACH BOOK;
ALSO
TWO INTRODUCTORY DISCOURSES,
THE FIRST
Explaining the Distinction between Canonical and Apocryphal
Writings, estimating the value of the latter, and ascertaining
the Time when they were introduced as Ecclesiastical Books
into the service of the Church.

THE SECOND
Illustrating the Intimate Connection between the Old and
New Testament, in Religious and Moral views, in Matters
of Faith and Practice, in Style, Composition, and Allusion:
With a Sketch of the History of the Jews from the
Cessation of Prophecy in Malachi to the final Dissolution
of their State, under the Emperor Vespasian, A.D. 70.

BY CHARLES WILSON, D.D. F.R.S.E.
AND PROFESSOR OF CHURCH HISTORY IN ST. MARY'S OR
DIVINITY COLLEGE, UNIVERSITY OF ST. ANDREW'S.

EDINBURGH:
PRINTED FOR WILLIAM CREECH; AND CADELL
AND DAVIES, LONDON.

1801.
Entered in Stationer's-Hall.
FIRST INTRODUCTORY DISCOURSE.

The distinction between Canonical and Apocryphal Scripture has been of very long standing in the Christian church. But the terms Canonical and Scripture have, in course of time, assumed a meaning to which they are not altogether entitled. By Canonical is commonly understood those sacred Books which, by internal evidence and the acknowledgement of the universal church both Jewish and Christian, ought to be esteemed as proceeding from the Spirit of God, and dictated by his immediate inspiration: whereas the proper meaning of the word signifies only that the catalogue of these Books, commonly received, was made up and established by the Canons or Decrees of different Councils assembled for this precise purpose.
pose, to determine the number of books that should be admitted, as authentic documents, containing the doctrines to be believed, and the precepts to be obeyed, by the faithful; or, in other words, comprehending all things necessary for the salvation of true believers. The proofs and evidences that these books contain a divine revelation is a subject of different discussion, and has been ably handled by many celebrated Authors.—The term Scripture has been employed to represent revelations and discoveries from the Deity unattainable by reason, or by the natural powers of man; as in the expression, "All Scripture is given by inspiration of God," 2d Tim. 3. ch. 16. Whereas Scripture properly signifies any writing whatsoever, and the verse ought to have been rendered, "All divinely inspired scripture is "profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

When.
When our Saviour exhorted the Jews to search the Scriptures, he meant by this definite term, the Catubim Kadushim, the holy or the sacred writings acknowledged as works of inspiration by the Jewish Church. This is the sense in which the words, The Scriptures are to be understood thro' the whole of the New Testament. And it is to be observed that, when the term The Scripture is employed, it generally means a particular passage of the sacred writings of the Old Testament referred to and explained as fulfilled or accomplished in the New. Examples of the first, Math. xxii. and 29. "Ye do err, not knowing the scriptures, "nor the power of God." Luke xxiv. 32. "And "they said one to another did not our heart "burn within us while he talked to us by the "way, and while he opened to us The Scrip- 
"tures." 2 Tim. 3d. 15. "From a child thou "haft known the holy Scriptures." Acts, 18.
24. "Apollos was an eloquent man and mighty " in the Scriptures." Examples of the second, Luke iv. 21. "This day is the scripture fulfilled " in your ears." He refers to a passage in Isaiah, lxii. 1. "The spirit of the Lord God is upon " me, because the Lord hath appointed me to " preach good tidings unto the meek; he hath " sent me to bind up the broken hearted, &c."

Acts 8. 32. The place of the Scripture which he read was this: "He was led as a sheep to " the slaughter."—33. "In his humiliation his " judgment was taken away," that is No right was done him in judgment; "and who shall " declare his generation for his life is taken from " the earth?" James 2. 23. "And The Scripture " was fulfilled which, faith Abraham, believed " God; and it was imputed unto him for right- " eousness, and he was called the Friend of " God."
DISCOURSE.

The Catubim Kadushim, or holy writings, were divided, even before the times of our Saviour and his Apostles, into three large portions, named by the Doctors of the Jewish Church, The Law, The Prophets, and the Hagiographa, i.e. the remaining sacred books, besides the law and the prophets.

1. The Law. Under this term, Law or Doctrine, they comprehended chiefly the Pentateuch, or Five Books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, or the Recapitulation.

2d, The Prophets. Four greater, Isaiah, Jeremiah, Ezekiel, Daniel—and twelve lesser, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi. The great body of Jewish Rabbis, who are very fantastical in their arrangements,
rangements, refuse Daniel his honourable place among the Prophets, and force him in between Job and Ezrah, probably because his predictions concerning the Messiah are so clear and pointed as to admit of an easy explanation when applied to Jesus of Nazareth, and considered as fulfilled in his person, character, and offices.

3d. The Hagiographa, or remaining holy writings, *i.e.* The other historical, moral, and poetical Books of the Old Testament, viz. Joshua, Judges, Ruth, Esther, four Books of Kings, two of Chronicles, Ezrah, Nehemiah, Psalms, Job, Song of Solomon, Proverbs, Ecclesiastes, Lamentations of Jeremiah. To this threefold division, our Saviour is thought to have alluded, in some of his last discourses with the Apostles, immediately before his Ascension; St Luke, xxiv. 44. "These are the words which I spake unto you while I was
"yet with you, that all things must be fulfilled
led which were written in the Law of Moses,
and in the Prophets, and in the Psalms, con-
cerning me," (meaning by the Psalms the
whole of the Hagiographa) "Then opened he
their understanding that they might under-
stand the Scriptures."

It is a circumstance well verified, that the ancient Jewish church, to which the Oracles of God were committed as a sacred deposit, did execute this trust with care and fidelity. Josephus gives testimony to this in the fullest manner. He lived in the time of the Apostles; and wrote a large book, in Greek, upon Jewish Antiquities, being himself a Jew in reputation at the court of the Emperor Vespasian, A.D. 70. and well skilled in Jewish history. He positively affirms, that it was a maxim, engrafted into every one of his nation from
from their youth, to esteem the sacred writings as the Oracles of God, to be kept with the greatest care, to be preserved pure and entire, so that any one, rather than mutilate or corrupt them, would have submitted to the most cruel death. He enumerates as sacred volumes, the exact number of books in the Old Testament, which we at this day acknowledge to be canonical. See Jos. agt. Appion, B. 1.

At the time when the gift of prophecy and the ministry of the prophets, were about to cease, there was adjusted a register or authentic catalogue of the fore-mentioned books collected into one body by Ezrah, either alone or in company with the last prophets who lived at that period, after their return from the Babylonish captivity. We have every reason to believe that these pious and well intentioned men
men were guided, in this work, by the same infallible conduct of the Holy Spirit under which they had composed their own proper writings. This collection was the immovable rule of faith to the ancient church, the only model of all its religion and divine worship, the complete foundation of its hopes, the direction and supreme law of its morals and conduct, and the sole subject of all the lectures and expositions in public assemblies.

Although there were, even at that time, other books the subject matter of which was, on the whole, pious or moral, such perhaps as the book of Ecclesiasticus by the son of Sirach, the first book of the Maccabees, and others of a still older date, such as the prophecy of Enoch, mentioned in the Epistle of St Jude, and some history from which St Paul has extracted
tracted the names of Jannes and Jambres, Egyptian magicians, who attempted to rival Moses, or the book which narrates the contest between the Arch-angel Michael and the Devil about the body of that famous legislator: Jude 9.—yet the Jewish church never gave any admission or place, in public use, to any other book but the sole divine and sacred ones contained in their own catalogue.—

The same care of divine providence was demonstrated also in the Christian church. For the last of the Apostles, and chiefly St John, who survived all the rest, made (as the ancient early Christian writers bear witness) a similar catalogue of the sacred books of the New Testament, for the same ends and with the same designs with which a catalogue had been made of those of the Old. It would seem as if St John in the last chapter of the Apocalypse, wished to seal up and fortify the close of Revelation.
tion by Apostolical authority, and by his tremendous protestations. "If any man shall add to, or take away from, the prophecy of this book, God shall add to him the plagues of it, or shall take away his portion out of the book of life, and out of the holy city, and out of the things written—(the blessings recorded and described and promised), in this book."

The christian church, however, after the death of the Apostles, did not observe the same scrupulous exactness, the same nice circumspection that the church of the Jews had done. For many writings, with some colour of piety, had currency among the churches under the name of divine books. That diligence and severity which are necessary for discerning, cutting off, or excluding supposititious works were not put in practice, except against those that were notoriously false, and which corrupt-
ed the christian doctrine in a more dangerous manner. Such as certain false Gospels and Epistles under the names of the Apostles; works of Jews that christianised, pretending to be christians in profession, but in heart and reality were Jews at bottom or rather Heretics, persons who denied the divine Mission of Christ, so far as it included a power to abolish the ceremonial law and the peculiar institutions and politeia of Moses. Greater toleration was used with respect to other books less dangerous: such as histories, precepts, or sentences useful for common life and morality. The church, expecting some fruit or benefit from these towards the instruction or probably innocent amusement and entertainment of the people, permitted the use of them, first in private, afterwards in the public lectures or readings of the church. The ancients often protested against this innovation; and altho' its patrons
patrons maintained that they never meant to dignify these writings with any authority as rules of faith, serving to confirm its dogmata, to determine controversies, or condemn and confute errors, yet a presentiment or foresight of the abuse that might be made of them instigated many grave Doctors, and even whole churches, to resist this introduction, and oppose this practice. The christian assemblies of the East were their principal opponents, and more strictly observed the orders of St John, who had passed a great part of his life, and exercised almost the whole of his apostolic function among them. This appears very evidently from the conduct and decisions of the Synod of Laodicea, which was celebrated about the year of our Lord 364. This Synod confirmed and settled the catalogue of the books of both Testaments as we have them at this day, and prohibited the public reading of any other
other books, as sacred or inspired, to be introduced or continued in any of the churches of Christ.

Nevertheless, old custom prevailed over new laws, chiefly in the Roman and African churches; so that the public reading of those books was continued with a precaution of distinction between Canonical and Apocryphal. Under the first title are comprehended all the books of the Old and of the New Testament, the Canon of which, i.e. the authentic catalogue of which, according to uninterrupted tradition, was made by Ezrah and St John; and under that of Apocryphal, all the other books that are not comprehended in said catalogue, altho' sometimes read, even in the church, for instruction and innocent entertainment. By this name Apocryphal, which signifies hidden, concealed, or obscure, was notified their unknown original, their doubtful credit, and suspicious
picious authority, in opposition to the term Canonical, *i.e.* Books of which the truth and authority were certain and indubitable, resplendent in the church, and in the uniform consent of the faithful, by a persuasion which, it may be said, the Holy Ghost himself has inspired, and from an accumulation of evidence which their divine Qualities produce, and a superior character of sublimity which that celestial agent has stamped upon them.—Now, altho' all the Apocryphal Books have, by the ancients, been called spurious, false, and supposititious, respecting their claims to inspiration, or to canonical rank, partly on account of their authors being destitute of the immediate vocation and infallible direction of the Holy Spirit, partly on account of their matter, which is defiled with a variety of falsehoods, errors, vanities, low conceits, and other faults incident to human nature and human infirmity;
FIRST INTRODUCTORY

and partly from the style favouring too much of the levity and affectation of worldly wisdom and eloquence, far different from the grave and chasté simplicity, or the divine and spiritual majesty, of the pure genuine word of God: Yet some of them were selected as more pure and better entitled to be retained in the public readings, offices, or services, and, on this account, received the name of Ecclesiastical or church books. There was even formed a register, or inferior canon, of these, to exclude all such as were reckoned more faulty or worthy of condemnation. These two canons, or catalogues, occasioned, in process of time, the name Canonical to be given in common to those truly divine, and those which were reckoned the best of the Apocryphal. But a real and essential difference was constantly kept up and maintained between the two canons, even to the fourth cen-

tury
DISCOURSE. xvii

cury after Christ. Those of the first Canon being esteemed (as they are) divinely inspired, to be the certain rule of faith and salutary truth. The Apocryphal, again, excluded from all authority in matters of faith, in determination of controversies, resolution of doubts, or in any questions relating to articles of creed: It happened, in the course of years, that all these canonical and apocryphal books were conjoined and bound up together in one volume, for the greater facility of ecclesiastical use. Thus, under pretence of uniting the historical with the historical, the sententious or proverbial with the proverbial, the pious with the pious, the moral with the moral, they were intermixed with one another as we see at present in the Greek bibles, and in the Latin vulgate. This practice obtained no authority from the primitive church, or the best
best and earliest of the Christian Fathers. Justin, who suffered martyrdom for the Christian faith, A. D. 164, never cites, in all his works, so much as any one passage out of the apocryphal books, nor makes the least mention of them in his conference with Trypho; probably they were not then published; he alleges against the Jews, that they had suppressed some passages of the Psalms and of the Prophets, but never charges them with rejecting any of the entire canonical books as contained in our list: On the contrary, he mentions it as a special work of divine providence, that the Jews have been the faithful conservators of those books which contain the principles of our religion.*

Tertullian,

* Quod apud Judæos pietatis nostræ libri asserventur, divinae id de nobis opus est providentiae. (See Dr Confin's Scholastical History of the Canon of the Holy Scripture.—London 1657. p. 34. 35.) Also Jones on the same subject
Tertullian, one of the Latin Fathers of the second century, differs in nothing from the Greek canon approved of by the church before his time.

Origen, A.D. 220, was more learned in the knowledge of the Scriptures, and more careful in publishing good editions of them, than any that lived in his day; yet he mentions no other as canonical books but what we acknowledge at the present period. There are some of the apocryphal books he allows to be ecclesiastical, or fit to be read in church lessons, but none of them equal in authority with the genuine uncorrupted class of the received canon.

Eusebius, the chief metropolitan of all the churches in Palestine, A.D. 320, and the oldest of all the ecclesiastical writers of the fourth century,
FIRST INTRODUCTORY

century, affirms, that, from the time of our Saviour to his day, there was no sacred book of Holy Scripture extant besides those which had been most respectfully received and admitted into the canon of the Jewish and Christian churches, the same as we have them at present. He positively says, that the authors of those books which bear the names of the Wisdom of Solomon and the Wisdom of the Son of Sirach, are writers contradicted or not allowed in the canon; and affirms, that, from the time of Zerubabel, mentioned in the Prophecies of Haggai and Zechariah, to the time of our Saviour, there was no sacred book of Scripture to be found in existence. When Porphyry adduced some objections against him from the new pieces annexed to the book of Daniel in Greek, he said he was not bound to defend them, because they had no authorit-
DISCOURSE.

It is evident from his works, his Ecclesiastical History, his Chronology, and his Demonstration of the Gospel, that he had read the apocryphal books which we now have, since he makes frequent quotations from them as the writings of particular authors, but he never acknowledges any of them to be of canonical rank.

It is clear from the testimony of all historians on that subject, that the council of Nice, which met A.D. 325, brought no proofs of the Deity of the Son of God against the opinions of Arius out of the apocryphal books, but only from the acknowledged books of Holy Scripture; which is a plain sign that they rejected the apocryphal books from the canon, or did not consider them in any wise entitled to the character of inspiration.

Athanasius.

* S. Hieronymi Proœm. Comment. in Daniel.
Athanasius, A. D. 340, is exactly of the same opinion. He published a book, entitled *A Perfect View of the Scriptures*, in which he enumerates the books of the Old and New Testament as we now have them; and asserts, that these alone are to be accounted the canonical and authentic sacred writings admitted into the canon by our Saviour and his Apostles, and all the Fathers and Teachers of the church since the apostolic age. At the same time, he reproves those who had intermixed a number of the apocryphal books with the catalogue of the acknowledged books of the Old Testament, as having done a thing that was dangerous to the faith of inspiration, and apt to mislead the simple and unwary. He adds, that there are some books, such as the Wisdom of Solomon, Ecclesiasticus, the addition
diction to Esther, the History of Judith and Tobias, which, though not admitted into the canon, are read to beginners for their better instruction in manners, and giving them a taste for the history of the antient church. By the term Beginners, he means the Catechumens, persons in the way of preparation for baptism and a public profession of the Christian faith.

But of all the antient Fathers Sanctus Hieronymus, or St Jerom, who lived in the end of the fourth, and in the beginning of the fifth century, is most copious in his testimonies to the truth, and to the constant opinion of the church in this matter. He was highly esteemed for his knowledge of the Scriptures, and the judicious prologues he has prefixed to his Latin translation of the antient books. This translation was a corrected and improved
FIRST INTRODUCTORY

improved edition of the old Italic vulgar, and was formed by Jerom from the original Hebrew, whereas the old translation had been formed upon the Greek of the Septuagint, and was in many places exceedingly obscure and inaccurate. Jerom's valuable work has now obtained the name of the Vulgate; and is in universal use in all churches of the Roman Catholic communion, as well as in great estimation among learned Protestants. Still, however, in all his works, he explicitly maintains the distinction between canonical and apocryphal books, attributing the first term to the list or catalogue of the books of both Testaments as we now receive them, and the last term to the books of apocrypha, which, according to the modern catalogue, are excluded from the canon. Though Jerom, in conformity with the Fathers preceding him, rejected
rejected the apocryphal compositions as uncanonical, he universally acknowledges that these books were what he terms ecclesiastical, or read in the lessons of the church for popular edification in life and good manners, but not for the establishing of any doctrine. As an evidence of his esteem for them, according to the place he had assigned them, they were by him translated from the Chaldaic and from the Greek originals, for none of them were written in the Hebrew language; and while he did this, he administered wholesome council and caution respecting the use of all apocryphal books, declaring that the church read them, not for establishment of dogmatic opinions in matters of faith, or for the determination of controversies, but on account of the moral precepts, good directions, pious prayers, and pleasant allusions to persons and
and facts of authentic Scripture, which they contained.

From these testimonies, it plainly appears, that the mingling of the catalogue or register of the canonical with the register of the apocryphal books, was contrary to the mind, and entirely without the advice, of the most respectable Christian writers of the four first centuries of the Christian era. But use and practice failed not to consolidate their ground and establish their pretensions; and at last produced the gross abuse of holding them all in the same degree of esteem and value as divine writings, in opposition to the opinion I have now mentioned: Nay, contrary to all reason. For, since the six apocryphal books in question, (the two first of Ezra or Esdras, had been from old times degraded as most unworthy)
worthy) appear plainly to have been composed by Jews, and the greater part of them in the time of the Jewish church, it is reasonable to think, that if they had been divine from their original, and really proceeded from the Holy Ghost operating in their authors by an infallible inspiration, the same Spirit would have also revealed and inspired into the church of that period such a conviction and persuasion of their divine origin, as he had produced with respect to all the other acknowledged sacred books; so that these apocryphal treatises should have been recognized, received, and revered by the faithful, on equal terms with the other standards. But this never was the case, nor did the Jewish church ever acknowledge them as properly inspired. In which she cannot be blamed either for ignorance or evil intention; not for ignorance, for she had, according
according to her own measure, the light, the
discernment, and the guidance, of the Holy
Spirit in these things, as well as the Christian
church. Besides, it is very probable that
Christ and his Apostles would have illuminat-
ed and corrected this so pernicious ignorance,
(if it had actually existed) as they have done
in other matters of less moment. Witness the
traditions of the elders, and the errors of the
Jews respecting the oral or traditionary law,
which our Saviour and his Apostles have cor-
rected and reproved. Still less could she be,
convicted of malice or evil intention. Of this
she was never so much as suspected. Nay,
on the contrary, she has been commended in
the highest terms for a most religious conscien-
tious guardianship of the divine oracles entrust-
ed to her. Acts vii. 38. "Moses received the
"lively oracles to give unto us." Rom. iii. 2.
"Because
Because that unto them (the Jews) were committed the oracles of God." Psalm cxlvii. 19.

"He sheweth his words unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation." Rom. ix. 4. "Who are Israelites to whompertaineth the adoption and the glory, (The Ark—I Sam. iv. 21.) and the covenants, and the giving of the law, and the service of God, and the promises." It may be observed further, that there was nothing in those books to aggrieve or distress the Jews so as to have induced their scribes or lawyers to cancel them from their canon. Every thing is in their favour and to their honour; the authors are all of their own nation, the works of their own fabric and invention. If their audacity had attempted, either before or after the coming of Christ, to have perpetrated such a sacrilegious act, they would
would undoubtedly have exercised their powers upon those passages of the Old Testament which expressly confute and condemn their hardness of heart and unbelief. If they had inclined to curtail or obliterate any passages from their canonical books, they would have much rather rejected Isaiah and Daniel than Tobit and Judith. In one Psalm of David, (Ps. 22d) in one chapter of Isaiah, the 53d, there is more said concerning our Saviour and against the Jews than in all the controverted books put together. Besides this argument, the internal quality of their matter, the character of their style, clearly shew, that the ancient church, by rejecting them, employed no arbitrary principles, no groundless authority. We may rather say, without speaking as enthusiasts, that it has flowed from the illumination and direction of the Holy Spirit, that both
both the Jewish and the early Christian church have marked and declared their true rank and real nature, which cannot be changed, exalted, or depressed, by any judgment or authority of men. To this we may add, that neither our Lord nor his Apostles have ever honoured or authorised them by any assertion or declaration of their dignity, as they have done most of the true authentic books. There are, indeed, expressions in the New Testament quoted as passages of Scripture which are not now found in the old approved register, except in their general sense. John vii. 38. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." No such words are found in Scripture. Math. ii. 15. Speaking of the abode of Jesus and Mary in Egypt till the death of Herod, the Evangelist adds, "That it might be fulfilled
fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son." In the original passage of Hosea, xi. 1. the words are used in a quite different sense. "When Israel was a child, then I loved him, and called my Son out of Egypt." Plainly alluding to the deliverance of the Israelites from the slavery and oppression of the Egyptians. James iv. 5. "Do ye think that the Scripture faith in vain, The spirit that dwelleth in us lusteth to en—

"vy." No such expression is to be found in the Old Testament. But though these phrases or passages do not now appear in the antient Scriptures handed down to us through so many ages—they may have had a place in sacred writings now lost—as those of Iddo the prophet, and the book of the Wars of the Lord, and of Gad the Seer, and the Prophesies
Discourse.

Thus it appears, that parts of writings, the originals of which are now sunk in the gulph of time, are quoted by Christ and his Apostles; but there is not the smallest trace preserved in the New Testament of any commendation of the apocryphal books, or any quotation from them which may induce us to believe that the first messengers of the gospel esteemed them to be divine. From this important circumstance, their being considered as not divine, they have never been judged worthy of the same guardianship and the same scrupulous attention to purity which have been bestowed on the canonical. Hence so many varieties of copies, so many hiatuses, or blanks, so many superfluities and obscurities, are scattered through almost the whole of them, that it is often very difficult to extract any clear...
or certain sense, or form a complete and consistent body of information. It must still, however, be acknowledged, that we may derive from them a great deal of excellent and useful instruction; some instances of which I shall now give. It appears, as the reader will see from the observations on the second apocryphal book, Esdras, that its author was a Jew by nation, and a Christian by profession, sometime before the death of the Emperor Domitian, A. D. 90. that, in order to fortify his nation in the hopes of redemption through Christ, by means of their conversion to him, he introduces into his book a multitude of beautiful, solemn, and evangelical sentences, doctrines, and predictions, many of which are taken from the discourses and conversations of our Lord, and the prophesies of his Apostles. A specimen follows. "They shall have the
DISCOURSE.

"the tree of life for an ointment of sweet sa-
"vour; they shall neither labour nor be wea-
"ry." Borrowed plainly from Rev. ii. 7. and
xxii. 2.—"As for the servants whom I have
"given thee, there shall not one of them per-
"ish, for I will require them from among thy
"number." Copied from St John xvii. 12.
"While I was with them in the world, I kept
"them in thy name, and none of them is loft.'

Because the Jews refused the Gentiles are called.

"I Esdras received a charge of the Lord upon
"the mount Oreb, that I should go unto Is-
"rael; but when I came unto them they set
"me at nought, and despised the command-
"ment of the Lord. And therefore, I say
"unto you, O ye heathen that hear and un-
"derstand, look for your shepherd, he shall
"give you everlasting rest, for he is nigh at
"hand that shall come in the end of the world,

"(of
xxvi FIRST INTRODUCTORY

"(of the age). Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore. Flee the shadow of this world, receive the joyfulness of your glory. I testify my Saviour openly."

"Behold the number of those that be sealed in the feast of the Lord, which are departed from the shadow of the world, and have received glorious garments of the Lord." (See Gospel by St Matth. and the Apocalypse). "He answered and said unto me, these be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: Now are they crowned, and receive palms. Then said I unto the Angel, What young person is it that crowneth them and giveth them palms in their hands? So he answered and said"
"said unto me, *It is the Son of God*, whom
"they have confessed in the world; then be-
"gan I greatly to commend them that stood
"so courageously for the name of the Lord."
He sometimes imitates St. Paul in his Epistle
to the Romans. "The first Adam, bearing a
"wicked heart transgressed and was overcome,
"and so be all that are born of him. Thus
"infirmity was made permanent, and the law
"also in the heart of the people with the ma-
"lignity of the root, so that the good depart-
"ed away and the evil abode still." He imi-
tates happily enough the sublime descriptions
of creating Power, and is exceedingly moral
in his exhortations. "Behold the Lord know-
"eth all the works of men, their imaginations,
"their thoughts, and their hearts. He spake
"the word, let the earth be made, and it was
"made; and with his word hath he hanged
"the
"the earth upon the waters. What will ye do, or how will ye hide your fins before God and his Angels. Woe be to them that are bound with their fins and covered with their iniquities, like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through; it shall be left undressed, it shall be cast into the fire, to be consumed with."

The instructions which Tobit gives to his son Tobias, when he sent him on a long journey, are most excellent, worthy of the closest attention of parents, and the readiest obedience of their children.—See iv. chapter. Tobit’s Prayer and Thanksgiving is also entitled to much regard.

The
The author of the book of Wisdom captivates a serious mind with the beauty of his pious and moral observations.

"Into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin. For the Holy Spirit of discipline (religious instruction) will flee deceit, and remove from thoughts that are without understanding,* and will not abide when unrighteousness cometh in. Beware of murmuring which is unprofitable, and refrain your tongue from backbiting, for there is no word so secret that shall go for nought, and the mouth that slandereth slayeth the soul.

* The Hebrew word here translated understanding, mean good principles improved by the knowledge of God and of his law.
"soul. Though the righteous be prevented with death, yet shall he be in rest. For, honourable age is not that which standeth in length of time, nor that is measured by number of years, but wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God and was beloved of him, so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. His soul pleased the Lord, therefore haste he to take him away from among the wicked."

He plainly refers to Enoch who was the most short lived of all the antediluvian patriarchs.—Gen. v. 23. All the days of Enoch were three hundred sixty and five years. And Enoch walked with God, and be was not, for
for God took him. Ecclesiasticus says, Chap. xliiv. 18. Enoch pleased the Lord, and was translated out of the world; being an example of repentance to all ages; and xlix. 18. "No man was ever created upon the earth "like unto Enoch; for he was taken up from "the earth unto heaven." The words, Enoch walked with God, as we translate from the original Hebrew, are, by the Greek translation of the 70, rendered—Enoch pleased God—which last expression is adopted by the Apostle to the Hebrews, Chap. xi. 5. "By faith "Enoch was translated, that he should not see "death; and was not found because God had "translated him: for, before his translation, he "had this testimony, that he pleased God." Jared, Enoch's father, lived nine hundred sixty and two years, and his son Methúšelah, the
oldest of the patriarchs before the deluge, lived nine hundred sixty and nine years.

The immense difference between the fate of bad men and that of the righteous and good, is illustrated by a most expressive comparison, Chap. v. 14. "The hope of the ungodly is like thistle-down that is blown away with the wind, like a thin frost that is driven away with the storm, like as the chaff which is dispersed here and there with a tempest, and paseth away as the remembrance of a guest that tarrieth but for a day. But the righteous live forevermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand, for with his right hand shall he cover them, and with his arm shall he protect them."
In the xvi. Chap. 5. He gives a most beautiful turn to the mean of deliverance appointed by God, viz. looking up to the brasen serpent that the offending Israelites might be healed of the wounds made by fiery serpents.—

"When the horrible fierceness of beasts came upon thy people after their transgression, and when they perished by the stings of crooked serpents, thy wrath endured not forever, but they were tried for a small season, that they might be admonished, having a sign of salvation to put them in remembrance of the commandment of thy law. "For he that turned himself toward it was not saved by the thing that he saw, but by thee that art the Saviour of all."

Ecclesiasticus, which is by far the best
FIRST INTRODUCTORY

best apocryphal book of the whole, contains a number of most excellent precepts, beautiful similes, and pious exhortations that cannot fail to attract the attention of every person who has a taste for fine composition and useful instruction.——His directions to children respecting the regard and honour they owe to their parents ought to be highly esteemed and most conscientiously obeyed.

Chap. iii. 7. "He that feareth the Lord will honour his father, and will do service to his parents as to his masters. Honour thy father and mother both in word and deed that a blessing may come upon thee from them, for the blessing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations. My son help thy father in his age, and grieve him not as
as long as he liveth: and if his understand-
ing fails, have patience with him, and despise
him not when thou art in thy full strength.
For the relieving of thy father shall not be
forgotten, and, instead of sins, it shall be
added to build thee up: In the day of thine
affliction, it shall be remembered; thy sins
also shall melt away as the ice in the fair
warm weather."

He vindicates God from being the author
of sin, in a very decisive manner.

Chap. xv. 11. "Say not thou it is thro' the
Lord that I fell away, for thou oughtest not
to do the things which he hateth. Say not:
"thou, he hath caused me to err, for he hath
no need of the simple man. The Lord hateth
all abomination; and they that fear God
love
FIRST INTRODUCTORY

"love it not. He himself made man from
the beginning, and left him in the hand of
his counsel (i.e. under the direction of his
own will and advice) to keep the command-
ments if thou wilt, and to perform accepta-
ble faithfulness. He hath set fire and wa-
ter before thee, stretch forth thy hand unto
whether thou wilt. Before man is life and
death, which of the two he liketh shall be
given him. He hath commanded no man
to do wickedly, nor has he given any man
licence to sin."

For the preservation of friendship, he gives
the following wholesome advice.

Chap. xix. 13. "Admonish a friend, it may
be he hath not done it, and, if he hath
done it, that he do it no more. Admonish
thy
thy friend, it may be he hath not said it,
and, if he hath, that he speak it not again.
Admonish a friend, for many times it is a
flander, and believe not every tale.”

His admonition against common swearing
is important and solemn; it ought to penetrate
the hearts of all those who, in conversation,
introduce rashly and irreverently the adorable
name of our God and Saviour.

Chap. xxi. 9. “Accustom not thy mouth
to swearing, nor use thyself to the naming
of the Holy One; for as a servant that is
continually beaten shall not be without a
blue mark, so he that sweareth and nameth
God continually shall not be faultless. A
man that useth much swearing shall be filled
with iniquity, and the plague shall never
depart


"depart from his house. If he shall offend, "his sin shall be upon him, and his house "shall be full of calamities. There is a word "that is clothed about with death; God grant "that it may not be found in the heritage of "Jacob; for all such things shall be far from "the godly, and they shall not wallow in their "sins. Use not thy mouth to intemperate "swearing, for therein is the word of sin."

The word clothed about with death is in Levit. xxiv. 15. and thou shalt speak unto the children of Israel saying, "Whosoever curseth "his God shall bear his sin; and he that blas- "phemeth the name of the Lord shall surely "be put to death; and all the congregation shall certainly stone him as well the stranger- "er as he that is born in the land; when he "blasphemeth.
"blasphemeth the name of the Lord shall be "put to death. See also, 1 Kings xxi. 10."

The insignificance of ceremonial observances in comparison of the practice of righteousness, or true religion, is well stated in the following words.

Chap. xxxv. 1. "He that keepeth the law "bringeth offerings enough. He that taketh "heed to the commandment offereth a peace- "offering. He that requiteth a good turn of- "fereth fine flour, and he that giveth alms, "sacrificeth praise. The offering of the right- "eous maketh the altar fat, and the sweet fa- "vour thereof is before the most High."

He gives sound advice with respect to mo- deration at table; compliance with which g would
FIRST INTRODUCTORY

would be most beneficial to individuals, and prevent much trouble and distress in the world.

Chap. xxxi.—" Eat, as it cometh a man, those things which are set before thee, and devour not lest thou be hated. A very little is sufficient for a man well nurtured, and he draws breath easily upon his bed. Sound sleep cometh of moderate eating. He riseth early, and his wits are with him. But the pain of wakefulness, and bile, and pangs of the belly, are with an unsatiable man. Shew not thy valiantness in wine, for wine hath destroyed many. Wine drank in measure, and in season, bringeth gladness of the heart and cheerfulness of the mind; but drunken with excess, it maketh bitterness of the mind, with brawling and quarrelling; it increaseth the rage of a fool till he offend; it diminiseth
DISCOURSE.

"diminisheth strength, and maketh wounds."

"Therefore, rebuke not thy neighbour at the wine, give him no despiteful words, and press not drink upon him, by urging."

To guard us against immoderate grief, he uses the following expressions. "Take no heaviness to heart, for it breaketh the strength, drive it away, and remember the last end. Forget it not, for there is no turning again; thou shalt not do him good but hurt thyself. Remember the inevitable sentence, for thine also shall be so, yesterday for me, and to day for thee. When the dead is at rest, let his remembrance rest, and be comforted for him, when his spirit is parted from him."

His description of the rainbow exhibits a captivating
Chap. xxiii. 2. "Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof; it compasseth the heaven with a glorious circle; and the hands of the most High have bended it."—

Which may be thus paraphrased:

When watery clouds o'erspread the sky,
And bode the falling shower;
Lift up your eyes, the rainbow view,
And praise its maker's power.
Its painted colours deck the heavens;
On high its glories shine,
The splendid arch, The span of God,
Proclaims the work divine.

The last book of the apocrypha I shall mention, as of value, is the first book of Maccabees.

The
The author of this book furnishes us with a connected narrative concerning the devastations and cruelties exercised upon the Jewish nation by one of the successors of Alexander the Great, Antiochus Epiphanes, who conquered Egypt and Judea about 170 years before the birth of Christ. The book was originally written in the Chaldaic language, but we have now only a Greek translation of it, which has been converted into Latin by Jerom author of the Vulgate. The style is grave and solemn, suitable to an historian of sincerity and truth. The facts he records concerning the persecution by Antiochus, and the patient perseverance of the Jewish martyrs, receive abundant confirmation from Josephus's Antiquities, book 13. But, what is of greater importance is the illustration, and, as here stated, the fulfilment of the prophesies of Daniel, respecting the
the character and fate of this impious and cruel prince. The predictions on this subject appear in Daniel viii. 8. "Therefore the he-goat (the king of Grecia) waxed very great; and when he was strong, the great horn was broken, and, for it, came up four notable ones towards the four winds of heaven; and out of one of them came forth a little horn, which waxed exceeding great towards the south, and towards the east, and towards the pleasant land. And by him the daily sacrifice was taken away, and the place of the sanctuary cast down. He shall prosper and practise, and shall destroy the mighty and the holy people; he shall also stand up against the prince of princes, but he shall be broken without hand."

The fulfilment is mentioned in 1 Maccab. i.
DISCOURSE.

8. "Alexander's servants bare rule every one in his place; and after his death, they all took crowns, so did their sons after them many years, and evils were multiplied in the earth; and there came out of them a wicked root, "Antiochus, turnamed Epiphanes, who reigned in the 137 year of the kingdom of the Greeks (about 176 before Christ). 20. After Antiochus had smitten Egypt, he returned and went up against Israel and Jerusalem with a great multitude, and entered proudly into the sanctuary, and took away the golden altar and the candlestick of light and all the other treasures—" Then he introduced a prophane and idolatrous religion; to pollute the sanctuary and holy people, he set up altars and groves, and chapels of idols, and sacrificed swines flesh and unclean beasts. Chap. ii. Mattathias and his sons rise up against him to defend their religion, and maintain
maintain the worship of the true God. In these achievements, Judas Maccabeus acts a principal part. The historian, in Chap. vi., narrates the miserable state of Antiochus, how his heart was broken with disappointment, hearing that the Jews had put to flight his armies, and being himself defeated in an expedition against Elimais in Persia. After this defeat, he returned to Babylon, and continued there many days. "For his grief (as this author says) was ever more and more, and he made account that he should die, wherefore he called for all his friends, and said unto them—The sleep is gone from mine eyes, and my heart faileth for very fear; and I thought with myself into what tribulation am I come, and how great the flood of misery is it wherein now I am. Now, I remember the evils that I did at Jerusalem; and
and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without just reason. I perceive, therefore, that, for this cause, these troubles are come upon me; and behold I perish thro' grief in a strange land. So king Antiochus died." Thus, according to the prophecy of Daniel, was he broken without bånd. [Before Christ 164 years.]

The remaining part of the book is employed in describing the wars which Judas Maccabeus and his brother Jonathan carried on against the enemies of the Jewish state: how Judas, hearing of the power and policy of the Romans, sent a deputation to Rome to make a league of amity and confederacy with that distinguished people: That Jonathan, who succeeded his brother Judas, renewed this league,
leagu, and procured the assistance also of the Lacedemonians. Joseph. Antiq. book xiii. chap. 8. and that Lucias, Consul of the Romans, wrote to Simon, the high priest, Jonathan's successor, assuring him of the favour and protection of the Roman people. He concludes his last chapter with these words: "As concerning the acts of John (Simon's son) and his wars and worthy deeds which he did, and the building of the walls which he made, behold these are written in the Chronicles of his Priesthood, from the time he was made high priest after his father."

Such, in general, are the advantages to be gained from the books of the Apocrypha, when their value is properly estimated, and when cleared of the dross which has been introduced by the fancies and superstitions of the Jewish
DISCOURSE. lix

Jewish Rabbis. They are, in some respects, extremely useful; and, tho' not canonical, yet serve to fill up the gap between the prophecy of Malachi and the ministry of St John the Baptist; and also contribute to illustrate the predictions of the antient prophets, and those of our Saviour and his apostles. In conjunction with Josephus, they throw much light upon a period of ecclesiastical history which otherwise would be involved in clouds of obscurity. They have, therefore, a just claim to the attention and regard of all who are desirous to search the scriptures, and become acquainted with the various dispensations which God, in his wise providence, has employed for the instruction and edification of the church.

The decrees of the council of Trent exalted the books of the Apocrypha to a station

by
by far too high among the professors of the Roman catholic religion, which made it necessary for the reformers to enter their testimony against so violent and unscriptural an innovation. Luther, Calvin, and other eminent men, introduced, at the beginning of the 16th century, a purer mode of worship; and, with much labour and danger to themselves, accomplished a correction of many inveterate errors, both in faith and practice, that had taken deep root over all Christendom. One egregious error, in point of doctrine, had universally prevailed, the doctrine of tradition, by which the rulers of the church meant, a certain set of opinions which had been handed down from one Bishop to another, from the earliest ages, as they pretended, of the Christian era. Faith in the divine revelation, contained in the scriptures, was made to rest on this
this principle, that the church had received from Christ and his apostles, a certain number of sacred books pure and uncontaminated; and that all the true sons of the church, all its worthy members, ought to receive such books as divine upon the authority of the church and that alone. The worship of the Virgin Mary, termed by them the mother of God; belief in the efficacious intercession of departed saints; respect to the cemeteries and relics of holy men deceased; the universal monarchy of the Pope as vicar of Christ; addresses to images in churches and elsewhere; that the consecration by a priest converts the bread and wine in the sacrament of the supper into the real material body and blood of Christ, which, in the mass, is offered up as a proper and propitiatory sacrifice for the sins of the living and the dead, and a hundred other
gros errors and abuses, are all founded upon the same principle of tradition, and as highly regarded, if not more so, than doctrines or precepts established upon the word and commandment of God. A very slight examination of ecclesiastical records shews at once the futility and rottenness of this foundation; especially when we consider in what regions of impenetrable darkness the sources of this traditionary stream hide their diminished beads.

We have already seen that, for many ages, the Christian Church stated a marked distinction between the list of books we now account as canonical, and those books which were considered as Apocryphal, or of doubtful and uncertain authority. Yet the Council of Trent, by one decree, placed them all upon the same eminence as dictated by the same infallible guide. This council in its 4th session,
session, A. D. 1546, declared, by a public edict, that it was the duty of all the faithful firmly to believe, that all the Apocryphal books, as well as the old acknowledged canonical ones, were, according to the Latin translation of the vulgate, authentic and divine scripture. They also included in this decree the traditions which had been preserved in the church to their day, denouncing divine wrath against every one that should reject or despise any of those books or any of those traditions; because they meant the world to esteem these as the testimonies and grounds upon which they were to rest all matters of faith and correction of abuses that might come under their review. A sad specimen of the manner in which they were to carry on a work of reformation! This awful decree was made by a council pretending to be oecumenical, or universal, tho' it consisted then
then of 43 persons only. The 3 legates with supreme authority from the Pope, the cardinal bishop of Trent, 28 other bishops, 4 nominal Archbishops, 3 Abbots, and 4 Generals of religious orders: Yet so small a number ventured to pronounce a judgment contrary to the opinion of the most learned fathers and grave councils, and contrary to the doctrine of the church during the first 5 or 6 centuries after our Saviour's appearance. Even Bellarmin who, in the 16th century, published several works in defence of the catholic faith, differs widely from the council in this matter. For in his book, *concerno the Word of God*, he uses the following expressions: *Fatemur enim ecclesiam nullo modo posse facere librum canonicon*.

---

*Father Paul's hist. of the council of Trent, B. 2. Dr Cosin's scholastical hist. of the canon, p. 214. and Raynoldus de libris apocryphis. Also Dupin and Jones on the can non.*
DISCOURSE.

NONICUM de NON CANONICO, nec contra; fed tantum declarare, quis sit habendus canonicus, et hoc non temere nec pro arbitratu, fed ex VETERUM testimoniiis *.

We confess, indeed, that the Church can, upon no account, make a book canonical that is not really so; nor, on the other hand, introduce an uncanonical Book into the list of the Canon. She can only declare what Book is to be esteemed canonical, and that not at random, or by any arbitrary decision, but upon the testimony of the early and antient writers.

All the churches of the Reformation use very different language from the council of Trent on this subject of the Apocryphal Books. The divines of the church of England,

* Bellaym de verb. Dei, lib. 1. cap. 10. sect.
land, in particular, express their sentiments in a manner infinitely more suitable to rational theologians and respectable teachers of the Christian faith. For the 6th article of religion, set forth A. D. 1562, stands thus:

"Holy Scripture containeth all things necessary to salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

"In the name of the Holy Scripture, we do understand these canonical books of the Old and New Testament, of whose authority was never any doubt in the church."

"The
DISCOURSE.

"The names and number of the Canonical Books."

"Genesis" "I of Esdras, now named Ezra"
"Exodus" "II of Esdras, now named Nehemiah"
"Leviticus" "Numbers" "The Book of Heftor"
"I of Samuel" "The Book of Job."
"II of Samuel" "The Psalms"
"I of Kings" "The Proverbs"
"II of Kings" "The Book of Ecclesiastes"
"I of Chronicles" "The Song of Solomon"
"II of Chronicles" "IV Greater Prophets"
"XII Lesser Prophets."

(They seem to comprehend the Lamentations in the prophecy of Jeremiah.)

"And the other books (as Hierome faith) the church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine."

"Such
FIRST INTRODUCTORY

Such are these following:

The Third Book of Esdras Baruch the Prophet
The Fourth Book of Esdras The Song of the 3 Children
The Book of Tobias The Story of Susan
The Book of Judith The Prayer of Manasseh
The Book of Wisdom The First Book of Maccabees
Jesus the Son of Sirach, or Ecclesiasticus

All the books of the New Testament, as they are commonly called, we do receive and account them canonical.

The authors of the Helvetic or Swiss Confession of Faith, published in 1566, after expressing their abhorrence of the heresies of Arthemon, the Manicheans, Valentinians, Cerdos, and the Marcionites, who denying that the Scriptures proceeded from the Holy Ghost, rejected some of them, interpolated and corrupted others, add these words: "We freely acknowledge that there are some books placed
"placed among the canonical books of the " Old Testament, called by the antients Apo-
" cryphal or Ecclesiastical, which may be " read in the church for instruction in his-
" tory and manners, but are never to be used " in confirmation of doctrine or articles of " faith."

The Gallican Confession, or the Declaration of Faith, presented by the reformed churches of France to Charles IX. 1561, and translated into Latin 1566, uses the following decisive expressions respecting the canon of Scripture, and the foundation upon which the authority of the Scriptures rests. After enumerating the books of the Old and New Testament, as we now receive them, they add, "We acknow-
" ledge these books to be canonical, i. e. we " hold them for the direction and rule of " our
our faith; and that not merely from the common consent of the church, but from the testimony and intrinsic persuasion of the Holy Spirit, by whose suggestion we are taught to distinguish them from the Ecclesiastical Books, which, though useful, are not of such value that any article of faith could be established by their assertions." Psalms, xii. 6. xix. 8.

We believe that the word comprehended in the canonical Scriptures proceeded from God only, upon whom alone, and not upon men, their authority depends. And as this is the whole sum of truth containing whatever is requisite for the worship of God and our salvation; we affirm that it is not lawful for men, or even angels, to add any thing to that word, or detract from it, or
“or change it in any manner whatsoever. **On this account, no antiquity, no customs, no human wisdom, or judgments, edicts, or decrees of councils, no visions or miracles, can admit of credit in preference to that divine writing; but rather all things are to be examined, tried, and discussed according to its rules and prescriptions.”

The Belgic confession, or that of the churches of the low countries, was first published in French 1561. The reformed churches in Flanders, Artois, Hainault, and through great part of France, had suffered grievous persecutions from the Roman Catholics, so far back as the year 1525; but after they had attained some degree of peace and establishment, their confession of faith was ratified in the synod of Belgium 1579; and published
FIRST INTRODUCTORY

in Latin 1581. In the article concerning the Holy Scripture, after reciting the common catalogue, they express themselves in the following manner:

"These books alone we receive as sacred and canonical; on them our faith rests; by them it is confirmed and established. Therefore, without any hesitation, we believe all things which are contained in them; not so much because the church receives and approves of them, but because the Holy Spirit bears testimony to our consciences, that they have proceeded from God, and by the fulfilment of prophecies and other undeniable circumstances, attest and prove their own sanctity and authority. At the same time, we state a distinction to be made between them and the books commonly called
DISCOURSE.

called Apocryphal. These last may, indeed, be read in the church, and we ought to receive with respect the doctrines and instructions which they communicate, in so far as they agree with the canonical Scripture. But their authority is not of such a kind as to make their testimony valid for settling any articles of faith or doctrines of the Christian Religion."

The old Scotch Confession of Faith, ratified by royal authority in 1581, the 14th of the reign of James VI. makes no mention of the Apocryphal Books at all.

The Confession agreed on by the assembly of divines at Westminster, during the civil wars in the time of Charles I. received and ratified by the Parliament in Scotland, and the General
FIRST INTRODUCTORY

General Assembly of the church 1647 and 1649, mentions the books called Apocrypha (without enumerating them) in terms more degrading than, in the opinion of the generality of Protestants, they seem to deserve. After declaring that they are not of divine inspiration, nor any part of the canon of Scripture (which till the council of Trent, we observed, had been the constant declaration of all Christian fathers and councils) they add:—

"And, therefore, are of no authority in the Church of God, nor to be any otherwise approved or made use of than other human writings."

How far this is consistent with the narrative given above, let the reader judge.

It is necessary for students of theology to be acquainted
acquainted with the books of Apocrypha, both as to what they contain, and the reasons why they are not esteemed canonical. Because apt and useful passages from them are often quoted in English sermons and books of divinity; and because they form a respectable link in the chain of connection between the Old and New Testament, at a period when much darkness of ecclesiastical history prevails. "Try the spirits whether they are of God. Prove all things; hold fast that which is good."
SECOND INTRODUCTORY DISCOURSE.

Connection between the Old and New Testament.

The Scriptures of the Old Testament are those sacred writings which were left with the church before the advent or coming of Christ. The Scriptures of the New Testament, those which were left to the church by Apostles or Apostolical men, since that celebrated aera. There is a close and intimate connection between the old and new dispensations of Providence, called by divines, or, in theological language, the oeconomy of the law and the oeconomy of grace, named also the Old and the New Covenant. The one contains the system,
DISCOURSE.

System and form of religion and hope given to the posterity of Abraham, denominated, in scripture, the chosen people of God; being repositories of the Revelations or miraculous discoveries which he made of himself and of his will, to eminent men of their nation. The other contains the system and form of religion and hope given both to Jews and Gentiles by the Messiah. These two dispensations are connected or united, and meet in a variety of points. They have the same author, and, in general, open the same views. The one is the preparation for, the other the execution of, the same grand plan—The instruction, the direction, the restoration of mankind in the way of righteousness, to obtain eternal happiness. The one is the dawn, the other the meridian sun. The first revelation contains information and rules of life, promises of future good, and
and predictions of important events, which were to be illuminated, rendered more bright, and receive a full accomplishment in the days of our Saviour and his immediate successors, or the persons employed by him to propagate his religion, called the Apostles.

The two dispensations are intimately connected in this point of view, that they both proceed from the same origin, from the Holy Spirit of God, who originally spake to the Patriarchs, either by the interposition of angels, by nightly visions, or some manifestation of that divine person afterwards called the Logos, the word, and wisdom of God, who, in the fulness of time, foretold by the Prophets, was incarnate, $\sigma\alpha\gamma\zeta\varepsilon\gamma\nu\varepsilon\tau\alpha\varsigma$, became flesh, as St John says, under the title of the Son of God; of Jesus, i. e. the Saviour; of Christ,
DISCOURSE. ixxx

i. e. the Messiah or anointed; and of our Lord as the head, the ruler, governor, and legislator of his church. The same spirit was, therefore, the revealer and instructor of the faithful, under the old and new covenant—giving the same views of the Deity, of his providence and attributes, only somewhat more obscurely under the first than under the last dispensation. But, in both, the Deity is represented as the Supreme Sole Cause of existence in all its forms; of felicity in all its splendors; the inexhaustible fountain of purity and holiness, justice and righteousness, mercy and goodness, intelligence and wisdom, creating, power and preserving providence.

"Is he the God of the Jews only? Nay, but of the Gentiles also." Though he appears, under the old dispensation, as in some degree partial to the posterity of Abraham, yet, on a nearer
SECOND INTRODUCTORY

nearer view, we discern his wisdom and goodness gradually opening and diffusing themselves over the whole earth. A peculiar people is fitly chosen as the repository of the divine oracles, the keepers of the divine promises, and separated from the rest of the world, not from a flattering or favourite design of raising them to grandeur and importance, but, by moral means, by methods gradually instructive to the mind of man as a free and rational agent, to preserve a precious seed, a portion of mankind, untainted with abounding idolatry, enjoying a particular and peculiar policy, a system of religious worship, a ritual service, a moral law, a civil constitution, a theocracy, an ecclesiastical establishment, different from all the rest of the world, and keeping possession of certain sacred records, which profess to be of divine original,
of celestial inspiration, and making discoveries far beyond the effects of any researches made by the human mind, in its highest state of cultivation. I mean by its natural powers without any extraordinary well-authenticated illuminations or assistance.

Still farther. The old and new dispensation are connected as type and antitype, shadow and substance, emblem and reality; i.e. there are in the former dispensation certain appearances, institutions, modes of action, which have their completion under the gospel in a perfect and finished manner; the fulfilment or perfection of which has only been fully known, since the appearance of Christ, and must of necessity have been but obscurely and imperfectly discerned by the saints or good men under the Old Testament. Thus, the whole

Levitical
Levitical law, the priesthood, the apparatus of the tabernacle or moveable tent among the Israelites, and afterwards of the temple of Solomon, the sacrifices, particularly the killing of the paschal lamb, slain and eat in commemoration of the Israelites deliverance out of Egypt; the mercy seat, the holy of holies, the scapegoat, have, by sacred writers and divines, been said and thought to have been all typical and representative of the gospel dispensation, of the character and offices of Jesus Christ, and the propitiatory sacrifice he offered to God for the sins of a guilty world. In the same manner, Noah's salvation in an ark by water is said by the Apostle Peter to be a figure of our spiritual salvation from sin by the water of baptism, when this rite is followed by its proper effects in the answer of a good conscience and a pious life. Thus the Apostle Paul
Paul says, that Christ our Passover was sacrificed for us, therefore we keep the festival; and that God had set him forth as a mercy seat, a propitiation through faith in his blood. The brass serpent, the looking to which, when elevated on a pole, recovered the Israelites stung by fiery serpents, was a model or representation of the healing virtue derived from our Saviour by his elevation upon the cross. He himself has said so, "As "Moses lifted up the serpent in the wilderness, so shall the Son of man be lifted up. "And I if I be lifted up from the earth will "draw all men unto me." Which may have a double meaning or a twofold reference, either to his crucifixion or his exaltation to Heaven, his ascension to the place of honour and dignity, to which, by the power of his cross, by the influence of his religion, and the energy
energy of his Spirit, he will raise all his sincere followers. The miraculous preservation of Jonas three days and three nights in the belly of a fish, is said to be a sign or type of the Son of Man, i.e. the Messiah’s continuing three days and three nights, three in the grave, and afterwards rising unto life. This was the sign of the resurrection of Christ to the Jews of that generation who sought a sign from Heaven to verify the mission of Jesus of Nazareth. He told them he would appear as a sign from the earth—

“For as Jonas was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth.”

A type is that by which something future is prefigured. The antitype, a term in theology,
DISCOURSE.

logy, is the thing corresponding to the type, that which is resembled or shadowed out by the type. The antitype is the reality of which the type is only a shadow. The word is μορφή in the original Greek, and by our translators sometimes rendered type, sometimes figure, sometimes example or example. It is specially to be observed, that emblem, type, allegory, figure, parable, was an universal method of education or instruction among oriental nations; but it must be acknowledged to be a method, in matters of religion, very liable to misconstruction, and very ready to lead persons of warm imaginations into error, enthusiasm, and fanaticism. It is ground on which we ought to tread cautiously, and take the illustrations of Christ and his Apostles for our chief guides; and while we traverse this sea, frequently unknown, never to quit the helm of reason.
SECOND INTRODUCTORY

reason and sound judgment. The connection between the figures in the Old Testament, and the things or objects prefigured in the New, is undeniable. Many instances may be given in proof of this assertion—instances that ought to be well weighed, and candidly revolved by all inquirers after truth, especially by those who would abolish the whole doctrine of types, a thing which certainly ought not to be done.

Our Saviour frequently alludes to the events and images in the Old Testament as types and emblems of what he was to teach, to do, or to suffer. The sure mercies of David, or the blessings of that covenant which God made with him and his posterity, were to be diffused and spiritually accomplished in the Son of David the true Messiah. There is no credit to be given to the Old Test-
tament at all, if we do not believe this, and acknowledge such a connection. These mercies or blessings, or *σαλ πνευματικα και δοξα* holy things, are frequently typified by, or compared to, flowing waters and clear streams. None but those who are acquainted with the miseries of thirst and drought in a burning climate, and under a hot sun, can feel the force of these figures, or know the excellency, the refreshment, the delight of copious streams, living fountains of water. "Isaiah li. 1. Ho every one that thirsteth, come ye to the waters"—4th of the gospel by John, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him *a well of water springing up into everlasting life*—7th of John, In the last day, that great day of the feast, Jesus stood, and cried, saying, if any man thirst, "let
"let him come unto me, and drink: He that believeth on me, as the Scripture hath said, "out of his belly shall flow rivers of living water." But this spake he of the Spirit which they that believe on him should receive; for the Holy Ghost (miraculous powers both of knowledge and prophecy, and of doing wonderful works) was not yet given, "because that Jesus was not yet glorified."

The miraculous effusion and abundance of the gifts of the Spirit did not take place till after our Lord's ascension into Heaven.—About ten days after that event, he having continued on earth after his resurrection forty days, i.e. the effusion of the Holy Ghost was at Pentecost, or the 50th day after he had appeared alive to his disciples. As the feast of Pentecost, when the law was delivered from Mount Sinai, was 50 days after the first Passover, so this miraculous descent happened 50 days after that
that Passover when Jesus was crucified. Isaiah xliv. "For I will pour water upon him that " is thirsty, and floods upon the dry ground" —figurative and typical language immediately explained. "I will pour my spirit upon " thy seed, (i. e. progeny), and my blessing " upon thine offspring."—xxxii. "Until the " spirit be poured upon us from on high, and " the wilderness be a fruitful field."

There are several remarkable expressions used by St Paul in the xth Chap. of the 1 Epistle to the Corinthians, which intimate the belief he had of certain antient events and circumstances that happened to the Israelitish church, being types to us Christians, figures, copies, or emblems of information, instruction, admonition, verbosia, i. e. disposing the mind aright. He says, the Israelites, the fathers
as he calls them, were *baptised into Moses*, by being under the cloud and passing thro' the sea; baptised into a belief of the divine mission and doctrine of Moses. So that their immersion in the cloud, passing thro' the sea and rising to life on the dry land, was with him a figure of the nature and effects of christian baptism. He adds, they all ate the same bread, *spiritual* bread, and drank the same *spiritual* drink; and, what is very remarkable, affirms that they drank of a spiritual following or attendant rock, and that that *rock was Christ*, signified or typified Christ, *i.e.* the water from that rock, spiritually understood and divested of the figure, was to be considered as Christ, the fountain of living waters, the true refreshment and health of the soul, *the Messiah*. The Rock means the waters which issued from it, whence were formed rivulets.
lets and currents in the desert, along the road where the chosen people were to pass: These waters and their effects were emblems and figures of the then attendance and blessings of Christ, and the more plentiful diffusion of them in the latter days.

Connected with this is the resemblance which the Apostle to the Galatians, Chap. iv. traces between the two mothers and their sons in the family of Abraham, on the one hand, and the two covenants or dispensations of the law and the gospel, on the other. This application is exactly according to the plan and views of the best Jewish writers upon the Old Testament. Philo, Josephus, and Maimonides, who constantly assert that, within or under the plain historical sense, there lay hid, or was concealed, a recondite, spiritual, and more excellent
excellent meaning, which persons eminently skilled in the antient law could discover and explain to the edification of the Jewish church, affirming that the simple original sense might be allegorized, or considered in an allegorical and figurative sense, to enlarge the views of true believers, and raise their esteem for the laws and institutions of their inspired Legislator. It was a maxim with these learned men that the words of the law of Moses were double, or to be understood in a twofold sense. It must be confessed, as I formerly observed, that this disposition to allegorise may be carried to excess, and, in later times, has, by many Christian writers and commentators, been prostituted to the unworthy purposes of enthusiasm, fanaticism, and the encouragement of the wildest reveries of imagination. But there is
no arguing against the proper use of any thing from the abuse of it. Our principal rule of direction in this pursuit is, to be as sparing as possible of applications of antient Scripture beyond the applications that have been made and transmitted to us by Christ and his Apostles. These we certainly are bound to receive with gratitude and reverence. The Apostle Paul, in the above mentioned passage of his epistle to the Galatians, affirms, that the birth of Ishmael from Hagar the slave or bond-woman of Abraham, and the birth of Isaac from Sarah the free woman his wife, both mothers and progeny were allegorical, to be understood in a figurative sense, as signifying the two covenants, the law and the gospel. That Hagar signified the law given from Mount Sinai, which was a mountain in Arabia, the country of the Ishmaelites,
SECOND INTRODUCTORY

Ishmaelites, the descendants of Hagar, and out of the boundaries of the land of promise; and also signified the terrestrial Jerusalem, the inhabitants of which, at that time, were still in bondage to the ceremonial law; and expected to be justified and saved by their own righteousness and obedience to the whole law and institutions of Moses. Whereas the covenant of mercy and grace in Jesus Christ, published by the gospel, was represented and signified by the progeny of the free woman; and this free woman was a figure of the celestial Jerusalem, which is free, and the mother of all who truly believe, whether originally Jews or Gentiles. Now we brethren are, like Isaac, children of promise, while all unconverted Jews, and enemies to the merciful dispensation and covenant of the gospel, are, like Ishmael, children of nature, and in a state of
of bondage. We are not children of the bondwoman, but of the free. St John's gospel, chap. viii. verse 31. "Jesus said to the Jews, "which believed on him, if ye continue in "my word, then are ye my disciples indeed, "and the truth shall make you free.—They "answered him, we be Abraham's seed, and "were never in bondage to any man—how "sayest thou we shall be made free? Jesus "answered them, Verily, verily, I say unto "you, whosoever committeth sin is the bond- "slave of sin, δυσίς της ἁμαρτίας. But if "the Son make you free, ye shall be free in- "deed."

Many particulars in confirmation of what is here said about types and figures may be found in the epistle to the Hebrews, which is generally believed, and with great probability,
lity, to have been a composition written by the Apostle Paul, though his name is not mentioned in it.

Thus, in the 9th chapter of that epistle, the author expressly says, that the order or commandment appointing the High Priest once a year, to enter alone into the sanctum sanctorum was an intimation or signification by the Spirit of God, that the way to the holiest of all, meaning Heaven, of which the sanctum sanctorum of the tabernacle was only a figure, was not opened or made manifest as long as the first tabernacle had an establishment; and he adds, that this was a parabola, a symbolical representation (our interpreters render it figure) for the then existing time—a mystical emblem during the time that imperfect gifts and sacrifices were offered, until the time of complete
of complete rectification, till Christ should appear the high priest of good things to come, and should enter by his own blood into Heaven after having thus procured eternal redemption for his people. He calls the institutions of the law carnal ordinances, therefore subject to decay and dissolution, being ceremonies and observances external, terrestrial, and corporeal. Gal. iii. He says to professing Christians, who had chosen a spiritual religion and a mode of worship in which the dispositions and affections of a pious and good heart were chiefly expressed—

"Having begun in the Spirit, do ye end in the flesh?" Heb. vii. He speaks of the law of a carnal commandment, i.e. the ceremonial law of Moses, but the or rectification was that in which the whole signification of those fore-mentioned things was com-
pletely fulfilled in Christ. Therefore the use of them was then to be abolished and changed into a spiritual worship more excellent in its nature and perpetual in its duration. Christ is an high priest of future blessings: the effect and end of his priesthood was to acquire for us and dispense to us eternal blessings, and a future life of everlasting happiness. Your fathers did eat manna in the wilderness, and are dead. Gospel by St John, ch. vi. ver. 49. "He that eateth of the bread which I shall give him shall live for ever. "The words that I speak unto you (concerning the eating of my flesh and drinking of my blood) are to be understood in a spiritual sense, they are spirit, and they are life. "Because I live, ye shall live also." So there is no need to repeat the sacrifice, nor to enter a second time into the innermost sanctuary, as
was the case under the Levitical law. For Christ ever liveth to make intercession for his church.

Allied to this, we have to observe that there is a close union or connection, a similarity in the two testaments, in divine and moral sentiments, in style, language, and composition. This was to be expected, as the authors of the books in both were of Hebrew or Jewish extraction*. The Deity is represented in both as the same God; and the laws of righteousness and morality are, in both, the declarations of his will, his statutes his judgments (decisions according to justice) his testimonies,

*The Israelitish nation were called Jews after their return from the Babylonish captivity, as they chiefly consisted of the two tribes of Judah and Benjamin, whose capital was Jerusalem.
timonies, or attested promulgations of his undoubted authority. All proceed from him. He is the same Creator, Preserver, Lord, and Governor of the universe, the supreme disposer of all events, the father and friend of mankind. There does appear, indeed, to careless observers, a sort of partiality to a particular nation, and the rays of mercy and benignity do not seem to shine with such splendour as in the face or appearance of Jesus Christ. The Deity is thought to be a God of terrible power and majesty, shrouded in darkness, armed with thunders, ardently jealous of his honour, tremendous in his correspondence with men. But when we examine the matter more closely, we shall find that all this terror and awful majesty is chiefly meant to intimidate the guilty, and deter the presumptuous sinner, as even in the gospel,
DISCOURSE. 

... pel, an Apostle says, the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men. For when Moses requested that Jehovah would show him his glory, or, as it may be rendered, his beauty, the answer returned was, I will make all my goodness to pass before thee. And accordingly, when Jehovah did reveal himself, he proclaimed his name, Jehovah, Jehovah God, merciful and gracious, long-suffering, and abundant in goodness and in truth, though he would not hold innocent, i.e. though he would severely punish the obdurate and impenitent. The old dispensation contains in it all the seeds, so to speak, all the promises of the grace and salvation of the new. Though these promises were intrusted with a particular nation, to whom God gave his laws and statutes with a preparatory view, yet the declaration to Abraham concerning
concerning the Messias being one of his descendants, is expressed in terms of universal benevolence: "In thy seed, or progeny, shall all the families of the earth be blessed."

The law of Moses abounds with precepts enjoining kindness and humanity to strangers, to servants and slaves. Remember, says God, that ye were strangers and bond-men in the land of Egypt, therefore ye shall not oppress.

The law of the ten commandments, commonly called the decalogue, contains but a short and general system of morality; yet the Old Testament abounds with moral precepts and rules for the purifying of the heart, subduing the passions, and elevating the soul to a refined and purer state of virtue. The pious sentiments expressed in the Psalms, in the Prophets, in the Proverbs, and other books of ancient inspiration, have an evident tendency
D I S C O U R S E.

dency to exalt the mind, to console the heart, and to produce a happy influence on our correspondence with the world. The malevolent Psalms seem at first to breathe a bitter and revengeful spirit, very contrary to that which is enjoined by our Saviour in the new law, about loving our enemies, and doing good to them that hate us; yet, when properly understood, they are chiefly to be considered as divine comminations or threatenings denounced by the Psalmist as a Prophet, not against his own personal enemies, but the enemies of God, of his church, and of religion— and also to be considered as predictions or prophecies of the fatal and dangerous consequences of continuing obstinately in vice. For when we examine the Psalmist on sentiments with respect to his own enemies, he says, that he prayed for them as he would for himself
himself or his bosom friends—such is the meaning of "my prayer returned into mine own bosom ." He went heavily and mourned in sackcloth when they were in distress; and he frequently not only spared them when they were in his power, and when he had ready means of revenge, but did them very material service. Though the temple of Jerusalem was chiefly appropriated to the Levitical service, the sacrifices and worship of the Jewish nation, yet God expressly declares that it was intended to be a central place of devotion for all people; and that proselytes from the Gentiles should receive every favour and every kind encouragement that could be desired, provided they came to present unto the Lord an offering in righteousness. The promise in Isaiah lvi. to the strangers, is delivered

* See Bishop Patrick's commentary on the place, 35th Psalm, 13th verse.
Vered in the most captivating strains. "Allο
the sons of the stranger, that join them-
selves to the Lord, to serve him, and to
love the name of the Lord, (in the original
Jebovah, the peculiar name of the true
God) to be his servants, every one that
keepeth the Sabbath from polluting it, and
taketh hold of my covenant, (the Badges
of the Jews as a chosen nation,) even them
will I bring to my holy mountain, and make
them joyful in my house of prayer. Their
burnt-offerings and their sacrifices shall be
accepted upon mine altar; for mine house
shall be called an house of prayer for all peo-
ple. The Lord God which gathereth the
outcasts of Israel faith, yet will I gather
others to him besides those that are gather-
ed." He declares that the glorious person
he was to send into the world, was not to con-
fine his operations to the posterity of Abraham, or to employ himself merely for the advantage of the Jews. "It is a light thing that thou shouldst save my people Israel. I will give thee for a covenant of the people, a light to enlighten the Gentiles, (the Heathen nations) to be my salvation unto the ends of the earth. My name shall be great among the Heathen; men shall be blessed in him, and all nations shall call him blessed."

That the grace and goodness of God abounded even in the first dispensation, is plain from many expressions of the Psalms and of the Prophets. "Let not the rich man glory in his riches, &c. but let him that glorieth glory in this that he understandeth, and knoweth me that I am the Lord who exercise Judgment, (equitable decision) and righteousness
DISCOURSE.

"righteousness and loving kindness in the earth; for in these things do I delight faith the Lord." The voice of the harbinger of the Messiah, John, afterwards named the Baptist, in the desert of Judea, was in perfect union with ancient prediction. "The glory of the Lord shall be revealed, and all flesh shall see it together." He preached glad tidings; the approach of the kingdom of God; the reign of grace and goodness and benevolence to men; the baptism of repentance for the remission of sins; the intended sacrifice of the true lamb of God, which was to take away the sin of the world.

The coincidence of style and idiom of language is a circumstance not to be neglected, and a subject that ought to be particularly studied by all who esteem the sacred oracles.
To such chiefly, in both these discourses, I address myself, not pretending to reason with unbelievers by profession, or to convince those who are sceptics on principle. Math. vii. 6.

The Old Testament was written originally in the Hebrew language, which continued for a long time in great purity from the days and writings of Moses till the building of the second temple and the prophecy of Malachi, i.e. above a thousand years. There was, indeed, an intermixture of the Syriac and the Chaldaic introduced into the language after the Babylonish captivity; but there is a close and intimate connection among all these oriental languages. Their style and idiom is the same, and they easily incorporate with each other. The language that was spoken in Judea by Christ and his Apostles was the Syro-chaldaic, that is the Hebrew intermixed and compounded of these two dialects.—In
the Syro-chaldaic, which is called the Hebrew in the New Testament, St Matthew is thought to have originally written his gospel, which was afterwards translated into Greek. When the Apostles went out of Judea to the neighbouring countries, they made use of the Greek language, and quoted scripture from the Septuagint,* or Greek translation of the Old Testament, which was used even in the synagogues of the Jews, who lived out of Palestine, and were denominated Jews of the Dispersion. The religious sentiments, or theological expressions employed by the sacred writers in the Greek of the New Testament cannot be well understood without an intimate acquaintance with the style, language, and mode of composition used by the writers of the Old Testament.

With respect to the merit of this translation, and the time when it was made, i.e. during the reign of the Ptolemies, successors of Alexander the Great in Egypt about 250 years before Christ, see Prideaux's connections.
EX SECOND INTRODUCTORY

tament Scriptures. To instance in a few, the whole revelation of the New Testament, or the discoveries of grace and truth, made by Jesus Christ to men, the promise of forgiveness of past sins, a reinstatement into the favour of God, and the security of eternal happiness to the penitent and believing, is denominated to εὐαγγελίον, the good news, the glad tidings, the delightful message. Now the full force and meaning of this term cannot be understood without a previous acquaintance with the language of the antient prophets, respecting the times of the Messiah, particularly the language of the evangelical Prophet Isaiah. lii. and 7. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace and salvation, that faith unto Zion thy God reigneth." *The gospel of the kingdom is*
the christian dispensation **good tidings**, of the **reign**, the government of God, of his truth and grace, and of righteousness among men. Thus translated from the Hebrew by the Septuagint, and quoted by the Apostle Paul to the Romans, x. 15. "And how shall they preach except they be sent, as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Isaiah lxii. 1. "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted"—Here the prophet, speaking of himself, in the first place, is thought to speak prophetically and descriptively of the office of Christ, the true Messiah, in a secondary and more perfect sense. Our Saviour himself expressly says so, in the synagogue
synagogue of Nazareth, where (according to the Evangelist, Luke, iv. Chap.) he had been brought up, after reading the above passage from Isaiah, as expressed in the Greek translation. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He adds, this day is this Scripture fulfilled in your ears;" and all the hearers bore testimony to him, i.e. attested that he truly preached the gospel, and wondered at the gracious words, at the words of grace, of kindness, of sweetness, and beauty in a moral and spiritual sense, that proceeded out of his mouth.* The place of religious worship, the scene of the more immediate presence of God, and of the communications of

* Book 1. of part 2. page 27. 8vo edition, Lond—1720.—
Also Arch-bishop Usher, in syntagmate de versione lxx. and Dr Hody of Oxford, in his most accurate book, de Bibliorum tantibus originalibus versionibus Graecis et Latina vulgatis.
of his grace is called figuratively under the Old Testament the house of God, and the term is as antient as the miraculous vision of angels and the ladder made to Jacob in the book of Genesis on his road to Mesopotamia, when he said, verily God is in this place, this is none other than the house of God, and this is the gate of heaven.—He called the place Bithal, i.e. being interpreted—the house of God. The Christian church, by the sincere members of which God is worshipped in spirit and in truth, is called, in the language of the New Testament, the house and the temple of God, a spiritual house and a holy temple. 1 Tim. iii. 15. "That thou mayest know how thou oughtest to behave thyself in the house of God which is the church of the living God."* The Apostle

* The words in the original that follow, in the verse, our translators render, THE pillar and ground of the truth,
Apostle Paul, addressing the Corinthians, Ep. iii. 16. employs this emphatic language:

"Know ye not that ye are the temple of God, and as if the meaning were that the church of the living God is the pillar and ground of the truth; a sentiment, upon which the papish doctrine of the sovereign power of the church, in matters of faith and practice, is thought to be deeply founded and firmly established: Whereas the apostle means to say, that the Evangelist Timothy ought to behave himself, in the exercise of his ministerial office, as a pillar and steady support of the truth delivered by Christ. Properly speaking, the original Greek word being σταυρός a pillar and, ἀποστόλης a support, or fundamentum, our interpreters cannot be justified in translating these words with the appropriate article THE before them. Galatians, 2d chap. 9th v. "And when James, Cephas, and John, who seemed to be pillars, perceived "the grace that was given unto me." Pillars, i. e. Chiefs among the apostles in rank, in gifts, and estimation, yet in truth, all the apostles were equal in the gift of the infallible conduct of the holy spirit, in respect of which they were pillars upon which the edifice of the christian church and its doctrine was firmly built.—See Diodati's notes on the passage. Revelation xx. chap. 14th v. "And "the wall of the city had twelve foundations, and in them "the names of the twelve apostles of the Lamb.”
and that the spirit of God dwelleth in you.
If any man defile the temple of God, him shall God destroy, for the temple of God is holy as you are or ought to be.

To the same purpose he speaks to the Christians, or converted Gentiles at Ephesus, 2d. 20. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, (the grand foundation stone of the corner, which unites and fastens both sides of the building, Jews and Gentiles) in whom or an whom all the building fitly framed together groweth unto an holy temple in the Lord, on whom you also are builded together for an habitation of God through the spirit."

The correspondence between Heaven and Earth
Earth, by the ministry of Angels and communications from the world of spirits, is carried on uniformly in both the old and new Testament. The intercourse both of good and evil spirits with mankind, and their influence upon the souls and bodies of men, is undeniably maintained in both Testaments; that certain spirits or beings of a malignant kind, at least in the days of our Saviour, and, according to Jewish language called Daemonia,* whatever that means, took possession of the bodies of men, and deranged their mental powers, is plainly taught, acknowledged, and confirmed.

*Our translators always render the word Daemonia, Devils. Josephus, and many of the Rabbi’s and even christian fathers, affirm that those Daemons were the spirits of deceased men, who returned from the other world, and entered into the bodies of the living to agitate and torment them, and make them exhibit all the signs of complete insanity.
confirmed in the gospel history. The diseases of madness and epilepsy seem principally to be defined by symptoms of the possessions.

An inspired prophet, a messenger from God, an instructor of mankind, or a public authorized teacher, who frequently wrought miracles, is called, in the language of the old Testament, a man of God, such is the denomination of Moses and Elijah and the ancient prophets. And an evangelist instructed in the mysteries of the kingdom of Heaven, under the new Testament, is called by the same name. All scripture is profitable for doctrine, for reproof, &c. that the man of God may be perfected, fully furnished to every good work, i.e. the minister of religion. O man of God, says the apostle to Timothy, flee these things, but follow charity and righteousness.

In
SECOND INTRODUCTORY

In the prophecies of Daniel, one like unto the son of man is said to come in the clouds of Heaven. In the gospel history, our Saviour frequently assumes the name of the son of man, which does not merely intimate his taking up upon him the human nature, and being in fashion like a man, but intimates and affirms that he claimed the character of the true Messiah. For in the prophecy of Daniel there was presented to the Antient of days, one like unto the son of man, and there was given him a kingdom, power, and dominion, that shall never have an end, over all people, nations, and languages. This designation, the son of man, was by the Jewish Rabbis employed as one of the distinguishing titles of the Messiah. Our Saviour himself adopted it as such; He calls himself the son of man who is in Heaven, and says, the father hath given him authority to execute
execute judgement because he is the son of man. It is remarkable that this title, son of man in the vocative case, is addressed to the prophet Ezekiel, no less than 92 times in the book of that prophecy. But it seems to intimate no degree of superiority in him above other prophets, or to insinuate any connection with this title as one appropriate to the Messiah. Grotius is of opinion that this title, which was given to no other of the Jewish prophets, was intended to inculcate humility upon the mind of Ezekiel, amidst the abundance of his revelations and visions; to put him in mind that he was still of the class of mortal men, and of a very inferior order when compared with angels, notwithstanding the Heavens had been opened to him, and sublime mystical representations exhibited to his view.

But
SECOND INTRODUCTORY

But the title, by way of eminence, of the son of man, was certainly a peculiar denomination of Christ; for, speaking of himself, he faith, "When the son of man cometh shall he find faith on the earth? The son of man is betrayed to be crucified. Ye shall see the son of man sitting at the right hand of Power and coming in the clouds of Heaven." In short a large treatise might be written upon the similarity of styles in both Testaments, to show that the knowledge of the idioms of the Hebrew language greatly facilitates the expositions of the Greek terms employed in the new. The language of the old Testament, according to the oriental plan, abounds in bold figures, strong metaphors, hyperbolical, parabolical, and allusive expressions, a mode of writing which, though not in so high a degree, yet in many instances forms the charac-
ter and marks the peculiarity of the dispensation of grace. Without attention to this idea, it will be found extremely difficult to adjust and settle the true meaning of a variety of expressions, which otherwise will confound and mislead. Witness the strange and unaccountable superstructure of opinions and sentiments, which has been raised concerning the external symbols in the sacrament of the supper; that bread and wine converted at the word of a Priest into the real material body and blood of Jesus Christ, though now glorified in Heaven, are, in the service of the mass, offered up to God by the officiating minister as a sacrifice for the sins of the living and of the dead. Because, in the institution of this ordinance, our Saviour made use of the common and well known language of the Hebrews, using the sign for the thing signified, saying, this bread
is my body, *Hoc est corpus meum*. The paschal lamb, even the lamb of every family, was called the Lord's Passover; but it never entered into the thoughts of the most rigid observer of the law of Moses, that the blood of the lamb, which he shed on the day of the first full moon after the vernal equinox, and which he sprinkled upon the lentil and door posts of his house, was either the blood of the lamb that was slain in Egypt on the night of the Israelitish departure, or was the actual signal for the destroying Angel to pass over the houses of the Israelites, and slay the first born of the Egyptians; no more than the people of Israel believed that the blood of the sacrifice, which Moses sprinkled on the book of the covenant, and upon the people, when he engaged them in a solemn manner to keep the statutes of God, was the real covenant.
nant which God made with them, or their actual fulfilment of it; because he said, this is the blood of the covenant. Exod. xxiv. 7. "And he took the book of the covenant, and read in the audience of the people; and they said all that the Lord hath said, we will do, and be obedient; and Moses took the blood and sprinkled it upon the people, and said, behold the blood of the covenant which the Lord hath made with you concerning all these words." The Apostle to the Heb. ix. 20, calls it the blood of the Testament, διαθήκη, such is the term by which the 72 interpreters render the Hebrew word Berith; and the expression is nearly the same which our Saviour uses at the institution of the supper. This cup is the new Testament in my blood,* i. e. this cup

* The apostle in the last chap. of the Hebrews, 20th verse, calls the death of Christ, the blood of the everlasting covenant.—Margin, Testament.
cup is the sign of the confirmation of the new covenant by my blood, and is a present visible seal and pledge to all my faithful followers, that, if they continue in their fidelity, all the blessings purchased by my sufferings and death shall certainly be their portion.

Further, there is a connection between the old and new Testaments in historical facts, allusions, names of persons, and a variety of circumstances in which the last depends upon the first. There is scarcely a chapter in the new Testament that does not contain some reference or allusion to persons, circumstances, divine sayings, or events under the old Testament, and there is no perfect or complete understanding of the one without the other. They are both written by persons of the Jewish nation; and the writers of the new dispensation,
DISCOURSE.

Education, whether historical or didactic, were educated in the knowledge of the law, the prophets, and the hagiographa. Even Timothy had it mentioned to his honour, that from a child he knew the holy scriptures, which then only meant the writings of the ancient prophets, and inspired authors, and which our Saviour enjoined the Jews to search and examine, because they bore testimony concerning him. After his Resurrection when he manifested himself to two of his disciples going to Emmaus, while they were still ruminating on the thoughts of the Messiah's temporal kingdom, and the sad disappointment their hopes had met with, by the crucifixion of Jesus of Nazareth, he severely reproved them for their negligence in searching the sacred writings, for their ignorance of the former revelation, and aversion to the spiritual meaning of the ancient
antient prophets; he said, "O fools, and slow of heart to believe all things that the prophets have spoken, ought not Christ" (it should have been, the Christ, the Messias) "to suffer these things, and to enter into his glory?" Here the connection between the events and circumstances, and persons of the old and new Testament, is particularly and expressively asserted. The Evangelist adds, and "Beginning at Moses and the Prophets he expounded to them, in all the scriptures," i.e. in all the sacred writings of the old dispensation, "the things concerning himself." After the disciples discovered that he was their master risen from the dead; and after they reflected upon his instructions, they expressed, in very pathetic terms, the powerful effect, the strong conviction, the divine ardour which his recalling the descriptions of the ancient prophets had produced.
DISCOURSE. cxvii

produced upon their minds. "They said one " to another, Did not our hearts burn within, "us, while he talked with us by the way, "and while he opened to us the scriptures." He had said unto them; Thus it is written, and thus it behoved the Christ to suffer, and to rise from the dead the 3d day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Let the 22d Psalm, and the 53d chap. of Isaiah bear witness to the truth of what our Saviour here said, in concurrence with many other passages of antient scripture. The manner of St Paul was to reason with the Jews out of the old scriptures, and to demonstrate to them that the gospel of the kingdom, the revelation of Jesus Christ was an explanation, a continuation and fulfilment of what was predicted, promised, and revealed by God, to the
the antient church, to whom belonged the adoption and the glory and the covenants, the giving of the law, the service of God and the promises, whose are the fathers and of whom as concerning the flesh, the Christ came who is over all God blessed forever.

I shall sum up this account of the connection between the two Testaments with a brief explanation of some Hebraisms, some phrasological idioms, employed in antient scripture, adopted and imitated by our Saviour and the evangelical writers, without attention to which interpreters and expositors often commit gross mistakes; while certain erroneous opinions have been propagated and instilled into the minds of vulgar readers, which have received too much countenance from persons of whom better things might have been expected.
The Name of the Lord, i.e. of Jehovah, or God, is a phrase often used in both volumes of Scripture and in the same sense, not meaning any verbal title or enunciation of words by which the Supreme Being is distinguished, but expressive of his nature, his attributes, his perfections, the discoveries he hath made of himself, and of the manner in which he chooses to be worshipped, the exercise of his authority, his command and government. Had this, which is undoubtedly the true sense, been properly explained and rivetted in the minds of men, Would such absurdities as the Rabbinical Jews and many of the Christian fathers have practised and encouraged been ever admitted? Such as, that the name Jehovah, consisting of four Hebrew letters, Jod, He, Vau, He, should neither be written with these letters, nor pronounced on any
any occasion, but mentally employed to cure diseases, to cast out devils, to confound the oracles of the heathen; in the same manner as Christian priests in the third, fourth, and later centuries employed the name of Jesus for the same purpose—to work miracles—to be used on amulets and talismans, to keep off apparitions and evil spirits, and to exorcise the devil from the bodies of the Energumenoi; so they called the Possessed. There is no authority from Scripture for affixing such powers to any verbal nomination of God or Jesus Christ; and these practices are but too flagrant a proof of the negligence of the antients in tracing the true sense of sacred writ, and of their propensity to indulge the weak superstitions of the vulgar, which, instead of encouraging, they ought to have corrected. The sense I have given of the term name of God,
DISCOURSE.

is not only founded on just criticism, but explains a variety of passages in the inspired writings. With respect to the angel or representative that God was to send before the Israelites to conduct them to the promised land, God says, Beware of him, and obey his voice, for my name is in Him, i.e. my authority, the exercise of my power, the accomplishment of my promises, the execution of my threatenings; all is in him. Ye shall fear the Lord, and swear by his name, i.e. ye shall at all times cultivate in your minds a reverential fear of God, a respect to his nature, perfections, and purity; and remember, when you are called on oath, to testify the truth that you speak and affirm in the presence of him who knows the bottom of your hearts, who is truth itself, who is the patron of innocence, and the avenger of wickedness. Our Saviour
Saviour says, in his intercessory prayer for his disciples and apostles, I have manifested thy name, i.e. thy nature and perfections, to the men whom thou gavest me out of the world. He has directed us in the form of prayer, commonly called the Lord's prayer, thus to address the supreme object of devotion—Our Father which art in Heaven, hallowed be thy name, i.e. May thy nature and perfections be ever reverenced and regarded as holy—May thy worshippers be in heart and life pure and holy as thou art. John xvi. 23. Whatsoever ye shall ask the Father in my name he will give it you, i.e. Every favour, every blessing ye shall ask from the Father as my true disciples, and as persons who believe in the efficacy of my merits and intercession, shall be freely granted you.
The word heart is employed in the Hebrew language not so much to express the affections and dispositions of the mind, as the exercise of the understanding and judgment in forming plans, schemes, and designs. Alluding to the proud and ambitious schemes of the monarch of Assyria, God says by the Prophet Isaiah, xiv. 13. "Thou hast said in thine heart I will sit upon the mount of the congregation; I will ascend into Heaven." Do all that is thine heart, means, execute completely your plans or designs. Keeping this interpretation in view, it will plainly appear that the designation of David King of Israel and Judah, as a man according to God's own heart, does not signify his being a person whose universal conduct made him most dear and acceptable to God, as sceptical writers triumphantly and scoffingly allege, that
that God selected for a favourite an adulterer
and a murderer. The expression properly
signifies, that David was a true and a faith-
ful worshipper of Jehovah the God of Israel,
and that he had firmly established and con-
stantly adhered to the divine system of re-
ligion communicated from Heaven, in oppo-
sition to idolatry and false religion of every
kind. That he was guilty of flagrant trans-
gressions of the divine law is but too well
known, and may be remembered with sorrow
as a lamentable instance of the frailty of hu-
man nature and the strength of unsubdued
passion. At the same time, his deep regret,
his painful contrition and repentance, are en-
titled to our serious attention*; while his se-
vere trial in the furnace of personal and do-
mestic

* See the penitential Psalms, particularly the 51st.
Discourse. cxxxv

Domestic affliction holds forth to us an awful warning to guard against the fatal progress of vice, and never to approach the borders of criminal indulgence. But of all the sins of which this celebrated person was guilty, he never was chargeable with idolatry; on the contrary, he was, to all his royal successors, a perfect model of sincere attachment to the worship of the only living and true God. By this conduct, he fulfilled the plan or intention of the Deity, in a manner superior to all kings or rulers of Israel before or after him. For though the commencement of Solomon's reign was fair and promising in obedience to the admonitions, and in imitation of the example of his pious father, yet, during the latter part of it, he shamefully degenerated into idolatrous practices, became a worshipper of alien Gods of the most abominable kind, and did
did every thing in his power to extirpate from Jerusalem the worship of Jehovah the holy one of Israel. Many of his successors, on the throne of Judah, too closely followed his footsteps; and as for the kings of Israel, they were gross idolaters to a man, notwithstanding the solemn declarations, which God had repeatedly made by his servants, the prophets, that idolatry was a crime he never would forgive, and which should never be expiated but by the total overthrow and dissolution of the whole nation. Most justly therefore was David denounced a man according to God's own heart, because he acted according to the views and intentions of God; he laboured with all his might to establish the law and worship of the true God in Israel; he persevered invariably in this worship, and, by his authority and example, exerted all his influence to preserve the
DISCOURSE.  cxxxvii

the posterity of Jacob, from the contamination of idolatry and all its criminal rites. This was fulfilling the grand design which the supreme ruler of the universe had in view, by separating the family and race of Abraham from all the other nations of the Earth, to be a peculiar people, a royal priesthood, to himself; among whom he placed his name and erected his memorial through all generations, till the coming of the Messiah,—Christ the Saviour, the son, and the Lord of David.

Other Hebrew idioms, which require some illustration to unfold their true meaning. Whatever is great, or magnificent, grand, or sublime, is said to be of God,—High mountains are called, the mountains of God.—Tall cedars are called, the trees of God. Moses at his birth was exceeding fair, Acts vii. 20. In the original
SECOND INTRODUCTORY

ginal it is said, *He was fair to God*—That is said to be *of God*, which *be approves, appoints,* or *ordains,*—The law of the Lord is *a law instituted, revealed, and enjoined by him.*—Thus, the sacrifices of God are sacrifices which *be approves of and declares acceptable,* such as, a broken and contrite heart.

This form of expression is adopted, and frequently used, in the new Testament; and without attending to it as a Hebrew idiom, the force and energy will always be misunderstood. Thus, the righteousness of God, Rom. x. 3. is not the moral and essential attribute of his justice, but signifies *that righteousness which God approves of or accepts,* or *that merciful method of justification which he has established by Christ.* Speaking of the unbelieving Jews, the apostle says; they have a *z al*
of God, meaning for God or divine things, but not according to knowledge, for they are ignorant of the righteousness of God, they have not submitted to the righteousness of God. To the same purpose, in the old Testament, the term righteousness (as a translation of the Hebrew word tzedakah,) signifies mercy or merciful treatment, mild administration of government. Psalm xxiv. "He who shall ascend into the hill of the Lord, with clean hands and a pure heart, shall receive the blessing from the Lord and righteousness, i.e. (mercy or merciful treatment) from the God of his salvation." The latter part of the 22d Psalm is thrown into deep obscurity by too literal an interpretation, and want of attention to the true meaning of the words as they stand in connection with the subject. The Psalmist in that passage is predicting the univer-
universal diffusion of the knowledge of God
and of the gospel during the reign of the Mes-
siah; and thus opens the delightful prospect.

"The kingdom is the Lord's, and he is the
"governor among the nations; all they that
"be fat upon earth shall eat and worship, (the
"proper rendering is, *all who feed on the
"Earth*—all who are nourished and main-
tained by the Earth, I.e. all mankind shall
worship) all they that go down to the dust
shall bow before him; and though none of
them can preserve their own lives, yet a feed
shall serve him; it shall be accounted to the
Lord as his generation; they shall come and
shall declare his righteousness, (mercy) un-
to a people that shall be born, and that he
alone isthe author of this."

From

* Depasti terrâ.
DISCOURSE.

From the common translation of the 3d v. of the 72d Psalm, it is difficult for an ordinary reader to extract any plausible meaning. "The mountains shall bring peace to the people, and the little hills by righteousness"; whereas, if it be understood that the original word, commonly translated peace, means general prosperity or abundance of blessings, the mountains and hills, the uncultivated parts of the country, and that the term by righteousness should be rendered, according to the explanation above, during the mild administration of the government of Solomon, the words are found to convey good sense and beautiful description.
Title, A Psalm for Solomon.

1. Give the King thy judgments, O God, and thy righteousness unto the King's son.

2. He shall judge thy people with righteousness, and thy poor with judgment.

3. The mountains shall bring peace to the people, and the little hills by righteousness.

The general meaning of the last verse is, the most barren and uncultivated parts of the country shall, during the mild and equitable government of this wise and good king, be productive of all good things. The mountains and hills formerly barren and unfruitful, the haunts of robbers and oppressors, shall now be so well cultivated and improved as to become the abodes of peace and the scenes of festivity and abundance*.

On

* See Elements of Hebrew Grammar, with translations of
On the same plan the translation of the 11th verse of the 85th Psalm may be made more intelligible.

**Common version.**

Truth shall spring out of the Earth, and righteousness shall look down from Heaven.

**Amendment proposed.**

Truth shall overspread the earth, and mercy shall smile from Heaven, i.e. The inhabitants of the Earth shall be true and faithful subjects, and the King of Heaven shall be their righteous and merciful Lord.

Hebrew idioms in the new Testament explained.

The afflictions of Christ— means— afflictions, sufferings, or distresses, appointed by Christ, and to be borne by his servants in his cause and for his sake.

Colossians i. 24. "I now rejoice in my sufferings of important passages from the Psalms and Prophets; 2d edition, published at Edinburgh 1794, by Professor Wilson of St Andrews, author of the present treatise."
second introductory

"sufferings for you, and fill up that which is "behind of the afflictions of Christ in my flesh, "for his bodies sake, which is the church," i. e. I accomplish my quota of suffering in the cause of Christ, and fulfill what yet remains of my severe trial.

'The reproach of Christ—means—Reproach for or on account of Christ.

Hebrews xi. 26. Esteeming the reproach of Christ greater riches than the treasures in Egypt, because Moses believed that Christ or the Messiah was the head of the church under the old as well as the new dispensation.

The work of God is the work which he appoints, approves of, or ordains. The Jews asked our Saviour, John vi. 28. "What shall "we do that we might work the works of "God"! Not surely such works or opera-

°
tions as God alone can perform, but what shall we do that we may perform such duties or such works as God appoints, approves of, and will accept? "Jesus answered and said "unto them, this is the work of God, that ye " believe in him whom he hath sent." That ye believe in the divine mission of Jesus Christ, and submit to his authority as a Heavenly Messenger sent to instruct, to redeem, and save you.

The will of God is the law of God, "Thy " will be done on Earth as it is in Heaven." That is, may thy moral laws be obeyed, and universally submitted to, by men on earth, with the same cheerfulness, uniformity, and alacrity, with which they are obeyed by the angels and inhabitants of Heaven. The will of God is LAW, because the WILL of a supremely wise
wise and perfect being ought to be a law to his creatures in the character of moral and accountable agents.

The day of the Lord is a period in which he will make some signal appearance to deliver his servants and to punish their oppressors.

The day of Christ is the time of his incarnation or appearance on earth, and also the time of his second coming; it is used in both these senses; in the first, when our Saviour says, John viii. 56. "Your father Abraham rejoiced (it should be, was anxiously desirous) to see my day, and he saw it, and was glad." In the second, 2d Peter iii. 10. "The day of the Lord will come as a thief in the night," i.e. unknown and by surprise; and what, alas! it seems further to signify, while a very great proportion
DISCOURSE.

proportion of mankind are unprepared for the awful event.

The observations I have made on this subject will, I trust, be found useful to all who resolve to examine both Testaments with a critical eye, and to guard against being misled, as many are, by the sound of words, without regard to their just sense, and their various meanings, especially as connected with the matter treated of, and the general scope of the author; for, when properly understood, no part of scripture can contradict another; nor should we ever indulge the thought that the voice of God can utter discordant sounds.

I once intended to have introduced here an abridgement of the Jewish history from the time of the cessation of prophecy in Malachi, till the preaching
SECOND INTRODUCTORY

preaching of Christ and his apostles, a period of about 400 years; but I found the execution of this plan would have protracted the discourse to an immoderate length, and obliged me to have quoted and condensed a multitude of materials from many respectable authors who have treated this subject with much accuracy and attention.*

But

* The authors to be consulted on this portion of history are, the books of the Maccabees, Josephus in his Jewish Antiquities, books 12, 13, 14. Eusebius in his Chronicon, Sulpicius Severus, in his epitome of sacred history to the end of the 4th century.—Abbé Fleuri's Mœurs des Israélites, troisième partie, in which he gives a brief account of the state of the Jews from their captivity, through the reigns of the Persian, Syrian, and Macedonian Kings, or Ptolomies of Egypt, till the times of the Apostles.—Shuckford's Connections.—Basnage's History of the Jews, translated from the French, in which he gives a particular account of the different sects, viz. the Pharisees, Sadducees, and Essenes or founders of the monastic
But as there are certain persons, circumstances, and subjects, often introduced into the gospel history, the acts of the apostles, and the epistles of St. Paul, the knowledge of which is of the highest importance to the right understanding and profitable reading of the new Testament; I have thought it useful to subjoin a brief illustration of these topics, for the benefit of all who take pleasure in the study of divine revelation. The subjects I shall chiefly treat of are,—The nature of the Jewish Sanhedrim, or Great Council of the nation.

The astic life. Above all, the useful work of the most learned and laborious Dr. Humphry Pridaux, Dean of Norwich, entitled, "The old and new Testament connected in the history of the Jews and neighbouring nations, from the declension of the Kingdoms of Israel and Judah to the time of Christ."
SECOND INTRODUCTORY

The modes of worship in the temple, the synagogues and private oratories of the Jews, with a brief history of the different Hebrons who, both before and during the time of our Saviour's ministry and that of his apostles, bore the title of Kings, by appointment of the Romans, when Judea became a province of that great empire. A branch of information the more necessary, because, being a succession of Princes bearing the same name, their characters and actions are apt to be intermixed and produce no small degree of confusion and perplexity to the reader.

OF THE SANHEDRIM.

From the time the Jews were conquered by the Romans, or their country made a province
province of the Roman empire, they still retained the public exercise of their religion. The Sanhedrim, or great Council of judgment and senate of the nation, possessed a considerable degree of power. Its name is hebraised from the Greek word συνεδριαν, which signifies any assembly sitting in judgment. After the return from the Babylonish captivity, the Jews formed this council of 70 elders or senators, upon the model of the court instituted by Moses in the desert of Arabia. Exodus xviii. 21. The advice of Jethro, the father in law of Moses, was, "Thou shalt provide out of all the people able men, such as fear God, men of truth and hating covetousness, and let them judge the people at all seasons." This advice Moses complied with; and we find their number specified afterwards, Numb. xi. 24. "And Moses went out and told the people
people the words of the Lord, and gathered the Seventy men of the Elders of Israel; and the Lord came down in a cloud and spake unto him, and took off the spirit that was upon him, and gave it unto the 70 Elders." This synod or sanhedrim, instituted after the captivity, was illustrious for its president, who was the chief Priest, and for his assessors or fellow judges, men of patriarchal rank, chiefs of the people, heads of tribes, and well skilled in the law. The jurisdiction of this court was civil, criminal, and ecclesiastical, though its decisions were on some occasions suspended or controverted by the Roman procurator. In religious matters, its powers were ample and extensive. There is frequent mention of this council by the writers of the gospel history and Josephus. The Talmudic writers, and the Rabbis or Doctors who have
have flourished since the 8th or 10th centuries, introduce a number of fabulous accounts respecting the dignity and decisions of this court. Many writers pay too much regard to these Jewish encomiasts, who are very seldom to be trusted in any thing that regards their own nation. For instance, they affirm that, from the times of Ezra to the destruction of Jerusalem by the Romans, a space of about 600 years, there were only ten presidents of the Sanhedrim, which would make each of these presidents possess the chair for 60 years at a medium; a circumstance absolutely incredible; and from this sample we may learn how to credit them in general.—Crimine ab uno disce omnes. It is a doubtful point whether, under the Roman procurators or governors, the Jews in this court had the right of life and death. Huberus in dissertationibus juridicis.
dicis et philologicis, and Lardner in his observations on the Gospel History deny it. Ikenius is on the same side, in his dissertation de jure vitae et necis tempore mortis servatoris apud Judaeos non superstite, afferring that, at our Saviour's death, the power of adjudging criminals to life or death no longer subsisted among the Jews. Other writers affirm that they actually possessed such power. In certain cases which related to breaches of the law of Moses, it is generally thought the Romans conceded this authority to the Jewish rulers. Thus Josephus introduces Titus saying, Did we not allow you to put those to death who trespassed upon the sacred inclosure of your temple, or insulted your religious worship, even though they were Romans. The words of Pilate on the trial of Jesus seem to imply that the Council had this power.
DISCOURSE. clv

power. St John's Gospel, xix. 6. Pilate had exhibited our Saviour to the view of the Jewish rulers and people crowned with thorns, and scoffingly arrayed in a purple robe as their king. When the chief priests, therefore, and officers saw him (it should be their officers or servants) they cried out, crucify him, crucify him—Pilate saith unto them, Take ye him, and crucify him, for I find no fault in him. They had formerly condemned him, or pronounced him guilty of death, i.e. of a capital crime, viz. of blasphemy—by the law of Moses; and here they had permission from the Roman governor, the highest authority then in the state, to put the sentence in execution. In the 24th chapter of the Acts, the orator Tertullus, pleading before Felix the Roman governor of Judea against Paul, says, "Who also has gone about to pro-
SECOND INTRODUCTORY

"fane the temple, whom we took and would
have judged (condemned) according to our
law; but the chief captain Lyfias came
upon us, and with great violence took him
away out of our hands." The murder of
Stephen the proto-martyr, the first sufferer for
the truth among Christians, seems also to in-
timate, that, with respect to Jews, at least
such of them as had not the privilege of Ro-
man citizenship, the Jewish courts could con-
demn to death, and execute the sentence. In
confirmation of this fact, we may also notice,
that it is evident from St Paul's confession, re-
corded in the 26th chapter of the Acts, that
the Sanhedrin had the power of life and
death, or a criminal jurisdiction even to in-
flict capital punishment. The Apostle intro-
duces himself with these very affecting words,
"I verily thought with myself that I ought to
"do
"do many things contrary to the name of " Jesus of Nazareth, which thing I also did in " Jerusalem, and many of the saints did I shut " up in prison, having received authority " from the chief priests; and when they " were put to death, I gave my voice " against them." However, we must for once observe, that this right was subject to some restrictions, and particularly could not be amply exercised without permission and authority from the Roman procurator. The governors frequently thought or imagined it for their interest to abstract some from capital punishment; and the Jews were, on festival days, in use to ask of the governor a release of prisoners, even capital offenders, because it was contrary to their religion to execute criminals at that time. This circumstance aggravates their guilt in condemning and insisting upon the crucifixion of our Saviour
SECOND INTRODUCTORY

your at the very time, which, according to custom, was a season of jubilee and release.

"Then said Pilate unto them (John xviii. 31.) Take ye him, and judge him according to your law. The Jews, therefore, said unto him, it is not lawful for us to put any man to death." The meaning seems to be, that they had not full power, without the governor's permission, to execute criminals, or that it was not lawful for them to condemn and put to death a Jew during the festival, nor at any rate after the Roman manner, i.e. by crucifixion. And, accordingly, it follows in the next verse, that the saying of Jesus might be fulfilled which he spake, signifying what death he should die. Matth. xx. 18.

"Behold we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests, and unto the scribes (i.e. the Jewish Council or Sanhedrim), and they shall con-

"demn
"damn him to death, and shall deliver him to the Gentiles (i.e. the Heathens, Pilate and his Roman soldiers), to mock, and to scourge, and to crucify him." We learn from various passages of the gospel-history and the Acts of the Apostles, that the members of this court or council were collected from the sacerdotal office, the judges or interpreters of the Mosaic law, and the leading men of the different sects which then prevailed. It was composed of chief priests, elders, or senators, scribes, Pharisees, and Sadducees. In the times of the ancient prophets, a place in this assembly was much courted as a seat of honour and authority. In the 3d chapter of Isaiah, God denounces a severe judgment to be inflicted upon Jerusalem for the sins of all ranks and denominations of persons. "The Lord of Hosts will take away from Jerusalem."

"the
"the judge and the prophet, the prudent and
the ancient, the honourable man and the coun-
fellor." Chap. xxix. 10. "The Lord hath clo-
fed your eyes, the prophets and your rulers
(Heb. heads) the seers hath he covered." One
part of the business, which belonged to this su-
preme court in later times, consisted in judg-
ing of the characters of prophets, examining
their doctrine, and granting them licence to
teach and instruct the people. But though it
is credible several respectable and judicious
men were elected into this society, such as
Nicodemus, Joseph of Arimathea, and Gama-
liel, yet radical and dangerous errors, both in
principal and practice, influenced the conduct
of the majority. They were much more
zealous for the ceremonial than the moral
part of the divine law, and much more con-
cerned to establish their own traditions, their
oral explanations and modifications of duty and obedience, than to ensure, as far as possible, by admonition and example, uniform compliance with the sacred injunctions of the written law of God in their literal and precise meaning. As our Saviour took every opportunity to correct and reprove these errors, they became his sworn enemies; and, on the same principle, harrassed and persecuted his Apostles with the most unrelenting severity. The destruction of Jerusalem, and the dissolution of their state, put an end to their authority; and though, in after ages, the heads of families or tribes, pretended descendants of the Patriarchs, retained a considerable degree of respect among societies of the Jews in the different countries of their dispersion, the chief priests, the inferior orders and Levites,
with all their offices, gradually verged to a final and total termination.

Of the Modes of Worship in the Temple, the Synagogues, and private Oratories of the Jews.

Our divine Saviour being descended, according to the flesh, from Jewish ancestors of the stock of Abraham and the Patriarchs, whose genealogy is preserved in the Old, and introduced at the commencement of the New Testament, has grafted his religion, in some sense, upon the anterior revelation, and has thereby formed an intimate connection between the old and the new covenant. With respect to external services, i.e. the ritual and ceremonial part of religion, he has almost entirely abolished the Jewish ceremonies, and settled
settled a more spiritual and rational mode of worship on simple and incontrovertible principles. On the spirituality and purity of the divine Nature, on the tender relations by which the Deity is connected with his intelligent creatures, who are taught to address him as their Father in heaven, on the humility, the gratitude, the submission, the affection with which dependent beings should approach their Almighty Maker, their gracious preserver, their eternal friend through Jesus Christ, the only Mediator between God and man. These principles, however, were early corrupted by superstition, and, in later ages, the same errors that defiled the Jewish became the disgrace of the Christian church: So that, especially before the Reformation, about the beginning of the 16th century, such an adulterated system of Christianity had overspread the
the world, that the same heavy charge which God by his Prophets brought against Israel of old might have been brought against the main body of professing Christians. 

*This people draweth near to me with their lips, but their heart is far from me. In vain do they worship me, teaching for doctrines the commandments of men.* The second temple was still standing in Jerusalem when Jesus of Nazareth made his appearance. Its worship by sacrifices and prayers by the priests and the people still continued, though it was stripped of much of the glory that belonged to the temple of Solomon, and though many of the worldly advantages and revenues which belonged to the Priests and Levites, in ancient times, were now abridged. It had been profaned by Antiochus King of Syria in the times of the Maccabees; but Herod, named the
the Great, in whose reign Jesus was born, had restored its honours, and added a variety of new buildings and ornaments. The singular prerogatives of the first temple, which were wanting in the second, according to the Talmudists, amount to Five. 1. The ark of the covenant, with its cover or mercy-seat, and all that the ark contained, or was placed by it—The two tables of stone upon which the decalogue or ten commandments were written—The pot or vessel with preserved manna, Aaron's rod which miraculously budded, and, as some affirm, a complete copy of the Old Testament Scriptures, as arranged and corrected first by Ezra and his inspired associates, and afterwards by Simon the Just. 2. The sacred fire constantly alive from the time it fell from Heaven in a miraculous manner, first, at the consecration of the tabernacle or
SECOND INTRODUCTORY

or moveable tent in the wilderness; and, secondly, at the consecration of the temple built by King Solomon. Lev. ix. 23. "And Moses and Aaron went into the tabernacle of the congregation, and came out and blessed the people; and the Glory of the Lord (Jehovah) appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which, when all the people saw, they shouted ed, and fell on their faces." 2 Chron. vii. 1. "Now when Solomon had made an end of praying, the fire came down from Heaven, and consumed the burnt-offering, and the sacrifices, and the glory of the Lord filled the house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves
themselves and their faces to the ground upon the pavement, and worshipped and praised
the Lord, saying, for he is good, for his mercy endureth for ever." 3. The symbol of
the divine presence, i.e. the Shekinah, or habitation of glory, between the two Cherubim,
of whatever form these were, whether of animals, or of the angelic or human species. 4.
The spirit of prophecy. 5. The Urim and Thummim, light and perfection, the responsi-
ble oracle that was concealed in the pectoral, rationale, or breast-plate of the high priest.
Exod. xxviii. 30. "And thou shalt put in the
breast-plate of judgment, the Urim and the
Thummim, and they shall be upon Aaron's
heart when he goeth in before the Lord;
and Aaron shall bear the judgment of the
children of Israel upon his heart before the
Lord continually."
The service of the temple consisted in prayers, sacred song with trumpets and other musical instruments, in offering sacrifices and oblations as nearly as possible according to ancient institution, in celebrating the grand festivals of the nation, and admitting proselytes, pious Gentiles to worship in the outer court. It would appear also, that some of the eminent doctors sometimes taught or expounded religious subjects in this sacred place, as it is abundantly plain that our Saviour frequently delivered his instructive discourses, and held his improving conversations in the temple, or some of its porticos.

But besides the temple, there were two other places consecrated to devotional exercises and religious instruction among the Jews: The Synagogue and the Proseucha.
This last was a small house of prayer or oratory, an inclosed or walled place, frequently without a covering, allotted chiefly to the purposes of private or secret devotion, retired from the bustle of society and the world.

_Synagogue_ is a Greek word from a verb that signifies to collect or assemble together a number of people in one place, bearing a great resemblance to our Christian churches. It was appropriated to prayer, reading, and expounding the Scriptures, singing sacred hymns, and performing certain ceremonies. No sacrifices or burnt-offerings. Authors are not agreed about the precise time when synagogues were first introduced. Some make them as old as the ceremonial law, which is very improbable; others think they commenced after the Babylonish captivity. Synagogues were not only erected in towns and cities,
SECOND INTRODUCTORY

cities, but in country villages, especially near the banks of rivers, that the ablutions, purifications, and washings, so frequent in oriental worship, might be conveniently performed. Jerusalem is said to have contained 480.

The chief things belonging to a synagogue were, 1. The ark or chest, made after the model of the ark of the covenant, containing the Pentateuch or five books of Moses, Turah, the law, written out in a fair large Hebrew character, and without points for vowels. 2. The pulpit or desk in the middle of the synagogue, in which stood up he that was to read or expound the law. It is proper here to take notice, that, long before our Saviour's time, it had been the practice to divide the Old Testament into portions, called Parashahs; so that, by reading a part or division every Sabbath, the law and the prophets were al-
ways brought into view every year in their synagogues; somewhat after the manner of the lessons in the church of England, from legere, to read, lectio; a religious service, when performed with propriety and dignity, most useful and instructive. Allusion to this practice occurs in the Gospels and in the Acts. Luke iv. 16. Our Saviour came to Nazareth where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. He read in the prophecy of Isaiah, "The spirit of the Lord God is upon me," &c. Acts xii. 14. Paul and Barnabas, in the course of their ministry, came to Antioch in Pisidia, so named to distinguish it from Antioch in Syria, and went into the synagogue on the Sabbath day, and sat down. After the reading of the law and the prophets, the rulers of the synagogue...
sent unto them, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on." It was a practice among the Jews, as the former quotation from St Luke also shews, that if any one came into their ecclesiastical assemblies, who was believed or acknowledged to possess a gift or talent of understanding the recondite meanings of holy Scripture, or that part of it which was read every Sabbath, the Directors of the synagogue entreated him to impart his knowledge to the public for their common edification. The Apostle alludes to this practice in Christian assemblies; a practice which appears to have been borrowed from the synagogue, and has in late times been enthusiastically or fanatically adopted and debated among the people called Quakers, as if preaching and explaining the Scriptures were the work of immediate inspiration.
inspiration. 1 Cor. xiv. 29. 30. "Let the
prophets in the church speak two or three,
and let the other judge. If any thing be
revealed to another that sitteth by, let the
first hold his peace. For ye may all pro-
phecy one by one, that all may learn, and
all may be comforted. And the spirits of
the prophets are subject to the prophets."
In like manner, 1 Thess. v. 19. "Quench
not the spirit, despise not prophesyings."
The Apostle alludes to miraculous powers of
prophecy which were then in the church.
Such power or communication being given
by the Holy Spirit of God to particular per-
sons to explain and apply the ancient oracles,
or more clearly deliver divine truths for the
benefit of the faithful. The spirits of the pro-
phets being subject to the prophets, is an ex-
pression which may have two meanings. The
first,
SECOND INTRODUCTORY

first, as if the Apostle had said, It is not with those who are prophets among you as with those who were animated with the spirit of Python or Apollo, who had no command of themselves, were not masters of their own voices, gestures, or motions, but acted like frantic bacchanalians or persons perfectly insane. The spirit which animates you is the spirit of power, of love, and of a sound mind. Though the Holy Ghost inspires you with the materials and subject of your discourse, the doctrines and sentiments of it, he has left it in your own power to speak or to be silent when you please. Or the words may be an explanation of what the Apostle had before said, They might prophesy one after another regularly and without confusion, that all might learn. The Spirit of God, by his extraordinary gifts, does not render a prophet proud, as if none but
DISCOURSE

but he could teach or instruct, or as if no person whatever had a title to examine his interpretations, to see whether they corresponded with reason and the general analogy of divine revelation. No: The spirit of a prophet must submit to other prophets, either to learn from them what has not been revealed to himself, or that they, the others, may judge if what he has said really proceeds from the Holy Ghost. All this confirms the truth of what is narrated in Acts xv. 21. "For Moses of old time hath in every city them that preach him being read in the synagogues every Sabbath day." 3. There were seats or pews for the people. 4. Lamps to give light at evening service and the feast of dedication. Lastly, Rooms or apartments for the utensils and alms-chests.

The
The synagogue was governed by a council or assembly, over whom was a president, called the Ruler of the Synagogue, Ἀρχισυναγωγος. This assembly is sometimes called Chiefs of the Jews, the rulers, the priests, or chiefs, the governors, the overseers, the fathers of the synagogue. Their business was to punish the disobedient, by censures, by excommunication, or casting out, or by penalties, such as fines and scourging—to take care of the alms or charities which are frequently honoured with the name of righteousness. Ps. cxii. 9. "He hath dispersed, he hath given to the poor, his righteousness endureth for ever," i.e. his charitable disposition is a fixed and permanent principle of action. The chief ruler granted permission to have the law read and expounded, and appointed the person who was to perform this duty. In every synagoge.
agogue there were several ministers who had different offices assigned to them, and religious worship since the days of our Saviour has been regularly performed in all these Jewish churches, in whatever countries, Christian, Mahommedan, or Pagan, they have been tolerated. After the reading of the law and the prophets, and the forms of prayer or service are duly celebrated, an interpretation or exposition is given in the vernacular language of the country where they reside, with discourses moral and practical for the instruction of all ranks and relations of the people.

The other place of worship, which I mentioned, was chiefly for private or retired devotion, and was named in Greek the Profeucha, i.e. the oratory or place allotted for prayer. These oratories were frequently in solitary places,
places, by the banks of rivers, or at some small distance from the public roads, enclosed with a wall, but often without a roof, except the shade of some trees, or a few covered galleries, something like the caravanseras of the Musselmen. The passage in St Luke vi. 12, translated by our interpreters, "And it came to pass in these days he went out to a mountain to pray, and continued all night in prayer to God," should have been rendered definitely, to the mountain, and continued all night in the oratory of God, in the place devoted to prayer. Acts xvi. 13. "And on the Sabbath day we went out of the city to a place by a river side where prayer was wont to be made"—the better rendering probably is, where stood a well-frequented oratory or prosceucha.

But
But though the public services of religion were in general thus performed among the Jews before and during the time of Christ's appearance, or even after it, the state of real religion among them was deplorable. Their devotion consisted almost entirely in profession without practice, a name without the power. Ever, indeed, since their return from the Babylonish captivity, they seem to have been effectually cured of gross idolatry. They abominated the worship of images, or the performance of any impure heathen rites. But their whole religion was for the most part employed in the external worship of God, in the observation of multiplied ceremonies, feasts, and festivals, and the use of many rites, oblations, and tythings of their own invention. The rigorous precepts which bound upon them these burdensome rites and fanciful observances
SECOND INTRODUCTORY

Observances, were more respected than the oracles of God, or the Scriptures of the Old Testament. And, after all, even in these things they were split into various opinions, and divided into a number of sects, opposing and calumniating one another. When Alexander the Great had built the city of Alexandria in Egypt, which received this designation from his own name, he invited a large colony of Jews to settle there, and allowed them many privileges and immunities. The literati among these new inhabitants began to apply to the study of the Grecian philosophy, and adopted the opinions of the later Platonists concerning the Deity, and Daemons, the mysteries of Pythagoras and Plato, the metempsychosis, the transmigration of souls, their assumption of different bodies, and returning to earth in new forms, with other deep
Discourse.

deep and useless speculations. These pursuits led them to allegorize their antient records, and bewilder themselves in the mazes of an unbridled imagination. They produced still worse effects; they withdrew their attention from the pure ideas of the divine attributes, and moral government of God, which the book of inspiration had given them, and made them lose sight of the offices, the character, and grand design of the Messiah's appearance. Thus the spirit and practice of true religion and sound morality were overwhelmed and lost. The vineyard that the Lord had planted to produce good fruit had now degenerated into the poisonous plants of a strange vine. How necessary was it that the great messenger of the covenant should now appear? How gladly ought the Jewish nation to have welcomed the preaching of John the baptist, who
who came in the spirit and power of the ancient Elijah, as Forerunner of the son of God, 
"to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to utter the voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight in the Desert a Path for our God. Behold the Lamb of God that taketh away the sin of the world. The long expected reformer approaches, to fit as a refiner among the sons of Levi; for from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the Heathen, faith the Lord of Hosts."
There is such a similarity of names among the Herods and Agrippas, that we are ready to confound them in recollecting passages of scripture where parts of their history occur. It may be observed once for all, that there are principally four persons mentioned in the history of the new Testament who bore the name of Herod and of King or Tetrarch.

1. Herod surnamed the Great. 2. Herod Antipas, Tetrarch of Judea. 3. Herod Agrippa, senior; and 4. Herod Agrippa, junior. The first, third, and fourth, were dignified with the title of King; either from their own vanity and the servile flattery of their subjects, or by permission and appointment of the Romans.

We
We cannot have a distinct view of this part of Jewish history without tracing a short sketch of the Hasmoncean government from the days of Judas Maccabeus till the conquest of Palestine by the Romans.

The conquest of Alexander having subjected the Jews to the Grecian government, the Greeks became better acquainted with that peculiar people. Under the protection of the Macedonian Princes, they continued to live according to their own laws, as they had done formerly under the Kings of Persia. But as their country was situated between Syria and Egypt, they sometimes obeyed the Kings of the one and sometimes those of the other, according to the superior power of either government, or the manner in which they were treated by those Princes. Alexander having experienced their affection and
affection and fidelity, gave them the province of Samaria and exempted them from tribute; on building his favourite city of Alexandria, he settled the Jews there to enjoy the same privileges as other citizens. Seleucus Nicanor King of Syria granted them the right of citizenship in the towns he built in Asia Minor, and in Cælosyria, even to Antioch its capital, with many immunities and advantages which continued even when they were subject to the Romans. Antiochus the Great, having received eminent services from the Jews, bestowed many favours on the city of Jerusalem; and to secure the inhabitants of Lydia and Phrygia, who were rather refractory, established among them colonies of Jews to build towns and cultivate the lands. The first privilege which the Jews, on all these occasions, requested was liberty to live in the exercise of
of their religion, and the observance of their law. But, in other respects, they could not avoid assuming somewhat of the manners of the Greeks as they had formerly done those of the Chaldeans and other people; more particularly, they were obliged to speak and write the Greek language, which was then common over all the east, and continued so, as long as the Roman Empire subsisted. Hence many of them took Greek names, such as Aristobulus, Philon, Andreas, Philip, or disguised Hebrew names in Greek forms, Jason for Jesus or Joshua, Simon for Simeon, Hierosolyma for Jerusalem. It was probably about this time that the Jews crossed the sea, and established themselves in Europe; for such of them as knew the Greeks, and had been accustomed to live with them in Asia, Syria, or Egypt, might dwell easily in all the countries of
DISCOURSE of the Greek Empire, even in Macedonia and Achaia, according as they found liberty and accommodation. Thus we see that St Paul found a great number of them in all the cities of Greece when he went to preach the gospel there, about 250 years after the time of Antiochus the great. These Demigreeks who in every other respect were Jews, only that they were not natives of Judea, and did not speak or understand the Hebrew language, were such as the orientals called Hellenists, Grecians, in our translation; the name Hellènes or Greeks being appropriated to the Gentiles. Hence in the writings of St Paul, Greek and Gentile is the same thing, 1 Cor. i. 22. "For the Jews require a sign and the Greeks seek after wisdom, (philosophy) but we preach Christ crucified, to the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are
SECOND INTRODUCTORY

"are called, i. e. who have obeyed the call of
the gospel and become christians, Christ the
power of God and the wisdom of God." Some learned men have thought that, from this intercourse and the translation of the sacred books of the Hebrews into the Greek language, the Greeks became acquainted with the history, the religion, and laws of the Jews; and that the sages and best of the philosophers, such as Pythagoras, Socrates; and Plato, entertained an high esteem for their judicial institutions, and borrowed from them some most valuable ideas. See Gale's court of the Gentiles, passim. But I doubt much if this opinion be well founded. A reciprocal contempt seems rather to have prevailed between the parties. The Jews had no taste for the fine arts; they disliked sculpture and painting, being averse to all images...
and all idols; they entered into no philosophical disquisitions on the abstract nature of the supreme good, or on what the Gentiles called truth or probability, or the causes of matter, substance, existence. They abhorred the Hea-
then mythology, the fables about the genera-
tion, the amours, the immoralties of the Gods, and could not endure the impurities of their theatrical representations. On the other hand, the Greeks, and from them the Ro-
mans, held the Jews in contempt, on account of the gloominess of their religion, the severi-
ty of their laws, their inhospitable and un-
accommodating manners, their indolence on
the 7th day, their rigid fasts and distinctions about meats: they accused them also of selfish-
ness and vanity, because they maintained that
the God of Israel was the only true God; and that they were the only people upon the
face of the earth who had been favoured by
him with the knowledge of the most sublime
religion, and the most refined rules of moral
conduct; more especially because the Jews
could not vindicate their high claims, by fine
speeches and eloquent harangues, could prove
nothing by argument in form and figure, but
rested the proofs of these distinguished truths
on the assertions of their pretended prophets
or soothsayers, and principally upon extraor-
dinary facts, i.e. upon the miracles which
God had done in the sight of their fathers.
The generality of the Greeks made no dis-
tinction between these miraculous events, and
the prodigies and portents which they cele-
brated in their fables; the philosophers held
them to be impossible or incredible, because
contrary to the common course and laws of
nature, and an insult on the order of operat-
DISCOURSE.

ing causes, which they concluded were unalterably established and bound in the chains of fate and destiny, to which Jove himself must submit. Fieri omnia a fato, ratio cogit fateri. Cic. "It is a truth, that reason forces us to confess that all things are carried on " by fate."

Justin, from Trogus Pompeius, and Tacitus have introduced into their history many absurd stories concerning the Jews, which they seem to have learned from the Phoenicians, Egyptians, and other enemies of that remarkable people. These accounts, however, whether collected from the sacred writings, or communicated by the channel of tradition, serve to confirm and ratify the representations and views given of the Hebrews and of the Jewish affairs in the books of the old Testament,
ment from the origin of the nation, till the
times of the total dispersion. Almost every
writer among the antients who mentions the
Jews speaks in high terms of their legislator
Moses; alludes to the calamities inflicted on
the Egyptians by this great leader; affirms that
he conducted his countrymen into the Wil-
derness of Sinai, where, by authority from
God, he celebrated the 7th day as a sacred so-
lemnity, or as Justin calls it, a perpetual
fast. Strabo, in the xvith book of his Geo-
graphy, gives an account of the law of
Moses forbidding images, limiting divine
worship to one invisible or rather universal
being; and, in consequence of this, bears
honourable testimony to the Jews as a pious
and a religious nation. Juvenal mentions
Moses as the author of a volume or book
which was preserved with great regard among
the
the Jews, by which the worshipping of images and eating swines flesh were prohibited, circumcision and the observation of the sabbath strictly enjoined, asserting also that the Hebrews or Jews adored the God of Heaven. The passage is in the xiv Satyre, 96th line.

"Such sons as are descended of a father who regards the Sabbath with dutiful respect, worship no deity but the Clouds and the God of Heaven. They abstain from swine's as they would from human flesh, because their father set them the example in this, and in the
SECOND INTRODUCTORY

"the rite of circumcision. From these principles, they treat with contempt the Roman laws, and observe, respect, and obey the Jewish code only, with all the injunctions which Moses has delivered to them, in his abstruse volume."

The Poet introduces these observations, when directing parents to be exceedingly attentive to the education of their children, by instructing them in useful knowledge, and setting before them a laudable example of good practice. Because the principles and character of the children depend much upon the character and conduct of the father.

By the Jews worshipping the Clouds along with the God of Heaven, Juvenal perhaps alludes
alludes to the symbol of the Divine presence which protected and conducted the Israelites in their journey to the promised land, *The Pillar of Cloud by day, and the Pillar of fire by night*. But if another reading, strongly recommended by some eminent critics, be adopted, instead of coeli numen, *lege* coeli Lumen—instead of the *God* of Heaven, read, the *light* of Heaven, the conjecture is much more probable. If the words are to be understood literally, they contain a gross calumny upon the Jewish worship.

As the epithet or adjective *arcano*, applied to *volumine*, is derived from *Arca, an Ark or Chest*, and signifies whatever is concealed or preserved in that repository; it appears no great stretch to suppose, that the Poet here has a reference to the preservation of the Pentateuch,
SECOND INTRODUCTORY

Tateuch, (i.e. the five books of Moses,) in the Ark or sacred Chest of the Holy Place, where, by express command of God, a copy of the law was deposited for the use of all future generations.

Horace, who wrote above a century before Juvenal, mentions the Jew Apella, or as the term may signify, a circumcised Jew, as an instance of credulity, probably in reference to the Jews believing so many miraculous events recorded in the sacred books.—Credat Judaeus Apella non ego, "The faith of a Jew may swallow that, I cannot." Satyr. Lib. 1.

* He adds, Namque Deos didici securum agere savum, Nec, si quod miri faciat Natura, Deos id Trifles ex alto coeli demittere teclo.

"Era,
DISCOURSE.

Sat. v. line 100. In another passage, he alludes to circumcision, the institution of the Sabbath, and the passover.—Lib. 1. Sat. ix. v. 69. Hodie tricesima Sabbata, vin'tu curtis Judæis oppedere. "To day is the Thirtieth Sabbath, or holy week, would you affront "and insult the circumcised Jews."

The civil year of the Jews began on the 1st day of the month Tisri, corresponding to our 1st of September, by which means the passover came to be celebrated about the middle of April at the expiration of 30 weeks, so that the 30th Sabbath, according to the Poet, was

"For, like a true disciple of Epicurus, I have learned "that the Gods above pass their time in perfect tranquillity, "no way anxious about extending their agency to the "wonders which nature may perform in our inferior "regions."
SECOND INTRODUCTORY

was a very solemn day, being the Sabbath of the passover-week, on which it was not lawful to transact or converse about any worldly business, without giving offence to the Professors of the Jewish religion.

To return to the history. Several of the Kings of Syria exercised great cruelty upon the Jews, robbed and plundered the treasures of their temple, and profaned their altars and their holy place. Particularly Antiochus Epiphanes, 170 years before Christ, began a persecution the most violent the Jewish nation ever suffered. During its continuance, many of their eminent men became martyrs to their religion, and died for the law of God. Others of less fortitude were obliged to yield to the storm, to conceal the peculiar badges of their religion, and practise the forms of their worship in secret.
DISCOURSE. cxci

secret and retirement. Those who continued faithful, discovered such zeal for their law and their liberties, as to take up arms in the cause, and defend themselves, as far as possible, against the power and encroachments of the Syrian Kings. These Princes openly violated their privileges, and stripped them of the advantages which had been granted them by the Kings of Persia, and afterwards confirmed by Alexander and his successors, so that they had almost extirpated the true religion, then confined to one people and to one country.

It was in the time of the Maccabees, and during the Hasmonaeane government, that the Jews began again to raise their heads, and appear with some degree of energy and splendor. They were no longer that poor and mean people who, living under the conduct of their Elders
Elders and High Priests, were happy and pleased merely to possess the liberty of tilling their lands and serving the God of Heaven after their own manner. They became an independent state; they maintained large bodies of horse and foot; they possessed strong towns and fortified castles; they formed alliances not only with neighbouring Princes, but with foreign and distant nations, even with Rome itself. The Kings of Egypt and Syria, who had formerly abused and maltreated them, were obliged to court their friendship. This wonderful people made even some conquests. John Hyrcanus took Sichem and Gerizzim, destroyed the temple of the Samaritans, and became absolute ruler over all the land of Israel, called that of the ten tribes; he stretched his conquests into Syria after the death of Antiochus Sidetes; he subdued Idumea (the
(the land of Edom or Esau) and compelled the inhabitants of that country to assume the characteristic mark of Jews, and observe the law of Moses, as persons incorporated with the posterity of Jacob. The son of Hyrcanus added the insignia of royalty to his increasing power: He assumed the diadem and the title of King; and Alexander Jannæus acquired new territories. But this glory of the Jews was of short duration, as the degradation of the kingdoms of Egypt and Syria had contributed to their advancement, the entire ruin of these two kingdoms made them an easy prey to the ambition of Rome; their domestic divisions indeed contributed much to accelerate their downfall. The perpetual misunderstanding, quarrels, and disputes between the two sons of Alexander Jannæus, viz. Hyrcanus and Aristobulus, brought them under the yoke of
SECOND INTRODUCTORY

of a foreign power. It was only for the space of 80 years that they enjoyed any degree of liberty, i.e. from the time that Simon had been declared chief of the nation, and had escaped from the oppression of the Greeks, till Pompey, invited by Hyrcanus, took Jerusalem, entered into the temple, and made the Jews tributaries. For 30 years afterwards, their condition was wretched; torn to pieces with factions and pillaged by the Romans. After the defeat of Brutus and Cassius, the Parthians, taking advantage of the weakness of Mark Anthony, made themselves masters of Syria and Palestine, and carried off Hyrcanus. During the civil wars of the Romans, and the advantages gained over them by the Parthians, Palestine was exposed to rapine and plunder on every side, by so many armies of different nations passing through it, and by the incursions of
DISCOURSE.

of the neighbouring people, particularly of the Arabs. The Jews began to recover a little under Herod, the first of that name mentioned in the Gospel by St Matthew. Plenty and peace were for a while restored under the reign of this powerful and magnificent Prince; but it could not be said that the Jews, in his time, were a free people; he was not free himself; he depended entirely on the Emperors of Rome. An Idumean by birth, a stranger in a manner to the Jews, he was a man of no religion, though he made a profession of it as an instrument of his policy; he entirely ruined the legal and customary succession of High Priests, by bringing from Babylon one Hananeel, a contemptible person, though of the sacerdotal race. After him, there were no more Pontiffs, except such as were exalted to that office by the Kings of Judea, who elect-
SECOND INTRODUCTORY

ted to this annual giftrency one or more creatures of their own according as their interest or caprice directed. Judea, or as it is named in scripture, Jewry, was obliged to submit to Roman governors dependent upon the proconsul of Syria, till the Jews were banished from their country, and reduced to the situation in which they now remain. From the days of their liberty under Simon and the Hasmoneans, till their ruin under Vespasian, there elapsed a period of 300 years. This space comprehends the principal part of the history of the Maccabees and the whole of that of the new Testament, during which period the manners of the Jews were in many respects very different from those which prevailed in the times of their ancestors.

It was during the reign of the Herod above
above mentioned, named Herod the Great, that our Saviour Jesus Christ was born at Bethlehem. The precise year of his reign is not mentioned, as St Matthew, in the 2d of his gospel, says only that "Jesus was born in the days of Herod the King." He was the author of that dreadful massacre of the innocents, or young children at Bethlehem and its environs, of the age of two years and under; hoping, by this barbarous deed, to kill Jesus, who had been styled by the Magi from the east, he that was born King of the Jews; a circumstance which occasioned much anxiety to Herod and all the inhabitants of Jerusalem. He was so infamous for his cruelties and murders even of those of his own family, that it is reported as a saying of Augustus Cæsar, "That he would rather be Herod's hog than his son."

The
The second Herod, mentioned in the new Testament, was a son of the former, and named Herod Antipas Tetrarch of Galilee, who was reproved by John the Baptist for his incestuous and adulterous marriage with Herodias his brother Philip's wife; and she, to gratify her revenge, caused that faithful preacher to be beheaded in prison. The same was the person who, with his men of war, set our Saviour at nought, and treated him with contempt a little before his last suffering. Having fallen into disgrace with his constituents, he died in exile.

The third was Herod Agrippa, senior, grandson to Herod the Great, much befriended by Caius Caligula, constituted by him Tetrarch of Galilee in place of Philip, and afterwards by Claudius made governor of Judea, Samaria,
ria, and Abialæ, with the title of King, an honour formerly possessed by his grand-father. Part of his severity against the Christians is taken notice of in the xiith chap. of the Acts:

"About that time Herod the King, stretched forth his hands to vex certain of the church, (i.e. some of those who were Christians,) and he killed James the brother of John with the sword; and because he saw it pleased the Jews, he proceeded further to take Peter also." He put him in prison under the guardianship of 16 soldiers to watch him by turns 4 at a time, intending after Easter, i.e. after the Pasch or Passover, to bring him forth unto the people. This evil minded Prince seems to have put James to death secretly in prison, as John the baptist was killed by his predecessor; and after this trial of the patience or inclinations of the Jews,
Jews, he projected a more daring deed, which was to make Peter a public spectacle, and receive the judgment of the Sanhedrin and people against him, that he might by his sovereign authority affirm the sentence and give orders for its execution. With unbounded pride and pleasure, as is recorded in the same chapter, he accepted the acclamations of the people, as if he had been some great deity, and was suddenly struck by an angel with a loathsome and mortal disease, which soon finished the career of his tyranny.

The fourth and last of this family mentioned in the New Testament was Herod Agrippa, junior, the son of the former Herod Agrippa, first governor of Chalcis, afterwards of Trachontis, Batanea, and Gaulonitis, and some other
other regions, as described by Josephus, dignified with the title of King, very well skilled in the Jewish history and religion, and most tenacious of its forms and rites. He was the same person before whom St Paul at the judgment seat of Festus, made his famous defence in Cesarea, and who was, by that Apostle, almost persuaded to be a Christian.

The Jews, when inhabitants of Judea, were always very much attached to agriculture, to the breeding of cattle, and all the employments of the field. There are some medals remaining since the time of the Maccabees, on which we observe *Ears of Corn* and *Measures for Wheat*, to show the fertility of the country and the honour in which cultivation was held. When the prophet Ezekiel enumerates the articles of merchandise brought from
SECOND INTRODUCTORY

from different nations to the Fairs of Tyre, he particularly specifies the corn and fruits of Judea, Chap. xxvii. "Judah and the land of Israel, they were thy merchants, they traded in thy market, wheat of Minnith, and Pannag, and honey, and oil and balm. Kings v. ii. And Solomon gave Hiram (King of Tyre) 20,000 measures of wheat for food to his household and 20 measures of pure oil, thus gave Solomon to Hiram year by year." Acts xii. 20. The inhabitants of Tyre and Sidon, dreading the effects of Herod's displeasure, made Blastus the King's chamberlain their friend, desiring peace, because their Country was nourished by the King's Country.

Most part of the parables in the gospel are drawn from a country life. A sower, good seed,
DISCOURSE.

seed, tares, a vine and vineyards, a wine press, barns, a good tree, a corrupt tree, the lost sheep, the good shepherd; all this by a person speaking in towns and even in Jerusalem itself. The author of Ecclesiasticus, who probably lived about the same time with the evangelical writers, or near it, is at pains to inculcate the duties of agriculture. Discover no aversion, says he, chap. 7th. 16th verse, to painful labour and the tillage of the ground instituted by the most High. The manners of a nation do not easily change. There were for a long time, and perhaps still are, husbandmen of good families in Sicily and Italy, and there will be always hunters and lovers of the chase in Germany. It is true that many parables in the gospels shew us that trade in money was at that time very common among the Jews; that there were bankers and usurers
SECOND INTRODUCTORY

usurers by profession; several of them became publicans, i.e. Farmers and collectors of the public revenues, although this employment gave general offence. St Matthew was one of them; and Zaccheus another. Josephus in the xiith book of his antiquities furnishes a famous example in Joseph the son of Tobias, who, under Ptolomy Epiphanes, was receiver general of tributes over all Syria and Phenicia, and enriched himself amazingly. As it is plain, there were bankers, money changers, and financiers among the Jews, it follows of course, that there were merchants both wholesale and retail. The two kinds are mentioned in Ecclesiasticus, who seems rather to disapprove of this method of acquiring gain; he insinuates, in the 26th chap. that it is scarcely possible for a merchant to avoid temptations to injustice in the course of trade, or for a retailer
retailer not to sin, at least with his tongue. He traces the evil to its source. The desire of riches blinds the eyes of men, warps their judgment, and weakens the delicacy of conscience, so as to lead them into acts of injustice, and even crimes, that they could never have suspected themselves capable of committing. Thus did this instructor endeavour to recall his countrymen to the simplicity and virtue of their antient manners, and exhibit to their view the cogent reasons which led their fathers to neglect or despise the art of trade; but his countrymen paid no regard to his admonitions. Ever since their reprobation and expulsion from their own land, they have been removing themselves more and more from the simple and natural mode of life, in which their ancestors of the house of Israel enjoyed much comfort. For a long time past, the
the Jews possess no lands, no territorial property, and never apply to agriculture as a mean of maintenance or a source of gain. Perhaps they may lend money to the cultivators of the soil on the promise of high interest for the use of it. They live entirely by traffic, and that sometimes of a species not altogether the most honourable; they are retailers, brokers, usurers; their wealth consists chiefly in money, in bills and moveables; they are not often proprietors of houses in towns; some of them have been excellent physicians, and the study of the healing art is much recommended by their best writers. We read in the gospel of persons who had spent much of their substance on physicians and the purchase of medicines. St Luke, the Evangelist and author of the history of the Acts, is intitled, the beloved physician, and seems to have been much esteemed.
ed in this profession. Many Jews have been remarkable for their skill and ingenuity in other arts. About the 12th century, some learned Rabbis, Scribes, and Doctors of the law, distinguished themselves by several literary productions, and particularly in writing commentaries upon the scriptures, and critical or grammatical dissertations on the Hebrew, Chaldaic, and Arabic languages.*

It is a well known observation, that many eminent characters among them thought it no degradation to be craftsmen or artisans. Of this our Saviour and his apostles are illustrious examples; what is more remarkable, St Paul, though professedly bred to letters, was acquainted with a trade, and furnished himself with the necessaries and some of the comforts

* See Pere Simon's critical history of the O. T.
forts of life, by the labour of his own hands. In his farewell address to the Elders of Ephesus, xxth chap. of the Acts, he says, " I have coveted no man's silver, or gold, or apparel, yea, you yourselves know, that these hands have ministered to my necessities and to them that were with me."

To sum up this discourse, the situation of the Jews since the total dissolution of their state by Titus Vespasian corresponds exactly to the antient prophecies concerning them. They have been scattered over the face of the earth, and make a part of almost every nation under Heaven; they have been and still are a proverb, and a bye word, and a subject of reproach. The inhabitants of Europe, it must be confessed to their shame, have often, from the worst principles of avarice and prejudice, cruelly
cruelly persecuted and tormented, plundered, and almost destroyed this unhappy people, when living peaceably and usefully among them, in confidence of their protection and good faith. From experience and observation, in more moderate and enlightened times, we discern among them many respectable characters, peaceable subjects, presons of truth and integrity, benevolence and honour, altogether free from the low chicanery, treachery and dishonesty with which the whole nation has been unjustly branded. If christian nations were strictly and candidly to examine their own characters, perhaps they would find a much greater proportion of disingenuity, low cunning, covetousness, contentions, animosities, divisions, unjust deeds and vices of every kind, than among the despised nation of the Jews. Besides as believers in divine revelation, we
are bound to contemplate them in a very interesting point of view. They seem undoubtedly to be preserved, in the world a separate people, as a monument for God, and a memorial of his justice, truth, and faithfulness; they are kept for some future great events, which will serve when they do happen to illustrate the wisdom, the power, the goodness and mercy of Jehovah, the only living and true God, the God and Father of our Lord Jesus Christ, who, as he has given to the Messiah his son, the heathen for his inheritance, and the uttermost ends of the Earth for his possession, will, in due time, and by his own methods of providence and wisdom, bring back the posterity of his antient people, remove the veil from their eyes, place them again within the pale of his church, that as there is but one shepherd there may be but one sheepfold:
sheepfold: "When there shall be nothing to
"hurt or destroy in all God's holy moun-
"tain, when all Israel shall be saved, and the
"Earth shall be filled with the knowledge of the
"Lord, as the waters cover the channel of
"the Sea."

St Andrews,
March 14, 1801.
APOCRYPHA.

OBSERVATIONS on the First Apocryphal Book, entitled, Esdras.
First or Third.

Apocryphal means, not canonical, having no proof of divine inspiration, of uncertain authority. Esdras is the same as Ezra, and this first book, in some copies, is called the third. This book is only a compendious repetition of some of those writings usually esteemed sacred and canonical, namely, of the two last chapters of the second book of Chronicles, and of the books of the real Ezra and Nehemiah; but containing, over and above, without any necessity or utility, different things and circumstances directly contrary to the books of authentic truth now mentioned. As, for instance, the story narrated in the third and fourth chapters, of three young men of Darius's guards contending for the prize of delivering or proposing the best moral sentence or maxim. — "Now, when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia, 2 And to all the governors, and captains, and lieutenants, that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces. 3 And when they had eaten and drunken, and, being satisfied, were gone home, then Darius the king went into his bed-chamber and slept; and soon after awaked. 4 Then three young men, that were of the guard that kept the king's body, spake one to another; 5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts and great things in token of victory: 6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a head-tire of fine linen, and a chain about his neck: 7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin. 8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow. 9 And said, that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed. 10 The first wrote, Wine is the strongest. 11 The second wrote, The king is the strongest. 12 The third wrote, Women are strongest: But, above all things, truth beareth away the victory." This last sentence was judged to be the wisest, and the victorious competitor obtained letters of the king to build Jerusalem, and A

DIGITIZED BY GOOGLE
grant liberty to the Jews and free their country from tribute.
Now this story, besides wanting every mark of the majesty and
sanctity of the sacred writings, is manifestly convicted of gross
falsehood; for it assigns, as the reason for the second return of
the Jews from the captivity of Babylon, and for the rebuilding
of the temple, to have been Darius's satisfaction with the fen-
tentious wisdom of this young man, thought to be Zerubabel.
Whereas the true Ezra declares, that Zerubabel was the con-
ductor and leader of the first multitude of Jews who returned
under Cyrus, and, in consequence of his edicts, many years be-
fore Darius. Therefore, with good reason, has this book been
classed among the Apocryphal as of the meanest and basest al-
loy.

I. **ESDRAS.**

**CHAP. I.**

1 Josias his charge to the priests
    and Levites. 7 A great pass-
    over is kept: 32 his death is
    much lamented: 34 his succe-
    fors. 53 The temple, city, and
    people are defrayed. 56 The
    rest are carried unto Babylon.

A ND Josias held the feast of
the pass-over in Jerusalem
unto his Lord, and offered the
pass-over the fourteenth day of
the first month;
2 Having set the priests accord-
ing to their daily course*, being
arrayed in long garments, in the
temple of the Lord.
3 And he spake unto the Le-
vites, the holy ministers of Israel,
that they should hallow them-
selves unto the Lord, to set
the holy ark of the Lord in the house
that king Solomon the son of
David had built:
4 And said, Ye shall no more
bear the ark upon your shoul-
ders: now therefore serve the
Lord your God, and minister
unto his people Israel, and pre-
pare you after your families and
kindreds.
5 According as David the king
of Israel prescribed, and accord-
ing to the magnificence of Solo-
mon his son: and standing in Before
the temple according to the se-
veral dignity of the families of Cir. 63:
you the Levites, who minifter

6 Offer the pass-over in order
and make ready the sacrifices for
your brethren, and keep the pass-
over according to the command-
ment of the Lord, which was
given unto Moses.
7 And unto the people that
was found there, Josias gave thir-
ty thousand lambs, and kids, and
three thousand calves; these
things were given of the king's
allowance, according as he pro-
mised to the people, to the priests,
and to the Levites.
8 And Helkias, Zacharias, and
|| Syclus, the governors of the
Or, || temple, gave to the priests for the
chub,||pass-over, two thousand and six
hundred sheep, and three hun-
dred calves.
9 And Jeconias, and Samaias,
and Nathanael his brother, and
Athanias, and Ochiel, and Joram,
captains over thousands, gave to
the Levites for the pass-over, five
thousand sheep, and seven hun-
dred calves.
10 And when these things
were done, the priests and Le-
Before vites, having the unburned Christ bread, stood in very nicely order according to the kindreds.

11 And according to the several dignities of the fathers before the people, to offer to the Lord, as it is written in the book of Moses: and thus did they in the morning.

12 And they roasted the passover with fire, as appertaineth: as for the sacrifices, they fed them in brass-pots, and pans, with a good savour.

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue.

16 Moreover, the porters were at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover,

18 And offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present, held the passover at that time, and the feast of sweet bread, seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel held not such a pass-over as Josias, and the priests and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this pass-over kept.

23 And the works of Josias were upright before his Lord, with an heart full of godliness.

24 As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

25 Now after all these acts of Josias, it came to pass that Pharaoh the king of Egypt came to raise war at Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee: for my war is upon Euphrates, and now the Lord is with me, yea, the Lord is with me hastings me forward: depart from me, and be not against the Lord.

28 Howbeit, Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy, spoken by the mouth of the Lord:

29 But joined battle with him in the plain of Megiddo, and the princes came against king Josias.
30 Then said the king unto his servants, Carry me away out of the battle; for I am very weak: and immediately his servants took him away out of the battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem, died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Jofias, yea, Jeremiah the prophet lamented for Jofias, and the chief men with the women made lamentation for him unto this day; and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of Judah; and every one of the acts that Jofias did, and his glory, and his understanding in the law of the Lord, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

34 And the people took Joachaz the son of Jofias, and made him king instead of Jofias his father, when he was twenty and three years old.

35 And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver, and one talent of gold.

37 The king of Egypt also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

38 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

39 Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him unto Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

43 And Joacim his son reigned in his stead: he was made king being eighteen years old;

44 And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon, with the holy vessels of the Lord;

46 And made Zedechias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

47 And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremiah from the mouth of the Lord.

48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, and his heart, he transgressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many things against the laws,
Before and passed all the pollutions of Christ and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless, the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also.

51 But they had his messengers in derision; and look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them;

53 Who flew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away to Babylon.

55 As for the house of the Lord, they burnt it, brake down the walls of Jerusalem, and set fire upon her towers:

56 And as for her glorious things, they never ceased till they had consumed and brought them to nought: and the people that were not slain with the sword, he carried unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfill the word of the Lord spoken by the mouth of Jeremy:

58 Until the land had enjoyed her sabbaths, the whole time of her desolation shall the rest, until the full term of seventy years.

CHAP. II.

Cyrus is moved by God to build the temple, and giveeth leave to the Jews to return and contribute to it: 11 he delivereth again the vessels which had been taken thence. 25 Artaxerxes forbiddeth the Jews to build any more.

IN the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished that he had promised by the mouth of Jeremy;

2 The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world,

4 And commanded me to build him a house at Jerusalem, in Jewry.

5 If therefore there be any of you that are of his people, let the Lord, even his Lord be with him, and let him go up to Jerusalem, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem.

6 Whosoever then dwell in the places about, let them help him (those, I say, that are his neighbours) with gold and with silver,

7 With gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 ¶ Then the chief of the families of Judea, and of the tribes of Benjamin, stood up: the priests also and the Levites, and all they whole mind the Lord had mov
I. ESDRAS.

Before ed to go up and to build an house. for the Lord at Jerusalem,
9 And they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number, whose minds were stirred up thereto.
10 King Cyrus also brought forth the holy vessels which Nebuchadnezzar had carried away from Jerusalem, and had set up in his temple of idols.
11 Now when Cyrus, king of the Persians, had brought them forth, he delivered them to Mithridates his treasurer:
12 And by him they were delivered to Sanballat the governor of Judæa.

13 And this was the number of them. A thousand golden cups, and a thousand of silver, joined to censers of silver twenty-nine, vials of gold thirty, and of silver four hundred and ten, and a thousand other vessels.

14 So all the vessels of gold, and of silver, which were carried away, were five thousand four hundred three-score and nine.

15 These were brought back by Sanballat, together with them of the captivity, from Babylon to Jerusalem.

16 But, in the time of Artaxerxes king of the Persians, Belenus, and Mithridates, and Tabellius, and Rathmus, Beelthemus, and Semellius the secretary, with others that were in communion with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following:

17 To king Artaxerxes our lord, Thy servants Rathmus the story-writer, and Semellius the scribe, and the rest of their council, and the judges that are in Cæsarea and Phenice:

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem (that rebellious and wicked city) do build the market-places, and repair the walls of it, and do lay the foundation of the temple.

19 Now, if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings.

20 And, forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the book of thy fathers:

22 And thou shalt find in the Chronicles what is written concerning these things, and shalt understand that this city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and raised always wars therein; for which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Cæsarea and Phenice.

25 Then the king wrote back again to Rathmus the story-writer, to Beelthemus, to Semellius the scribe, and to the rest that were in communion, and dwellers in Samaria, and Syria, and Phenice, after this manner:

26 I have read the epistle which ye have sent unto me:
before I commanded to make diligent search, and it hath been found, that that city was from the beginning practising against kings.

27 And the men therein were given to rebellion and war; and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Cœlophylia and Phenice.

28 Now therefore I have commanded to hinder those men from building the city, and need to be taken that there be no more done in it;

29 And that those wicked workers proceed no further to the annoyance of kings.

30 Then king Artaxerxes, his letters being read, Rahanmus, and Semellius the scribe, and the rest that were in commission with them, removing in haste toward Jerusalem with a troop of horsemen, and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

CHAP. III.

4 Three strive to excel each other in wise speeches. 9 They refer themselves to the judgment of the king. 18 The first declareth the strength of wine.

NOW, when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia,

2 And to all the governors, and captains, and lieutenants, that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces.

3 And when they had eaten and drunken, and, being satisfied, were gone home, then Darius the king went into his bedchamber and slept; and soon after awaked.

4 ¶ Then three young men, that were of the guard that kept the king's body, spake one to another;

5 Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts and great things in token of victory:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and a head-tire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

8 And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow.

9 And I said, that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is the strongest.

12 The third wrote, Women are strongest: But, above all things, truth beareth away the victory.

13 ¶ Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them.

14 And sending forth, he called all the princes of Persia
I. ESDRAS.

and Media, and the governors, and the captains, and lieutenants, and the chief officers,

15 And sat him down in the royal seat of judgment; and the writings were read before them:

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it:

19 It maketh the mind of the king, and of the fatherless child, to be all one: of the bond-man and of the freeman, of the poor man and of the rich:

20 It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt:

21 And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

23 But when they are from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

CHAP. IV.

1 The second declareth the power of a king. 13 The third the force of women, 33 and of truth.

41 The third is judged to be wisest, 47 and obtaineth letters of the king to build Jerusalem: 58 he praiseth God, and showeth his brethren what he had done.

THEN the second that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them?

3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them, they do,

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare:

8 If he command to finite, they finite; if he command to make desolate, they make desolate; if he command to build, they build:

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his
armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest: 

11 And these keep [watch] round about him, neither may any one depart, and do his own business, neither disobey they him in any thing. 

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue. 

13 Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak. 

14 O ye men, it is not the great king, nor the multitude of men, neither is it wine that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women? 

15 Women have born the king and all the people, that bear rule by sea and land. 

16 Even of them came they: and they nourished them up that planted the vineyards from whence the wine cometh. 

17 These also make garments for men, these bring glory unto men; and without women cannot men be. 

18 Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty? 

19 And letting all these things go, do not they gape, and even with open mouth fix their eyes fast on her; and have not all men more defire unto her than unto silver or gold, or any goodly thing whatsoever? 

20 A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. 

21 He sticks not to spend his life with his wife, and remembereth neither father nor mother, nor country. 

22 By this also ye must know, that women have dominion over you: do ye not labour and toil, and give and bring all to the woman? 

23 Yea, a man taketh his sword, and goeth his way to rob, and to steal, to fail upon the sea, and upon rivers; 

24 And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. 

25 Wherefore a man loveth his wife better than father or mother. 

26 Yea, many there be that have run out of their wits for women, and become servants for their fakes. 

27 Many also have perished, have erred, and sinned for women. 

28 And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? 

29 Yet did I see him and A-pame the king's concubine, the daughter of the admirable Bar-tacus, sitting at the right hand of the king, 

30 And taking the crown from the king's head, and setting it upon her own head, she also struck the king with her left hand. 

31 And yet for all this, the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also, but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. 

32 O ye men, how can it be
but women should be strong, seeing they do thus?

33 Then the king and the princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the fun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day.

35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things.

36 All the earth calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it; and with it is no unrighteous thing.

37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth it endureth, and is always strong; it liveth and conquereth for evermore.

39 With her there is no accepting of persons, or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works.

40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace: and all the people then shouted, and said, Great is truth, and mighty above all things.

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wiser; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow which thou hast vowed, to build Jerusalem in the day when thou camest to thy kingdom.

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the king of heaven.

47 Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers, and lieutenants, and captains, and governors, that they should safely convey on their way, both him, and all those that go up with him to build Jerusalem.

48 He wrote letters also unto the lieutenants that were in Celo-lyria, and Phenice, and unto them in Libanus, that they should bring cedar-wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover, he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer,
Or, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors;

And that all the country which they hold, should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held:

Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

And other ten talents yearly, to maintain the burnt-offerings upon the altar every day (as they had a commandment to offer seventeen:)

And that all they that went from Babylon to build the city, should have free liberty as well they as their posterity, and all the priests that went away.

He wrote also concerning the charges, and the priests' vestments wherein they minister;

And likewise for the charges of the Levites, to be given them, until the day that the house were finished and Jerusalem builded up.

And he commanded to give to all that kept the city, their pensions and wages.

He sent away also all the vessels from Babylon that Cyrus had set apart, and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

Now when this young man was gone forth, he lifted up his face to heaven, towards Jerusalem, and praised the King of heaven,

And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

Blessed art thou who hast given me wisdom: for to thee I give thanks, O Lord of our fathers.

And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

And they praised the God of their fathers; because he had given them freedom and liberty,

To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of music and gladness seven days.

CHAP. V.

The names and number of the Jews that returned home. The altar is set up in his place. The foundation of the temple is laid. The work is hindered for a time.

After this were the principal men of the families chosen according to their tribes, to go up with their wives, and sons, and daughters, with their men-servants and maid-servants, and their cattle.

And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments tabrets and flutes.

And all their brethren played, and he made them go up together with them.

And these are the names of the men which went up, according to their families, amongst their tribes, after their several heads.

The priests the sons of Phinees, the son of Aaron: Jesus the son of Jofedec, the son of Saraiahs, and Joacim the son of Zorobabel, the son of Salathiel of the house of David out of the kingdom.
I. E S D R A S.

This place is corrupt: for Joachim was the son of Jofe-
dred of Phares, of the tribe of
chim, not Zoro-

This place is corrupt: for Joachim was the son of Jofed 

d of Phares, of the tribe of 

Judah;

6 Who spake wife sentences before Darius the king of Persia, in the second year of his reign, in the month Nisan, which is the first month.

7 And these are they of Jew-
y that came up from the capti-
vity, where they dwelt as stran-
gers, whom Nabuchodonosor the 

king of Babylon had carried away 

unto Babylon.

8 And they returned unto Je-
rusalem, and to the other parts 
of Jewry, every man to his own 
city, who came with Zorobabel, 

with Jefus, Nehemias, and a Za-

charias, and Reefias, Enenius, 

Mardocheus, Beelmarus, c Aphi-

rafas, d Reelius, Roimus, and 

Paroj, Baana, their guides.

3. Neh. 9 The number of them of the 
nation, and their governors, sons 
of c Phoros, two thousand an 
hundred seventy and two: the 
sons of f Saphat, 8 four hundred 
seventy and two:

10 The sons of Ares, seven 
hundred fifty and six:

11 The sons of Phaath-Moab, 
two thousand eight hundred and 

and twelve:

12 The sons of Elam, a thou-

and two hundred fifty and four: 

and the names much 

more. 

13 The sons of Bebai, six hun-

dred twenty and three: the sons 
of k Sadas, three thousand two 
hundred twenty and two:

14 The sons of Adonikam, six 
hundred sixty and seven: the 
sons of 1 Bagoi, two thousand 
fifty and six: the sons of Adin, 
four hundred fifty and four:

15 The sons of m Atrebas,
ninety and two: the sons of Cei-

lan and Azetas, threescore and 

seven: the sons of Azuran, four 
hundred thirty and two:

16 The sons of Ananias, an 
hundred and one: the sons of 

Baal, three hundred twenty 

and three: the sons of Asephu-

rith, an hundred and two:

17 The sons of Meterus, three 
thousand and five: the sons of o° Balle-

Bethlomon, an hundred twenty 

and three:

18 They of Netophah, fifty 

and five: they of Anathoth, an 
hundred fifty and eight: they of 
Pazem-

Bethfamos, forty and two:

19 They of q Kiriahiarius, s Keri-
twenty and five: they of Caphira 

and Beroth, seven hundred forty 

and three: they of Pira, seven 

hundred:

20 They of Chadias and Am-

midior, four hundred twenty and 

two: they of t Cirama and e Gab-

des, six hundred twenty and 

one:

21 They of t Macalon, an 

hundred twenty and two: they ma-

of u Betolius, fifty and two: the u Bald.

sons of x Nephis, an hundred x Mag-
fifty and six:

22 The sons of t Calamolalus y Lade-

and Onus, seven hundred twen-
ty and five: the sons of Jerechus, 
two hundred forty and five:

23 The sons of a Annaas, three a Senanb.

thousand three hundred and thirty.

24 The priests: the sons of a Jed-

Judel, the son of Jefus, among 

the sons of Sanaib, nine hundred 

seventy and two: the sons 
of b Meruth, a thousand fifty and b Imm.

two:

25 The sons of c Phassaron, a c Pogur.

thousand forty and seven: the 

sons of d Carme, e a thousand and e 

seventeen.
26 The Levites: the sons of J Essue, and Cadmiel, and Banuas, and Sildias, seventy and four.

27 The holy fingers: the sons of Asaph, an hundred twenty and eight.

28 The porters: the sons of Salum, the sons of Jatal, the sons of Talmon, the sons of Da-cobi, the sons of Teta, the sons of Sami, in all an hundred thirty and nine.

29 The servants of the temple: the sons of Meu, the sons of Efau, the sons of Alpha, the sons of Taboath, the sons of Ceras, the sons of Sud, the sons of Phalees, the sons of Labana, the sons of Graba.

30 The sons of Acua, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Guddur,

31 The sons of Airus, the sons of Daifan, the sons of Noeba, the sons of Chafeba, the sons of Gazera, the sons of Azia, the sons of Phinees, the sons of Azara, the sons of Baffai, the sons of Asana, the sons of Baphs.

32 The sons of Meeda, the sons of Coutha, the sons of Chrea, the sons of Charceu, the sons of Aiferer, the sons of Thomoi, the sons of Nassih, the sons of Atipha.

33 The sons of the servants of Solomon: the sons of Azaphion, the sons of Pharira, the sons of Jeeli, the sons of Loxon, the sons of Ifdael, the sons of Sapheth,

34 The sons of Hagia, the sons of Phacareth, the sons of Sabi, the sons of Sarothie, the sons of Malias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apher, the sons of Baridis, the sons of Saha, the sons of Aloni.

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

36 These came up from Temeleth and Thelersas, Charaab-alar leading them, and Aalar.

37 Neither could they show their families nor their stock how they were of Irid: the sons of Ladan, the sons of Ban, the sons of Necodan, six hundred fifty and two.

38 And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of its, the sons of Adus, whos married Augia, one of the daughters of Berzelus, and was named after his name.

39 And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood:

40 For unto them said Nebias and Arrias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.

41 So of Israel, from them of twelve years old and upward, they were all in number forty thousand, besides men-servants and women servants, two thousand three hundred and sixty.

42 Their men-servants and handmaids were seven thousand three hundred forty and seven:
the singing-men and singing-women two hundred forty and five. Four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke.

And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place, according to their ability,

And to give into the holy treasury of the works, a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments.

And so dwelt the priests, and the Levites, and the people, in Jerusalem, and in the country: the singers also and the porters, and all Israel in their villages.

But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came all together with one consent into the open place of the first gate which is towards the east.

Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel,

To offer burnt-sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

And there were gathered unto them out of the other nations of the land, and they erected the altar upon his own place, because all the nations of the land were at enmity with them, and oppressed them; and they offered sacrifices according to the time, and burnt-offerings to the Lord both morning and evening.

Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet:

And after that the continual oblations, and the sacrifice of the sabbaths, and of the new-moons, and of all holy feasts.

And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the Lord was not yet built.

And they gave unto the priests and carpenters money, meat and drink, with cheerfulness.

Unto them of Sidon also and Tyre they gave carriages, that they should bring cedar-trees from Libanus, which should be brought by floats to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

And in the second year, and second month, after his coming to the temple of God at Jerusalem, began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, and the Levites, and all they that were come unto Jerusalem out of the captivity:

And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Jewry and Jerusalem.

And they appointed the Levites, from twenty years old, over the works of the Lord. Then stood up Jesus and his sons and brethren, and Cadmiel his brother, and the sons of Madia-
Before bun, with the sons of Joda the
son of Eliadun, with their sons
and brethren, all Levites, with
one accord \setters forward of
the business, labouring to ad-

tance the works in the house of
God. So the workmen built
the temple of the Lord.

59 And the priests stood ar-
day in their vestments, with
musical instruments and trum-

60 Singing songs of thanks-
giving, and praising the Lord,
for, according as David the king of
Israel had ordained.

61 And they sung, with loud
voices, songs to the praise of the
Lord: because his mercy and
glory is for ever in all Israel.

62 And all the people found-
ed trumpets, and shouted with a
loud voice, singing songs of
thanksgiving unto the Lord, for
the rearing up of the house of
the Lord.

63 Also of the priests and the
Levites, and of the chief of
their families, the ancients, who
had seen the former house, came
to the building of this with weep-
ing and great crying.

64 But many, with trumpets
and joy, shouted with loud voice,
65 Insomuch that the trum-
pets might not be heard for the
weeping of the people: yet the
multitude sounded marvelously,
so that it was heard afar off.

66 Wherefore, when the en-
emies of the tribe of Judah and
Benjamin heard it, they came to
know what that noise of trum-
pets should mean.

67 And they perceived that
they that were of the captivity
did build the temple unto the
Lord God of Israel.

68 So they went to Zorobabel
and Jesus, and to the chief of
the families, and said unto them,
We will build together with you.

69 For we likewise, as you,
do obey your Lord, and do sa-
crifice unto him from the days of
Azbazareth the king of the As-

70 Then Zorobabel and Jesus,
and the chief of the families of
Israel, said unto them. It is not
for us and you to build together
an house unto the Lord our
God.

71 We ourselves alone will
build unto the Lord of Israel, ac-
cording as Cyrus the king of the
Persians hath commanded us.

72 But the heathen of the
land, lying heavy upon the in-
habitants of Judce, and holding
them strait, hindered their build-
ing:

73 And by their secret plots,
and popular persuasions and com-
motions, they hindered the finish-
ing of the building all the time
that king Cyrus lived: so they
were hindered from building for
the space of two years, until
the reign of Darius.

CHAP. VI.

1 The prophets stir up the people to
build the temple. 8 Darius is
solicited to hinder it. 27 But he
doeth further it by all means, 32
and threateneth those that shall
\begin{itemize}
\item hinder it.
\end{itemize}

NOW, in the second year of cir. 520
the reign of Darius, Ag-
gcus, and Zacharias the son of
\item Addo, the prophets, prophesied\item unto the Jews, in Jewry and Je-
rufalem, in the name of the Lord
God of Israel, which was upon\item them.

2 Then stood up Zorobabel,
the son of Salathiel, and Jesus the
son of Josedec, and began to
Before Christ cir. 520.

build the house of the Lord at Jerusalem, the prophets of the Lord being with them, and helping them.

3 At the same time came unto them Sisines the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them, 4 By whose appointment do ye build this house, and this roof, and perform all the other things? and who are the workmen that perform these things? 5 Nevertheless, the elders of the Jews obtained favour: because the Lord had visited the captivity. 6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 The copy of the letters which Sisines, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting: 8 Let all things be known unto our lord the king: that, being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancientsof the Jews that were of the captivity, 9 Building an house unto the Lord, great and new, of hewn and costly stones, and the timber already laid upon the walls. 10 And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made. 11 Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works?

12 Therefore, to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men.

13 So they gave us this answer, We are the servants of the Lord, which made heaven and earth.

14 And as for this house, it was builded many years ago by a king of Israel, great and strong, and was finished.

15 But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, of the Chaldees: 16 Who pulled down the house, and burnt it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build up this house. 18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel and to Sanaibassarus the ruler,

19 With commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus Ezra 5.
Before being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this, being still a building, it is not yet fully ended.

21 Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus:

22 And if it be found, that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded.

24 In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire.

25 Whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expenses thereof to be given out of the house of King Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also he commanded that Sisinnies the governor of Syria, and Phenice, and Zathrabuzanes, and their companions, and those which were appointed rulers in Syria, and Phenice, should be careful not to meddle with the place, but suffer Zorobabel the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished.

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

30 And also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent:

31 That offerings may be made to the most high God, for the king, and for his children, and that they may pray for their lives.

32 And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of his own house should a tree be taken, and he be thereon hanged, and all his goods seized for the king.

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained, that according to these things it be done with diligence.
the building: 5 the temple is finished, and dedicated. 10 The pass-over is kept.

THEN a Sisines the governor of Celyofrya and Phe nice, and Sathrabuzanes, with their companions, following the commandments of king Darius, 2 Did very carefully oversee the holy works, afflicting the ancients of the Jews, and governors of the temple.

3 And so the holy works prospered, when Aggeus and Zacharias, the prophets, prophesied.

4 And they finished these things, by the commandment of the Lord God of Israel, and with the content of Cyrus, Darius, and Artaxerxes, kings of Persia.

5 And thus was the holy house finished in the three and twentieth day of the month Adar, in the fourth year of Darius king of the Persians.

6 And the children of Israel, the priests and the Levites, and others that were of the captivity, that were added unto them, did according to the things written in the book of Moses:

7 And to the dedication of the temple of the Lord they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 And twelve goats, for the sin of all Israel, according to the number of the tribes of Israel.

9 The priests also and the Levites stood arrayed in their vestments, according to their kindreds, in the services of the Lord God of Israel, according to the book of Moses: and the porters at every gate.

10 And the children of Israel, that were of the captivity, held the pass-over the fourteenth day of the first month, after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together.

12 And so they offered the pass-over for all of them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord:

15 For that he had turned the mind of the king of Assyria towards them, to strengthen their hands in the works of the Lord God of Israel.

AND after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of Sarea, the son of a Ezerias, the son of Helchiah, the son of Salum, 2 The son of Sadduce, the son of Achitob, the son of Amarias, some the son of b Ezias, the son of c Meremoth, the son of Zaraias, the son of d Savias, the son of Boccas, the son of Abifum, the son of Phinees, the son of Eleazar, the son of Aaron the chief priest.
This Esdras went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel.

And the king did him honour: for he found grace in his sight in all his requests.

There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem.

In the seventh year of the reign of Artaxerxes, in the fifth month, (this was the king's seventh year,) for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave them.

For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

Now the copy of the commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth:

King Artaxerxes unto Esdras the priest and reader of the law of the Lord, sendeth greeting:

Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, being within our realm, as are willing and desirous, should go with thee unto Jerusalem.

As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors;

That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

And carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found to the Lord in Jerusalem.

With that also which is given of the people, for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining;

To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God.

And the holy vessels of the Lord which are given thee for the use of the temple of thy God which is in Jerusalem, thou shalt set before thy God in Jerusalem.

And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed.

To the sum of an hundred talents of silver, likewise also of wheat even to an hundred measures, and an hundred pieces of wine, or salt, and other things in abundance.
Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

I command you also, that ye require no tax, nor any other imposition, of any of the priests or Levites, or holy fingers, or porters, or ministers of the temple, or of any that have doings in this temple, and that no man have authority to impose any thing upon them.

And thou, Esdras, according to the wisdom of God, ordain judges and justices, that they may judge in all Syria and Phenice all those that know the law of thy God; and those that know it not, thou shalt teach.

And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death, or other punishment, by penalty of money, or by imprisonment.

Then said Esdras the scribe, Blessed be the only Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

And hath honoured me in the sight of the king and his counsellors, and all his friends and nobles.

Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

And these are the chief according to their families and several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

Of the sons of Phinees, Gerfon: of the sons of Ithammar, Gamael: of the sons of David, Lettus h the son of Sechenias: 30 Of the sons of Pharez, Zacharias; and with him were counted an hundred and fifty men:

Of the sons of Pahath-Moab, Eliaonia the son of Zaraias, and with him two hundred men:

Of the sons of Zathoe, Sechenias the son of Jezehus, and with him three hundred men: Of the sons of Adin, Oziel the son of Jonathan, and with him two hundred and fifty men:

Of the sons of Elam, Josias the son of Gotholias, and with him seventy men:

Of the sons of Saphatias, Zaraias the son of Michael, and with him threecore and ten men:

Of the sons of Joab, Abadias the son of Aba, the son of Jezelus, and with him two hundred and twelve men:

Of the sons of Banid, Asias the son of Elam, with him a hundred and thirty men:

Of the sons of Babia, Zacharias son of Bebai, and with him twenty and eight men:

Of the sons of Asiath, Johannes son of Acatan, and with him an hundred and ten men:

Of the sons of Adonikam, the last, and these are the names of them, Eliphalet, Juel, and Samaias, and with them seventy men:

Of the sons of Bago, Uthi the son of Ittaelurus, and with him seventy men:

And these I gathered together to the river called The
CHAP. VIII.

21 For I was ashamed to ask Before the king footmen and horsemen, Christ and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, Ezer-brias, and Ahfanias, and ten men of their brethren with them.

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels, and twelve vessels of brass, even Hebron of fine bras, glittering like gold.

58 And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God.

60 So the priests and the Levites, who had received the silver, and the gold, and the vessels, brought them unto Jerusalem, into the temple of the Lord.
61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and so we came to Jerusalem.

62 And when we had been there three days, the gold and silver that was weighed, was delivered into the house of our Lord on the fourth day, unto Maremoth the priest, the son of Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jehoiada, and Moeth the son of Sabban, Levites: all was delivered them by number and weight.

64 And all the weight of them was written up the same hour.

65 Moreover, they that were come out of the captivity offered sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 Three score and twelve lambs, goats for a peace-offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people, and the temple of God.

68 Now, when these things were done, the rulers came unto me, and said,

69 The nation of Israel, the princes, the priests, and Levites, have not put away from them the strange people of the land, nor the pollutions of the Gentiles, to wit, of the Canaanites, Hittites, Perremites, Jebusites, and the Moabites, Egyptians and Edomites.

70 For both they and their sons have married with their daughters, and the holy feed is mixed with the strange people of the land; and from the beginning of this matter the rulers, and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the holy garment, and pulled off the hair from my head and beard, and fat me down sad, and very heavy.

72 So all they that were then moved at the word of the Lord God of Israel, assembled unto me, whilst I mourned for the iniquity: but I sat still, full of heaviness, until the evening sacrifice.

73 Then rising up from the fast with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded, and all ashamed before thy face;

75 For our sins are multiplied above our heads, and our ignorances have reached up unto heaven.

76 For ever since the time of our fathers we have been and are in great sin even unto this day.

77 And for our sins and our fathers, we, with our brethren, and our kings, and our priests, were given up unto the kings of the earth, to the sword, and to captivity, and for a prey, with shame unto this day.

78 And now in some measure hath mercy been shewed unto us from thee, O Lord, that there should be left us a root, and a
CHAP. VIII.

Essorename, in the place of thy sanctuary; and to discover unto us a light in the house of the Lord our God, and to give us food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us gracious before the kings of Persia, that they gave us a sure abiding in Jewry and Jerusalem.

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we lay, having these things? for we have transgressed thy commandments which thou gavest by the hand of thy servants the prophets, saying,

83 That the land which ye enter into to possess as an heritage, is a land polluted with the pollution of the strangers of the land, and they have filled it with their uncleanness.

84 Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons.

85 Moreover, ye shall never seek to have peace with them, that ye may be strong, and eat the good things of the land; and that ye may leave the inheritance of the land unto your children for evermore.

86 And all that is befallen, is done unto us for our wicked works, and great sins: for thou, O Lord, didst make our sins light,

87 And didst give unto us such a root: but we have turned back again to transgress thy law, and to mingle ourselves with the uncleannesses of the nations of the land.

88 || Mightest not thou be angry with us to destroy us, till thou hadst left us neither root, feed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women, and children: for there was great weeping among the multitude.

92 Then Jechonias the son of Jehiel, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now is all Israel aloft.

93 Let us make an oath to the Lord, that we will put away all the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter pertain, and we will be with thee: do valiantly.

So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel, to do after these things; and so they prepared.

CHAP. IX.

1 Esdras assembleth all the people.

10 They promise to put away the strange wives.
Before did so. The law of Moses is read and declared before all the people. They weep, and are put in mind of the fast-day.

THEN Esdras rising from the court of the temple, went to the chamber of Joanan the son of Eliafib,

2 And remained there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem, to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the people, and himself cast out from them that were of the captivity.

5 And in three days were all they of the tribe of Juda and Benjamin gathered together at Jerusalem the twentieth day of the ninth month.

6 And all the multitude sat trembling in the broad court of the temple, because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now by confession give glory unto the Lord God of our fathers, and do his will, and separate yourselves from the heathen of the land, and from the strange women.

9 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread afar.

12 Therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives, come at the time appointed,

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter.

14 Then Jonathan the son of Azael, and Ezechias the son of Theocanus, accordingly took this matter upon them: and Mofollam, and Levis, and Sabbatheus, helped them.

15 And they that were of the captivity, did according to all these things.

16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month, they sat together to examine the matter.

17 So their cause that held strange wives was brought to an end, in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found:

19 Of the sons of Jefus the son of Josedec, and his brethren:

20 And they gave their hands to put away their wives, and to offer † rams, to make reconciliation for their errors.

21 And of the sons of Emmer: and Ananias, and Zabdeus, and Hierel, and Azarias.

22 And of the sons of Phai...
CHAP. IX.

Before sur; Elionas, Maffias, Ilmael, and Christ Nathanael, and & Ocidelus, and Talfas.

23 And of the Levites; Jozabad, and Semis, and Colius, who was called Calitas, and Pathues, and Judas, and Jonas.

24 Of the holy singers; Eleazurus, Bachurus.

25 Of the porters; Sallumus, and Tolbanes.

26 Of them of Israel, of the sons of Phoros; Hiermas, and Eddias, and Melchias, and Maelus, and Eleazar, and AFBias, and Baanias.

27 Of the sons of Ela; Mathianias, Zacharias, and Hieri, and Hieremoth, and Aedias.

28 Of the sons of Zabmoth; Eliadus, Elisimus, Othonias, Jarimoth, and Sabeus.

29 Of the sons of Bebai; Johannes, and Ananias, and Jofabad, and Amatheis.

30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasacl, and Hieremoth.

31 Of the sons of Addi; Naathus, and Moofias, Lacunus, and Naidus, and Mathianias, and Sesthel, Belnuus, and Manafass.

32 And of the sons of Annas; Elonas, and Asea, and Melchias, and Sabbeus, and Simon Chofameus.

33 And of the sons of Afom; Altaneus, and Matthias, and Bannia, Elphalat, and Manafes, and Semei.

34 And of the sons of Maani; Jeremias, Mommis, Omaerus, Juel, Mabdaia, and Pelias, and Anos, Carabation, and Euflibus, and Mammitanaimus, Eliafsis, Bannus, Elias, Samis, Selemias, Nathianias: and of the sons of Ozora; Sefis, Eafil, Azaelus, Samatus, Zambis, Josiphus.

35 And of the sons of Ethma; Mazitias, Zabadias, Edes, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month; so the children of Israel were in their habitations.

38 And the whole multitude came together with one accord, into the broad place of the holy porch toward the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses that was given of the Lord God of Israel.

40 So Esdras the chief priest brought the law unto the whole multitude from man to woman, and to all the priests, to hear the law in the first day of the seventh month.

41 And he read in the broad court before the holy porch from morning unto mid-day, before both men and women; and all the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law, stood up upon a pulpit of wood which was made for that purpose.

43 And there stood up by him Mattathias, Sammus, Ananias, Or, Azarias, Urias, Ezechias, Bala-Elhiub, upon the right hand.

44 And upon his left hand stood Phaldaeus, Mifael, Mel-Pedaiab, Lathonias, Lothafibus, and Naba-rias.

45 Then took Esdras the book of the law before the multitude:
Before Christ. Cir. 445.

I. E S D R A S.

for he sat honourably in the first place in the sight of them all.

And when he had opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts Almighty.

And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

Also Jesus, Anus, Sarabias, Adinus, Jacobus, Sabattaeas, Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, and Ananias, Biatas, the Levites, taught the law of the Lord, making them withal to understand it.

Then spake Attharates, unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord; (for they all wept when they heard the law;) 51 Go then and eat the fat, and drink the sweet, and send part to them that have nothing.

52 For this day is holy unto the Lord, and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give part to them that had nothing, and to make great cheer.

55 Because they understood the words wherein they were instructed, and for the which they had been assembled.

OBSERVATIONS
OBSERVATIONS

ON THE

SECOND APOCRYPHAL BOOK, COMMONLY ENTITLED, IV BOOK
OF ESDRAS, BUT WITH US THE SECOND.

This Book is found only in the Latin Vulgate, and seems to have
been written by one who was a Jew by nation, and a Christian
by profession, a little time before the death of the Emperor
Domitian, who, as Tertullian calls him, was the inheritor of
Nero’s cruelty. This Emperor raised a severe persecution against
both Jews and Christians, who, indeed, at that period, were
generally confounded; and was the person who banished St
John, the eldest of the Apostles, to the Isle of Patmos. He
died towards the end of the first century after Christ. The au-
thor of this Book speaks so clearly of Domitian and his prede-
cessors, as to leave no doubt respecting the time when he wrote.
His plain intention appears to have been to solace his country-
men under the last desolation which had recently happened to
them from the tyranny of the Romans. Being afraid to irritate
their power, or even to provoke the hatred of the Jews against
Christianity, he conceals himself under the fictitious name of the
ancient and true Ezra. Covered with the veil of different terms
and various stories, taken in body from accidents that happened
to the Jews at the taking of their city by the Babylonians, and
during their ancient captivity, he studies to fortify his nation in
the hopes of salvation and redemption through the Messiah or
Christ, by means of their conversion to him, and to the faith of
his gospel. In the remaining part of the work, whether it was
to insinuate himself into favour with the Jews, by accommodat-
ing himself to their opinions, or that he really was infected with
a love and attachment to their fables, he intermixes a multitude
of grave and evangelical sentences, doctrines, and predictions,
many of which are taken from the discourses and conversations
of our Lord, and the prophecies of his Apostles, inserted in this
Book by its Author, who has affected some resemblance and
imitation of the Apocalypse of St John. As chap. vi. ver. 9.
“For Esau is the end of the world, and Jacob is the beginning
of it that followeth. The hand of man is betwixt the heel and
the head: other question, Esdras, ask thou not.” Ver. 19, 20.
“The affliction of Zion shall be fulfilled. The books shall be
opened before the firmament, and they shall see altogether.
23d, And the trumpet shall give a sound, 1 Cor. xv. 52, which
when every man heareth, they shall suddenly be afraid.” Chap.
OBSERVATIONS, &c.

vii. 48. O thou, Adam, hast sinned, thou art not fallen alone, but we all that come of thee." See Rom. v. 18. Chap. xi. contains some unintelligible stuff, seeing in his dream an eagle coming out of the sea, and a lion out of a wood talking to the eagle. Chap. xvi. 40. "Be even as pilgrims upon the earth. He that seeketh, let him be as he that fleeth away; and he that buyeth, as one that will lose: he that occupieth merchandise, as he that had no profit by it; and he that buildeth, as he that shall not dwell therein." Plainly borrowed from 1 Cor. vii. 29. "But this I say, brethren, the time is short. It remaineth that they that have wives be as though they had not; they that buy as though they possessed not. For the fashion of this world passeth away."

The great number of silly fables and idle Jewish stories with which he has bedaubed the composition has deprived it of canonical honour, and occasioned its being held at all times as an Apocryphal Book of low price, and of no authority.

II. ESDRAS.

CHAP. I.

1 Esdras is commanded to reprove the people. 24 God threateneth to cast them off, 35 and to give their houses to a people of more grace than they.

2 The second book of the prophet Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of Sadamias, the son of Sadoc, the son of Achitob,

3 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of Aziei, the son of Marimoth, the son of Arna, the son of Ozias, the son of Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

4 The son of Aaron, of the tribe of Levi: which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

5 And the word of the Lord came unto me, saying,

5 Go thy way, and shew my people their sinful deeds, and their children their wickedness which they have done against me; that they may tell their children's children.

6 Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 Am not I even he that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 Pull thou off then the hair of thy head, and cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them unto whom I have done so much good?

10 Many kings have I destroyed for their sakes; 9 Pharaoh Exod. with his servants, and all his 14, 16. power have I smitten down.
I. 29 shall I yet do more for you? faith the Lord.

22 Thus faith the Almighty Lord, When ye were in the wildernets, ||in the river of the Ararim, being a thirst, and blaspheming my name, 23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, 0 Jacob? thou wouldest not obey me: I will turn me to other nations, and unto those will I give my name, that they may keep my statutes.

25 Seeing ye have forsaken me, I will forsake you also: when ye desiere me to be gracious unto you, I shall have no mercy upon you.

26 ° Whensoever ye shall call upon me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit man-slaughter.

27 Ye have not as it were forsaken me, but your own selves, faith the Lord.

28 Thus faith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes; 29 That ye would be my people,|| and I should be your God; that ye would be my children and I should be your Father; 30 ° I gathered you together, as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face.

31 ° When ye offer unto me, 0 Isaiah, I will turn my face from you: for your solemn feast-days, your new-moons, and your circumcisions, have I forsoaked.

32 I sent unto you my ser-
wants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require at your hands, faith the Lord.

33 Thus faith the Almighty Lord, I Your house is desolate, I will cast you out as the wind doth itubble.

34 And your children shall not be fruitful; for they have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come; which not having heard of me, yet shall believe me: to whom I have shewed no signs, yet they shall do that I have commanded them.

36 They have seen no prophets, yet they shall call their fins to remembrance, and acknowledge them.

37 I take to witnes the grace of the people to come, whose little ones rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.

38 And now, brother, behold what glory; and see the people that cometh from the east;

39 Unto whom I will give for leaders, Abraham, Isaac, and Jacob, Ozeas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an angel of the Lord.

CHAP. II.

1 God complaineth of his people: yet Esdras is willed to comfort them. 34 Because they refused, the Gentiles are called.

10 Thus faith the Lord unto Esdras, Tell my people that I
will give them the kingdom of Jerusalem, which I would have given unto Israel.

11 Their glory also will I take unto me, and give these everlasting tabernacles, which I had prepared for them.

12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary.

13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch.

14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, faith the Lord.

15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, faith the Lord.

16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel.

17 Fear not, thou mother of the children: for I have chosen thee, faith the Lord.

18 For thy help will I send my servants Esay and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with diverse fruits.

19 And as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy.

20 Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked,

21 Heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man come into the fight of my clearness.

22 Keep the old and young within thy walls.

23 Wheresoever thou findest Tobit the dead, take them and bury them, and I will give thee the first place in my resurrection.

24 Abide still, O my people, and take thy rest, for thy quietness shall come.

25 Nourish thy children, O thou good nurse; establish their feet.

26 As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.

27 Be not weary: for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry, and have abundance.

28 The heathen shall envy thee, but they shall be able to do nothing against thee, faith the Lord.

29 My hands shall cover thee, so that thy children shall not see hell.

30 Be joyful, O thou mother, with thy children; for I will deliver thee, faith the Lord.

31 Remember thy children that sleep, for I shall bring them out of the sides of the earth, and show mercy unto them: for I am merciful, faith the Lord Almighty.

32 Embrace thy children until I come, and shew mercy unto them: for my wells run over, and my grace shall not fail.

33 I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel; but when I came unto them they set me at nought, and def-
pised the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he shall give you everlasting rest; for he is nigh at hand, that shall come in the end of the world.

35 Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore.

36 Flee the shadow of this world, receive the joyfulnes of your glory: I testify my Saviour openly.

37 O receive the gift, that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom.

38 Arise, up and stand, behold the number of those that be sealed in the feast of the Lord; and con.

39 Which are departed from the shadow of the world, and have received glorious garments of the Lord.

40 Take thy number, Sion, and that up those of thine that are clothed in white, which have fulfilled the law of the Lord.

41 The number of thy children, whom thou longedst for, is fulfilled: beexcch the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with fongs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he fat crowns, and was more exalted; which I marvelled at greatly.

44 So I asked the angel, and said, Sir, what are these? He answered, and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms.

45 Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands?

47 So he answered, and said unto me, It is the Son of God, whom they have confessed in the world. Then began I greatly to commend them that stood so stilly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou haft seen.

CHAP. III.

1 Esdras is troubled, and aknowledgeth the sins of the people: yet complaineth that the heathen were lords over them, being more wicked than they.

2 In the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my spirit was fore moved, so that I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst plant the earth, (and that thyself alone) and commandest the people,

5 And gavest a body unto...
Adam without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee.

6 And thou ledest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment to love thy way: which he transgressed, and immediately thou appointedst death in him, and in his generations, of whom came nations, tribes, people, and kindreds, out of number.

8 And every people walked after their own will, and did wonderful things before thee, and defysped thy commandments.

9 And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And it came to pass in every of them, that as death was to Adam, so was the flood to these.

11 Nevertheless, one of them thou leftest, namely, Noah with his household, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first.

13 Now when they lived so wickedly before thee, thou didst choose thee a man from among them, whose name was Abraham.

14 Him thou lovedst, and unto him only thou shewedst thy will:

15 And madest an everlasting covenant with him, promising him that thou wouldst never for sake his seed.

16 And unto him thou gavest Isaac, and unto Isaac also thou gavest Jacob and Esau. As for Jacob, thou didst choose him to thee, and put by Esau: so Jacob became a great multitude.

17 And it came to pass, that when thou ledest his seed out of Egypt, thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age.

19 And thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart, transgressed, and was overcome; and so be all they that are born of him.

22 Thus infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; so that the good departed away, and the evil abide still.

23 So the times passed away, and the years were brought to an end: then didst thou raise thee up a servant, called David:

24 When thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 When this was done many
years, then they that inhabited
the city forsook thee,
26 And in all things did even
as Adam and all his generations
had done: for they also had a
wicked heart:
27 And so thou gavest thy
city over into the hands of thine
enemies.
28 Are their deeds then any
better that inhabit Babylon, that
they should therefore have the
dominion over Sion?
29 For when I came thither,
and had seen impieties without
number, then my soul saw many
evil-doers in this thirtieth year,
so that my heart failed me.
30 For I have seen how thou
sufferest them sinning, and hast
spared wicked doers: and hast
destroyed thy people, and hast
preserved thine enemies, and hast
not signified it.
31 || I do not remember how
this way may be left: Are they
then of Babylon better than they
of Sion?
32 Or is there any other peo-
ple that knoweth thee besides Is-
rael? or what generation hath
so believed thy covenants as Ja-
ob?
33 And yet their reward ap-
peareth not, and their labour
hath no fruit: for I have gone
here and there through the he-
then, and I see that they || flow
in wealth, and think not upon
thy commandments.
34 Weigh thou therefore our
wickedness now in the balance,
and theirs also that dwell in the
world; and so shall thy name no
where be found but in Israel.
35 Or when was it that they
which dwell upon the earth have
not sinned in thy sight? or what
people have so kept thy com-
mandments?
36 Thou shalt find that Israel
by name hath kept thy precepts,
but not the heathen.

CHAP. IV.
1 The angel declareth the ignorance
of Esdras in God's judgments,
13 and adviseth him not to med-
dle with things above his reach.
23 Nevertheless, Esdras ofteth
divers questions, and receiveth
answers to them.
A
ND the angel that was sent
unto me, whose name was
Uriel, gave me an answer,
2 And said, Thy heart hath
gone too far in this world, and
thinketh thou to comprehend the
way of the most High?
3 Then said I, Yea, my lord:
and he answereth me, and said, I
am sent to shew thee three ways,
and to set forth three similitudes
before thee:
4 Whereof if thou canst de-
clare me one, I will shew thee
also the way that thou desirest to
see, and I shall shew thee from
whence the wicked heart com-
eth.
5 And I said, Tell on, my lord.
Then said he unto me, Go thy
way, weigh me the weight of the
fire, or measure me the blast of
the wind, or call me again the
day that is past.
6 Then answered I, and said,
What man is able to do that,
that thou shouldest ask such
things of me?
7 And he said unto me, If I
should ask thee how great dwell-
ings are in the midst of the sea,
or how many springs are in the
beginning of the deep, or how
many springs are above the fir-
mament, or which are the out-
goings of paradise:
8 Peradventure thou wouldst
say unto me, I never went down
into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless, now have I asked thee but only of the fire, and wind, and of the day wherethrough thou hast paffed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as are grown up with thee, canst thou not know;

11 How should thy vessel then be able to comprehend the way of the Highest, and the world being now outwardly corrupted, to understand the corruption that is evident in my sight?

12 Then said I unto him, It were better that we were not at all, than that we should live still in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, I went into a forest into a plain, and the trees took counsel,

14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish thought that they have both devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods.

20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not thyself also?

21 For like as the ground is given unto the wood, and the sea to his floods: even so

22 Then answered I, and said, I beseech thee, O Lord, let me have understanding:

23 For it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly nations, and why the law of our forefathers is brought to nought, and the written covenants come to none effect,

24 And we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.

25 What will he then do unto his name, whereby we are called? of these things have I asked.
II. ESDRAS.

36

the righteous in time to come: for this world is full of unrighteousness and infirmities.

28 But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come.

29 If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good.

30 For the grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? and how much shall it yet bring forth until the time of threshing come?

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 And when the ears shall be cut down, which are without number, how great a floor shall they fill?

33 Then I answered and said, How, and when shall these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for thy haste is in vain to be above him, for thou haft much exceeded.

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

36 And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you: for he hath weighed the world in the balance.

37 By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled.

38 Then answered I, and said, O Lord that bearest rule, even we all are full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can the not. And he said unto me, In the grave, the chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth, maketh haste to escape the necessity of the travail: even so do these places haste to deliver those things that are committed unto them.

43 From the beginning look what thou desirest to see, it shall be shewed thee.

44 Then answered I, and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me then whether there be more to come than is past, or more past than is to come.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood and saw, and behold, an hot burning oven pas-
fed by before me: and it happened that when the flame was gone by, I looked, and behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke: but the drops and the smoke remain behind: so the quantity which is past did more exceed.

51 Then I prayed, and said, May I live, thinkest thou, until that time? or what shall happen in those days?

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to show thee; for I do not know it.

C H A P. V.

1 The signs of the times to come.

23 He asketh why God, choosing but one people, did cast them off: 30 he is taught that God's judgments are unsearchable, 46 and that God doeth not all at once.

NEVERTHELESS, as concerning the tokens, behold, the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2 But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

3 And the land that thou seest now to have root, shalt thou see wasted suddenly.

4 But if the most High grant thee to live, thou shalt see after the third trumpet, that the sun shall suddenly shine again in the night, and the moon thrice in the day.

5 And blood shall drop out of the wood, and the stone shall give his voice, and the people shall be troubled.

6 And even he shall rule whom they look not for that dwell upon the earth, and the fowls shall take their flight away together.

7 And the Sodomites shall cast out fish, and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places and menstruous women shall bring forth monsters.

9 And salt waters shall be found in the sweet, and all friends shall destroy one another; then shall wit hide itself, and understanding withdraw itself into his secret chamber.

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteouness that maketh a man righteous gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: they shall labour, but their ways shall not prosper.

13 To show thee such tokens.
I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things.

14 Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me, held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that Salathiel the captain of the people came unto me, saying, Where hast thou been, and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee, in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me: and he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days, so it was that the thoughts of my heart were very grievous unto me again,

22 And my soul recovered the spirit of understanding, and I began to talk with the most High again,

23 And said, O Lord, thou bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world, thou hast chosen thee one pit: and of all the flowers thereof, one lily:

25 And of all the depths of the sea, thou hast filled thee one river: and of all built cities, thou hast hallowed Sion unto thyself:

26 And of all the fowls that are created, thou hast named thee one dove: and of all the cattle that are made, thou hast provided thee one sheep:

27 And among all the multitude of peoples, thou hast gotten thee one people: and unto this people whom thou lovedest, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and upon Or, the one root hast thou prepared, and why hast thou scattered thyly only one people among many?

29 And they which did gain, say thy promises, and believed not thy covenants, have trodden them down.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore, was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more.

33 And I said, Speak on, my Lord: then said he unto me, Thou art sore troubled in mind for Israel's sake: b lovest thou that people better than he that made them?

34 And I said, No, Lord, but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out part of his judgment.
35 And he said unto me, Thou canst not: and I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the flock of Israel?

36 And he said unto me, Number me the things that are not yet come, gather me together the drops that are scattered abroad, make me the flowers green again that are withered,

37 Open me the places that are closed, and bring me forth the winds that in them are shut up, show me the image of a voice: and then I will declare to thee the thing that thou labourest to know.

38 And I said, O Lord, that bearest rule, who may know these things, but he that hath his dwelling with men?

39 As for me I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things, but he that hath his dwelling with men,

41 And I said, Behold, O Lord, yet art thou nigh unto them that be referred till the end: and what shall they do, that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring: like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldst thou not make those that have been made, and be now, and that are for to come, at once, that thou mightest show thy judgment the sooner?

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

45 And I said, As thou hast said unto thy servant, that thou, which gavest life to all, hast given life at once to the creature that thou hast created, and the creature bare it: even so it might now also bear them that now be present at once.

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth children, why dost thou it not together, but one after another? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it by distance of time.

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

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

50 And I asked, and said, Seeing thou hast now given me the way, I will proceed to speak before thee: for our mother, of whom thou hast told me that she is young, draweth now nigh unto age.

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they, whom thou haft
now brought forth, like those that were before, but less of stature?

53 And she shall answer thee, They that be born in the strength of youth, are of one fashion, and they that are born in the time of age (when the womb faileth) are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

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

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

CHAP. VI.

1 God's purpose is eternal. 8 The next world shall follow this immediately. 13 What shall fall out at the last. 31 He is promised more knowledge. 38 and reckoneth up the works of the creation. 57 and complaineth that they have no part in the world for whom it was made.

AND he said unto me, In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew,

2 Before it thundered and lightened, or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever the chimneys in Sion were hot,

5 And ere the present years were fought out, and or ever the inventions of them that now sin, were turned, before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I, and said, What shall be the parting under of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto Isaac, when Jacob and Esau were born of him, * Jacob's hand held || first the || heel of Esau. Gen. 25. 26.

9 For Esau is the end of the world, and Jacob is the beginning of it that followeth.

10 The hand of man is between the heel and the head: other question Esdras, ask thou not.

11 ¶ I answered then, and said, O Lord, that beareth rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night:

13 So he answered, and said unto me, Stand up upon thy feet, and hear a mighty bounding voice.

14 And it shall be as it were a great motion; but the place shall not be moved.

15 And therefore when it speaketh, be not afraid: for the
word is of the end, and the foundation of the earth is underflood.

16 And why? because the speech of these things trembleth, and is moved: for it knoweth that the end of these things must be changed.

17 And it happened that when I had heard it, I stood up upon my feet, and hearkened, and behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world that shall begin to vanish away, shall be finished, then will I show these tokens: the books shall be opened before the firmament, and they shall see all together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children, of three or four months old, and they shall live and be raised up.

22 And suddenly shall the sown places appear unsown, the full store-houses shall suddenly be found empty:

23 And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25 Whosoever remaineth from all these that I have told thee, shall escape, and see my salvation, and the end of your world.

26 And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants shall be changed, and turned into another meaning.

27 For evil shall be put out, and deceit shall be quenched.

28 As for faith it shall flourish, corruption shall be overcome, and the truth which hath been so long without fruit, shall be declared.

29 And when he talked with me, behold, I looked by little and little upon him before whom I stood.

30 And these words said he unto me; I am come to show thee the time of the night to come.

31 If thou wilt pray yet more, and fast seven days again, I shall tell thee greater things by day, than I have heard.

32 For thy voice is heard before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to show thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times.

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.
And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

For my spirit was greatly set on fire, and my soul was in distress.

And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus: Let heaven and earth be made; and thy word was a perfect work.

And then was the spirit, and darknesses and silence were on every side; the found of man's voice was not yet formed.

Then commandedst thou a fair light to come forth of thy treasures, that thy work might appear.

Upon the second day thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God, and tilled, might serve thee.

For as soon as thy word went forth, the work was made.

For immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell: and this was done the third day.

Upon the fourth day thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order:

And gavest them a charge to do service unto man, that was to be made.

Upon the fifth day, thou saidst unto the seventh part where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so it came to pass.

For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praise thy wondrous works.

Then didnst thou ordain two living creatures, the one thou calledst Enoch, and the other Leviathan;

And didnst separate the one from the other: for the seventh part (namely where the water was gathered together) might not hold them both.

Unto Enoch thou gavest one part which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

But unto Leviathan thou gavest the seventh part, namely the moist; and hast kept him to be devoured of whom thou wilt, and when.

Upon the sixth day thou gavest commandment unto the earth that before thee it should bring forth beasts, cattle, and creeping things:

And after thefe, Adam also whom thou madest lord of all thy creatures: of him come we all, and the people also whom thou haft chofen.

All this have I spoken before thee, O Lord, because thou madest the world for our sakes.

As for the other people which also come of Adam, thou haft said that they are nothing, but be like unto spittle: and haft
CHAP. VII.

Al likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these heathen, which have ever been reputed as nothing, have begun to be Lords over us, and to devour us.

58 But we thy people (whom thou hast called thy first-born, thy only-begotten, and thy fervent lover) are given into their hands.

59 If the world now be made for our fakes, why do we not possess an inheritance with the world? how long shall this endure?

CHAP. VII.

4 The way is narrow. 12 When it was made narrow. 28 All shall die, and rise again. 33 Christ shall sit in judgment. 46 God hath not made paradise in vain: 62 he is merciful.

AND when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my God. Then said he unto me, The sea is set in a wide place, that it might be deep and great.

4 But put the case the entrance were narrow, and like a river.

5 Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things;

7. The entrance thereof is narrow, and is set in a danger. O Lord, fouls place to fall, like as if there were a fire on the right hand, and on the left a deep water:

8 And one only path between them both, even between the fire and the water, so small that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their fakes I made the world: and when Adam transgressed my statutes, then was decreed that now is done:

12 Then were the entrances of this world made narrow, full of sorrow and travel: they are but few and evil, full of perils, and very painful.

13 For the entrances of the elder world were wide and sure, and brought immortal fruit;

14 If then they that live, labour not to enter these strait and vain things, they can never receive those that are laid up for them.

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I, and said, O Lord that bearest rule, thou hast ordained in thy law, that the righteous should inherit these
things, but that the ungodly should perish.

18 Nevertheless, the righteous shall suffer strait things, and hope for wide: for they that have done wickedly have suffered the strait things, and yet shall not see the wide.

19 And he said unto me, There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is let before them.

21 For God hath given strait commandment to such as came, what they should do to live, even as they came, and what they should observe to avoid punishment.

22 Nevertheless, they were not obedient unto him; but spake against him, and imagined vain things,

23 And deceived themselves by their wicked deeds, and said of the most High, that he is not, and knew not his ways:

24 But his law have they despised, and denied his covenant; in his statutes have they not been faithful, and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and the coming forth shall be seen, that now is withdrawn from the earth.

27 And whosoever is delivered from the foresaid evils, shall see my wonders.

28 For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years.

29 After these years shall my son Christ die, and all men that have life.

30 And the world shall be turned into old silence seven days, like as in the former judgments: so that no man shall remain.

31 And after seven days, the world that yet awaketh not, shall be raised up, and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgment, and misery shall pass away, and the long-suffering shall have an end:

34 But judgment only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be showed, and the good deeds shall be of force, and wicked deeds shall bear no rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moses for the fathers that sinned in the wilderness:

37 And Jesus after him for Israel in the time of Achan:

38 And Samuel and David for the destruction: and Solomon for them that should come to the sanctuary:

39 And Elias for those that received rain, and for the dead, that he might live:

40 And Zechariah for the people in the time of Sennacherib: and many for many.

41 Even so now, seeing cor-
CHAP. VII.

52 And that the glory of the most High is kept to defend them which have led a weary life, whereas we have walked in the most wicked ways of all life.

53 And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it?

54 (For we have walked in unpleasant places)

55 And that the faces of them which have used abstinence, shall shine above the stars, whereas our faces shall be blacker than darknefs?

56 For while we lived, and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the condition of Moles, whom the people while he lived, saying, 1 Choose thee life, that thou mayest live. Nevertheless, they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

59 For this is the life whereof Moses spake unto the people while he lived, saying, 1 Choose thou life, that thou mayest live.

60 Nevertheless, they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I know, Lord, that the most High is called Merciful, in that he hath mercy upon them which are not yet come into the world.

63 And upon those also that turn to his law;

64 And that he is patient,
and long suffereth those that have sinned, as his creatures;
65 And that he is bountiful, for he is ready to give where it needeth;
66 And that he is of great mercy, for he multiplieoth more and more mercies to them that are present, and that are past, and also to them which are to come.
67 For if he shall not multiply his mercies, the world would not continue with them that inherit therein.
68 And he pardoneth; for if he did not so of his goodness, that they which have committed iniquities might be eafed of them, the ten thousandth part of men should not remain living.
69 And being judge, if he should not forgive them that are a cured with his word, and put out the multitude of contents,
70 There should be very few left peradventure in an innumerable multitude.

CHAP. VIII.

1 Many created, but few saved.
6 He asketh why God destroyeth his own work, and prayeth God to look upon the people which only serve him. 41 God answereth, that all seed cometh not to good, and that glory is prepared for him and such like.

And he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much mould whereof earthen vessels are made, but little dust that gold cometh of:

even so is the course of this present world.

3 * There be many created, but few shall be saved.
4 So anwercd I, and said, Swallow then down, O my soul, understanding, and devour wisdom.

5 For thou hast agreed to give ear, and art willing to prophesy: for thou hast no longer space than only to live.
6 O Lord, if thou suffer not thy servant that we may pray before thee, and give us unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man?

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 For when the body is fashioned now in the mother's womb, and thou givest it members, thy creature is preferrd in fire and water, and nine months doth thy workmanship endure thy creature which is created in her.

9 But that which keepeth, and is kept, shall both be preserved: and when the time cometh, the womb preferred delivereth up the things that grew in it.

10 For thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts,

11 That the thing which is fashioned, may be nourished for a time, till thou disposest it to thy mercy.

12 Thou broughtest it up with thy righteousness, and nurturedst it in thy law, and reformedst it with thy judgment.
13 And thou shalt mortify it as thy creature, and quicken it as thy work.

14 If therefore thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by thy commandment, that the thing which was made might be preferred.

15 Now therefore, Lord, I will speak (touching man in general, thou knowest best) but touching thy people for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled:

17 Therefore will I begin to pray before thee, for myself and for them: for I see the falls of us that dwell in the land.

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee: this is the beginning of the words of Eldas, before he was taken up: and I said,

20 O Lord, thou that dwellest in everlastingness, which belest from above things in the heaven and in the air,

21 Whose throne is inestimable, whose glory may not be comprehended, before whom the host of angels stand with trembling,

22 Whose service is conversant in wind and fire) whose word is true, and sayings constant, whose commandment is strong, and ordinance fearful,

23 Whose look drieth up the depths, and indignation maketh the mountains to melt away, which the truth witnesseth:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live, I will speak, and so long as I have understanding, I will answer.

26 O look not upon the sins of thy people: but on them which serve thee in truth.

27 Regard not the wicked inventions of the heathen; but the desire of those that keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts: but love them that alway put their trust in thy righteousness and glory.

31 For we and our fathers, do languish of such diseases: but because of us sinners, thou shalt be called merciful.

32 For if thou hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldst take displeasure at him? or what is a corruptible generation, that thou shouldst be bitter toward it?

35 For in truth there is no 6. 36.
man among them that be born; but he hath dealt wickedly; and among the faithful there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

38 For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction;

39 But I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken now, so shall it come to pass.

41 For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root: even so is it of them that are sown in the world, they shall not all be saved.

42 I answered then, and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, and receive not thy rain in due season, or if there come too much rain, and corrupt it:

44 Even so perisheth man also which is formed with thy hands, and is called thine own image; because thou art like unto him, for whose sake thou hast made all things, and likened him unto the husbandman's seed.

45 Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy creature.

46 Then answered he me, and said, Things present are for the present, and things to come for such as be to come.

47 For thou comest far short, that thou shouldst be able to love my creature more than I; but I have oft-times drawn nigh unto thee, and unto it, but never to the unrighteous.

48 In this also thou art marvellous before the most High:

49 In that thou hast humbled thyself as it cometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them, that in the latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou for thyself, and seek out the glory, for such as be like thee.

52 For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is allowed, yea, perfect goodness and wisdom.

53 The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into hell to be forgotten:

54 Sorrows are passed, and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they defied the most High, thought scorn of his law, and forsook his ways.
Moreover, they have trodden down his righteous,
that there is no God; yea, and that knowing they must die.
For as the things aforesaid shall receive you, so thirst and
pain are prepared for them: for it was not his will that men
should come to nought:
But which they be created, have defiled the name of him
that made them, and were unthankful unto him which pre-
pared life for them.
And therefore is my judgment now at hand.
These things have I not showed unto all men, but unto
thee, and a few like thee. Then answered I, and said,
Behold, O Lord, now hast thou showed me the multitude
of the wonders which thou wilt begin to do in the last times:
but at what time thou hast not showed me.

CHAP. IX.
7 Whoso shall be saved, and who not. 19 All the world is now
corrupted; 22 yet God doth save a few: 33 he complaineth that
those perish which keep God's law; 38 and feeth a woman la-
menting in a field.

He answered me then, and said, Measure thou the
time diligently in itself: and when thou seeft part of the signs
past, which I have told thee before,
Then shalt thou understand, that it is the very same time,
wherein the Highest will begin to visit the world which he made.
Therefore when there shall be seen earthquakes and uproars
of the people in the world:
4 Then shalt thou well understand, that the most High
spake of those things from the days that were before thee, even
from the beginning.
5 For like as all that is made in the world hath a beginning
and an end, and the end is manifest:
6 Even so the times also of the Highest have plain begin-
nings in wonders and powerful works, and endings in effects and
signs.
7 And every one that shall be saved, and shall be able to
escape by his works, and by faith, whereby ye have believed,
8 Shall be preferred from the said perils, and shall see my sal-
vation, in my land, and within my borders: for I have sancti-
\fied them for me from the begin-
ning.
9 Then shall they be in pitiful case which now have abus'd my
\> Or, ways: and they that have cast
them away despitefully shall dwell in torments.
10 For such as in their life have received benefits, and have
not known me;
11 And they that have loathed my law, while they had yet
liberty, and when as yet place of repentance was open unto them,
derstood not, but despiséd it;
12 The same must know it after death by pain.
13 And therefore be thou not curious, how the ungodly shall
be punished, and when: but inquire how the righteous shall be
saved, whose the world is, and for whom the world is created.
14 Then answered I, and said, I have said before, and now do speak, and will speak it
also hereafter; that there be
II. ESDRAS.

Many more of them which perish, than of them which shall be saved:

16 Like as a wave is greater than a drop.

17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world.

18 And now when I prepared the world which was not yet made, even for them to dwell in that now live, no man spake against me.

19 For then every one obeyed, but now the manners of them which are created in this world that is made, are corrupted by a perpetual feed, and by a law which is unsearchable, rid themselves.

20 So I considered the world, and behold there was peril, because of the devices that were of every one created were corrupted by a never failing harvest, and a law unsearchable.

21 And I saw and spared it greatly, and have kept me a grape of the cluster, and a plant of a great people.

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

23 Nevertheless, if thou wilt cease yet seven days more (but thou shalt not fast in them),

24 But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called Ardath, like as he commanded me; and there I sat amongst the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou that shouldest thyself in me, thou wast not shewed unto us in the wilderness, in a place where no man treadeth, in a barren place, when they came out of Egypt.

30 And thou spakest, saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And lo, it is a custom, when the ground hath received feed, or the sea a ship, or any vessel meat or drink, that, that being perished wherein it was sown, or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it.

37 Notwithstanding, the law
CHAP. X.

51

perisheth not, but remaineth in his force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman, and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may wail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years.

44 And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest.

45 After thirty years God heard me thy handmaid, looked upon my misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours; and we gave our honour unto the Almighty.

46 And I nourished him with great travel.

47 So when he grew up, and came to the time that he should have a wife, I made a feast.

C H A P. X.

6 He comforteth the woman in the field: 27 she vanisheth away, and a city appeareth in her place.

40 The angel declareth these visions in the field.

AND it so came to pass, that when my son was entered into his wedding-chamber, he fell down and died.

2 Then we all overthrew the lights, and all my neighbours rose up to comfort me: so I took my rest unto the second day at night.

3 And it came to pass when they had all left off to comfort me, to the end I might be quiet: then rose I up by night and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn, and to fast until I die.

5 Then left I the meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us?

7 How that Sion our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now seeing we all mourn and are fad, for we are all in heaviness; art thou grievèd for one son?

9 For ask the earth, and she shall tell thee; that it is the which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and behold, they walk almost all into destruction, and a multitude of them is utterly rooted out.

11 Who then should make more mourning, than she that hath lost so great a multitude,
and not thou, which art sorry but for one?
12 But if thou sayest unto me, My lamentations is not like the earth’s, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 But the earth not so: for the multitude present in it, according to the course of the earth, is gone, as it came:
14 Then say unto thee, Like as thou haft brought forth with labour: even so the earth also hath given her fruit, namely man, ever since the beginning, unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.
16 For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended amongst women.
17 Go thy way then into the city, to thine husband.
18 And she said unto me, That will I not do: I will not go into the city, but here will I die.
19 So I proceeded to speak further unto her, and said,
20 Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seekest that our sanctuary is laid waste, our altar is broken down, our temple destroyed:
22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us, is almost profaned: our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak:

23 And, which is the greatest of all, the seal of Sion hath now lost her honour: for she is delivered into the hands of them that hate us.
24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the mighty may be merciful unto thee again, and the Highest shall give thee rest, and ease from thy labour.

25 And it came to pass while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistered, so that I was afraid of her, and mused what it might be.
26 And behold, suddenly she made a great cry, very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and behold, the woman appeared unto me no more, but there was a city builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is Uriel the angel, who came unto me at the first? for he hath caused me to fall into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, he came unto me, and looked upon me.
30 And lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy words, and I went into the field, and lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my Lord, in me; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore, I beseech thee, that thou wilt shew thy servant of this vision.

38 He answered me then, and said, Hear me, and I shall inform thee, and tell thee wherefore thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy way is right: for that thou sorrowsest continually for thy people, and makest great lamentation for Sion.

40 This therefore is the meaning of the vision which thou late fawest:

41 Thou fawest a woman mourning, and thou beganst to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city builded.

43 And whereas she told thee of the death of her son, this is the solution:

44 This woman whom thou sawest, is Sion: and whereas she said unto thee (even the whom thou seest as a city builded,)

45 Whereas, I say, the said unto thee, that she hath been thirty years barren: those are the thirty years wherein there was no offering made in her.

46 But after thirty years, Solomon builded the city, and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, that my son coming into his marriage chamber, happened to have a fall and died: this was the destruction that came to Jerusalem.

49 And behold, thou sawest her likeness, and because she mourned for her son, thou beganst to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded.

52 For I knew that the Highest would shew this unto thee.

53 Therefore I commanded thee to go into the field, where
no foundation of any building was.

54 For in the place wherein the Highest begineth to show this city, there can no man's building be able to stand.

55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:

56 And then shalt thou hear as much as thine ears may comprehend.

57 For thou art blessed above many other, and art called with the Highest, and so are but few.

58 But to-morrow at night thou shalt remain here,

59 And so shall the Highest show thee visions of the high things, which the most High will do unto them that dwell upon the earth in the last days. So I slept that night and another, like as he commanded me.

C H A P. XI.

1 He seeth in his dream an eagle coming out of the sea, and a lion out of a wood talking to the eagle.

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

2 And I saw, and behold, she spread her wings over all the earth, and all the winds of the air blew on her, and were gathered together.

3 And I beheld, and out of her feathers there grew other contrary feathers; and they became little feathers and small.

4 But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue.

5 Moreover I beheld, and lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.

6 And I saw that all things under heaven were subject unto her, and no man spake against her, no not one creature upon earth.

7 And I beheld, and lo, the eagle rose upon her talons, and spake to her feathers, saying,

8 Watch not all at once: sleep every one in his own place, and watch by course.

9 But let the heads be preserved for the last,

10 And I beheld, and lo, the voice went not out of her heads, but from the midst of her body.

11 And I numbered her contrary feathers, and behold, there were eight of them.

12 And I looked, and behold, on the right side there rose one feather, and reigned over all the earth;

13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up, and reigned, and had a great time;

14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

15 Then came there a voice unto it, and said,

16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more.

17 There shall none after thee attain unto thy time, neither unto the half thereof.

18 Then arose the third, and
reigned as the other before, and appeared no more also.
19 So went it with all the residue one after another, as that every one reigned, and then appeared no more.
20 Then I beheld, and lo, in process of time, the feathers that followed stood up upon the right side, that they might rule also, and some of them ruled; but within a while they appeared no more:
21 For some of them were set up, but ruled not.
22 After this I looked, and behold, the twelve feathers appeared no more, nor the two little feathers:
23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.
24 Then saw I also, that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.
25 And I beheld, and lo, the feathers that were under the wing, thought to set up themselves, and to have the rule.
26 And I beheld, and lo, there was one set up, but shortly it appeared no more.
27 And the second was sooner away than the first.
28 And I beheld, and lo, the two that remained thought also in themselves to reign:
29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst, for that was greater than the two other heads.
30 And then I saw that the two other heads were joined with it.
31 And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned.
32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth, with much oppression; and it had the governance of the world, more than all the wings that had been.
33 And after this, I beheld, and lo, the head that was in the midst, suddenly appeared no more, like as the wings.
34 But there remained the two heads, which also in like fort ruled upon the earth, and over those that dwelt therein.
35 And I beheld, and lo, the head upon the right side devoured it that was upon the left side.
36 Then I heard a voice which said unto me, Look before thee, and consider the thing that thou seest.
37 And I beheld, and lo, as it were a roaring lion chased out of the wood: and I saw that he sent out a man's voice unto the eagle, and said,
38 Hear thou, I will talk with thee, and the Highest shall say unto thee,
39 Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might come through them?
40 And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth, with much wicked oppression; and so long time dwelt he upon the earth with deceit.
41 For the earth hast thou not judged with truth.
42 For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm.
43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.
44 The Highest also hath looked upon the proud times, and behold, they are ended, and his abominations are fulfilled.
45 And therefore appear no more, thou eagle, nor thy horrid wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:
46 That all the earth may be refreshed, and may return, being delivered from thy violence, and that the may hope for the judgment and mercy of him that made her.

CHAP. XII.
1 The eagle which I saw is destroyed. 10 The vision is interpreted: 37 he is bid to write his visions, 39 and to fast, that he may see more; 46 he doth comfort those that were grieved for his absence.

And it came to pass whiles the lion spake these words unto the eagle, I saw,
2 And behold, the head that remained, and the four wings, appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small, and full of uproar.
3 And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,
4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.
5 Lo, yet am I weary in my mind, and very weak in my spirit; and little strength is there in me, for the great fear wherewith I was affrighted this night.
6 Therefore will I now beseech the Highest, that he will comfort me unto the end.
7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee, before many others, and if my prayer indeed be come up before thy face;
8 Comfort me then, and shew me thy servant the interpretation, and plain difference of this fearful vision, that thou mayest perfectly comfort my soul.
9 For thou hast judged me worthy to shew me the last times.
10 And he said unto me, This is the interpretation of the vision:
11 The eagle whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel. 9 Dan.
12 But it was not expounded unto him, therefore now I declare it unto thee.
13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.
14 In the same shall twelve kings reign, one after another:
15 Whereof the second shall
begin to reign, and shall have more time than any of the twelve.

16 And this do the twelve wings signify which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads, but from the midst of the body thereof, this is the interpretation:

18 That after the time of that kingdom, there shall arise great strivings, and it shall stand in peril of falling: nevertheless, it shall not then fall, but shall be restored again to his beginning.

19 And whereas thou sawest the eight small under-feathers sticking to her wings, this is the interpretation:

20 That in him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish: the middle time approaching, four shall be kept until their end begin to approach: but two shall be kept unto the end.

22 And whereas thou sawest three heads resting, this is the interpretation:

23 In his last days shall the most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the earth.

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

25 For these are they that shall accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain, shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two feathers under the wings passing over the head that is on the right side;

30 It signifieth that these are they whom the Highest hath kept unto their end: this is the small kingdom, and full of trouble, as thou sawest.

31 And the lion whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness, with all the words which thou hast heard;

32 This is the anointed Lat., which the Highest hath kept for them, and for their wickedness unto the end: he shall reprove them, and shall upbraid them with their cruelty.

33 For he shall set them before him alive in judgment, and shall rebuke them and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and hide them:

H
38 And teach them to the wife of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet seven days more, that it may be shewed thee whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsokest us, and fittest herein this place?

42 For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forfake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel: and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forfaken you, neither am I departed from you: but am come into this place, to pray for the defolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs.

CHAP. XIII.

1 He feareth in his dream a man coming out of the sea. 25 The declaration of his dream: 54 he is praised, and promised to see more.

AND it came to pass after seven days, I dreamed a dream by night:

2 And lo, there arose a wind from the sea, that it moved all the waves thereof.

3 And I beheld, and lo, that man waxed strong with the thousands of heaven: and when he turned his countenance to look, all the things trembled that were seen under him.

4 And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire.

5 And after this I beheld, and lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.
8 And after this I beheld, and lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war.

10 But only I saw that he sent out of his mouth, as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden, of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid.

12 Afterward I saw the same man come down from the mountain, and call unto him another peaceable multitude.

13 And there came much people unto him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered: then was I sick through great fear, and I awoke, and said,

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that shall be left in those days; and much more woe unto them that are not left behind!

17 For they that were not left were in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left behind.

19 Therefore are they come into great perils, and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into these things, than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left behind, this is the interpretation:

23 He that shall endure the peril in that time, hath kept himself: they that be fallen into danger are such as have works, and faith towards the Almighty.

24 Know this therefore, that they which be left behind, are more blessed than they that be dead.

25 This is the meaning of the vision; whereas thou sawest a man coming up from the midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall order them that are left behind.

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;
28 And that he held neither sword, nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another.

32 And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my Son be declared, whom thou sawest as a man ascending.

33 And when all the people hear his voice, every man shall in theirown land leavethe battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come, and shall be showed to all men, being prepared and builded like as thou sawest the hill graven without hands.

37 And this my Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour, by the law which is like unto fire.

39 And whereas thou sawest that he gathered another peaceable multitude unto him;

40 Those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom b Salmanasar the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt.

42 That they might there keep their statutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow passages of the river.

44 For the most High then shewed signs for them, and held still the flood, till they were passed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.

47 But those that be left behind of thy people, are they that are found within my borders.

48 Now when he destroyed the multitude of the nations that
are gathered together, he shall defend his people that remain.

50 And then shall he show them great wonders.

51 Then said I, O Lord that bearest rule, show me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon the earth see my Son, or those that be with him, but in the day-time.

53 This is the interpretation of the dream which thou sawest, and whereby thou only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.

56 And therefore have I showed thee the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.

57 Then went I forth into the field, giving praise and thanks greatly unto the most High, because of his wonders which he did in time,

58 And because he governeth the same, and such things as fall in their season: and there I sat three days.

CHAP. XIV.

1 A voice out of the bush calleth Esdras, 10 and tell eth him that the world waxeth old: 22 he desireth, because the law was burnt, to write all again, 24 and is bid to get swift writers:

39 he and they are filled with understanding. 45 But he is charged not to publish all that is written.

AND it came to pass upon the third day, I sat under an oak, and behold, there came a voice out of a b u s h o v e r - a g a i n s t me, and said, Esdras, Esdras.

2 And I said, Here am I, Lord; and I stood up upon my feet.

3 Then said he unto me, a In *Exod. the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt.

4 And I sent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me a long season,

5 And told him many wondrous things, and showed him the secrets of the times, and the end: and commanded him, saying,

6 These words shalt thou declare, and these shalt thou hide.

7 And now I say unto thee,

8 That thou lay up in thy heart the signs that I have showed, and the dreams that thou hast seen, and the interpretations which thou hast heard:

9 For thou shalt be taken away from all, and from henceforth thou shalt remain with my Son, and with such as be like thee, until the times be ended.

10 For the world hath left his youth, and the times begin to wax old.

11 For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part:

12 And there remaineth that which is after the half of the tenth part.
I. 13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce corruption.

14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,

15 And set aside the thoughts that are most heavy unto thee, and haste thee to flee from these times.

16 For yet greater evils than those which thou hast seen happen shall be done hereafter.

17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.

18 For the truth is fled far away, and leasing is hard at hand: for now hateth the vision to come which thou hast seen.

19 Then answered I before thee, and said,

20 Behold, Lord, I will go as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.

21 For thy law is burnt, therefore no man knoweth the things that are done of thee, or the works that shall begin.

22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and that they which will live in the latter days, may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days,

24 But look thou prepare thee many box-trees, and take with thee Sarea, Dubria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly;

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise: to-morrow this hour shalt thou begin to write.

27 Then went I forth as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

29 Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

30 And received the law of life which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, and your brethren amongst you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy.
For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifested, and the works of the ungodly shall be declared.

Let no man therefore come unto me now, nor seek after me these forty days.

So I took the five men as he commanded me, and we went into the field, and remained there.

And the next day, behold, a voice called me, saying, Esdras, open thy mouth, and drink that I give thee to drink.

Then opened I my mouth, and when I had drank of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory.

And my mouth was opened, and shut no more.

The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not: and they fast forty days, and they wrote in the day, and at night they ate bread.

As for me, I spake in the day, and I held not my tongue by night.

In forty days they wrote two hundred and four books.

And it came to pass when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written, publish openly, that the worthy and unworthy may read it;

But keep the seventy last, that thou mayest deliver them only to such as be wise among the people:

For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge.

And I did so.

This prophecy is certain. God will take vengeance upon the wicked, 12 upon Egypt. An horrible vision. Babylon and Asia are threatened.

Behold, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, faith the Lord:

And cause them to be written in paper: for they are faithful and true.

Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

For all the unfaithful shall die in their unfaithfulness.

Behold, faith the Lord, I will bring plagues upon the world; the sword, famine, death and destruction.

For wickedness hath exceeding polluting the whole earth, and their hurtful works are fulfilled.

Therefore faith the Lord,

I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercize themselves: behold, the innocent and righteouss blood crieth unto me, and the souls of the just complain continually.

And therefore, faith the
Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

Behold, my people is led as a flock to the slaughter: I will not suffer them now to dwell in the land of Egypt:

But I will bring them with a mighty hand, and a stretched-out arm, and smite Egypt with plagues as before, and will destroy all the land thereof.

Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

They that till the ground shall mourn: for their seed shall fail, through the blasting, and hail, and with a fearful constellation.

Woe to the world, and them that dwell therein!

For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands.

For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power.

A man shall desire to go into a city, and shall not be able.

For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods because of the lack of bread, and for great tribulation.

Behold, faith God, I will call together all the kings of the earth to reverence me, which are from the rising of the sun, from the south, from the east, and Libanus: to turn themselves one against another, and repay the things that they have done to them.

Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus faith the Lord God,

My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

The fire is gone forth from his wrath, and hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

Woe to them that sin and keep not my commandments! faith the Lord:

I will not spare them: go your way, ye children, from the power, defile not my sanctuary.

For the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction.

For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

Behold, an horrible vision, and the appearance thereof from the east:

Where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.

Alfo the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and
join battle with them, and shall waste a portion of the land of the Assyrians.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, conspiring together in great power to persecute them,

32 Then these shall be troubled, and keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

34 Behold clouds from the east, and from the north, unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly,

36 And dung of men unto the camels' hough.

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great storms from the south, and from the north, and another part from the west.

39 And strong winds shall arise from the east, and shall open it, and the cloud which he raised up in wrath, and the star, stirred to cause fear toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place, an horrible star.

41 Fire, and hail, and flying swords, and many waters, that all fields may be full, and all rivers with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and graves of the meadows, and their corn.

43 And they shall go steadfastly unto Babylon, and make her afraid.

44 They shall come to her, and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain under her shall do service unto them that have put her in fear.

46 And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her perfison: But thy glory shall be turned to ashes.

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee!

48 Thou hast followed her that is hated in all her works and inventions: therefore faith God,

49 I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

50 And the glory of thy
power shall be dried up as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman with stripes, and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee.

52 Would I with jealousy have so proceeded against thee, faith the Lord,

53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and saying over their dead, when thou wast drunken,

54 Set forth the beauty of thy countenance?

55 The reward of thy whoredom shall be in thy bosom, therefore shalt thou receive recompence.

56 Like as thou hast done unto my chosen, faith the Lord, even so shall God do unto thee, and shall deliver thee into mischief.

57 Thy children shall die of hunger, and thou shalt fall thro’ the sword: thy cities shall perish with the sword in the field.

58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood, for very hunger of bread, and thirst of water.

59 Thou as unhappy, shalt come through the sea, and receive plagues again.

60 And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and confume part of thy glory, and shall return to Babylon that was destroyed.

61 And thou shalt be cast down by them, as stubble, and they shall be unto thee as fire:

62 And shall consume thee and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.

63 Thy children shall they carry away captive, and look, what thou haft, they shall spoil it, and mar the beauty of thy face.

CHAP. XVI.

1 Babylon and other places are threatened with plagues that cannot be avoided, 23 and with desolation. 40 The servants of the Lord must look for troubles:

1 and not hide their sins, 74 but leave them and they shall be delivered.

WOE be unto thee, Babylon and Asia! woe be unto thee, Egypt and Syria!

2 Gird up yourselves with clothes of sack and hair, bewail your children and be sorry; for your destruction is at hand.

3 A sword is sent upon you, and who may turn it back?

4 A fire is sent among you, and who may quench it?

5 Plagues are sent unto you, and what is he that may drive them away?

6 May any man drive away an hungry lion in the wood? or may any one quench the fire in stubble, when it hath begun to burn?

7 May one turn again the arrow that is shot of a strong archer?

8 The mighty Lord sendeth the plagues, and who is he that can drive them away?

9 A fire shall go forth from his wrath, and who is he that may quench it?

10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?
11 The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12 The earth quaketh, and the foundations thereof, the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power.

13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not misf when they begin to be shot into the ends of the world.

14 Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16 Like as an arrow which is shot of a mighty archer, returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17 Woe is me, woe is me, who will deliver me in those days!

18 The beginning of sorrows, and great mourning; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils? what shall I do when these evils shall come?

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.

20 But for all these things they shall not turn from their wickedness, nor be always mindful of thy scourges.

21 Behold, victuals shall be so good, cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, or, famine, and great confusion.

22 For many of them that dwell upon earth, shall perish of famine; and the other that escape the hunger, shall the sword destroy.

23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down.

24 There shall be no man left to till the earth, and to sow it.

25 The trees shall give fruit, and who shall gather them?

26 The grapes shall ripen, and who shall tread them? for all places shall be desolate of men:

27 So that one man shall desire to see another, and to hear his voice.

28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.

29 As in an orchard of olives, upon every tree there are left three or four olives;

30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:

31 Even so in those days there shall be three or four left by them that search their houses with the sword.

32 And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel there through.

33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no
husbands; their daughters shall mourn, having no helpers.

34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35 Hear now these things, and understand them, ye servants of the Lord.

36 Behold the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37 Behold, the plagues draw nigh, and are not slack.

38 As when a woman with child, in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:

39 Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrow shall come upon it on every side.

40 O my people, hear my word: make you ready to the battle, and in those evils be even as pilgrims upon the earth. *See 41 He that selleth, let him be as he that fleeth away: and he that buyeth, as one that will lose:

42 He that occupieth merchandise, as he that had no profit by it: and he that buildeth, as he that shall not dwell therein:

43 He that soweth, as if he should not reap: so also he that planteth the vineyard, as he that shall not gather the grapes:

44 They that marry, as they that shall get no children; and they that marry not, as the widowers:

45 And therefore they that labour, labour in vain.

46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for I in Or. for. captivity and famine shall they get children.

47 And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions, and their own persons:

48 The more will I be angry with them for their sin, faith the Lord.

49 Like as a whore envieth a right honest and virtuous woman:

50 So shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which faith before the Lord God and his glory, I have not sinned.

54 Behold, the Lord knoweth all the works of men, b their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let the earth be made, c and it was made: let the heaven be made, and it was created.

56 In his word were the stars made, and he knoweth d the number of them.

57 He searcheth the deep, and the treasures thereof; he hath
measured the sea, and what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens like a vault, upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks, to water the earth.

61 He made man, and put his heart in the midst of the body, and gave him breath, life, and understanding.

62 Yea, and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth your inventions, and what ye think in your hearts, even them that sin, and would hide their sin.

64 Therefore hath the Lord exactly searched out all your works, and he will put you all to shame.

65 And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever; so shall God lead you forth, and deliver you from all trouble.

68 For behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you, and feed you, being idle with things offered unto idols.

69 And they that consent unto them shall be had in derision, and in reproach, and trodden under foot.

70 For there shall be in every place, and in the next cities, a great insurrection upon those that fear the Lord.

71 They shall be like madmen, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 Then shall they be known who are my chosen, and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid, neither doubt, for God is your guide.

76 And the guide of them who keep my commandments, and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

77 Woe be unto them that are bound with their sins, and covered with their iniquities! like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through:

78 It is left undressed, and || Or, is cast into the fire to be consumed.

OBSERVATIONS
OBSERVATIONS
ON THE
BOOK OF TOBIT.

There is no difficulty in proving this Book unworthy of a place among the canonical Books of inspired Scripture. The Author himself, though copious in his own praises, lays no claim to the title or character of a Prophet or a Prophet's Son. Though he affirms that he was carried captive from Galilee to Nineveh, in the time of Enemessar king of the Assyrians, he exhibits no proofs of the truth of this affirmation; nor is there any evidence that he lived at that time, or at any period prior to Malachi. This Book was never acknowledged to be of divine original by the Jewish Church from the time of the sealing up the prophecy by Malachi; nor was it ever received by the Christian Church, as fit to be read in public, during the four first and purest ages of its doctrine and devotional service. Neither Josephus nor any Jewish author has left us any trace or hint concerning the history or the events contained in it. St Jerom, a Latin Father, in the 4th century, an excellent interpreter and critic on Scripture, uncommonly well skilled in the original languages, Hebrew, Chaldaic, and Syriac, as well as in Greek and Latin, affirms, that he translated it from a Chaldaic text into Latin. But, notwithstanding this assertion, we have good reason to believe that the Greek version we now have is the true original text. Now, no sacred book of the Old Testament was ever written in the Greek language, as the use of it was not introduced among the Jews till long after the gift of prophecy among them had ceased. Besides, as no Jewish writer mentions the Book of Tobit, or alludes to it, before the Christian era, it is highly probable that it is the work of some Alexandrian Jew or fabulist of the Rabbis so late as the 2d century after Christ.

When we examine the substance and matter of the Book, we find it replete with strange stories which have no foundation in truth, nor conformity with authentic Scripture. Tobias, the son of Tobit, is sent by his father to one Gabael at Rages, in Media, to procure for him ten talents which Tobit had lent to him on bond. When Tobias was preparing to undertake this journey he wished for a guide and companion. Upon which a person, who to appearance was a man, recommended himself, by saying, he had been in that country, and was well acquainted with the people who owed his father the debt; that he was Azarias the son of Ananias the great, and a relation of the Tobit family. But he proved afterward, chap. xii. 15. to be the angel Gabriel, one of the seven holy angels, as he describes himself, which pre-
sent the prayers of the Saints going in and out before the glory of the holy One. The history continues to assert, that, in their way to Media, young Tobias, when bathing in the Tigris, had nearly been swallowed by a monstrous fish, which however, by the address and strength of the Angel, he caught; and, at the desire of his guide, took out its heart, liver, and gall. The two first, properly singed or burnt, were to destroy an evil spirit or demon named Asmodeus, who was in love with a chaste and virtuous young woman, Sara, the daughter of Raguel, and had killed seven husbands the first night of their marriage with her. The gall was intended for ointment to cure Tobit's blindness. That Tobias, by the advice of Gabriel, proposed marriage to Sara, as he was the only relation, according to the law of Moses, entitled to form this connection. Having burnt the heart and liver of the fish on the embers the first night after marriage, the smoke drove the demon into Egypt, where the angel bound him prisoner. That Tobias remained, with his new married wife and her parents, till Gabriel came back with the ten talents from Rages in Media, when they all returned home to Tobit with much joy and satisfaction. Immediately on their arrival, by rubbing his eyes with ointment made of the fish's gall, he recovered his sight, praising the Lord and blessing his Son.

The whole of this, from its front and first appearance, shows itself a Jewish fable, and that but of mean contexture. Yet the directors of the Christian Church, in the end of the 4th century, instituted it an Ecclesiastical Book, allowing it, along with the other Apocryphal compositions, to be read, in the public lessons of the church, for the benefit of the faithful, and their instruction in piety and morals. It must, indeed, be acknowledged, that there are to be found in it many useful directions for the conduct of life, and some excellent specimens of prayers and addresses to the Deity. The admonitions given by Tobit to his son, when about to set out on his journey, (from the 3d to the 19th verse of the 4th chapter) are worthy of particular attention: "My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin or to transgress his commandments. Do uprightly all thy life long, and follow not the ways of unrighteousness. Give alms of thy substance; and when thou givest alms, let not thine eye be envious, nor turn thy face from any poor, and the face of God shall not be turned away from thee. Beware of all whoredom, my son, and take a wife of the seed of thy fathers. Despise not in thy heart the sons and daughters of thy people; for in pride is destruction and much trouble, and in lewdness is decay and great want; for lewdness is the mother of famine. Be circumspect, my son, in all things thou doest, and be wise in all thy conversations. Do that to no man which thou hatest. Drink not wine to make thee drunken, nor let drunkenness go with thee in thy journey. Ask counsel of all that are wise, and despise not any counsel that is profitable. Bles the Lord thy God always, and desire of him that thy ways may be directed."
As to pious acclamations, the 8th and 13th chapters afford good instances; while the duty of uniting devotion and charity is strongly enjoined, and the doctrine emphatically taught: "Chapter xi. 8 Prayer is good with fasting and alms and righteousness. For alms-giving doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life, but they that sin are enemies to their own life."

**T O B I T.**

**CHAP. I.**

Tobit his flock and devotion in his youth: 9 his marriage, 10 and captivity: 13 his preferment, 16 alms, and charity in burying the dead, 19 for which he is accused, and fleeth, 22 and after returneth to Nineve.

The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, the seed of Asael, of the tribe of Nephthali, who in the time of Enessar king of the Assyrians, was led captive out of Thistle, which is at the right-hand of that city, which is called properly Neph-Kedc, from Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

4 And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the temple of the habitation of the most High was consecrated and built for all ages.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal. I Or, to the power of Baal, or, ordained unto all, the people of Israel by an everlasting decree, having the first-fruits, and tithes of increase, with that which was first shorn; and them gave I at the altar, to the priests the children of Aaron.

6 But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the first-fruits, and tithes of increase, with that which was first shorn; and them gave I at the altar, to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.
chap. II.

11 But I kept myself from eating;
12 Because I remembered God with all my heart.
13 And the most High gave me grace and favour before Ene-messer, so that I was his pursuer.
14 And I went into Media, and left in trust with Gabael, the brother of Gabrias at Rages a city of Media, ten talents of silver.
15 Now when Enemesser was dead, Sennacherib his son reigned in his stead; and whose estate was troubled, that I could not go into Media.
16 And in the time of E nemesser, I gave many alms to my brethren, and gave my bread to the hungry,
17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.
18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privately (for in his wrath he killed many;) but the bodies were not found, when they were fought for of the king.
19 And when one of the Ninivites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.
20 Then all my goods were forcibly taken away, neither was there anything left me, besides my wife Anna, and my son Tobias.

CHAP. II. 1

21 And there passed not five and fifty days before two of his sons killed him, and they fled into the mountains of Ararat, and Sarchedonus his son reigned in his stead; who appointed Achiacharus over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.
22 And Achiacharus intreating for me, I returned to Nineve: now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

NOW when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me, in the which I sat down to eat.
2 And when I saw abundance of meat, I said to my son, Go, and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and lo, I tarry for thee.
3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the market-place.
4 Then before I had tasted of any meat, I started up, and took him up into a room, until the going down of the fun.
5 Then I returned, and washed myself, and ate my meat in heaviness.

6 Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation,
Therefore I wept: and after the going down of the sun, I went and made a grave, and buried him.

But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter, who fled away; and yet lo, he buryeth the dead again.

The same night also I returned from the burial, and slept by the wall of my court-yard, being polluted, and my face was uncovered:

And I knew not that there were sparrow in the wall, and mine eyes being open, the sparrows mutated warm dung into mine eyes, and a whiteness came in mine eyes, and I went to the physicians, but they helped me not: moreover, Achiacharus did nourish me until I went into Elymais.

And my wife Anna did take women's works to do.

And when she had sent them home to the owners, they paid her wages, and gave her alfo besides a kid.

And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners, for it is not lawful to eat any thing that is stolen.

It was given for a gift more than the wages: howbeit, I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms, and thy righteous deeds? behold, thou and all thy works are known.

Chap. III.

Tobit grieved with his wife's taunts, prayeth. 11 Sara reproached by her father's maids, prayeth also. 17 An angel is sent to help them both.

CHAP. III.

1 Tobit grieved with his wife's taunts, prayeth. 11 Sara reproached by her father's maids, prayeth also. 17 An angel is sent to help them both.

THEN I being grieved did weep, and in my sorrow prayed, saying,

O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee:

For they obeyed not thy commandments; wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

And now thy judgments are many and true: deal with me according to my sins, and my father's: because we have not kept thy commandments, neither have walked in truth before thee.

Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be delivered, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

It came to pass the same day, that in Ecbatane a city of Media, Sara the daughter of Raguel was also reproached by her father's maids;

Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her.
Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither was thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face toward thee.  

13 And say, Take me out of the earth, that I may hear no more the reproach.

14 Thou knowest, Lord, that I am pure from all sin with man, and that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, nor any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead, and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara, the daughter of Raguel, for a wife to Tobias the son of Tobit; and to bind Astaroth the evil spirit, because she belonged to Tobias by right of inheritance. The self-same time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

CHAP. IV.

3 Tobit giveth instructions to his son Tobias, and telleth him of money left with Gabael in Media.

In that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And said with himself, I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him of the money before I die?

3 And when he had called him, he said, My son, when I am dead, bury me, and despeive not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, when thou wast in her womb; and when she is dead, bury her by me in one grave.

5 My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and
follow nor the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed to thee, and to all them that live justly.

7 Give alms of thy substance: and when thou givest alms, let not thine eye be envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

8 If thou hast abundance, give alms accordingly: if thou have but a little, be not afraid to give according to that little.

9 For thou layest up a good treasure for thyself against the day of necessity.

10 Because that alms do deliver from death, and suffereth not to come into darkness.

11 For alms is a good gift unto all that give it, in the sight of the most High.

12 Beware of all whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy fathers tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, the sons and daughters of thy people, in not taking a wife of them: for in pride is destruction and much trouble, and in lewdness is decay, and great want: for lewdness is the mother of famine.

14 Let not the wages of any man, which hath wrought for thee, tarry with thee, but give him it out of hand: for if thou serve God, he will also repay thee: be circumspect, my son, in all things thou doest, and be wise in all thy conversation.

15 Do that to no man which thou hatest: drink not wine to make thee drunken: neither let drunkenness go with thee in thy journey.

16 Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance give alms; and let not thine eye be envious when thou givest alms.

17 Pour out thy bread on the burial of the just, but give no thing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Blessthe Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel, but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that I committed ten talents to Gabael the son of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: for thou haft much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.
CHAP. V.

go with him, 12 and faith he is
his kinsman. 16 Tobias and
the angel depart together: 17
but his mother is grieved for her
son’s departing.

TOBIAS then answered and
said, Father, I will do all
things which thou hast commanded me:

2 But how can I receive the
money, seeing I know him not?

3 Then he gave him the hand-
writing, and said unto him, Seek
thee a man which may go with thee whilsts I yet live, and I will
give him wages: and go and receive the money.

4 Therefore when he went to
seek a man, he found Raphael
that was an angel.

5 But he knew not; and he
said unto him, Canst thou go
with me to Rages? and knowest thou those places well?

6 To whom the angel said, I
will go with thee, and I know
the way well: for I have lodged
with our brother Gabael.

7 Then Tobias said unto him,
Tarry for me till I tell my fa-
ther.

8 Then he said unto him, Go,
and tarry not: so he went in and
said to his father, Behold, I have
found one which will go with
me, Then he said, Call him unto
me, that I may know of what
tribe he is, and whether he be a
trusty man to go with thee.

9 So he called him, and he
came in, and they saluted one
another.

10 Then Tobit said unto him,
Brother, shew me of what tribe
and family thou art.

11 To whom he said, Doest thou seek for a tribe or family,
or an hired man to go with thy
son? Then Tobit said unto him,
I would know, brother, thy kind-
dred and name.

12 Then he said, I am Aza-
rías, the son of Ananias the great,
and of thy brethren.

13 Then Tobit said, Thou art
welcome, brother, be not now
angry with me, because I have
inquired to know thy tribe, and
thy family, for thou art my broth-
er, of an honest and good
stock: for I know Ananias, and
Jonathas, sons of that great Sa-
maías: as we went together to
Jerusalem to worship, and offered
the first-born, and the tenths
of the fruits, and they were not
seduced with the error of our
brethren: my brother, thou art
of a good stock.

14 But tell me, what wages
shall I give thee? wilt thou a
drahm a-day, and things neces-
sary, as to mine own son?

15 Yea, moreover, if ye re-
turn safe, I will add something
to thy wages.

16 So they were well pleased.
Then said he to Tobias, Prepare
thyself for the journey, and God
send you a good journey. And
when his son had prepared all
things for the journey, his fa-
ther said, Go thou with this
man, and God which dwelleth in
heaven, prosper your journey,
and the angel of God keep you
company. So they went forth
both, and the young man’s dog
with them.

17 But Anna his mother wept,
and said to Tobit, Why hast thou
sent away our son? is he not the
staff of our hand, in going in
and out before us?

18 Be not greedy to add
money to money: but let it be
as refuse in respect of our child.
For that which the Lord hath given us to live with, doth suffice us. Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him. For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe. Then she made an end of weeping.

CHAP. VI.

4 The angel biddeth Tobias to take the liver, heart, and gall out of a fish, and to marry Sara the daughter of Raguel: and teacheth how to drive the wicked spirit away.

And as they went on their journey, they came in the evening to the river Tigris, and they lodged there. And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him. Then the angel said unto him, Take the fish; and the young man laid hold of the fish, and drew it to land.

4 To whom the angel said, Open the fish, and take the heart, and the liver, and the gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver, and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil, or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages, the angel said to the young man, Brother, to-day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wife: now therefore hear me, and I will speak to her father; and when we return from Rages, we will celebrate the marriage: for I know that Raguel cannot marry her to another, according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee, than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage-chamber.

14 And now I am the only son of my father, and I am afraid, left if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her; wherefore I also fear left I die, and bring my father's and my mother's life (because of me) to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto
him, Dost thou not remember the precepts which thy father gave thee, that thou shouldst marry a wife of thine own kindred? Wherefore hear me, O my brother, for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage-chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, arise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee: moreover, I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

CHAP. VII.

11 Raguel telleth Tobias what had happened to his daughter: 12 and giveth her in marriage unto him: 17 she is conveyed to her chamber, and weepeth: 18 her mother comforteth her.

And when they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, they brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, from whence are ye, Brethren? To whom they said, We are of the sons of Nephthaliim, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man: but when he had heard that Tobit was blind, he was sorrowful, and wept,

8 And likewise Edna his wife, and Sara his daughter, wept. Moreover, they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou diestalk in the way, and let this business be dispatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldst marry my daughter: nevertheless I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came unto her: nevertheless I will declare unto thee the truth.

12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the law.
merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father: and he blessed them.

14 And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

CHAP. VIII.

3 Tobias driveth the wicked spirit away, as he was taught: 4 he and his wife rise up to pray.

10 Raguel thought he was dead:

15 but finding him alive, praised God, 19 and maketh a wedding-feast.

AND when they had supped, they brought Tobias in unto her.

2 And as he went he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt; and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray, that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 * Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: Thou haft said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O Lord, I take not this my sister for lust, but uprightly: therefore mercifully ordain, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night. And Raguel arose, and went and made a grave,

10 Saying, I fear lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if he be not, that we may bury him, and no man know it.

13 So the maid opened the door, and went in, and found them both asleep.

14 And came forth, and told them that he was alive.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise; therefore let thy saints praise thee with all
thy creatures; and let all thine
angels and thine elect praise thee
for ever.

16 Thou art to be praised, for
thou hast made me joyful; and
that is not come to me which I
suspected; but thou hast dealt
with us according to thy great
mercy.

17 Thou art to be praised, be-
cause thou hast had mercy of
two that were the only begotten
children of their fathers: grant
them mercy, O Lord, and finish
their life in health, with joy and
mercy.

18 Then Raguel bade his ser-
vants to fill the grave.

19 And he kept the wedding-
feast fourteen days.

20 For before the days of the
marriage were finished, Raguel
had said unto him by an oath,
that he should not depart till the
fourteen days of the marriage
were expired,

21 And then he should take
the half of his goods, and go in
safety to his father; and should
have the rest when I and my wife
be dead.

C H A P. IX.

1 Tobias sendeth the angel unto
Gabael for the money.  
2 The angel bringeth it and Gabael to
the wedding.

THEN Tobias called Ra-
phael, and said unto him,

2 Brother Azarias, take with
thee a servant, and two camels,
and go to Rages of Media, to
Gabael, and bring me the money,
and bring him to the wedding.

3 For Raguel hath sworn that
I shall not depart.

4 But my father counteth the
days, and if I tarry long, he will
be very sorry.

5 So Raphael went out, and
lodged with Gabael, and gave
him the hand-writing; who
brought forth bags which were
sealed up, and gave them to
him.

6 And early in the morning
they went forth both together,
and came to the wedding, and ||
Or, Tobias blessed his wife.

C H A P. X.

1 Tobit and his wife long for their
son. 7 She will not be comfort-
ed by her husband. 10 Raguel
sendeth Tobias and his wife away
with half their goods, 12 and
blesseth them.

NOW Tobit his father coun-
ted every day: and when
the days of the journey were ex-
pired, and they came not,

2 Then Tobit said, Are they
detained? or is Gabael dead, and
there is no man to give him the
money?

3 Therefore he was very sor-
ry.

4 Then his wife said unto him,
My son is dead, seeing he stay-
eth long; and she began to be-
wait him, and said,

5 Now I care for nothing, my
son, since I have let thee go, the
light of mine eyes.

6 To whom Tobit said, Hold
thy peace, take no care, for he
is safe.

7 But she said, Hold thy
peace, and deceive me not; my
son is dead: and she went out
every day into the way which
they went, and did eat no meat
on the day time, and ceased not
whole nights to bewail her son
Tobias, until the fourteen days
of the wedding were expired,
which Raguel had sworn that
he should spend there. Then
Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father-in-law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, servants, and cattle, and money:

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children.

12 And he said to his daughter, Honour thy father and thy mother-in-law, which are now thy parents, that I may hear good report of thee: and he kissed her. Edna also said to Tobias, The Lord of heaven restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee || of special trust; wherefore do not intreat her evil.

C H A P. XI.
5 Tobias' mother spieht her son coming: 10 his father meeteth him at the door, and recovereth his sight: 14 he praiseth God;

A FTER these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel, and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest brother, how thou didst leave thy father:

3 Let us hafte before thy wife, and prepare the house:

4 And take in thine hand the gall of the first. So they went their way, and the dog went after them.

5 Now Anna sat looking about towards the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die; and they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 And took hold of his father; and he strake of the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he faw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

15 For thou hast scourged and hast taken pity on me: for behold, I see my son Tobias,
And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter-in-law, at the gate of Nineve, rejoicing and praising God: and they which saw him go, marvelled, because he had received his sight.

17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter-in-law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy amongst all his brethren which were at Nineve.

18 And Achiacharus, and Nafbas his brother's son, came. 19 And Tobias' wedding was kept seven days with great joy.

C H A P. XII.
5 Tobit offereth half to the angel for his pains. 6 But he calleth them both aside, and exhorteth them, and telleth them, that he was an angel, and was seen no more.

THEN Tobit called his son Tobias, and said unto him, My son, see that the man have his wages which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healeth thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the fight of all that live. It is good to praise God, and exalt his name, and therefore be not slack to praise him.

7 It is good to keep close the secrets of a king, but it is honourable to reveal the works of God: so do that which is good, and no evil shall touch you.

8 Prayer is good with fasting, and alms, and righteousness: a little with righteousness is better than much with unrighteousness: it is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness, shall be filled with life:

10 But they that sin, are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secrets of a king, but that it was honourable to reveal the works of God.

12 Now therefore when thou didst pray, and Sara thy daughter-in-law, I did bring the remembrance of your prayers before the Holy One; and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath sent me...
TOBIT.

to heal thee; and Sara thy daughter-in-law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

CHAP. XIII.
The thanksgiving unto God, which Tobit wrote.

THEN Tobit wrote a prayer of rejoicing, and said, Blessed be God that liveth for ever, and blessed be his kingdom.

2 For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand.

3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them.

4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever.

5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If you turn to him with your whole heart and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation: O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness.

8 Let all men speak, and let all praise him for righteousness.

9 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous.

10 Give praise to the Lord, thy children, for he is good: and praise the everlasting King, that his tabernacle may be builded in thee again with joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Lord God, with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy.
12 Cursed are all they which hate thee, and blessed shall all be which love thee for ever.

13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just.

14 O blessed are they which love thee, for they shall rejoice in thy peace: blessed are they which have been sorrowful for all thy scourges: for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great King.

16 For Jerusalem shall be built up with sapphires, and emeralds, and precious stones: thy walls, and towers and battlements, with pure gold.

17 And the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.

18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath exalted it for ever.

CHAP. XIV.

3 Tobit giveth instructions to his son, Especially to leave Nineve: 1 And he and his wife die, and are buried. 2 Tobias removeth to Ecbatane, 14 and there died, after he had heard of the destruction of Nineve.

5 And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever, with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and the Lord God truly, and shall bury their idols.

7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remem-
ber, my son, how Achias handied Achiascharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiascharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he said these things he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably.

And when Anna his mother was dead, he buried her with his father: but Tobias departed with his wife and children to Ecbatane to Raguel his father-in-law.

Where he became old with honour, and he buried his father and mother-in-law honourably, and he inherited their substance, and his father Tobit's.

And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

But before he died, he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

OBSERVATIONS
This Book at first reading seems to contain the most confused, improbable, and embarrassed history of any found in the whole compass of Apocryphal communication; though, when taken in a sense superior to the literal, it is far from being destitute either of entertainment or instruction. The narrative is briefly of the following kind.

Nabuchodonosor, who reigned in Nineve, the great city, made war, in the 12th year of his reign, upon Arphaxad King of the Medes, whose capital and fortified city was Ecbatana. In the course of five years, he conquered this King, destroyed his capital city, and put him to death. After which he returned to Nineve. Elated with this success, he resolved to send his armies over the whole earth to subdue nations and people under his power, and compel them to worship him as a mighty deity. Holofernes was appointed generalissimo of his Assyrian army, who set out with a well furnished host to gratify the ambition of his haughty master, and fortune everywhere favoured his arms. He destroyed Phud and Lud, the children of Rasses and Ishmael, the borders of Cilicia and Japhath, toward the south over against Arabia, (a series of geographical blunders). He went down to the plain of Damascus, and the cities of Sidon, Tyrus, and Ascalon, trembled at his approach. He descended to the sea coast; put garrisons in their strong holds; compelled them to destroy their groves and their gods, and worship Nabuchodonosor alone. The Jews, now returned from their captivity, began then to be afraid of him. They took possession of the tops of the mountains, and fortified the hills. For Joakim, then high priest at Jerusalem, wrote to the inhabitants of Betbulia, (a city, the situation of which is not known), charging them to keep the passages of the hill country: And all Israel fell to fasting and praying. Holofernes, hearing of these preparations of the Jews to oppose his conquests, is enraged, and calls for the Princes of Moab, and the Captains of Ammon, and all the Governors of the Sea-coast. He interrogates them, in council, concerning the situation and character of the Jews, their warlike strength and resources. Achior, the Captain of the sons of Ammon, tells him what the Jews are, and what their God had done for them; advising him not to meddle with them, lest, says he, their Lord defend them, and their God be for them, and we become a reproach before all the world. This speech, as
might have been expected, was little gratifying to Holofernes and his counsellors. The consequence was, that he despised Achior, and sent him bound to the Bethulians to wait the final execution of joint vengeance to be poured upon him and the Jews together. The governor and people of Bethulia gave Achior a comfortable reception, and encouraged him with hope. Holofernes, in the fury of his wrath, and magnitude of his power, encamped against Bethulia, and threatened a close siege to terminate in its destruction. His progress was so rapid that the people murmur against the governors of the city, who promise, if no auxiliaries appear, to surrender the place in five days. Mean time Judith, a young widow, a Jewish of honourable extraction, and remarkable beauty, severely reproves the rulers for their timidity, advises them to trust in God, and promises to do something material for their relief; but first employs herself in fervent prayer, that her purpose may be accomplished. Here follows part of her prayer, not altogether in the evangelical spirit of truth and mildness, but in other respects emulating the sublimity of ancient devotion. "Smite, with the deceit of my lips, the servant with the prince, and the prince with the servant; break down their stateliness by the hand of a woman. For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, a protector of the forlorn, a Saviour of them that are without hope." After these pious exercises she dresses herself in her best and most splendid attire; and with a female attendant, by permission of Ozias and the elders of the city Bethulia, went to the Assyrian camp, and was introduced to Holofernes. In this interview she so completely deceived and captivated the Assyrian general, that he allowed her to leave his tent every evening, for three nights, to retire to the valley between his camp and Bethulia that she might perform her private devotions, according to the custom of her nation. On the fourth night, having encouraged him to drink copiously of wine, so as to lull him asleep by the force of intoxication, she drew his sword from below his pillow, cut off his head, gave it to her waiting maid to carry in a concealed manner, and made her escape into Bethulia to inform the senators of her heroic deed, and instigate them to take advantage of the confusion and terror which must immediately be spread over all the Assyrian camp when the morning light should discover the shameful death of their proud commander. Achior on this news becomes a perfect convert to the Jewish religion. The Bethulians and all the other Jews make an attack upon the camp of their enemies, who, panic-struck, fly from the Israelites, and are utterly discomfited. And the people, as the author says, spoiled the camp the space of thirty days, and were greatly enriched. They gave Judith Holofernes's tent, his plate, and all his valuable stuff. They crowned her with a garland of olive, made a procession of song and dance, and all the men of Israel followed in their armour with garlands, and with songs. It may not be improper to attend a little to part.
of her song of thanksgiving as a specimen of the author's manner, and the facility with which he and his brethren could model their compositions according to the fashion of primitive Hebrew writers. The ground-work is the song of Moses, of Deborah and Hannah, the superstructure and ornaments are partly Hebrew, partly of foreign derivation. "Then began Judith to sing this thanksgiving in all Israel, and all the people sang after her this song of praise. Begin unto my God with timbrels, sing unto my Lord with cymbals, tune unto him a new psalm, exalt him, and call upon his name. For God breaketh the battles: For amongst the camps, in the midst of the people, he hath delivered me out of the hands of them that persecuted me. Assyris came out of the mountains from the North, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills. He bragged that he would burn up my borders, and kill my young men with the sword, and make mine infants as a prey, and my virgins as a spoil. But the Almighty Lord hath disappointed them by the hand of a woman. For this mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him, but Judith, the daughter of Merari, weakened him with the beauty of her countenance. Her sandals ravished his eyes, her beauty took his mind prisoner, and the falcian passed through his neck. Then my afflicted shouted for joy, and my weak ones cried aloud: Their enemies perished by the battle of the Lord. Woe to the nations that rise up against my kindred: the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh, and they shall feel them and weep for ever." This last is an imitation of expressions in the New Testament. "Cast ye the unprofitable servant into outer darkness, where there shall be wailing and gnashing of teeth. Where their worm dieth not, and the fire is not quenched." See also Isaiah 66th chapter and 24th verse. The work concludes with mentioning, that the people went up with Judith to Jerusalem to worship the Lord: that she devoted the spoils of Holofernes as a consecrated offering: returned to Bethulia; lived there for many years in the highest respect and honour, and died at the age of 105 years. "And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death."

There are two questions or inquiries principally to be discussed respecting this Book. 1/2, Does it really contain a true history, or is it rather an allegorical and moral fiction. 2dly, Is the narration, supposing it not founded upon historical truth, to be held as divine and canonical. As to the first, there are many cogent reasons to convince us that it cannot be a true history. For, first, it appears a thing very strange, and without example, that such a memorable event, followed by such a miraculous deliverance of the church, and such a long repose, has not been so much as hint-
OBSERVATIONS, &c.
ed at in the sacred history, which has so diligently collected and described facts and events, beyond all comparison, of much less dignity and importance; and that neither Josephus, a Jewish historian, and most curious investigator of Jewish antiquities, nor any other Jewish author after him, has left in writing the smallest vestige of it. But the ratio temporum, the calculation of time, chronology, the eye of history and trial of truth, presses still harder upon its probability. For these things must have happened either before or after the Babylonish captivity. If before, as is the common opinion, it must have been in the time of king Manasseh carried prisoner to Babylon, according to ordinary computation, anno 677 before Christ. 2 Chron. xxxiii. 11. “Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon.” But here we encounter insuperable difficulties. For there existed not then any Nabuchodonosor king of Assyria. Nineveh had not yet been taken by the Babylonians, and the empire of Assyria still subsisted and flourished. Therefore no Nabuchodonosor, whether that be the name of a Babylonian or Assyrian king, possessed his empire at a royal seat in Nineveh; nor was there at that time any high priest at Jerusalem called Joachim, as appears from 1st Chron. chap. 6. far less one who commanded in affairs of state and war in the country of the ten tribes, where Bethulia is commonly reckoned to have been situated in the territory of Zabulon. Even although, after the conquest of Assyria by the Babylonians, the names of these two empires are frequently confounded, this could not have happened before said conquest, while in this Book Nabuchodonosor, a Babylonian, is always honoured with the title of King of Assyria. Farther, it is notoriously false that this king reigned in Egypt before he subdued Judea; for, it was after the subjugation of this country, that Egypt, at last the only competitor or rival of the Babylonish empire, was assaulted and conquered. What is asserted also in chapter 8th is false, That all idolatry was then banished from among the people. For if those things happened during Manasseh’s reign, the whole kingdom was shamefully tainted with idolatry and its cruel and impure rites. Nor is it consistent with fact what is mentioned in the 3d chapter, That Jerusalem commanded at that time the remainder of Palesine where Bethulia lay; and that there was found there such zeal for piety and union, in religion with Jerusalem, after the captivity of the ten tribes, and the mixture of pagan people settled as inhabitants appointed to dwell in the country. Nor is that multitude of names to be overlooked, such as Esdraelon, Chelitus, Chiamon, Sestopolis, Bethulia, and others unheard of before the Babylonish captivity. The very name of Holofernes is entirely Persian, and is very unsuitable to the chief of a Babylonian or Assyrian army. Besides all this, it would be most absurd to suppose, that the Assyrians or Babylonians should be totally ignorant
who the people of Israel were, as is affirmed in the 5th chapter.
As these enemies of the posterity of Jacob had over-run and
overwhelmed that country several times, and carried off the in-
habitants to live dispersed through their provinces; and after
having laid waste Judea and besieged Jerusalem, they had taken
Manasseh and still detained him prisoner. To this time also it
is impossible to refer what is said in the 4th and 5th chapters,
that the people had returned from captivity; that the temple had
been overthrown and afterwards rebuilt. Besides, it never can
be proved by any history, that Nabuchodonosor pretended to make
himself sole God upon earth, by the extermination of all other
religions, as is said in chapter 3d, though this seems to refer to
the golden image in Daniel. But that in general is thought to
have been a splendid idol or image of the sun, the great object of
adoration to eastern nations. In a word, if Judith lived 105
years, as in chapter 16th; and if, after the events of this Book,
and a long time after her death, the people were never attacked
nor infested by strangers, we must conclude that this profound
repose lasted more than an hundred years. For Judith, at the
time of performing her heroic deed, was in the flower of youth
and beauty. This cannot consist with sacred history, which
represents the most mournful desolations of Judea to have hap-
pened after the death of Josiah three and thirty years after that
of Manasseh. Therefore it is plain no place can be found for
this history before the captivity, far less after it. For then there
was no more mention of Nabuchodonosor, nor of Nineveh, nor
of the empire of Assyria. The Persians possessed all these em-
pires by the complete conquest of Babylon and its dependences.
Besides, it exceeds all belief that the Jews should have been un-
known to the Persians, whom they had, in such a solemn manner,
liberated from Babylon by royal edicts at so many different times;
and when the Persians governed Palestine, by their own officers and
depu ties, to whom directions were often sent, ordering them to
afflict the Jews both in their civil and religious polity. We may,
therefore, collect from the whole, that this is nothing else than a
feigned story, according to the practice of the Jews and other people.
A kind of moral allegorical representation of the church, under
the name of Bethulia, i.e. the virgin of the Lord, exhibiting the
assaults of the world and its prince against her, its prince here
pointed out under the name of Nabuchodonosor, and called in
the New Testament The Prince of this world. St John's Gospel
xii. 31. "Now shall the Prince of this world be cast out. xiv. 30.
The Prince of this world cometh and hath nothing in me." And
by the Apostle, 2 Cor. iv. 4. "The God of this world who hath blind-
ed the minds of them which believe not." A description of the
church's victory over this arch enemy, not by kings, princes, or
earthly powers, who were then commonly the agents of his per se-
cution and oppression, but by the faith and prayers of pious souls,
and the union or assembling of true spiritual and believing Jews,
OBSERVATIONS, &c.

Here figuratively signified by the name Judith. This being allowed, it is easy to solve the second question, viz. That it is not a book dictated or inspired by the Holy Spirit, who never has employed false histories, or a false statement of facts, for the instruction or admonition of the church, which has sufficient instruction from the true. For the short scripture parables, inserted in various discourses or conversations, and illustrated by interpretations subjoined, are entirely of a different quality from the matter now before us. Such as the parable of Nathan to David: The allegorical representation of the state of Israel, by the Almighty’s bringing a vine out of Egypt and planting it in the promised land. Of the same kind are the parables of our Saviour, and several prophetic or instructive visions recorded in holy writ. They mean to illustrate or represent spiritual truths, by allusions to the operations of nature, or to the common labours and ordinary business of men. Besides, they are frequently explained: The enemy that sowed the tares, i.e. weeds, among the good wheat, is the devil; the harvest is the end of the world; the reapers are the angels. It may also be observed, that the cruel massacre of the Sichemites by Simeon and Levi, Gen. xxxiv. severely condemned by Jacob on his death-bed, Gen. xlix. is highly praised in the 9th chapter of this Book by a contradiction which admits of no excuse. “Judith humbled herself and prayed, O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers who loosened the girdle of a maid to defile her, (for thou saidst, It shall not be so, yet they did so;) Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smote the servants with their lord, and the lords upon their thrones; and didst give their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also, a widow.” This is a high commendation of the severe vengeance and cruel massacre, in breach of contract and promise, executed by Simeon and Levi upon the whole body of the male inhabitants of Shechem, for the single fault of Shechem, son of Hamor, the Hivite Prince of the country; which fault he was desirous, as far as in him lay, honourably to repair. In this prayer Judith is made to commend Simeon’s cruel deed as if appointed and favoured by the Lord; whereas Jacob, when about to give up the ghost, faith, “Simeon and Levi are brethren; their swords are weapons of violence. O my foul! come not thou into their secret, unto their assembly mine honour be not thou united; for in their anger they slew a man, and in their self-will they digged down a wall, (better rendering, in their self-will or malice they slaughtered a Prince.) Curled be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel.” It is, however, very difficult to affirm at what time, and with what particular view, this treatise
has been composed and published. Most probably it is the fabrication of some Christian Jew, as are several other Apocryphal Books, in honour of his nation; and perhaps aimed against the Romans, covertly hinted at under the character of Nabuchodonosor. Thus, being of very low authority, it was very carelessly and negligently preserved from the beginning: whence there arose a great diversity of copies. And St Jerom says he translated it from the Chaldaic with very great freedom. The Greek texts which our version follows seem much more entire.

JUDITH.

CHAP. I.

2 Arphaxad fortifieth Ecbatane.

5 Nabuchodonosor maketh war against him, 7 and craveth aid: 12 he threateneth those that would not aid him, 15 and killeth Arphaxad, 16 and returneth to Nineve.

In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve the great city (in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about, of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation three-score cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen).
and Taphines, and Ramses, and all the land of Gezem.

10 Until you come beyond Tanis, and Memphis, and to all the inhabitants of Egypt, until you come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle: for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and swore by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would flay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till you come to the borders of the two seas.

13 Then he marched in battle-array with his power against King Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward to Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

CHAP. II.

4 Holofernes is appointed general,

11 And charged to spare none that will not yield: 15 his army and provision: 23 the places which he won and wasted as he went.

AND in the eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth.

3 Then they decreed to destroy all flesh that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders, twelve thousand.

6 And thou shalt go against all the west country, because they disobeyed my commandment.

7 And thou shalt declare unto
After the manner of the kings of Persia, to whom earth and water was wont to be given, to acknowledge that they were lords of land and sea.

They, that they prepare for me earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead till it overflow.

And I will lead them captives to the utmost parts of all the earth.

Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt referve them for me till the day of their punishment.

But concerning them that rebel, let not thine eyes spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

And take thou head that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

Then Holosernes went forth from the presence of his Lord, and called all the governors and captains, and the officers of the army of Assur,

And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback.

And he ranged them as a great army is ordered for the war.

And he took camels and ass for their carriages, a very great number; and sheep, and oxen, and goats, without number, for their provision:

And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

A great multitude also of sundry countries came with them, like locusts, and like the sand of the earth: for the multitude was without number.

And they went forth of Nineve three days journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill-country;

And destroyed Phud and Lud, and spoiled all the children of Raashi, and the children of Israel, which were toward the wilderness at the south of the land of the Chellians.

Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till you came to the sea.

And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

He compassed also all the children of Madian, and burned
up their tabernacles, and spoiled
their sheep-cotes.

27 Then he went down into
the plain of Damascus, in the
time of wheat-harvest, and burnt
up all their fields, and destroyed
their flocks and herds, also he
spoiled their cities, and utterly
wafted their countries, and finote
all their young men with the
edge of the sword.

28 Therefore the fear and
dread of him fell upon all the
inhabitants of the sea-coasts,
which were in Sidon and Tyrus,
and them that dwelt in Sur, and
Ocina, and all that dwelt in
Jemnaa; and they that dwelt
in Azotus, and Ascalon, feared
him greatly.

C H A P. III.
1 They of the sea-coasts intreat for
peace. 2 Holofernes is received
there: 3 Yet he destroyeth their
gods, that they might worship
only Nabuchodonosor: 4 He cometh
near to Judea.

So they sent ambassadors unto
him, to treat of peace, saying,

2 Behold, we the servants of
Nabuchodonosor the great king
lie before thee; use us as shall
be good in thy sight.

3 Behold, our houses, and all
our places, and our fields of
wheat, and flocks, and herds,
and all the lodges of our tents,
lie before thy face; use them as
it pleaseth thee.

4 Behold, even our cities, and
the inhabitants thereof, are thy
servants; come and deal with
them as seemeth good unto thee.

5 So the men came to Holo-
fernes, and declared unto him
after this manner.

6 Then came he down toward
the sea coast, both he and his
army, and set armies in the high
cities, and took out of them
chosen men for aid.

7 So they and all the country
round about received them with
garlands, with dances, and with
timbrels.

8 Yet he did cast down their
frontiers, and cut down their
groves: for he had decreed to
destroy all the gods of the land,
that all nations should worship
Nabuchodonosor only, and that
all tongues and tribes should call
upon him as god.

9 Also he came over against
Esdraelon near unto Judea,
over against the great strait of
Judea.

10 And he pitched between
Geba and Scythopolis, and there
he tarried a whole month, that
he might gather together all the
carriages of his army.

C H A P. IV.
1 The Jews are afraid of Holo-
fernes, 2 and fortify the hills.

6 They of Bethulia take charge
of the passages. 7 All Israel fall
to fasting and prayer.

Now the children of Israel
that dwelt in Judea, heard
all that Holofernes the chief cap-
tain of Nabuchodonosor king of
the Assyrians had done to the
nations, and after what manner
he had spoiled all their temples,
and brought them to nought.

2 Therefore they were ex-
ceedingly afraid of him, and were
troubled for Jerusalem, and for
the temple of the Lord their
God.

3 For they were newly re-
turned from the captivity, and
all the people of Judea were
lately gathered together: and the
Judea.
vessels and the altar, and the house, were sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and Choba, and Efora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomeatham, toward the open country, near to Dothaim,

7 Charging them to keep the passageways of the hill-country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they and their wives, and their children and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 So God heard their prayers, and looked upon their afflictions: for the people fasted many days in all Judea and Jerusalem, before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the daily burnt-offerings, with the vows and free gifts of the people,

15 And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

CHAP. V.

5 Achior telleth Holofernes what the Jews are, 8 and what their God had done for them: 21 and advised not to meddle with them.

22 All that heard him were offended at him.

THEN was it declared to Holofernes the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passageways of the hill-country, and had fortified all the tops of the high hills, had laid im- the tep.}

2 Wherewith he was very an-
JUDITH

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation.

11 Therefore the king of Egypt rose up against them, and dealt subtly with them, and brought them low, with labouring in brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dried the Red Sea before them, and brought them forth to Mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

14 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Efebor, and passing over Jordan they possessed all the hill-country.

15 And they cast forth before them, the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

16 And they cast forth before them, the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not theirs, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now are they return...
ed to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill-country; for it was desolate.

20 Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them.

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God be for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent, murmured, and the chief men of Holofernes, and all that dwelt by the sea-side, and in Moab, spake that he should kill him.

23 For, say they, we will not be afraid of the face of the children of Israel: for lo, it is a people that have no strength, nor power for a strong battle.

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey, to be devoured of all thine army.

CHAP. VI.

1 Holofernes despiseth God: he threateneth Achior, and sendeth him away. 14 The Bethulians receive and hear him: 18 they fall to prayer, and comfort Achior.

And when the tumult of men that were about the counsel was ceased, Holofernes the chief captain of the army of Assur, said unto Achior and all the Moabites, before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied amongst us as to-day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nebuchadnezzar?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, faith king Nebuchadnezzar, lord of all the earth; for he said, None of my words shall be in vain.

5 And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then shall the sword of mine army, and the multitude of them that serve me, pass thro' thy sides, and thou shalt fall among their slain when I return.

7 Now therefore my servants shall bring thee back into the hill-country, and shall set thee in one of the cities of the passages:

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuadest thy-
JUDITH

10 Then Holofernes commanded his servants that waited in his tent, to take Achiorn, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill-country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling, kept them from coming up, by casting of stones against them.

13 Nevertheless, having gotten privily under the hill, they bound Achiorn, and cast him down, and left him at the foot of the hill, and returned to their ord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city:

15 Which were in those days, Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothaniel, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achiorn in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the counsel of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God, saying,

19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 Then they comforted Achiorn, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

CHAP. VII.

1 Holofernes besiegeth Bethulia, and stoppeth the water from them. 22 They faint, and murmur at the governors, who promise to yield within five days.

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill-country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, besides the baggage, and other men that were afoot amongst them, a very great multitude.

3 And they camped in the
...valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim, even to Belmaim, and in length from Bethulia unto Cyamon, which is over against Edraelem.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the second day, Holofernes brought forth all his horsemen, in the fight of the children of Israel which were in Bethulia,

7 And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed towards his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea-coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle-array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain:

13 (For all the inhabitants of Bethulia have their water thence;) so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be overthrown in the streets where they dwell.

15 Thus shalt thou render them an evil reward: because they rebelled, and met not thy person peaceably.

16 And these words pleased Holofernes, and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill-country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekerbel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and cover-
ed the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Ozias, and to the chief of the city, both young men and women and children, and cried with a loud voice, and said before all the elders,

24 God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur.

25 For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst, and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holosermes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witness against you, the heaven and the earth, and our God, and Lord of our fathers, which punisheth us according to our sins, and the sins of our fathers, that he do not according as we have said this day.

29 Then there was great Holosermes weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy towards us; for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

CHAP. VIII.

1 The state and behaviour of Judith a widow: 12 she blameth the governors for their promise to yield, 17 and advieth them to trust in God. 21 They excuse their promise: 32 she promises to do something for them.

NOW at that time Judith heard thereof, which was the daughter of Merari, the for
of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Acitho, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salafadai, the son of Israel.

2 And Manasses was her husband, of her tribe and kindred, who died in the barley-harvest.

3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia, and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and wore her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new-moons, and the new-moons, and the feasts, and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and men-servants, and maid-servants, and cattle, and lands; and she remained upon them.

8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they feared God greatly.

10 Then she sent her writing-woman that had the government of all things that she had sworn to deliver the city unto the Assyrians after five days;

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now, who are ye that have tempted God this day, and stand instead of God amongst the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing.

14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the counsel of the Lord: for God is not as man, that he may be threatened; neither is he as the son of man that he should be wavering.
Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city among us, which worship gods made with hands, as hath been Judges made with hands, as hath been Judges made with hands, a time.

For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

But we know none other god, therefore we trust that he will not despise us, nor any of our nation.

For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

Moreover, let us give thanks to the Lord our God, which tried us even as he did our fathers.

Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Gen. Syria, when he kept the sheep of Laban his mother's brother.

For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that may gainsay thy words.

For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days, all the people have known thy understanding, because the disposition of thine heart is good.

But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

Then said Judith unto them, Hear me, and I will do a thing which shall go throughout all generations, to the children of our nation.

Ye shall stand this night in the gate, and I will go forth with my waiting-woman: and within the days that ye have promised to deliver the city to our enemies, the Lord will visit Israel by mine hand.

But inquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

Then said Ozias and the
princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

CHAP. IX.
1 Judith humbleth herself, 2 and prayeth God to prosper her purpose against the enemies of his sanctuary.

THEN Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem, in the house of the Lord, Judith cried with a loud voice, and said,

2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach (for thou saidst, It shall not be so, and yet they did so;)

3 Wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smoteft the servants with their lords, and the lords upon their thrones;

4 And hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided amongst thy dear children, which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield and spear, and bow and sling; and know not that thou art the Lord that breakest the battles: The Lord is thy name.

8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn of thy altar.

9 Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived.

10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stately lines by the hand of a woman.

11 For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a favour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer:

13 And make my speech and
deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

14 And make every nation and tribe to acknowledge, that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

CHAP. X.

3 Judith doth set forth herself: 10 she and her maid go forth into the camp: 17 the watch take and conduct her to Holofernes.

NOW after that she had ceased to cry unto the God of Israel, and had made an end of all these words,

2 She rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath-days, and in her feast-days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

4 And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she [folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

8 The God, the God of our fathers, give thee favour, and accomplish thine enterprize to the glory of the children of Israel, and to the exaltation of Jerusalem: then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me: so they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley: and the first watch of the Assyrians met her.

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And the said, I am a woman of the Hebrews, and am fled from them:
for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will show him a way whereby he shall go, and win all the hill-country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hastened to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word, and he will entertain thee well.

17 Then they chose out of them an hundred men, to accompany her, and her maid, and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go, might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

21 Now Holofernes rose up, on his bed under a canopy which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her, and he came out before his tent, with silver lamps going before him.

23 And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

CHAP. XI.

1 Holofernes asked Judith the cause of her coming: he telleth him how and when he may prevail:

20 he is much pleased with her wisdom and beauty.

THEN said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt like this night, and hereafter:

4 For none shall hurt thee, but entertain thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid
to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my Lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowels of the air, shall live by thy power, under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom, and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated, and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whencesoever they shall do, that which is not fit to be done:

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things that God hath forbidden them to eat by his laws:

13 And are resolved to spend the first fruits of the corn, and the tenths of wine and oil, which they had sanctified and reserved for the priests that serve in Jerusalem, before the face of our God, the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and show it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof, and thou shalt drive
them as sheep that have no shepherd, and a dog shall not open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes, and all his servants, and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord.

23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

24 Then he commanded to bring her in, where his plate was set, and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

25 And Judith said, I will not eat thereof, lest there be an offence: but provisions shall be made for me of the things that I have brought.

26 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

27 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand, the things that he hath determined.

28 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was towards the morning-watch,

29 And sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.

30 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

31 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

32 So she came in clean, and remained in the tent, until she did eat her meat at evening.

33 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

34 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

35 For lo, it will be a shame
for our person, if we shall let such a woman go, not having had her company: for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him, I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel, and all her woman's attire, and her maid went and laid soft skins on the ground for her, over against Holofernes, which he had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in, and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day, since he was born.

21 Now the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord, and they went to their beds: for they were all weary, because the feast had been long.

22 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with a wine.

23 Now Judith had commanded her maid to stand without her bed-chamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and spake to Bagoas according to the same purpose.

24 So all went forth, and none was left in the bed-chamber, neither little nor great. Then Judith standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

25 For now is the time to help thine inheritance, and to execute mine enterprizes, to the destruction of the enemies which are risen against us.

26 Then she came to the pillar of the bed which was at Holofernes' head, and took down his fauchion from thence,
And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

And she smote twice upon his neck with all her might, and she took away his head from him.

And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid:

And she put it in her bag of meat: so they twain went together according to their custom, unto prayer: and when they pased the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

And then they ran all together both small and great, for it was strange unto them that she was come: so they opened the gate and received them, and made a fire for a light, and stood round about them.

Then she said to them with a loud voice, Praise, praise God, (I say) for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes the chief captain of the army of Assur, and behold the canopy wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

Then said Ozias unto her, O daughter, blessed art thou of the most high God, above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.
found dead, and much lamented by the Assyrians.

Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians, but go not down.

Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then I fear shall fall upon them, and they shall flee before your face.

So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us as it were to his death.

Then they called Achior out of the house of Ozias; and when he was come and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

Then they called Achior out of the house of Ozias, and when he was come and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacle of Judah, and in all nations, which hearing thy name, shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people, all that she had done from the day that she went forth, until that hour she spake unto them.

And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

But when the Assyrians saw them, they sent to their leaders, which came to their captains, and tribunes, and to every one of their rulers.

So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

Then went in Bagoas, and knocked at the door of the tent, for he thought that he had slept with Judith.

But because none answered he opened it, and went into the bed-chamber, and found him cast upon the floor dead, and his head was taken from him.

Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.
After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for behold, Holofernes lieth upon the ground without a head.

When the captains of the Assyrians' army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry, and a very great noise throughout the camp.

And when they that were in the tents heard, they were astonied at the thing that was done.

And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill-country.

They also that had camped in the mountains round about Bethulia, fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

Then sent Ozias to Bethmamathem, and to Bebai, and Chopai, and Cola, and to all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

Now when the children of Israel heard it, they all fell upon them, with one consent, and flew them unto Chobai: likewise also they that came from Jerusalem and from all the hill-country (for men had told them what things were done in the camp of their enemies) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus, and the borders thereof.

And the residue that dwelt at Bethulia, fell upon the camp of Affur, and spoiled them, and were greatly enriched.

And the children of Israel that returned from the slaughter that returned from the slaughter had that which remained; and the villages, and the cities, that were in the mountains and in the plain, got many spoils: for the multitude was very great.

Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore: and all the people said, So be it.

And the people spoiled the
camp the space of thirty days: and they gave unto Judith, Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

And they put a garland of olive upon her, and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

CHAP. XVI.

I The song of Judith. 19 She dedicateth the stuff of Holofernes. 23 She died at Bethulia, a widow of great honour. 24 All Israel did lament her death.

THEN Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

2 And Judith said, Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name.

3 For God breaketh the battles: for amongst the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof flopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the fucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty Lord hath disappointed them by the hand of a woman.

7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance.

8 For she put off the garment of her widowhood, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him.

9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the fawning passed through his neck.

10 The Persians quaked at her boldness, and the Medes were daunted at her hardihood.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugitives children: they perished by the battle of the Lord.

13 I will sing unto the Lord a new song: O Lord, thou art a song of great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and
CHAP. XVI.

There is none that can resist thy voice.

15 For the mountains shall be removed from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee.

16 For all sacrifice is too little for a sweet favour unto thee, and all the fat is not sufficient for thy burnt-offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt-offerings, and their free-offerings, and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy which she had taken out of his bed-chamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary, for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country.

22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husband’s house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband.

24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kin to Manasses her husband, and to them that were the nearest of her kindred.

25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

OBSERVATIONS
THE parts here added to the authentic book of Esther, are undoubtedly ancient, seeing Josephus, the Jewish historian, has inserted some of them in his writings; but we can make no discovery of the first fabricator, who, of his own imagination or ingenuity, attempted to use such license in varying from the real facts of sacred story. In Mordecai's (or, as they call him here, Mardocheus) prayer for the Jews, he advances a sentiment altogether inconsistent with the acknowledged character and principles of a pious Israelite. Chap. xiii. ver. 12. "Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman, for I could have been content, with good will, for the salvation of Israel, to kiss the soles of his feet." In chap. xiv. ver. 15. Esther, in her prayer, is made to assert a falsehood contrary to the truth of the genuine history, chapter 2d, she says, "Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and the stranger." (All the nations of the world were called strangers by the Jews;) yet, at this very time, she was king Ahasuerus' favourite Queen. Another instance of deviation from the truth of history appears in the 16th chapter. Ahasuerus, in a public letter, or official proclamation, allows the Jews to defend themselves; and calls on his subjects to assist them against their enemies, on the days appointed for their extermination, as a hateful and rebellious people. In this letter the king calls Aman a Macedonian who wanted to deprive him of his kingdom and life; and, finding him destitute of friends, he thought to have translated the kingdom of the Persians to the Macedonians. After this comparison of the Greek supplement with the Hebrew history of Esther, on which our translation is formed, there appears solid reason for excluding this Book from the canon of Holy Scripture. We are the more confirmed in this opinion by examining the Author's style, which is so pompous and affected as to lead one to believe, that, by his far fetched conceits, and embellished circumstances, he meant to paint or dree a particular image, rather than adopt the simplicity of nature and truth.
The rest of the Chapters of the Book of ESTHER,
which are found neither in the Hebrew nor in
the Chaldee.

Part of the Tenth Chapter after the Greek.

Mardocheus remembereth and expoundeth his dream of the river and the two dragons.

HEN Mardocheus said, God hath done these things.

5 For I remember a dream which I saw concerning these matters, and nothing thereof hath failed.

6 A little fountain became a river, and there was light, and the sun, and much water: this river is Esther, whom the king married, and made queen:

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews:

9 And my nation is this Israel, which cried to God, and were faved: for the Lord hath faved his people, and the Lord hath delivered us from all those evils, and God hath wrought signs and great wonders, which have not been done among the Gentiles.

10 Therefore hath he made two lots, one for the people of God, and another for all the Gentiles.

11 And these two lots came at the hour and time, and day of judgment, before God amongst all nations.

12 So God remembered his people, and justified his inheritance.

13 Therefore those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, according to the generations for ever among his people.

CHAP. XI.

2 The stock and quality of Mardocheus: he dreameth of two dragons coming forth to fight, and of a little fountain which became a great water.

IN the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought this epistle of Phurim, which they said was the same, and that Lyiimachus the son of Ptolemeus, that was in Jerusalem, had interpret it.

2 In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cifai, of the tribe of Benjamin had a dream

3 Who was a Jew, and dwelt in the city of Sufa, a great man, being a servitor in the king's court.

4 He was also one of the cap-
tives which Nabuchodonosor the king of Babylon carried from Jerusalem, with Jechonias king of Judea, and this was his dream:

5 Behold, a noise of a tumult, with thunder and earthquakes, and uproar in the land:

6 And behold, two great dragons came forth ready to fight, and their cry was great.

7 And at their cry all nations were prepared to battle, that they might fight against the righteous people.

8 And lo, a day of darkness and obscurity: tribulation and anguish, affliction and great uproar upon the earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and upon their cry, as it were from a little fountain, was made a great flood, even much water.

11 The light and the sun rose up, and the lowly were exalted, and devoured the glorious.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, was awake; he bare this dream in mind, and until night by all means was desirous to know it.

CHAP. XII.

2 The conspiracy of the two eunuchs is discovered by Mardocheus, for which he is entertained by the king, and rewarded.

AND Mardocheus took his rest in the court with Gabatha and Tharra, the two eunuchs of the king, and keepers of the palace.

Esther 2. And he heard their devices, and searched out their purposes, and learned that they were about to lay hands upon Artaxerxes the king, and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it they were strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, and for this he rewarded him.

6 Howbeit, Aman the son of Amadathus the Agagite, who was in great honour with the king, sought to molest Mardocheus and his people, because of the two eunuchs of the king.

CHAP. XIII.

1 The copy of the king's letter to destroy the Jews: the prayer of Mardocheus for them.

THE copy of the letters was this: The great king Artaxerxes writeth these things to lib. ii. the princes and governors that are under him from India unto Ethiopia, in an hundred and seven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself alway with equity and mildness, I proposed to settle my subjects continually in a quiet life, and making my kingdom peace, and open for passage to the utmost coasts, to renew peace, which is desired of all men.

3 Now, when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and steadfast fidelity, and had the honour of the second place in the kingdom,
4 Declared unto us, that in all nations throughout the world there was scattered a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the uniting of our kingdoms, honourably intended by us, cannot go forward.

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil-affected to our state, working all the mischief they can, that our kingdom may not be firmly established:

6 Therefore have we commanded that all they that are signified in writing unto you by Aman (who is ordained over the affairs, and is next unto us) shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar of this present year:

7 That they, who of old, and now also are malicious, may in one day with violence go into the grave, and so ever hereafter cause our affairs to be well settled, and without trouble.

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to proud Aman.

13 For I could have been content with good will for the salvation of Israel, to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but thee, O God, neither will I do it in pride.

15 And now, O Lord God, and King, spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance that hath been thine from the beginning.

16 Despise not the portion which thou hast delivered out of Egypt for thine own self.

17 Hear my prayer, and be merciful unto thine inheritance: turn our sorrow into joy, that we may live, O Lord, and praise thy name: and destroy not the mouths of them that praise thee, but, or, O Lord.

18 All Israel in like manner cried most earnestly unto the Lord, because their death was nigh, before their eyes.

CHAP. XIV.

The prayer of queen Esther for her self and her people.

QUEEN Esther also being in fear of death, resorted unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly, and all the places
of her joy she filled with her torn hair.

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me defoliate woman, which have no helper but thee:

4 For my danger is in mine hand,

5 From my youth up I have heard in the tribe of my family, that thou, O Lord, tookest Israel from among all people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we worshipped their gods: O Lord, thou art righteous.

8 Nevertheless, it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth haft ordained, and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen to set forth the praises of the idols, and to magnify a fleshly king for ever.

11 O Lord, give not thy scepter unto them that be nothing, and let them not laugh at our fall; but turn their device upon themselves, and make him an example that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the nations, and Lord of all power.

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are like-minded to him:

14 But deliver us with thine hand, and help me that am defoliate, and which have no other helper but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen.

16 Thou knowest my necessity: for I abhor the sign of my high estate, which is upon mine head, in the days wherein I shewed myself, and that I abhor it as a menstruous rag, and that I wear it not when I am private by myself,

17 And that thine handmaid hath not eaten at Amaziah's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink-offerings.

18 Neither had thine handmaid any joy, since the day that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

CHAP. XV.

6 Esther cometh into the king's presence: the king doth take her up and comfort her.

AND upon the third day, when she had ended her prayer, she laid away her mourning.
saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

CHAP. XVI.

1 The letter of Artaxerxes, wherein he taxeth Aman, and revoketh the decree procured by Aman to destroy the Jews, and commandeth the day of their deliverance to be kept holy.

THE great king Artaxerxes Josephs unto the princes and governors of an hundred and twenty provinces from India unto Ethiopia, and unto all our faithful subjects, greeting.

2 Many, the more often they are honoured with the great bounty of their gracious princes, the more proud they waxen;

3 And endeavour to hurt not our subjects only, but not being able to bear abundance, do take in hand to practise also against those that do them good:

4 And take not only thankfulness away from among men, but also lifted up with the glorious words of lewd persons that were never good, they think to escape the justice of God, that seeth all things, and hateth evil.

5 Oftentimes also fair speech of those that are put in trust to manage their friends affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enveloped them in remediless calamities;
6 Beguiling with the falsehood and deceit of their lewd disposition, the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, that our kingdom may be quiet and peaceable for all men;

9 Both by changing our purposes, and always judging things that are evident, with more equal proceeding.

10 For Aman a Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he not bearing his great dignity, went about to deprive us of our kingdom and life.

13 Having by manifold and cunning deceits sought of us the destruction as well of Mardocheus, who saved our life, and continually procured our good, as also of blameless Esther, partaker of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this wicked wretch hath delivered to utter destruction, are no evil-doers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to put in execution the letters sent unto you by Aman the son of Amadatha.

18 For he that was the worker of these things, is hanged at the gates of Susa, with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may be avenged on them, who in the time of their affliction shall set upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

22 Ye shall therefore among your solemn feasts keep it a high day with all feasting:

23 That both now and hereafter there may be safety to us, and the well-affected Persians; but to those which do conspire against us, a memorial of destruction.

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy, with fire and sword, and shall be made not only unparsable for men, but also most hateful to wild beasts and fowls for ever.
OBSERVATIONS

ON THE

WISDOM OF SOLOMON.

ALTHOUGH this Book commonly bears in its front the name of Solomont, and the Author describes himself as such, it has been in all times acknowledged to be the work of an Hellenistic Jew, i.e. one of those Jews who lived chiefly in Greece, out of Palestine, and especially in Egypt, from the days of Alexander the Great. This king founded the city of Alexandria, at the mouth of the Nile, intending it for a connecting emporium between the eastern and the western world. To encrease the population of this favoured place, he encouraged a colony of Jews to settle there; he allowed them the free exercise of their religion, in their synagogues and places of worship; and many eminent men of that nation attained the character of great erudition for their proficiency in Rabbinical learning, in knowledge of the Old Testament, from the Septuagint or Greek translation, and from attention to the study of the Greek philosophers, particularly those denominated the later Platonists, the chief of whom were Plotinus, Porphyrius, and Jamblichus. The oratorial and poetic style of this Book, clearly demonstrates that it is the composition of a Greek writer of Jewish or Hebrew extraction, at the same time acquainted with the simplicity and gravity of those books held sacred among the Jews. The common opinion, both of ancients and moderns, assigns it to Philo Judæus, an Alexandrian Jew, a person of excellent learning, wisdom, and eloquence. He lived in the times of the Apostles; and probably, to shelter himself from the enmity of the Egyptians, and acquire authority with his own nation, he takes the name of Solomon in this Book, and shows that his great design was to instruct, console, and fortify his countrymen dwelling in Egypt, grievously oppressed and persecuted in his time by the inhabitants of that country, as the Jewish history informs us. In this view, he declares that the just and faithful are often severely afflicted in this world, by the providence of God, who reserves for them their reward in eternal life. That, on the contrary, the wicked triumph, while they tyrannise over and oppress the good; but that their unhappy end will expose the vanity of their thoughts and the perverse nature of their deeds. That, even in this world, it frequently happens that God takes the defence of his Church into his own
hand; and, by delivering her from her enemies, pours out his judgments upon the impious, as he did formerly on Egypt, by the ministrv of Moses, by prodigies and miracles, and wonderful works, memorable in all ages, here described in a very lofty and illustrious manner. All this he does, probably with a design to reach the hearts of the Egyptians of his own time, who were but too exact imitators of their barbarous ancestors in the perfec- tion of the Jewish people. He intermingles with these discourses, grave admonitions to the kings and princes of the world, exhorting them to fear and reverence the judgments of God, and become obedient to his righteousness and wisdom. These seem principally directed towards the Emperor and the Roman governors, who fomented the hatred, and, by their connivance, inflamed the rage of the Egyptians against the Jews. He concludes with a solemn prayer, earnestly requesting of God the gift of celestial wisdom to all the faithful. Doctrines and discourses, in fact, most beautiful and useful, adorned with the graces of a singular eloquence, but which do not exceed the measure of human understanding illuminated by the law of God, nor reaching the elevated sign of the illumination and power of his Spirit, or of his properly inspired Word.

There is also in the VII. chapter such a mass of self-praise, as appears in no Book admitted into the sacred canon, either by the Jewish or the Christian Church. Nor is it surprising that it should be deprived of this honour, since it contains a gross falsehood, ver. 21. "And all such things as are either secret or manifest I know.—ver. 17, 18. God hath given me certain knowledge of the beginning, ending, and midst of the times." For these and other reasons this Book was, in the better ages of the Christian Church, held as Apocryphal. First, with respect to the Author, who was not a Prophet, nor inspired by the Holy Ghost. This is more apparent if we suppose Philo to be the writer, who, after the coming of the Messiah, persisted in Jewish blindness and unbelief, delitute of faith in Christ, without which the Spirit of Grace, far less of special Revelation, was never conferred upon any person. Balaam was indeed in one sense a Prophet, even concerning the Messiah. Numbers, chap.-24. ver. 16, 17. "He said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty; I shall see him, but not now; I shall behold him, but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab."

But, it is to be observed, he was a Prophet by compulsion; the man whom Balak king of Moab sent for, to doom Israel to destruction, by his pretended magical powers, being forced by the Spirit of God to be an instument of pronouncing or promising blessings to the peculiar people. The Author of this Book has also falsely assumed the name of Solomon, contrary to the simple truth of the Holy Spirit expressed by his true organs; and, with-
al, he shamefully flatters his own nation, so as to extenuate and almost difannul their most atrocious sins recorded in Scripture, that he might vent his rage against the Egyptians.

Secondly, With respect to the matter itself, in which, without any foundation of truth, many things are added and purposely intermixed with the simple narration of sacred story, by descriptions and embellishments perfectly poetical.

Thirdly, Upon account of the style, which favours too much of the affectation and vanity of worldly wisdom, art, and eloquence, to be attributed to the Spirit of God, whose majesty and sanctity exhibit, through the whole of Holy Scripture, characters of a very different kind.

Finally, On account of the Greek language, in which this Book was undoubtedly dictated and written, as this language was never employed to be the vehicle of any sacred or divine writing from the time of the true Prophets of antiquity, till the days of the Apostles.

WISDOM OF SOLOMON.

CHAP. I.

2 To whom God sheweth himself, and wisdom herself. 6 An evil speaker cannot lie hid. 12 We procure our own destruction:

L

O V E * righteousness, ye that be judges of the earth:

think of the Lord with a good (heart,) and in simplicity of heart seek him.

2 For he will be found of them that tempt him not: and sheweth himself unto such as do not b distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, || reprovethe unwife.

4 For into a malicious soul wisdom shall not enter: nor dwell in the body that is subject unto fin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and ||

will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit: and will not acquit a blameth himself unto such as do not b distrust him.

7 For the Spirit of the Lord filleth the world: and that which contains all things, hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things, cannot be hid: neither shall vengeance, when it puniseth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the found of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmurings, which is unprofitable,
and refrain your tongue from 
backbiting: for there is no word 
so secret, that it shall go for 
nought: and the mouth that || 
believeth, slayeth the soul.

12 Seek not death in the er-
ror of your life: and pull not 
upon yourselves e destruction, 
with the works of your hands.

13 For e God made not death: 
neither hath he pleasure in the 
destruction of the living.

14 For he created all things, 
that they might have their being: 
and the generations of the world 
were healthful: and there is no 
poison of destruction in them: 
nor the kingdom of death upon 
the earth.

15 For righteousness is immor-
tal.

16 But ungodly men with 
their works and words called it 
to them: for when they thought 
to have it their friend, they con-
fumed to nought, and made a 
covenant with it, because they 
are worthy to take part with it.

C H A P. II.

1 The wicked think this life short, 
and of no other after this. 6 
Therefore they will take their 
pleasure in this, 10 and conspire 
against the just. 21 What that 
is which doth blind them.

FOR the ungodly said, reason-
ing with themselves, but 
not aright, a Our life is short and 
tedious, b and in the death of a 
man there is no remedy: neither 
was there any man known to 
have returned from the grave.

2 For we are born at all ad-
venture: and we shall be here-
after as though we had never 
been: for the breath in our nos-
trils is as smoke, and a little spark 
in the moving of our heart:

3 Which being extinguished, 
our body shall be turned into 
aethes, and our spirit shall vanish 
as the || soft air,

4 And our name shall be for-
gotten in time, and no man shall 
have our works in remembrance, 
and our life shall pass away as 
the trace of a cloud, and shall be 
dispersed as a mist that is driven 
away with the beams of the sun, 
and || overcome with the heat 1 Or, 
thereof.

5 e For our time is a very sha-
dow that passeth away : and after 9.15: 
our end there is no returning: 
for || it is fast sealed, so that no l Or, k 
man cometh again.

6 Come on therefore, let us 
enjoy the good things 4 that are d pre-
rent : and let us || speedily use 2.13: 
the creatures like as in youth. 1 Or.

7 Let us fill ourselves with 2.13: 
costly wine and ointments : and let no flower of the spring pass 2.13: 
by us.

8 Let us crown ourselves with 
rose-buds before they be wither-
ed.

9 Let none of us go without 
his part of our || voluptuousnes:

a Job 7.
1. a Matt.
2. 22. 23.
b Cor.
15. 32.

11 Let our strength be the law 
of justice : for that which is fee-
ble is found to be nothing worth.

12 Therefore let us lie in wait 
for the righteous : because he is 
not for our turn, and he is clean 
contrary to our doings: he up-
braideth us with our offending 
the law, and objecteth to our in-
famy the transgressions of our 
education.
13 He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

16 We are esteemed of him Or, as || counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness; nor decried a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless, through envy of the devil came death into the world: and they that do hold of his side do find it.

CHAP. III.

The godly are happy in their death, and in their troubles: 10 the wicked are not, nor their children: 13 but they that are pure, are happy, though they have no children: 16 for the adulterer and his seed shall perish.

BUT the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 b In the sight of the unwise they seemed to die: and their departure is taken for misery.

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men: yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6 As gold in the furnace, hath he tried them, and receiv'd them as a burnt-offering.

7 And in the time of their visitation, they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

9 They that put their trust in him shall understand the truth: and such as be faithful in love, shall abide with him: for grace and mercy is to his faints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous and forsaken the Lord.

11 For whose despiseth wisdom and nurture, he is miserable, and their hope is vain, their la-
bours unfruitful, and their works unprofitable.

12 Their wives are \[\text{foolish,} \]
light, or, and their children wicked.

13 Their offspring is cursed: wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: the shall have fruit in the visitation of souls.

14 And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God:

for unto him shall be given \(\text{the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.} \)

15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not ||come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour.

18 Or, if they die quickly, they have no hope, neither com-
fort in the day of ||trial.

19 For horrible is the end of the unrighteous generation.

CHAP. IV.

1 The chaste man shall be crowned.

3 Baslard slips shall not thrive: 6 they shall witness against their parents. 7 The just die young, and are happy.

19 The miserable end of the wicked.

BETTER it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is \(\text{known with God and with men.} \)

2 When it is present, men take example at it; and when it is gone, they design it: \(\text{it wear-} \)

2 Jast. 1. 12.
eath a crown, and triumpheth for ever, having gotten the victory, \(\text{striving for undefiled rewards.} \)

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any faith foundation.

4 For though they flourish in branches for a time, \(\text{yet standing not fast, they shall be shaken} \) with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches ||shall be broken off, their fruit \(\text{unprofitable, not ripe to eat, yea, meet for nothing.} \)

6 For children begotten of unlawful beds are witnesses of \(\text{wickedness against their parents in their trial.} \)

7 But though the righteous be prevented with death; yet shall he be in rest.

8 For honourable age is not that which \(\text{dandeth in length of time, nor that is measured by number of years.} \)

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 \(\text{He pleased God, and was beloved of him: so that, living} \)
among sinners, he was translated. \(\text{Heb.} \)

11 Yea, speedily was he taken away, left that wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of naughtiness doth obscure things that are honest: and the wandering of concupiscence doth undermine the simple mind.

13 He, being made \(\text{perfect in a short time, fulfilled a long time.} \)
14 For his soul pleased the Lord: therefore hasted he to take him away from among the wicked.

15 This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

16 Thus the righteous that is dead, shall condemn the ungodly which are living; and youth that is soon perfected, the many years and old age of the unrighteous.

17 For they shall see the end of the wife, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

18 They shall see him, and despise him; but God shall laugh them to scorn, and they shall hereafter be a vile carcass, and a reproach among the dead for ever more.

19 For he shall rend them, and cast them down headlong, that they shall be speechless: and he shall shake them from the foundation: and they shall be utterly laid waste, and be in forrow: and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

CHAP. V.

1 Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

3 And they repenting, and groaning for anguish of spirit, shall say within themselves, This was he whom we had sometimes in derision, and a parable, reproach.

4 We fools accounted his life madness; and his end to be without honour.

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the fun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

8 What hath pride profited us? or what good hath riches with our vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hatheth by: and they are not found, neither the path-way of the keel in the waves.

10 And as a ship that is cast over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path-way of the keel in the waves.
but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

17 He shall take to him his jealousy for complete armour, and make his creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breastplate, and true judgment instead of an helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall sharpen for a sword, and the world shall fight with him against the unwife.

21 Then shall the right-aiming thunder-bolts go abroad, and from the clouds, as from a well-drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast as out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

CHAP. VI.

1 Kings must give ear. 3 They have their power from God, who will not spare them. 12 Wisdom is soon found. 21 Princes must seek for it: 24 for a wise prince is the glory of his people.

Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of God, the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

4 Because being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God.

5 Horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places.
For mercy will soon pardon the meanest; but mighty men shall be mightily torment-ed.

For he which is Lord over all, shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

But a sore trial shall come upon the mighty.

Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

For they that keep holiness holily, shall be judged holy: and they that have learned such things, shall find what to answer.

Wherefore set your affection upon my words; desire them, and ye shall be instructed. Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

She preventeth them that desire her, in making herself first known unto them. Whoso seeketh her early shall have no great travel: for he shall find her sitting at his doors. To think therefore upon her, is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and seeketh them in every thought.

For the very true beginning of her is the desire of discipline; and the care of discipline is love:

And love is the keeping of her laws; and the giving heed unto her laws, is the assurance of incorruption;

And incorruption maketh us near unto God:

Therefore the desire of wisdom bringeth to a kingdom.

If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

Neither will I go with consuming envy, for such a man shall have no fellowship with wisdom.

But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

Receive therefore instruction through my words, and it shall do you good.

All men have their beginning and end alike: he preferred wisdom before all things else. God gave him all the knowledge which he had.

Myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of to.

And when I was born, I drew in the common air, and
fell upon the earth, which is of like nature, and the first voice which I uttered, was crying, as all others do.

4 I was nursed in swaddling-cloths, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her, never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned diligently, and I do not hide her riches.

14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me; because it is he that leadeth unto wisdom, and directeth the wife.

16 For in his hand are both we and our words: all wisdom also and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alternations of the turning of the sun, and the change of seasons.

19 The circuits of years, and the positions of stars:

20 The natures of living creatures, and the furies of wild beasts: the violence of winds, and the reafonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtle, lively, clear, undeceived, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good.

23 Kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtle spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of God, the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.
26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, the maketh them friends of God, and prophets.

28 For God loveth none, but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.

2. He is in love with wisdom: for he that hath it, hath every good thing. It cannot be had but from God.

Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.

2. He is in love with wisdom: for he that hath it, hath every good thing. It cannot be had but from God.

Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.

2. He is in love with wisdom: for he that hath it, hath every good thing. It cannot be had but from God.

Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.
hath no bitterness, and to live
with her, hath no sorrow, but
mirth and joy.

17 Now when I considered
these things in myself, and
pondered them in my heart, how
that to be allied unto wisdom,
\textit{is immortality},

18 And great pleasure it is to
have her friendship, and in the
works of her hands are infinite
riches, and in the exercise of
conference with her, prudence;
and in talking with her, a \textit{good}
report: I went about seeking
how to \textit{take her} to me.

19 For I was a witty child,
and had a good spirit.

20 Yea, rather being good, I
came unto a body undefiled.

21 Nevertheless, when I per-
ceived that I could not other-
wise obtain her, except God gave
her me (and that was a point of
wisdom also to know whose gift
she was;) I \textit{prayed} unto the
Lord, and besought him, and
with my whole heart I said,

\textbf{CHAP. IX.}

\textbf{A prayer unto God for his wis-
dom, without which the best
man is nothing worth, 13 neither
can he tell how to please God.}

\textit{GOD of my father, and
Lord of mercy, \textit{who hast
made} all things with thy word,
2 And ordained man through
thy wisdom, that he should have
dominion over the creatures
which thou hast made.

3 And order the world ac-
cording to equity and righteous-
ness, and execute judgment with
an upright heart:

\textit{Give me wisdom that sit-
teth by thy throne, and reject me
not from among thy chil-
dren.}

4 And I thy servant and son
of thine handmaid, am a feeble
person, and of a short time, and
too young for the understanding
of judgment and laws.

6 For though a man be never
so perfect among the children of
men, yet if thy wisdom be not
with him, he shall be nothing
regarded.

7 Thou hast chosen me to be
a \textit{king} of thy people, and a \textit{judge}
of thy sons and daughters.

8 Thou hast commanded me
to build a temple upon thy holy
mount, and an altar in the city
wherein thou dwellest, \textit{a re-
semblance of the holy tabernacle}
which thou hast prepared from
the beginning.

9 And \textit{wisdom was with}
thee: which knoweth thy works,
and was present when thou
madest the world, and knew
what was acceptable in thy fight,
and right in thy commandments.

10 O send her out of thy ho-
ly heavens, and from the throne
of thy glory, that being present
she may labour with me, that I
may know what is pleasing unto
thee.

11 For she knoweth and un-
derstandeth all things, and she
shall lead me soberly in my
doings, and preserve me \textit{in her
power}.

12 So shall my works be ac-
ceptable, and then shall I judge
thy people righteously, and be
worthy to sit in my father's seat.

13 For \textit{what man is he that can
know} the counsel of God? or who can think what the will
of the Lord is?

14 For the thoughts of mortal
men are \textit{miserable}, and our de-
\textit{vices} are but uncertain.

15 For the corruptible body
prevaileth down the soul, and
earthly tabernacle weigheth down

\textit{CHAP. IX.}

\textbf{A prayer unto God for his wis-
dom, without which the best
man is nothing worth, 13 neither
can he tell how to please God.}

\textit{GOD of my father, and
Lord of mercy, \textit{who hast
made} all things with thy word,
2 And ordained man through
thy wisdom, that he should have
dominion over the creatures
which thou hast made.

3 And order the world ac-
cording to equity and righteousness, and execute judgment with
an upright heart:

\textit{Give me wisdom that sit-
teth by thy throne, and reject me
not from among thy children.}

4 And I thy servant and son
of thine handmaid, am a feeble
person, and of a short time, and
too young for the understanding
of judgment and laws.

6 For though a man be never
so perfect among the children of
men, yet if thy wisdom be not
with him, he shall be nothing
regarded.

7 Thou hast chosen me to be
a \textit{king} of thy people, and a \textit{judge}
of thy sons and daughters.

8 Thou hast commanded me
to build a temple upon thy holy
mount, and an altar in the city
wherein thou dwellest, \textit{a re-
semblance of the holy tabernacle}
which thou hast prepared from
the beginning.

9 And \textit{wisdom was with}
thee: which knoweth thy works,
and was present when thou
madest the world, and knew
what was acceptable in thy fight,
and right in thy commandments.

10 O send her out of thy ho-
ly heavens, and from the throne
of thy glory, that being present
she may labour with me, that I
may know what is pleasing unto
thee.

11 For she knoweth and un-
derstandeth all things, and she
shall lead me soberly in my
doings, and preserve me \textit{in her
power}.

12 So shall my works be ac-
ceptable, and then shall I judge
thy people righteously, and be
worthy to sit in my father's seat.

13 For \textit{what man is he that can
know} the counsel of God? or who can think what the will
of the Lord is?

14 For the thoughts of mortal
men are \textit{miserable}, and our de-
\textit{vices} are but uncertain.

15 For the corruptible body
prevaileth down the soul, and
earthly tabernacle weigheth down

\textit{CHAP. IX.}

\textbf{A prayer unto God for his wis-
dom, without which the best
man is nothing worth, 13 neither
can he tell how to please God.}

\textit{GOD of my father, and
Lord of mercy, \textit{who hast
made} all things with thy word,
2 And ordained man through
thy wisdom, that he should have
dominion over the creatures
which thou hast made.

3 And order the world ac-
cording to equity and righteousness, and execute judgment with
an upright heart:

\textit{Give me wisdom that sit-
teth by thy throne, and reject me
not from among thy children.}

4 And I thy servant and son
of thine handmaid, am a feeble
person, and of a short time, and
too young for the understanding
of judgment and laws.

6 For though a man be never
so perfect among the children of
men, yet if thy wisdom be not
with him, he shall be nothing
regarded.

7 Thou hast chosen me to be
a \textit{king} of thy people, and a \textit{judge}
of thy sons and daughters.

8 Thou hast commanded me
to build a temple upon thy holy
mount, and an altar in the city
wherein thou dwellest, \textit{a re-
semblance of the holy tabernacle}
which thou hast prepared from
the beginning.

9 And \textit{wisdom was with}
thee: which knoweth thy works,
and was present when thou
madest the world, and knew
what was acceptable in thy fight,
and right in thy commandments.

10 O send her out of thy ho-
ly heavens, and from the throne
of thy glory, that being present
she may labour with me, that I
may know what is pleasing unto
thee.

11 For she knoweth and un-
derstandeth all things, and she
shall lead me soberly in my
doings, and preserve me \textit{in her
power}.

12 So shall my works be ac-
ceptable, and then shall I judge
thy people righteously, and be
worthy to sit in my father's seat.

13 For \textit{what man is he that can
know} the counsel of God? or who can think what the will
of the Lord is?

14 For the thoughts of mortal
men are \textit{miserable}, and our de-
\textit{vices} are but uncertain.

15 For the corruptible body
prevaileth down the soul, and
earthly tabernacle weigheth down
CHAP. X.

the mind that museth upon many things.

16 And hardly do we guess right at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven, who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived upon the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

CHAP. X.

1 What wisdom did for Adam, 4 Noe, 5 Abraham, 6 Lot and against the five cities, 10 for Jacob, 13 Joseph, 16 Moses, 17 and the Israelites.

She preserved the first-formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preferred it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preferred him blameless unto God, and kept him strong against his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day, the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they got not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended, they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath, she guided him in right paths, showed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him, she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from evil: the went down with him into the pit,

14 And left him not in bonds, till she brought him the scepter of the kingdom, and power a-powers of gainst those that oppressed him: as for them that had accused him,
The shew them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless feed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs,

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night-season:

18 Brought them through the Red sea, and led them thro' much water.

19 But the drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak, eloquent.

5 The Egyptians were punished, and the Israelites reserved in the same thing. 15 They were plagued by the same things wherein they sinned. 20 God could have destroyed them otherwise, but he is merciful to all.

She prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and wast given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then, how thou didst punish their adversaries.

9 For when they were tried, albeit but in mercy chased, they knew how the ungodly were judged in wrath, and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try as a father: but the other as a severe king, thou didst condemn and punish.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they rejected with scorn when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile
beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know that wherewith a man sinneth, by the same also shall he be punished.

17 For thy almighty hand that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions,

18 Or unknown wild beasts full of rage newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

19 Whereof not only the harm might dispatch them at once, but also the terrible fight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure, and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men; because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it:

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

CHAP. XII.

2 God did not destroy those of Canaan all at once. If he had done so, who could control him?

19 But by sparing them he taught us. They were punished with their gods.

FOR thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that thou mayest teach them by putting them in remembrance where-in they have offended, that leaving their wickedness, they may believe on thee, O Lord.

3 For it was thy will to destroy by the hands of our fathers, both those old inhabitants of thy holy land,

4 Whom thou hatedst for doing most odious works of witcheries, and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood;

6 With their priests out of the midst of their idolatrous crew, and the parents that killed with their own hands, souls destitute of help:

7 That the land which thou esteemedst above all other, might receive a worthy colony of God's children.

8 Nevertheless, even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

9 Not that thou wouldest bring the ungodly under the
hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee to be revenged for the unrighteous men?

13 For neither is there any god but thou that carest for all, to whom thou mightest shew that thy judgment is not unright.

14 Neither shall king or tyrant be able to set his face against thee, for any whom thou hast punished.

15 For so much then as thou art righteous thyself, thou orderst all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.

17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it, thou makest their boldness manifest.

18 But thou, mastering thy power, judgest with equity, and ordertest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people, that the just man should be merciful, and hast made thy children to be of a good hope, that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods which even amongst the beasts of their enemies were despised, being deceived as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

26 But they that would not
be reformed by that correction wherein he dallied with them, shall feel a judgment worthy of God.

27 For look for what things they grudged when they were punished (that is) for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know, and therefore came extreme damnation upon them.

CHAP. XIII.

1 They were not excused that worshipped any of God's works. But most wretched are they that worship the works of men's hands.

SURELY vain are all men by nature, who are ignorant of God, and could not, out of the good things that are seen, know him that is: neither by considering the works, did they acknowledge the work-master;

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty, if they being delighted, took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures, proportionally the maker of them is seen.

6 But yet for this they are the les to be blamed: for they, peradventure, err seeking God, and defirous to find him.

7 For being conversant in his works, they search him diligently, and believe their right; because the things are beautiful that are seen.

8 Howbeit, neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who called them gods which are the works of men's hands, gold and silver to (how) art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath fawn down a tree meet for the purpose, and taken off all the bark skilfully round about, hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse of his work to dress his meat, hath filled himself;

13 And taking the very refuse among those which served to no use, (being a crooked piece of wood and full of knots) hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion, and with paint, colouring it red, and covering every spot therein;

15 And when he had made a convenient room for it, set it:
Wisdom of Solomon.

in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; (for it is an image, and hath need of help.)

17 Then maketh be prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health, he calleth upon that which is weak: for life, prayeth to that which is dead: for aid, humbly beseecheth that which hath least means to help: and for a good journey, he asketh of that which cannot set a foot forward:

19 And for gaining and getting good success of his hands, asketh ability to do, of him that is most unable to do any thing.

CHAP. XIV.

1 Though men do not pray to their ships, yet are they saved rather by them than by their idols. 2 Idols are accursed, and so are the makers of them. 3 The beginning of idolatry, and the effects thereof. 4 God will punish them that swear falsely by their idols.

AGAIN, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood, more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves:

4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5 Nevertheless, thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and pass through the rough sea in a weak vessel, are saved.

6 For in the old time also, when the proud giants perished, by thy hand, escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well as he that made it; because it made it; and it, because being corruptible, it was called god.

9 For the ungodly and his ungodliness are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumbling-blocks to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he
CHAP. XV. 142.
bath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him, ceremonies and sacrifices.

16 Thus in process of time an ungodly custom, grown strong, was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an expres image of a king whom they honoured, to the end, that by this their forwardness, they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure, willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And to the multitude, allure by the grace of the work, took him now for a god, which a little before was but honoured as a man.

21 And this was an occasion to deceive the world: for men serving either calamity or tyranny, did ascribe unto stones and flocks, the incommunicable name.

22 Moreover, this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those secret ceremonies, or made revellings of strange rites; 24 They kept neither lives nor marriages any longer undefiled: but either one flew another traiterously, or grieved him by adultery.

25 So that there reigned in all men, without exception, blood, manslaughter, theft, and unlawful diffimation, corruption, unfaithfulness, tumult, perjury.

26 Diuing of good men, forgetfulness of good turns; defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named, is the beginning, the cause and the end of all evil.

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For as much as their trust is in idols which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

CHAP. XV.

1 We do acknowledge the true God.

6 The folly of idol makers, and of the enemies of God's people: 15 Because, besides the idols of the Gentiles, they worshipped vile beasts.

BUT thou, O God, art gracious and true: long-suffering, and in mercy ordering all things.
2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischief-\vou\nous invention of men deceive us, nor an image spotted with diverse colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the potter tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his life, which was lent him, shall be demanded.

9 Notwithstanding, his care is, not that he shall have much labour, nor that his life is short: but he striveith to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

12 But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle vessels, and graven images, kneweth himself to offend above all others.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.
CHAP. XVI.

2 God gave strange meat to his people, to stir up their appetite, and vile beasts to their enemies, to take it from them: 5 he stung them with his serpents, but soon healed them by his word only. 17 The creatures altered their nature to please God's people, and to offend their enemies.

THEREFORE, by the like were they punished worthily, and by the multitude of beasts tormented.

2 1f Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3 To the end, that they desiring food might, for the ugly sight of the beasts sent among them, loath even that which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny, should come penury, which they could not avoid: but these, suffering penury for a short space, might be made partakers of a strange taste.

5 For when the horrible fierceness of beasts came upon them, and they perished with the sting of crooked serpents, their wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself towards it, was not saved by the thing that he saw: but by the thee that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by them, and healed them.

11 For they were pricked, that they should remember thy words, and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaister that restored them to health: but thy word, O Lord, which healeth all things.

13 For thou haft power of life and death: thou ledest to the gates of hell, and bringest up again.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up, cometh again.

15 But it is not possible to escape thine hand.

16 For the ungodly that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water that
18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly: but themselves might see and perceive, that they were perfected with the judgment of God.

19 And at another time it burned even in the midst of water, above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feedest thine own people with angels food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22 But snow and ice endur'd the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace that nouriseth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know that it is not the growing of fruits that nouriseth man: but that it is thy word which preserveth them that put their trust in thee.

27 For that which was not destroyed by the fire, being warmed with a little sun-beam, soon melted away:

28 That it might be known that we must prevent the sun to give thee thanks, and at the day-spring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar-frost, and shall run away as unprofitable water.
CHAP. XVIII.

1. Give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6. Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw, to be worse than the sight they saw not.

7. As for the illusions of art and magick, they were put down, and their vaunting in wisdom was reproved with disgrace.

8. For they that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laughed at.

9. For though no terrible thing did fear them: yet being scared with beats that passed by, and hissing of serpents,

10. They died for fear, denying that they saw the air, which could of no side be avoided.

11. For wickedness condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12. For fear is nothing else, but a betraying of the succours which reason offereth.

13. And the expectation from within being less, counteth the ignorance more than the cause which bringeth the torment.

14. But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15. Were partly vexed with monstrous apparitions, and partly fainting, their heart, failing them: for a sudden fear, and not looked for, came upon them.

16. So then, whereas there fell down, was strictly kept shut up in a prison without iron bars.

17. For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18. Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently.

19. Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains: these things made them to swoon for fear.

20. For the whole world shined with clear light, and none were hindered in their labour:

21. Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

C H A P. XVIII.

4. Why Egypt was punished with darkness, and with the death of their children. 18. They themselves saw the cause thereof.

20. God also plagued his own people. 21. By what means that plague was stayed.

N E V E R T H E L E S S, thy saints had a very great light, whose voice they bearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2. But for that they did not hurt them now, of whom they had been wronged before, they
thanked them, and besought them pardon, for that they had been enemies.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless fun to entertain them honourably.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the incorrupt light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that night were our fathers certified afore, that as surely knowing unto what oaths they had given credence, they might afterwards be of good cheer:

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there founded an ill-according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they altogether had innumerable dead, with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing, by reason of the enchantments; upon the destruction of the first born, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine almighty Word leaped down from heaven, out of thy royal throne, as a fierce man of war into the midst of a land of destruction.

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

17 Then suddenly visions of horrible dreams troubled them unlooked for, and terrors came upon them unlooked for.

18 And one thrown here, and another there half-dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, left they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry,
even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, allying the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the father’s graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place and was afraid of them: for it was enough that they only tasted of the wrath.

CHAP. XIX.

1 Why God shewed no mercy to the Egyptians, and how wonderfully he dealt with his people.

2 The Egyptians were worse than the Sodomites.

3 For the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 As namely, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea, a way without impediment; and out of the violent stream, a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

9 For they went at large like hordes, and leaped like leaping, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 But afterwards they saw a new generation of fowls, when being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea, for their contentment.

13 And punishments came upon the sinners not without former signs by the force of thunderers: for they suffered justly,
according to their own wickedness, inasmuch as they used a more hard and hateful behaviour toward strangers.

14 For the Sodomites did not receive those whom they knew not when they came: but these brought friends into bondage that had well deserved of them.

15 And not only so, but peradventure, some respect shall be had of those, because they used strangers not friendly.

16 But these very grievously afflicted them whom they had received with feastings, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always founds, which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgot his own quenching nature.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein, neither melted they the icy kind of heavenly meat, that was of nature apt to melt.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.
OBSERVATIONS
ON THE
BOOK OF ECCLESIASTICUS, OR OF JESUS, i.e.
JOSHUA THE SON OF SIRACH.

This Book is, beyond all doubt, the most excellent and useful of
all the Apocryphal compositions, and therefore, according to the
opinion of some, the name Ecclesiasticus, i.e. for the use of the
church, has been conferred on it by way of eminence. This name
became a common designation of all the Apocryphal writings,
after they were admitted to be lessons, that is, to be publicly read in
Christian assemblies. The son of Sirach has, in this treatise,
opened a rich treasure of moral sentences, precepts, counsels,
reproofs, and exhortations, tending to improvement in every
species of virtue, and adapted to every condition of life, and
every rank or class of persons. They are conceived in the an-
cient style of short and popular sentences, seasoned with much
good sense and acuteness of observation, and recommended by a
sweetness and grace altogether captivating. It approaches as far
as human genius can be supposed to do, to the divine sentiments
of the true Solomon. But the author not having been a pro-
phet, nor inspired by God with any supernatural power or infal-
lible light of his spirit, not even pretending to special revelation,
and having, amidst so great a multitude and variety, intermixed
many things evidently contrary to the authentic truth of the sa-
cred books, and too low and unworthy of the Majesty of the
Spirit of God; his book was never received into the canon by
the ancient Jewish church, and, in the best times of the Christian,
was always acknowledged to be Apocryphal. In proof of the
above observation, the reader may consult chap. xx. ver. 4. where
families appear, which had much better been spared, or rather
obliterated, ver. 25. also, of the same chapter, expresses this
sentiment, "A thief is better than a man that is accustomed to
lie," an observation which does not seem to be founded in truth.
For the liar, when, by habit, his dishonourable character is known,
can do little mischief; but the injury done to his neighbour by
a thief may be very extensive, while the injurious person eludes all
detection. The one is an object of contempt, the other of resent-
ment and punishment. In the book entitled the Canons of the
Apostles, much praised by Bellarmine and other Roman Catholic
writers, there is a particular recital of all the books contained in
the Old Testament, as we receive them; after which the Wisdom
of the Son of Sirach is recommended as a book (though out of,
or excluded from, the Scripture canon) to be learned and read by
150 OBSERVATIONS, &c.

young beginners. Both the canons of the Apostles, and the Apostolical constitutions, are said, but not on good grounds, to be the work or publication of Pope Clement the First, A. D. 102.

The Wisdom of Jesus the Son of Sirach, or ECCLESIASTICUS.

A Prologue made by an uncertain Author.

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: This man therefore lived in the latter times, after the people had been led away captive, and called home again, and almost after all the prophets. Now his grandfather Jesus, (as he himself witnesseth,) was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When as therefore the first Jesus died, leaving this book almost perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands, compiled it all orderly into one volume, and called it Wisdom, intitulating it both by his own name, his father's name, and his grandfather's; alluring the hearer, by the very name of Wisdom, to have a greater love to the study of this book. It containeth therefore wise sayings, dark sentences and parables, and certain particular ancient godly stories of men that pleased God; also his prayer and song; moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon, and was no less famous for wisdom and learning, both being indeed a man of great learning, and so reputed also.

The Prologue of the Wisdom of Jesus the Son of Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: Or, my grandfather Jesus, when he had much given himself to the reading of the law and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent, that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me entreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words which we have laboured to interpret. For the same things uttered in Hebrew, and translated into another tongue, have not the same force in them; and
not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it; using great watchfulness and skill in that space, to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

CHAPTER I.

1 All wisdom is from God: he giveth it to them that love him.

2 To fear God is full of many blessings.

3 The wisdom of God is created with the faithful in the womb.

4 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

5 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

6 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

7 The word of God most high, is the fountain of wisdom; and her ways are everlasting commandments.

8 To whom hath the root of wisdom been revealed? or who hath known her wife counsels?

9 Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?

10 There is one wife and greatly to be feared; the Lord sitting upon his throne.

11 She is with all flesh according to his gift, and he hath given her to them that love him.

12 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

13 The fear of the Lord maketh a merry heart, and giveth joy and gladness, and a long life.

14 All wisdom cometh from the Lord, and is with him for ever.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

16 To fear the Lord is fullness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garner with her increase.

18 The fear of the Lord is a crown of wisdom, making peace and perfect health to flourish: both which are the gifts of God: and it enlargeth their rejoicing that love him.

19 Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast.

20 The root of wisdom is to fear the Lord, and the branches thereof are long life.
The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

A furious man cannot be justified; for the sway of his fury shall be his destruction.

A patient man will bear for a time, and afterward joy shall spring up unto him.

He will hide his words for a time, and the lips of many shall declare his wisdom.

The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

Be not an hypocrite in the sight of men, and take good heed what thou speakest.

Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou earnest not in truth to the fear of the Lord, but thy heart is full of deceit.

H A P. II.

My son, if thou come to serve the Lord, prepare thy soul for temptation.

Set thy heart aright, and constantly endure, and make not haste in time of trouble.

Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

Whatsoever is brought upon thee, take cheerfully, and be patient when thou art changed to a low estate.

For gold is tried in the fire, and acceptable men in the furnace of adversity.

Believe in him, and he will help thee; order thy way aright, and trust in him.

Ye that fear the Lord, wait for his mercy, and go not aside, lest ye fall.

Ye that fear the Lord, believe him, and your reward shall not fail.

Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him?

For the Lord is full of compassion and mercy, long-suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

Woe unto him that is faint-hearted! for he believeth not, therefore shall he not be defended.

Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

They that fear the Lord, will not: disobey his word: and
CHAP. III.

They that fear the Lord, will seek that which is well-pleasing unto him; and they that love him, shall be filled with the law.

They that fear the Lord, will prepare their hearts, and humble their souls in his sight. Saying, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

Children must honour and help both their parents. We may not desire to know all things. The incorrigible must needs perish. Alms are rewarded.

Hear me your father, O children, and do thereafter, that ye may be safe. For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

Who so honoureth his father, maketh an atonement for his sins.

And he that honoureth his mother, is as one that layeth up treasure.

Who so honoureth his father, shall have joy of his own children, and when he maketh his prayer, he shall be heard.

He that honoureth his father, shall have a long life; and he that is obedient unto the Lord, shall be a comfort to his mother.

He that feareth the Lord, will honour his father, and will do service unto his parents, as to his masters.

Honour thy father and mother, both in word and deed, before that a blessing may come upon thee from them.

For the blessing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations.

Glory not in the dishonour of thy father, for thy father's dishonour is no glory unto thee.

For the glory of a man is from the honour of his father; and a mother in dishonour, is a reproach unto the children.

My son, help thy father in his age, and grieve him not as long as he liveth.

And if his understanding fail, have patience with him, and despise him not when thou art in thy full strength.

For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

He that forsaketh his father, is as a blasphemer; and he that angereth his mother, is cursed of God.

My son, go on with thy business in meekness, so shalt thou be beloved of him that is approved.

The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

Many are in high place, and of renown: but mysteries are revealed unto the meek.

For the power of the Lord is great, and he is honoured of the lowly.

Seek not out the things

Before 4 they that love him, will keep his ways.

13 John 14. 23.

Before 4 the blessing of the father establisheth the houses of children, but the curse of the mother rooteth out foundations.

Gen. 27. 27. Deut. 33. 1.

14 Or, is all thing ability.
Before that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon with reverence; for it is not needful for thee, to see with thine eyes the things that are in secret.

23 Be not curious in unnecessary matters: for more things are shewed unto thee, than men understand.

24 For many are deceived by their own vain opinion, and an evil suspicion hath overthrown their judgment.

25 Without eyes thou shalt want light: profess not the knowledge therefore that thou hast not.

26 A stubborn heart shall fare evil at the last: and he that loveth danger shall perish therein.

27 An obstinate heart shall be laden with sorrows, and the wicked man shall heap sin upon sin.

28 In the punishment of the proud there is no remedy: for the plant of wickedness hath taken root in him.

29 The heart of the prudent will understand a parable, and an attentive ear is the desire of a wise man.

30 Water will quench a flaming fire, and alms maketh an atonement for sins.

31 And he that requiteth good turns, is mindful of that which may come hereafter: and when he falleth, he shall find a stay.

CHAP. IV.

1 We may not despise the poor or fatherless, but seek for wisdom, and not be ashamed of some things, nor gain say the truth, nor be as lions in our houses.

MY son, defraud not the poor of his living, and make not the needy eyes to wait long.

2 Make not an hungry soul sorrowful; neither provoke a man in his distress.

3 Add not more trouble to an heart that is vexed; and defer not to give to him that is in need.

4 Reject not the supplication of the afflicted; neither turn away thine face from a poor man.

5 Turn not away thine eyes from the needy, and give him none occasion to curse thee.

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong, from the hand of the oppressor; and be not faint-hearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of an husband unto their mother: so shalt thou be as the Son of the most High, and he shall love thee more than thy mother doth.

11 Wisdom exalteth her children, and layeth hold of them that seek her.

12 He that loveth her, loveth life; and they that seek to her early, shall be filled with joy.

13 He that holdeth her fast shall inherit glory; and wheresoever she entereth the Lord will blest.

14 They that serve her, shall minister to the holy One: and
Before them that love her, the Lord doth love.

15 Whoso giveth ear unto her, shall judge the nations; and he that attendeth unto her, shall dwell securely.

16 If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession.

17 For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

18 Then will she return the straightway unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed, when it concerneth thy soul.

For there is a shame that bringeth sin; and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known; and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

26 Be not ashamed to confess thy sins; || and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue; and in thy deeds slack and remiss.

30 Be not as a lion in thy house; nor frantic among thy servants.

31 Let not thine hand be stretched out to receive, and shut when thou shouldest || or, pay.

CHAP. V.
I We must not presume on our wealth and strength, nor on the mercy of God, to sin. We must not be double-tongued, nor answer without knowledge.

2 Follow not thine own mind, and thy strength to walk in the ways of thy heart:

3 And say not, Who shall controul me for my works ? for the Lord will surely revenge thy pride.

4 Say not, I have sinned, and what harm hath happened unto me ? for the Lord is longsuffering, he will in no wise let thee go.

5 Concerning propitiation, be not without fear to add sin unto sin:

6 And say not, His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly...
\begin{flushleft}
ECCLESIASTICUS.
\end{flushleft}

Before shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 d Set not thine heart upon goods unjustly gotten, for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 Be stedfast in thy understanding, and let thy word be the same.

11 e Be swift to hear; and let thy life be sincere, and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13 f Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing, in a great matter, or a small.

\textbf{CHAP. VI.}

2 Do not extol thine own conceit, but make choice of a friend.

3 Thou shalt eat up thy leaves, and lofe thy fruit, and leave thy- self as a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 f Sweet language will multiply friends: and a fair-speaking tongue will increase kind greet- ings.

6 Be in peace with many: nevertheless, have but one counsellor of a thousand.

7 g If thou wouldest get a friend, prove him first, and be not hastily to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity and strife, will discover thy reproach.

10 Again some friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found such an one, hath found a trea- sure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord shall find him.

17 Who so feareth the Lord shall direct his friendship right: for as he is, so shall his neighbour be also.
Before 18 H My son gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is with- out understanding will not remain with her.

21 She will lie upon him as a mighty stone of trial, and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy shoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou shalt put her on as a robe of honour: and shalt put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34 Stand in the multitude of the elders, and cleave unto him that is wife.

35 Be willing to hear every godly discourse, and let not the parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

CHAP. VII.

1 We are exhorted from sin, from ambition, presumption, and fainting in prayer: from lying and backbiting.

2 How to esteem a friend: a good wife: a servant: our cattle: our children and parents: the Lord and his priests: the poor, and those that mourn.

3 My son, bow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

4 Seek not of the Lord pre-eminence, neither of the king the feast of honour.

5 Justify not thyself before thee.
Before the Lord, and boast not of thy wisdom before the king.

6 Seek not to be judge, being not able to take away iniquity, left at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thy uprightness.

7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another, for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the most High God, he will accept it.

10 Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 Devise not a lie against thy brother: neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the most High hath ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.

19 Forego not a wife and good woman; for her grace is above gold.

20 Whereas thy servant worketh truly, intreat him not evil, nor the hireling that beareth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? forfake her not: but give not thyself over to a light woman.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother.

28 Remember that thou wast begot of them, and how canst thou recompense them the things that they have done for thee?

29 Fear the Lord with all thy soul, and reverence his priests.

30 Love him that made thee with all thy strength, and forsake not his ministers.

31 Fear the Lord, and honour the priest: and give him his portion, as it is commanded thee, the first-fruits, and the trespas-offering, and the gift of the shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things.

32 And stretch thine hand before the Lord, and boast not of thy wisdom before the king.
CHAP. VIII. IX. 159

Before

unto the poor, that thy blessing may be perfected.
33 A gift hath grace in the sight of every man living, and for the dead detain it not.
34 Fail not to be with them that weep, and mourn with them that mourn.
36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

CHAP. VIII.

1 Whom we may not strive with, nor despise, nor provoke, nor have to do with.

STRIVE not with a mighty man, lest thou fall into his hands.
2 Be not at variance with a rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings.
3 Strive not with a man that is full of tongue, and heap not wood upon his fire.

4 Jest not with a rude man, lest thy ancestors be disgraced.
5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment.
6 Dishonour not a man in his old age: for even some of us wax old.
7 Rejoice not over thy great enemy being dead, but remember that we die all.
8 Despise not the discourse of the wife, but acquaint thyself with their proverbs; for of them thou shalt learn instruction, and how to serve great men with ease.
9 Miss not the discourse of the elders: for they also learned before of their fathers, and of them Christ thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.
11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to trap thee in thy words.
12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.
13 Be not surety above thy power: for if thou be surety, take care to pay it.
14 Go not to law with a judge, for they will judge for him according to his honour.
15 Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.
16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight, and where there is no help, he will overthrow thee.
17 Consult not with a fool, for he cannot keep counsel.
18 Do no secret thing before a stranger, for thou knowest not what he will bring forth.
19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

CHAP. IX.

1 We are advised how to use our wives: what women to avoid: and not to change an old friend: not to be familiar with men in authority: but
Before Chris.
cir. 300.

ECCLESIASTICUS.

BE not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman to set her foot upon thy substance.

3 Meet not with an harlot, lest thou fall into her snares.

4 Use not much the company of a woman that is a singer, lest thou be taken with her at attempts.

5 Gaze not on a maid, that thou fall not by those things that are precious in her.

6 Give not thy soul unto harlots, that thou lose not thine inheritance.

7 Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof.

8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman, for herewith love is kindled as a sire.

9 Sit not at all with another man's wife, nor sit down with her in thy arms, and spend not thy money with her at the wine; lest thy heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend, for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou knowest not what shall be his end.

12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave.

13 Keep thee far from the man that hath power to kill, so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou wast upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wife.

15 Let thy talk be with the wife, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee; and let thy glory be in the fear of the Lord.

17 For the hand of the artificer, the work shall be commended: and the wise ruler of the people, for his speech.

18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

CHAP. X.

1 The commodities of a wise ruler.

4 God setteth him up. 6 The inconveniencies of pride, injustice, and covetousness. 14 What God hath done to the proud. 19 Who shall be honoured, 29 and who not.

A WISE judge will instruct his people, and the government of a prudent man is well ordered.

2 As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority, the city shall be inhabited.

4 The power of the earth is
Before the hand of the Lord, and in due time he will set over it one that is profitable.

5 In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong, and do nothing at all by injurious practices.

7 Pride is hateful before God and man: and by both doth one commit iniquity.

8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? there is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale, because while he liveth, he casteth away his bowels.

10 The physician cutteth off a long disease; and he that is to-day a king, to-morrow shall die.

11 For when a man is dead, he shall inherit creeping things, beasts and worms.

12 The beginning of pride is, when one departeth from God, and his heart is turned away from his Maker.

13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities; and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead.

15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place.

16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth.

17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth.

18 Pride was not made for men, nor furious anger for them that are born of a woman.

19 They that fear the Lord are a sure seed, and they that love him, an honourable plant: they that regard not the law, are a dishonourable seed: they that transgress the commandments, are a deceivable seed.

20 Among brethren, he that is chief is honourable; so are they that fear the Lord in his eyes.

21 The fear of the Lord goeth before the obtaining of authority: but roughness and pride is the losing thereof.

22 Whether he be rich, noble, or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man.

24 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that feareth the Lord.

25 Unto the servant that is free service: and he that hath knowledge, will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy diff'rest.

27 Better is he that laboureth and aboundeth in all things, than he that boasteth himself, and wanteth bread.
28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty.

CHAP. XI.

4 We may not vaunt, nor set forth ourselves, nor answer rashly, nor meddle with many matters.

10 Wealth and all things else are from God. 24 Brag not of thy wealth, nor bring every man into thy house.

Wisdom lifteth up the head of him that is of low degree, and maketh him to fit among great men.

2 Commend not a man for his beauty; neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 Boast not of thy clothing and raiment, and exalt not thy self in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have fat down upon the ground; and one that was never thought of, hath worn the crown.

6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 Blame not before thou hast examined the truth: understand first, and then rebuke.

8 Answer not before thou hast heard the cause; neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and fit not in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

11 There is one that laboureth and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate.

13 And lifted up his head from misery, so that many that saw it marvelled at him.

14 Prosperity and adversity, life and death, poverty and riches, come of the Lord.

15 Wisdom, knowledge, and understanding of the law, are of the Lord: love, and the way of good works, are from him.

16 Error and darkness had their beginning together with sinners: and evil shall wax old with them that glory therein.

17 The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever.

18 There is that waxeth rich by his wariness and pinching, and this is the portion of his reward:

19 Whereas he faith, I have
found rest, and now will eat continually of my goods, and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

20 Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners, but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord, on the sudden to make a poor man rich.

22 The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish.

23 Say not, What profit is there of my service? and what good things shall I have hereafter?

24 Again, say not, I have enough, and possess many things, and what evil can come to me hereafter?

25 In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remembrance of prosperity.

26 For it is an easy thing unto the Lord in the day of death, to reward a man according to his ways.

27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered.

28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thine house: for the deceitful man hath many trains.

30 Like as a partridge taken and kept in a cage, so is the heart of the proud; and like as a spy, watcheth he for thy fall:

31 For he lieth in wait, and before turneth good into evil, and in things worthy praise will lay blame upon thee.

32 Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood.

33 Take heed of a mischievous man (for he worketh wickedness) lest he bring upon thee a perpetual blot.

34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

2 Be not liberal to the ungodly. 10 Trust not thine enemy, nor the wicked.

WHEN thou wilt do good, know to whom thou dost it: so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

3 There can no good come to him that is always occupied in evil: nor to him that giveth no alms.

4 Give to the godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby. For (else) thou shalt receive twice as much evil for all the good thou hast done unto him.

6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 A friend cannot be known
in prosperity; and an enemy cannot be hidden in adversity.

9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.

10 Never trust thine enemy: for like as iron rusteth, so is his wickedness.

11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst withheld a looking-glass, and thou shalt know that his rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked there with.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 If adversity come upon thee, thou shalt find him there first, and though he pretend to help thee, yet shall he under mine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.
Before Christ cir. 200.

10 Press thou not upon him, left thou be put back; stand not far off, lest thou be forgotten.

11 Affect not to be made equal unto him in talk, but believe not his many words: for, with much communication will he tempt thee, and smiling upon thee will get out thy secrets:

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 Observe and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

14 Love the Lord all thy life, and call upon him for thy salvation.

15 Every beast loveth his like, and every man loveth his neighbour.

16 All flesh comforteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall, is held up of his friends: but a poor man being down, is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

23 When a rich man speaketh, every man holdeth his tongue, and look what he faith, but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

26 A cheerful countenance is a token of a heart that is in prosperity, and the finding out of parables is a wearisome labour of the mind.

BLESSED is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins.

2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope in the Lord.

3 Riches are not comely for a niggard: and what should an envious man do with money?

4 He that gathereth by degrading his own soul, gathereth for others that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.
6 There is none worse than he that envieth himself, and this is a recompense of his wickedness.

7 And if he doeth good, he doeth it unwillingly, and at the last he will declare his wickedness.

8 The envious man hath a wicked eye, he turneth away his face, and despiseth men.

9 A covetous man's eye is not satisfied with his portion, and the iniquity of the wicked drieth up his soul.

10 A wicked eye envieth (his) bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering.

12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee.

13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand, and give to him.

14 Defraud not thyself of the good day, and let not the part of a good desire overpass thy ability.

15 Shalt thou not leave thy labours unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul, for there is no seeking of dainties in the grave.

17 All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.

18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 Blessed is the man that doth meditate good things in his heart, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart, shall also have understanding in her secrets.

22 Go after her as one that traceeth, and lie in wait in her ways.

23 He that prieth in at her windows, shall also hearken at her doors.

24 He that doth lodge near her house, shall also fasten a pin in her walls.

25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be covered from heat, and in her glory shall he dwell.

1852 Wisdom embraceth them that fear God. 7 The wicked shall not get her. 11 We may not charge God with our faults: for he made, and left us to ourselves.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved, and shall rely upon her, and shall not be confounded.

5 She shall exalt him above
Before his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy, and a crown of gladness, and the shall cause him to inherit an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord.

10 For praise shall be uttered in wisdom, and the Lord will prosper it.

11 Say not thou, It is through the Lord that I fell away: for he hath not need of the sinful man.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 The Lord hateth all abomination; and they that fear God love it not.

14 He himself made man from the beginning, and left him in the hand of his counsel:

15 If thou wilt, to keep the commandments, and to perform acceptable faithfulness.

16 He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt.

17 Before man is life and death, and whether him liketh shall be given him.

18 For the wisdom of the Lord is great, and he is mighty in power, and beholdeth all things:

19 And his eyes are upon them that fear him, and he knoweth every work of man.

20 He hath commanded no man to do wickedly, neither hath he given any man licence to sin.
Before they were together in the hardness of their hearts.

11 And if there be one stiff-necked among the people, it is marvelous if he escape unpunished:

12 As his mercy is great, so is his correction also: he judgeth a man according to his works.

13 The sinner shall not escape with his spoils; and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall find according to his works.

15 The Lord hardened Pharaoh, that he should not know him; that his powerful works might be known to the world.

16 His mercy is manifest to every creature, and he hath separated his light from the darkness, with an adamant.

17 Say not thou, I will hide myself from the Lord: shall any remember me from above? I shall not be remembered among so many people: for what is my soul among such an infinite number of creatures?

18 Behold, the heaven, and the heaven of heavens, the deep, and the earth, and all that therein is, shall be moved when he shall visit.

19 The mountains also, and foundations of the earth shall be shaken with trembling, when the Lord looketh upon them.

20 No heart can think upon these things worthily: and who is able to conceive his ways?

21 It is a tempest which no man can see: for the most part of his works are hid.

22 Who can declare the works of his justice? or who can endure them? for his covenant is afar off, and the trial of all things is in the end.

23 He that wanteth understanding, will think upon vain things: and a foolish man erring, imagineth follies.

24 My son, hearken unto me, and learn knowledge, and mark my words with thy heart.

25 I will show forth doctrine in weight, and declare his knowledge exactly.

26 The works of the Lord are done in judgment from the beginning: and from the time he made them, he disposeth the parts thereof.

27 He garnished his works for ever, and in his hand are the chief of them unto all generations: they neither labour, nor cease from their works.

28 None of them hindereth another, and they shall never disobey his word.

29 After this the Lord looked upon the earth, and filled it with his blessings.

30 With all manner of living things hath he covered the face thereof, and they shall return into it again.
Before And put the fear of God upon all flesh, and gave him dominion over beasts and fowls.

5 [They received the use of the five operations of the Lord, and in the sixth place he imparted them understanding, and in the seventh, speech, an interpreter of the cogitations thereof.] Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand. 7 Withal, he filled them with the knowledge of understanding, and showed them good and evil. He set his eye upon their hearts, that he might show them the greatness of his works. He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding. And the elect shall praise his holy name. Besides this, he gave them knowledge, and the law of life for an heritage. He made an everlasting covenant with them, and flowed them his judgments. Their eyes saw the majesty of his glory, and their ears heard his glorious voice. He said unto them, Beware of all unrighteousness; their ways are ever before him, and shall not be hid from his eyes. None of their unrighteous deeds are hid from him, but all their sins are before the Lord. But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them. The psalms of a man is as ch. 29. a signet with him, and he will keep the good deeds of man, as the apple of the eye, and give repentance to his sons and daughters. Afterwards he will rise and reward them, and render their recompence upon their heads. But unto them that repent, he granted them return, and comforted those that failed in patience. Return unto the Lord, and forsake thy sins, make thy prayer before his face, and fend less. Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently. Who shall praise the most High in the grave, instead of them which live and give thanks? Thanksgiving perillieth from the dead, as from one that is not: the living and found in heart shall praise the Lord. How great is the loving-kindness of the Lord our God, and his compassion unto such as turn unto him in holiness! For all things cannot be X.
Before in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven, and all men are but earth and ashes.

CHAP. XVIII.

4 God's works are to be wondered at. 9 Man's life is short. 11 God is merciful. 15 Do not blemish thy good deeds with ill words. Defer not to be justified.

5 He that liveth for ever, created all things in general.

2 The Lord only is righteous, and there is none other but he,

3 Who governeth the world with the palm of his hand, and all things obey his will: for he is the King of all, by his power dividing holy things among them from profane.

4 To whom hath he given power to declare his works?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out.

7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful.

8 What is man, and whereto serveth he? what is his good, and what is his evil?

9 a The number of a man's days at the most are an hundred years.

10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand, so are a thousand years to the days of eternity.

11 Therefore God is patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nouriseth, and teacheth, and bringeth again as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew asswage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with gracious man.

18 A fool will upbraid curiously, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use physick or ever thou be sick.

20 Before judgment examine thyself, and in the day of visitation thou shalt find mercy.

21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified.
Before thou prayest, prepare thyself; and be not as one that tempteth the Lord.

24 Think upon the wrath that shall be at the end, and the time of vengeance when he shall turn away his face.

25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need.

26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 A wife man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that were of understanding in sayings, became also wise themselves, and poured forth exquisite parables.

30 Go not after thy lusts, but refrain thyself from thine appetites.

31 If thou givest thy soul the desires that please her, she will make thee a laughing-stock to thy enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

2 Wine and women will Gen. make men of understanding fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hafty to give credit is light-minded; and he that sinneth shall offend against his own soul.

5 Who so taketh pleasure in wickedness shall be condemned: but he that resifteth pleasures crowneth his life.

6 He that can rule his tongue shall live without strife; and he that hateth babbling shall have less evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

8 Whether it be to a friend or foe, talk not of other men's lives, and if thou canst without offence, reveal them not.

9 For he heard and observed thee, and when time cometh he will hate thee.

10 If thou hast heard a word, let it die with thee, and be bold, it will not burst thee.

11 A fool travaileth with a word, as a woman in labour of a child.

12 As an arrow that flieth in a man's thigh, so is a word within a fool's belly.

13 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admonish thy friend, it may be he hath not said it: and
B EFORE if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admonish thy neighbour before thou threaten him, and not being angry, give place to the law of the most High.

18 The fear of the Lord is the first step to be accepted of him, and wisdom obtaineth his love.

19 The knowledge of the commandments of the Lord, is the doctrine of life: and they that do things that please him, shall receive the fruit of the tree of immortality.

20 The fear of the Lord is all wisdom, and in all wisdom is the performance of the law, and the knowledge of his omnipotency.

21 If a servant say to his master, I will not do as it pleaseth thee, though afterward he do it, he angereth him that nourisheth him.

22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners, prudence.

23 There is a wickedness, and the same an abomination, and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgetheth the law of the most High.

25 There is an exquisite subtlety, and the same is unjust, and there is one that turneth aside to make judgment appear: and there is a wife man that justifieth in judgment.

26 There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit.

27 Casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware.

28 And if for want of power he be hindered from sinning, yet when he findeth opportunity, he will do evil.

29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him.

30 A man's attire, and his countenance, and gait, shew what he is.

C H A P. XX.

1 Of silence and speaking. 10 Of gifts and gain. 18 Of flipping by the tongue. 24 Of lying. 27 Of diverse advertisements.

THERE is a reproof that is not comely: again some man holdeth his tongue, and he is wise.

2 It is much better to reprove than to be angry secretly: and he that confesseth his fault, shall be preserved from hurt.

3 How good is it when thou art reproved, to shew repentance! for so shalt thou escape wilful sin.

4 As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful.

6 Some man holdeth his
CHAP. XX.

173

Before tongue, because he hath not to
answer: and some keepeth silence,
knowing his time.

7 A wife man will hold his
tongue, till he see opportunity:
but a babbler and a fool will re-
gard no time.

8 He that useth many words
shall be abhorred; and he that
taketh to himself authority there-
in, shall be hated.

9 There is a sinner that hath
good success in evil things; and
there is a gain that turneth to
loss.

10 There is a gift that shall
not profit thee; and there is a
gift whose recompense is double.

11 There is an abasement be
cause of glory; and there is that
lifeth up his head from a low
estate.

12 There is that buyeth much
for a little, and repayeth it seven-
fold.

13 A wise man by his words
maketh himself beloved: but the
graces of fools shall be poured
out.

14 The gift of a fool shall
do thee no good when thou
haft it; neither yet of the enui-
ous for his necessity; † for he
looketh to receive many things
for one.

15 He giveth little, and up-
braideth much, he openeth his
mouth like a crier; to-day he
lendeth, and to-morrow will he
ask it again: such an one is to
be hated of God and man.

16 The fool faith, I have no
friends, I have no thank for all
my good deeds, and they that
eat my bread speak evil of
me.

17 How oft, and of how many
shall he be laughed to scorn!
for he knoweth not aight what
it is to have; and it is all
Before one unto him, as if he had it
not.

18 ¶ To slip upon a pavement
is better than to slip with the
tongue: so the fall of the wick-
ed shall come speedily.

19 ¶ An unseasonable tale will
always be in the mouth of the
unwise.

20 A wise sentence shall be
rejected when it cometh out of a
fool's mouth: for he will not
speak it in due season.

21 There is that is hindered
from finning through want: and
when he taketh rest, he † shall
not be troubled.

22 ¶ There is that destroyeth
his own foul through bashful-
ness, and by accepting of perfons
overthroweth himself.

23 There is that for bashful-
ness promiseth to his friend, and
maketh him his enemy for no-
thing.

24 ¶ A lie is a foul blot in
the mouth of the untaught.

25 A thief is better than a
man that is accustomed to lie:
but they both shall have destruc-
tion to heritage.

26 The disposition of a liar is
dishonourable, and his shame
is ever with him.

27 A wise man shall promote
himself to honour with his words:
and he that hath understanding
will please great men.

28 ¶ He that tilleth his land
shall increase his heap: and he
that pleaseth great men shall get
pardon for iniquity.

29 ¶ Presents and gifts blind
the eyes of the wise, and stop
up his mouth that he cannot re-
prove.

30 Wisdom that is hid, and
Before

174

ECCLESIASTICUS.

Before

treasure that is hoarded up,
what profit is in them both?
31 k Better is he that hideth
his folly, than a man that hideth
his wisdom.
32 Necessary patience in seek-
ing the Lord, is better than he
that leadeth his life without a

guide.

CHAP. XXI.

2 Flee from sin as from a serpent:
4 his oppression will undo the
rich. 9 The end of the unjust
shall be naught. 12 The dif-
ferences between the fool and the
wife.

My son, hast thou sinned?
do so no more, but \* ask
pardon for thy former sins.

2 Flee from sin as from the
face of a serpent: for if thou
comest too near it, it will bite
thee: the teeth thereof are as
the teeth of a lion, slaying
the souls of men.

3 All iniquity is as a two-
edged sword, the wounds where-
of cannot be healed.

4 To terrify and do wrong,
will waste riches: thus the house
of proud men shall be made de-
folate.

A prayer out of a poor
man's mouth reacheth to the
ears of God, and his judgment
cometh speedily.

6 He that hateth to be re-
proved, is in the way of sinners:
but he that feareth the Lord,
will repent from his heart.

7 An eloquent man is known
far and near; but a man of un-
derstanding knoweth when he
flippeth.

8 He that buildeth his house
with other men's money, is like
one that gathereth himself stones
for the tomb of his burial.

9 \* The congregation of the
wicked is like tow wrapped to-
gether: and the end of them is
Below

a flame of fire to destroy them.
10 The way of sinners is made
plain with stones, but at the end
thereof is the pit of hell.

11 d He that keepeth the law
John of the Lord getteth the under-
standing thereof: and the per-
fecion of the fear of the Lord is
wisdom.

12 \* He that is not \* wise
will not be taught: \* but there
is a wisdom which multiplieth
bitterness.

13 The knowledge of a for,
wife man shall abound like a
flood: and his counsel is like a
pure fountain of life.

14 f The inner parts of a fool
ch. 35,
are like a broken vessel, and he
will hold no knowledge as long
as he liveth.

15 If a skilful man hear a
wife word, he will commend it,
and \* add unto it: but as soon as
Prov.
one of no understanding heareth
it, it displeasest him, and he cast-
eth it behind his back.

16 The talking of a fool is
like a burden in the way: but
grace shall be found in the lips
of the wife.

17 They enquire at the mouth
of the wise man in the congre-
gation, and they shall ponder his
words in their heart.

18 As is a house that is de-
stroyed, so is wisdom to a fool:
and the knowledge of the unwise
is as talk \* without sense.

19 Doctrine unto fools is as
fetters on the feet, and like ma-
nacles on the right hand.

20 b A fool lifteth up his voice
ch. 19.
with laughter; but a wise man doth
scarce fumle a little.

21 Learning is unto a wife
man as an ornament of gold, and
like a bracelet upon his right
arm.
Before 22 A foolish man's foot is
soon in his (neighbour's) house: but a man of experience is a-
shamed of him.

23 A fool will peep in at the
door into the house: but he that is well-nurtured will stand without.

24 It is the rudeness of a man
to hearken at the door: but a wife man will be grieved with the
disgrace.

25 The lips of talkers will be
telling such things as pertain not unto them: but the words of such as have understanding, are weighed in the balance.

26 The heart of fools is in
their mouth: but the mouth of the wife is in their heart.

27 When the ungodly curse
Satan, he curseth his own soul.

28 A whisperer desfileth his
own soul, and is hated wherel-
ever he dwelleth.

CHAP. XXII.

I Of the slothful man, and of a
foolish daughter.

1 Weep rather for fools, than for the dead.

2 Meddle not with them: he hath lost the light: and weep for a fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

3 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his foolishness.

4 A wife daughter shall bring an inheritance to her husband; but she that liveth dishonestly, is her father's heaviness.

5 She that is bold, dishonourn-
eth both her father and her hus-
band, but they both shall despise her.

6 A tale out of season is as music in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool, is as one that glueth a pothecary together, and as he that waketh one from a sound sleep.

8 He that telleth a tale to a fool, speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter?

9 If children live honestly, and have whereby, they shall cover the baseness of their parents.

10 But children being haughty through disdain and want of nurture, do stain the nobility of their kindred.

11 Weep for the dead, for he hath lost the light: and weep for him that is dead; but for a fool and an ungodly man, all the days of his life.

12 Seven days do men mourn for him that is dead; but for a fool, and an ungodly man, all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding, lest thou have trouble, and thou shalt never be defiled with his foolishness.

14 What is heavier than lead?
15 Sand, and salt, and a mass of iron, is easier to bear than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel, shall fear at no time.

17 A heart settled upon a thought of understanding, is as a fair plaiysting on the wall.

18 Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool, cannot stand against any fear.

19 He that priceth the eye will make tears to fall: and he that priceth the heart, maketh it to show her knowledge.

20 Whoso casteth a stone at the birds, frayeth them away: and he that upbraideth his friend, breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a return (to favour.)

22 If thou hast opened thy mouth against thy friend, fear not: for there may be a reconciliation; except for upbraiding, or pride, or disclosing, of secrets, or a treacherous wound: for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide steadfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage: for a mean estate is not always to be contemned; nor the rich that is foolish, to be had in admiration.

24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood.

25 I will not be ashamed to defend a friend; neither will I hide myself from him.

26 And if any evil happen unto me by him, every one that heareth it will beware of him.

27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?
Before keepeth it, shall never be taken in his lips.
8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

Exod. 20. 9 Accustom not thy mouth to swearing: neither use thyself to the naming of the Holy One.

Matt. 5. 11 For as a servant that is continually beaten, shall not be without a blue mark: so he that sweareth and nameth God continually, shall not be faultless.

12 That useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence; and if he swear in vain, he shall not be innocent, but his house shall be full of calamities.

12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob, for all such things shall be far from the godly, and they shall not wallow in their sins.

13 Use not thy mouth to immoderate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and with that thou hadst not been born, and curse the day of thy nativity.

15 The man that is accus tomed to opprobrious words, will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh, will never cease till he hath kindled a fire.

17 All bread is sweet to a whoremonger, he will not leave off till he die.

18 A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins:

19 Such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts.

20 He knew all things ere ever they were created; so also after they were perfected, he looked upon them all.

21 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another.

23 For first she hath disobeyed the law of the most High; and secondly, the hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and examination shall be made of her children.

25 Her children shall not take root, and her branches shall not bring forth no fruit.
Before Christ c. 200.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.
27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.
28 It is great glory to follow the Lord, and to be received of him is long life.

CHAP. XXIV.

2 Wisdom doeth praise herself; beweth her beginning, 4 her dwelling, 13 her glory, 17 her fruit, 26 her increase and perfection.

WISDOM shall praise herself, and shall glory in the midst of her people.

3 In the congregation of the most High shall the open her mouth, and triumph before his power.

4 I came out of the mouth of the most High, and covered the earth as a cloud.
5 I dwelt in high places, and my throne is in a cloudy pillar.
6 I alone compassed the circuit of heaven, and walked in the bottom of the deep.
7 In the waves of the sea, and in all the earth, and in every people, and nation, I got a possession.
8 I sought rest: and in whose inheritance shall I abide?
9 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

10 In the holy tabernacle I served before him: and so was I established in Sion.
11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.
12 And I took root in honourable people, even in the portion of the Lord's inheritance.

13 I was exalted like a cedar in Libanus, and as a cypress-tree upon the mountains of Hermon.
14 I was exalted like a palm-tree in Engaddi, and as a rose-plant in Jericho; as a fair olive-tree in a pleasant field, and grew up as a plane-tree by the water.
15 I gave a sweet smell like cinnamon and aspalathus, and I yielded pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.
16 As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace.
17 As the vine brought forth pleasant savour, and my flowers are the fruit of honour and riches.
18 I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore being eternal, am given to all my children which are named of him.
19 Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.
20 For my memorial is sweet: and I was sweeter than honey, and mine inheritance than the honey-comb.
21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.
22 He that obeyeth me shall
CHAP. XXV.

179


Before never be confounded, and they that work by me shall not do amiss.

2. All these things are the book of the covenant of the most High God, even the law which Moses commanded for an heritage unto the congregations of Jacob.

24. Pains not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and besides him there is no other Saviour.

25. He filleth all things with his wisdom, as Phison, and as Tigris in the time of the new fruits.

26. He maketh the understanding to abound like Euphrates, and as Jordan in the time of the harvest.

27. He maketh the doctrine of knowledge appear as the light, and as Geon in the time of vintage.

28. The first man knew her not perfectly: no more shall the last find her out.

29. For her thoughts are more than the sea, and her counsells profounder than the great deep.

30. I also came out as a brook from a river, and as a conduit into a garden.

31. I said, I will water my best garden, and will water abundantly my garden-bed: and lo, my brook became a river, and my river became a sea.

32. I will yet make doctrine to shine as the morning, and will send forth her light afar off.

33. I will yet pour out doctrine as prophecy, and leave it to all ages for prophecy.

34. Behold that I have not laboured for myself only, but for all them that seek wisdom.
10 O how great is he that findeth wisdom! yet is there none above him that feareth the Lord.

11 But the love of the Lord passeth all things for illumination: he that holdeth it, whereunto shall he be likened?

12 The fear of the Lord is the beginning of his love: and faith is the beginning of cleaving unto him.

13 (Give me) any plague but the plague of the heart: and any wickedness, but the wickedness of a woman:

14 And any affliction but the affliction from them that hate me: and any revenge but the revenge of enemies.

15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 e I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

18 Her husband shall sit among his neighbours; and when he heareth it, shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing of a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21 d Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance, and a wounded heart; a woman that will not comfort her husband in distress, maketh weak hands and feeble knees.

24 Of e the woman came the beginning of sin, and through her we all die.

25 Give the water no passage: neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldst have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

CHAP. XXVI.

1 A good wife, 4, and a good conscience, rejoice men. 6 A wicked wife is a fearful thing.

13 Of good and bad wives. 28 Of three things that are grievous. 29 Merchants and barkers are not without sin.

BLESSED is the man that hath a virtuous wife, for the number of his days shall be double.

2 A virtuous woman rejoiceth her husband, and he shall fulfill the years of his life in peace.

3 b A good wife is a good portion, which shall be given in the portion of them that fear the Lord.

4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth; and for the fourth I was fore afraid: the fear of flander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a
Before the scourge of the tongue which communicateth with all.

7 An evil wife is || a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad, causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks, and eye lids.

10 If thy daughter be shameless, keep her in straitly, lest she abuse herself through over-much liberty.

11 Watch over an impudent eye: and marvel not if she trespas against thee.

12 She will open her mouth as a thirsty traveller when he hath found a fountain: and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed.

15 A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued.

16 As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house.

17 As the clear light is upon the holy candlestick; so is the beauty of the face in ripe age.

18 As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

19 My son, keep the flower before of thine age sound; and give not thy strength to strangers.

20 When thou hast gotten a fruitful possession through all the field, sow it with thine own seed, trusting in the goodness of thy stock.

21 So thy race which thou leavest shall be magnified, having the confidence of their good descent.

22 An harlot shall be accounted as spittle; but a married woman is a tower against death to her husband.

23 A wicked woman is given as a portion to a wicked man; but a godly woman is given to him that feareth the Lord.

24 A dishonest woman contemneth shame: but an honest woman will reverence her husband.

25 A shameless woman shall be counted as a dog: but she that is shamefaced will fear the Lord.

26 A woman that honoureth her husband, shall be judged wise of all; but she that dishonoureth him in her pride, shall be counted ungodly of all.

27 A loud crying woman and a scold shall be sought out to drive away the enemies.

28 There be two things that grieve my heart; and the third maketh me angry: A man of war that suffereth poverty; and men of understanding that are not set by: and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword.

29 A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.
CHAP. XXVII.

Of sins in selling and buying. 7 Our speech will tell what is in us. 16 A friend is lost by discovering his secrets. 25 He that diggeth a pit, shall fall into it.

Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away.

2 As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling.

3 Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown.

4 As when one fifteth with a sieve, the refuse remaineth; so the fifth of man in his talk.

5 The furnace proveth the potter's vessels; so the trial of man is in his reasonings.

6 The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou nearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practife in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreeft, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is in the wantonness of sin.

14 The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is blood shedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets lotheth his credit; and shall never find friend to his mind.

17 Love thy friend, and be faithful unto him; but if thou bewrayest his secrets, follow no more after him:

18 For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour.

19 As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again.

20 Follow after him no more, for he is too far off, he is as a roe escaped out of the snare.

21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth secrets, is without hope.

22 He that winketh with the eyes, worketh evil: and he that knoweth him, will depart from him.

23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will write his mouth, and slander thy sayings.

24 I have hated many things, but nothing like him, for the Lord will hate him.

25 Whoso casteth a stone on high, casteth it on his own head; and a deceitful stroke shall make wounds.

26 Whoso diggeth a pit shall fall therein; and he that setteth a trap shall be taken therein.
CHAP. XXVIII.

27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh.

28 Mockery and reproach are from the proud: but vengeance, as a lion, shall lie in wait for them.

29 They that rejoice at the fall of the righteous shall be taken in the snare, and anguish shall consume them before they die.

30 Malice and wrath; even these are abominations: and the sinful man shall have them both.

CHAP. XXVIII.

1 Against revenge, 8 quarrelling, 10 anger, 13 and backbiting.

HE that revengeth shall find vengeance from the Lord, and he will surely keep his sins (in remembrance.)

2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest.

3 One man beareth hatred against another, and doth he seek pardon from the Lord!

4 He sheweth no mercy to a man which is like himself, and doth he ask forgiveness of his own sins?

5 If he that is but flesh nourish hatred, who will entreat for pardon of his sins?

6 Remember thy end, and let enmity cease; (remember) corruption and death, and abide in the commandments.

7 Remember the commandments, and bear no malice to thy neighbour: (remember) the covenant of the Highest, and wink at ignorance.

8 Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

9 A sinful man disquieteth friends, and maketh debate among them that be at peace.

10 As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed.

11 An hasty contention kindleth a fire: and an hasty fighting sheddeth blood.

12 If thou blow the spark, it shall burn; if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 ¶ Curse the whisperer, and double-tongued: for such have destroyed many that were at peace.

14 A backbiting tongue hath disquieted many, and driven them from nation to nation; strong cities hath it pulled down, and overthrown the houses of great men.

15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours.

16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones.

18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue.

19 Well is he that is defended from it, and hath not passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.
21 The death thereof is an evil death, the grave were better than it.

22 It shall not have rule over them that fear God, neither shall they be burnt with the flame thereof.

23 Such as forfake the Lord, shall fall into it, and it shall burn in them, and not be quenched; it shall be fent upon them as a lion, and devour them as a leopard.

24 Look that thou hedge thy possession about with thorns, and bind up thy silver and gold:

25 And weigh thy words in a balance, and make a door and bar for thy mouth.

26 Beware thou slide not by it, lest thou fall before him that lieth in wait.

CHAP. XXIX.

1 We must shew mercy, and lend: but the borrower must not defraud the lender. Give alms.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kifs a man's hand; and for his neighbour's money he will speak submissively: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he shall hardily receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour, he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to show him mercy.

9 Help the poor for the commandments fake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11 Lay up thy treasure according to the commandments of the most High, and bring thee more profit than gold.

12 Shut up alms in thy storehouses: and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies, better than a mighty shield and strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will forfake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind, will leave him in (danger) that delivered him.

18 Suretiship hath outdone many of good estate, and shaken
Before them as a wave of the sea:
mighty men hath it driven from
their houses, so that they wand-
dered among strange nations.

19 A wicked man transgres-
sing the commandments of the
Lord shall fall into surest tri-
and he that undertaketh and fol-
loweth other men's business for
gain, shall fall into suits.

20 Help thy neighbour ac-
cording to thy power, and be
ware that thou thyself fall not
into the same.

21 The chief thing for life
is water and bread, and clothing,
and an house to cover shame.

22 Better is the life of a poor
man in a mean cottage, than de-
licate fare in another man's house.

23 Be it little or much, hold
thee contented, that thou hear
not the reproach of thy house.

24 For it is a miserable life to
go from house to house: for
where thou art a stranger, thou
darest not open thy mouth.

25 Thou shalt entertain, and
feast, and have no thanks: more-
over, thou shalt hear bitter
words:

26 Come, thou stranger, and
furnish a table, and feed me of
that thou haft ready;

27 Give place, thou stranger,
to an honourable man, my bro-
ther cometh to be lodged, and I
have need of mine house.

28 These things are grievous
to a man of understanding: the
upbraiding of house-room, and
reproaching of the lender.

CHAP. XXX.

It is good to correct our children,
and not to cocker them.

Health is better than wealth.
Health and life are shortened
by grief.

He that loveth his son, before
causeth him oft to feel the rod, that he may have joy of
him in the end.

2 He that chastiseth his son,
shall have joy in him, and shall
rejoice of him among his acquaintances.

3 He that teacheth his son,
grieveth the enemy: and before
his friends he shall rejoice of
him.

4 Though his father die, yet he
is as though he were not dead: for he hath left one be-
hind him that is like himself.

5 While he lived, he saw and rejoiced in him: and when he
died, he was not sorrowful.

6 He left behind him an avenger against his enemies, and one
that shall requite kindness to his
friends.

7 He that maketh too much
of his son, shall bind up his
wounds, and his bowels will be
troubled at every cry.

8 An horse not broken becom-
eth headstrong: and a child left
to himself will be wilful.

9 Cocker thy child, and he
shall make thee afraid: play with him, and he will bring thee
to heaviness.

10 Laugh not with him, lest
thou have sorrow with him, and
lest thou gnash thy teeth in the
end.

11 Give him no liberty in his
youth, and wink not at his
follies.

12 Bow down his neck while
he is young, and beat him on
the sides while he is a child, left
he wax stubborn, and be disobe-
dient unto thee, and so bring
farrow to thine heart.

13 Chastise thy son, and hold
him to labour; lest his lewd
186 ECCLESIASTICUS.


14 Better is the poor, being found and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a found body, and no joy above the joy of the heart.

17 Death is better than a bitter life, or continual sickness.

18 Delicates poured upon a mouth shut up, are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell; so is he that is persecuted of the Lord.

20 He seeth with his eyes, and groaneth as an eunuch that embraceth a virgin and sigheth.

21 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel.

22 The gladness of the heart is the life of man, and the joyfulness of a man prologgeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 A cheerful and good heart will have a care of his meat and diet.

C H A P. XXXI.

1 Of the desire of riches. 12 Of moderation and excess in eating or drinking wine.

2 Watching care will not let a man slumber, as a fore disease breaketh sleep.

3 The rich hath great labour in gathering riches together, and when he resteth he is filled with his delicates.

4 The poor laboureth in his poor estate, and when he leaveth off he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption, shall have enough thereof.

6 Gold hath been the ruin of many, and their destruction was present.

7 It is a stumbling-block unto them that sacrifice unto it, and every fool shall be taken therewith.

8 Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it.

13 Remember that an eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion.

14 Stretch not thine hand; whithersoever it looketh, and thrust it not with him into the dith.

15 Judge of thy neighbour by
CHAP. XXXII.

Before thyself and be discreet in every point.

16 Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17 Leave off first for manners fake; and be not unfaitable, left thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating, he riseth early, and his wits are with him: but the pain of watching and choler, and pangs of the belly, are with an unsatifable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sicknes come unto thee.

23 Who so is liberal of his meat, men shall speak well of him, and the report of his good housekeeping will be believed.

24 But against him that is a niggard of his meat, the whole city shall murmur, and the testimonies of his niggardliness shall not be doubted of.

25 Shew not thy valianctness in wine, for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine, the hearts of the proud by drunkenness.

27 Wine is as good as life to a man if it be drunk moderately: what is life then to a man that is without wine? for it was made before Christ to make men glad.

28 Wine measurably drunk, and in season, bringeth gladness of the heart, and cheerfulness of the mind.

29 But wine drunken with excess, maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and pres not upon him, with urging him (to drink.)

CHAP. XXXII.

1 Of his duty that is chief or master in a feast.

2 Of the fear of God.

3 Of counsel.

4 Of a ragged, and a smooth way.

5 Trust not to any but to thyself, and to God.

1 If thou be made the master (of a feast) lift not thyself up, but be among them as one of the rest, take diligent care for them, and sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast.

3 Speak thou that art the elder, for it becometh thee, but with sound judgment: and hinder not music.

4 Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of music is a banquet of wine, in as a signet of carbuncle set in gold.

6 As a signet of an emerald.
ECCLESIASTICUS.

Before set in a work of gold, so is the melody of music with pleasant wine.

7 Speak, young man, if there be need of thee: and yet fearfully when thou art twice asked.
8 Let thy speech be short, comprehending much in few words; be as one that knoweth, and yet holdeth his tongue.
9 If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.
10 Before the thunder goeth lightning, and before a shamefaced man shall go favour.
11 Rise up betimes, and be not the last, but get thee home without delay.
12 There take thy pastime, and do what thou wilt: but sin not by proud speech.
13 And for these things bless him that made thee, and hath replenished thee with his good things.
14 Who so feareth the Lord will receive his discipline, and they that seek him early shall find favour.
15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat.
16 They that fear the Lord shall find judgment, and shall kindle justice as a light.
17 A sinful man will not be reproved, but findeth an excuse according to his will.
18 A man of counsel will be considerate, but a strange and a proud man is not daunted with fear, even when of himself he hath done without counsel.
19 Do nothing without advice, and when thou hast once done, repent not.
20 Go not in a way wherein thou mayest fall, and stumble before not among the stones.
21 Be not confident in a plain way.
22 And beware of thine own children.
23 In every good work trust thy own soul, for this is the keeping of the commandments.
24 He that believeth in the Lord taketh heed to the commandment, and he that trusteth in him, shall fare never the worse.

CHAP. XXXIII.
1 The safety of him that feareth the Lord.
2 The wise and the foolish.
7 Times and seasons are of God.
10 Men are in his hands as clay in the bands of the potter.
18 Chiefly, regard thyself.
24 Of servants.

THERE shall no evil happen unto him that feareth the Lord, but in temptation even again he will deliver him.

2 A wise man hateth not the law; but he that is an hypocrite therein, is as a ship in a storm.
3 A man of understanding trusteth in the law, and the law is faithful unto him, as an oracle.
4 Prepare what to say, and for thou shalt be heard: and bind up instruction, and then make answer.
5 The heart of the foolish is like a cart-wheel: and his thoughts are like a rolling axle-tree.
6 A stallion horse is as a mocking friend, he neibeheth under every one that sitteth upon him.
7 Why doth one day excel another, when as all the light of every day in the year is of the sun?
Before

CHAP. XXXIV.
Before

8 By the knowledge of the Lord they were distinguished, and he altered seasons and feasts.
9 Some of them hath he made high days, and hallowed them, and some of them hath he made ordinary days.
10 And all men are from the ground, and Adam was created of earth.
11 In much knowledge the Lord hath divided them, and made their ways diverse.
12 Some of them hath he blessed, and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places.
13 As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best.
14 Good is set against evil, and life against death: so is the form of Godly against the sinner, and the sinner against the godly.
15 So look upon all the works of the most High, and there are two and two, one against another.
16 I awaked up last of all, as one that gathereth after the grape-gatherers; by the blessing of the Lord, I profited, and filled my wine-pres like a gatherer of grapes.
17 Consider that I laboured not for myself only, but for all them that seek learning.
18 Hear me, O ye great men of the people; and hearken with your ears; ye rulers of the congregation.
19 Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another; lest it repent thee, and thou in-treat for the same again.
20 As long as thou livest and hast breath in thee, give not thyself over to any.
21 For better it is that thy children should seek to thee, than that thou shouldst stand to thy courtesy.
22 In all thy works keep to thyself the pre-eminence, leave not a stain in thine honour.
23 At a time when thou shalt end thy days, and finishest thy life, distribute thine inheritance.
24 Fodder, a wand, and burdens, are for the ass: and bread, vats, correction, and work, for a servant.
25 If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he shall seek liberty.
26 A yoke and a collar do bow the neck: so are tortures and torments for an evil servant.
27 Send him to labour that he be not idle; for idleness teacheth much evil.
28 Set him to work as is fit for him: if he be not obedient, put on more heavy fetters.
29 But be not excessive toward any, and without discretion do nothing.
30 If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price.
31 If thou have a servant, treat him as a brother; for thou hast need of him as of thine own soul: if thou intreat him evil, and he run from thee, which way wilt thou go to seek him?
Before Christ cir. 200.

The hopes of a man void of understanding, are vain and false: and dreams lift up fools.

2 Who so regardeth dreams, is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

4 Of an unclean thing, what can be cleansed? and from that thing which is false, what truth can come?

5 Divinations, and soothsayings, and dreams are vain, and the heart fannieth as a woman's heart in travail.

6 If they be not sent from the most High in thy visitation, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things, and I understand more than I can express.

12 I was oft-times in danger of death: yet I was delivered because of these things.

13 The spirit of those that fear the Lord shall live, for their hope is in him that saveth them.

14 Who so feareth the Lord, shall not fear nor be afraid, for he is his hope.

15 Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength?

16 For the eyes of the Lord are upon them that love him, and he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17 He raiseth up the soul, and lighteth the eyes: he giveth health, life, and blessing.

18 ¶ He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

19 The most High is not pleased with the offerings of the wicked; neither is he pacified for sin, by the multitude of sacrifices.

20 Who so bringeth an offering of the goods of the poor, doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living, slayeth him; and he that defraudeth the labourer of his hire, is a bloodshedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour?

24 When one prayeth, and another curseth, whose voice will the Lord hear?

25 ¶ He that washeth himself after the touching of a dead body, dy, if he touch it again, what availeth his washing?

26 So is it with a man that...
Before fasting for his fins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

CHAP. XXXV.

1 Sacrifices pleasing God. 14 The prayer of the fatherless, of the widow, and of the humble in spirit. 20 Acceptable mercy.

1 He that keepeth the law, bringeth offerings enough: he that taketh heed to the commandment, offereth a peace-offering.

2 He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise.

3 To depart from wickedness is a thing pleasing to the Lord; and to forfake unrighteousness is a propitiation.

4 Thou shalt not appear empty before the Lord.

5 For all these things (are to be done) because of the commandment.

6 The offering of the righteous maketh the altar fat, and the sweet savour thereof is before the most High.

7 The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminuith not the first-fruits of thine hands.

9 In all thy gifts show a cheerful countenance, and dedicate thy tithes with gladness.

10 Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompeneth, and will give thee seven times as much.

12 || Do not think to corrupt with gifts, for such he will not receive; and trust not to unrighteous sacrifices, for the Lord is judge, and with him is no respect of persons.

13 He will not accept any person against a poor man, but will hear the prayer of the oppressed.

14 He will not despise the supplication of the fatherless: nor the widow, when she poureth out her complaint.

15 Do not the tears run down the widow’s cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds.

17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be sorted: and will not depart till the most High shall behold to judge righteously, and execute judgment.

18 For the Lord will not be slack, neither will the Mighty be patient towards them, till he have smitten in sunder the loins of the unmerciful, and repaid vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is seasonable in the time of affliction, as clouds in the time of drought.

CHAP. XXXVI.

1 A prayer for the church against the enemies thereof. 18 A good heart, and a forward. 21 Of a good wife.
H A V E mercy upon us, O Lord God of all; and behold us:

1. And send thy fear upon all the nations that seek not after thee.

2. Lift up thy hand against the strange nations, and let them see thy power.

3. As thou wast sanctified in us before them: so be thou magnified among them before us.

4. And let them know thee, as we have known thee, that there is no god but only thou, O God.

5. Show new signs, and make other strange wonders: glorify thy hand, and thy right arm, that they may set forth thy wonderful works.

6. Make the time short, remember the covenant, and let them declare thy wonderful works.

7. Let him that escapeth be consumed by the rage of the fire, and let them perish that oppress the people.

8. Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

9. Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

10. O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy first-born.

11. O be merciful unto Jerusalem, thy holy city, the place nigh thou wast pleased.

12. Fill Sion with thine un

13. Speakable oracles, and thy people with thy glory.

14. Give testimony unto those that thou hast pleased from the beginning, and raise up prophets that have been in thy name.

15. Reward them that wait for thee, and let thy prophets be found faithful.

16. O Lord, hear the prayer of thy servant, according to the blessing of Aaron over thy people, that all they which dwell upon the earth, may know that thou art the Lord, the eternal God.

17. ¶ The belly devoureth all meats, yet is one meat better than another.

18. As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

19. A froward heart causeth heaviness: but a man of experience will recompense him.

20. A woman will receive every man, yet is one daughter better than another.

21. The beauty of a woman cheereth the countenance, and a man loveth nothing better.

22. If there be kindness, meekness, and comfort in her tongue, then is not her husband like other men.

23. He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

24. Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

25. Who will trust a thief well-appointed, that skippeth from city to city? so (who will believe) a man that hath no house, and lodgeth wherever the night taketh him?
CHAP. XXXVII.

1 How to know friends and counsellors. 2 The discretion and wisdom of a godly man blesteth him. 27 Learn to restrain thine appetite.

EVERY friend faith, I am his friend also: but there is a friend which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 There is a companion which rejoiceth in the prosperity of a friend: but in the time of trouble will be against him.

5 There is a companion which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself.

8 Beware of a counsellor, and know before what need he hath, (for he will counsel for himself) let he cast the lot upon thee:

9 And say unto thee, Thy way is good: and afterward he stand on the other side to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a coward, in matters of war; nor with a merchant, concerning exchange; nor with a buyer, of selling; nor with an envious man, of thankfulness; nor with an unmerciful man, touching kindness; nor with the slothful, for any work; nor with an hireling for a year, of finishing work; nor with an idle servant, of much buinesse: hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry.

13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it.

14 For a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower.

15 And above all this pray to the most High, that he will direct thy way in truth.

16 Let reason go before every enterprize, and counsel before every action.

17 The countenance is a sign of changing of the heart.

18 Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually.

19 There is one that is wife and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

21 For grace is not given from the Lord: because he is deprived of all wisdom.

22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people, and the fruits of his understanding fail not.
A wife man shall be filled with blessing, and all they that see him shall count him happy.

The days of the life of man may be numbered: but the days of Israel are innumerable.

A wise man shall inherit glory among his people, and his name shall be perpetual.

My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

For all things are not profitable for all men, neither hath every soul pleasure in every thing.

Be not unsatisfied in any dainty thing, nor too greedy upon meats:

For excess of meats bringeth sickness, and surfeiting will turn into choler.

By surfeiting have many perished, but he that taketh heed prolongeth his life.

Honour due to the physician, and why. How to weep and mourn for the dead. The wisdom of the learned man, and of the labourer and artificer: with the use of them both.

Honour a physician with the honour due unto him, for the uses which you may have of him: for the Lord hath created him.

For of the most High cometh healing, and he shall receive honour of the king.

The skill of the physician shall lift up his head: and in the fight of great men he shall be in admiration.

The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

My son, in thy sickness, be not negligent: but pray unto the Lord, and he will make thee whole.

Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

Give a sweet savour, and a memorial of fine flour: and make a fat offering, as not being.

Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

There is a time when in their hands there is good success:

For they shall also pray unto the Lord, that he would prosper that which they gave for ease and remedy to prolong life.

He that sinneth before his Maker, let him fall into the hand of the physician.

My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself: and then cover his body according to the custom, and neglect not his burial.

Weep bitterly, and make great moan, and use lamentation as he is worthy, and that a day
Before or two, lest thou be evil spoken of: and then comfort thyself for thy heavinesses.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 Take no heaviness to heart: drive it away, and remember the last end.

21 Forget it not, for there is no turning again: thou shalt not do him good, but hurt thyself.

22 Remember my judgment: for thine also shall be so; yester-day for me, and to-day for thee.

23 When the dead is at rest, let his remembrance rest, and be comforted for him, when his spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

26 He giveth his mind to make furrows: and is diligent to give the kine fodder.

27 So every carpenter and work-master, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work.

28 The smith also fitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly.

29 So doth the potter sitting at his work, and turning the Jer. wheel about with his feet; who is always carefully set at his work: and maketh all his work by number.

30 He fashioneth the clay with his arm, and boweth down his feet; he applieth himself to lead it over and he is diligent to make clean the furnace.

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down.

33 They shall not be sought for in public counsel, nor sit high in the congregation: they shall not sit on the judges seat, nor understand the sentence of judgment: they cannot declare justice and judgment, and they shall not be found where parables are spoken.

34 But they will maintain the state of the world, and (all) their desire is in the work of their craft.

CHAP. XXXIX.

A description of him that is truly wise. An exhortation to praise God for his works; which are good to the good, and evil to them that are evil.

CHAP. XXXIX.

But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancients, and be occupied in prophecies.
Before 2 He will keep the sayings of the renowned men: and where subtle parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countries, for he hath tried the good and the evil among men.

5 He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer.

7 He shall direct his counsel and knowledge, and in his secrets shall he meditate.

8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord.

9 Many shall commend his understanding, and so long as the world endureth, it shall not be blotted out, his memorial shall not depart away, and his name shall live from generation to generation.

10 Nations shall shew forth his wisdom, and the congregation shall declare his praise.

11 If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it.

12 Yet have I more to say, which I have thought upon, for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field:

14 And give ye a sweet savour as frankincense, and flow' rith as a lily, feath forth a smell, and sing a song of praise, bless the Lord in all his works.

15 Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner:

16 All the works of the Lord are exceeding good, and whatsoever he commandeth shall be accomplished in due season.

17 And none may say, What is this? wherefore is this? for at time convenient they shall all be fought out: at his commandment the waters stood as an heap, and at the words of him the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him, and none can hinder when he will fave.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is no thing wonderful before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltiness: so shall the heathen inherit his wrath.

24 As his ways are plain unto the holy, so are the stumbling-blocks unto the wicked.

25 For the good are good things created from the begin-
Beforening: so evil things for sinners.

The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

All these things are for good to the godly: so to the sinners they are turned unto evil.

There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

Fire, and hail, and famine, and death, all these were created for vengeance;

Teeth of wild beasts, and serpents, and the sword, punishing the wicked to destruction.

They shall rejoice in his commandment, and they shall be ready upon earth when need is; and when their time is come they shall not transgress his word.

Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

All the works of the Lord are good: and he will give every needful thing in due season.

So that a man cannot say, This is worse than that: for in time they shall all be well approved.

And therefore praise ye the Lord with the whole heart and mouth, and blest the name of the Lord.
Before Christ cir. 300. 

12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with a noise like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water, and bank of a river, shall be pulled up before all grass.

17 Bountifulness is as a fruitful garden, and mercifulness endureth for ever.

18 To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure, is above them both.

19 Children, and the building of a city, continue a man’s name: but a blameless wife is counted above them both.

20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both.

22 Thine eye desireth favour and beauty: but more than both, corn while it is green.

23 A friend and companion never meet amiss: but above both is a wife with her husband.

24 Brethren and help are against time of trouble: but alms shall deliver more than them both.

25 Gold and silver make the foot stand sure: but counsel is esteemed above them both.

26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help.

27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My son, lead not a beggar’s life, for better it is to die than to beg.

29 The life of him that dependeth on another man’s table, is not to be counted for a life: for he pollueth himself with other men’s meat, but a wife man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

C H A P. XLI.

1 The remembrance of death. 3 Death is not to be feared. 5 The ungodly shall be accursed. 11 Of an evil and a good name. 14 Wisdom is to be uttered. 16 Of what things we should be ashamed.

O DEATH, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things, yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to
Before him that despaireth, and hath left patience!

3 Fear not the sentence of death, remember them that have been before thee, that come after; for this is the sentence of the Lord over all flesh.

4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly.

6 The inheritance of sinners children shall perish, and their posterity shall have a perpetual reproach.

7 The children will complain of an ungodly father, because they shall be reproached for his sake.

8 Woe be unto you, ungodly men, which have forfaken the law of the most High God! for if ye increase, it shall be to your destruction.

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name: for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 d A man that hideth his foolishness, is better than a man that hideth his wisdom.

16 Therefore be shame-faced according to my word: for it is good to return all shame-facedness, neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother, and of a lie before a prince and a mighty man:

18 Of an offence before a judge and ruler, of iniquity before a congregation and people, of unjust dealing before thy partner and friend:

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat, and of scorning to give and take:

20 And of silence before them that salute thee, and to look upon an harlot:

21 And to turn away thy face from thy kinsman, or to take away a portion or a gift, or to gaze upon another man’s wife:

22 Or to be over busy with his maid, and come not near her bed; or of upbraiding speeches before friends: and after thou hast given, upbraid not:

23 Or of iterating and speaking again that which thou hast heard, and of revealing of secrets.

24 So shalt thou be truly shamefaced, and find favour before all men.
Of these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the most High, and his covenant, and of judgment to justify the ungodly:

3 Of reckoning with thy partners and travellers, or of the gift of the heritage of friends:

4 Of exactness of balance and weights, or of getting much or little:

5 And of merchants indifferent selling, or much correction of children, and to make the side of an evil servant to bleed.

6 Sure keeping is good where an evil wife is, and shut up where many hands are.

7 Deliver all things in number and weight, and put all in writing that thou givest out, or receivest in.

8 Be not ashamed to inform the unwife and foolish, and the extreme aged that contendeth with those that are young; thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter when no man knoweth, and the care for her taketh away sleep; when she is young, left she pass away the flower of her age; and being married, left she should be hated:

10 In her virginity, left she should be defiled, and gotten with child in her father's house; and having an husband, left she should misbehave herself; and when she is married, left she should be barren.

11 Keep a sure watch over a shameless daughter, left she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not every body's beauty, and fit not in the midst of women.

13 For from garments cometh a moth, and from women wickedness.

14 Better is the churlishness of a man, than a courteous woman, a woman, I say, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works.

16 The sun that giveth light, looketh upon all things, and the work thereof is full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is, might be established for his glory.

18 He seeketh out the deep, and the heart, and considereth the heart's devices: for the Lord knoweth all that may be known, and he beholdeth the signs of the world.

19 He declareth the things that are past and for to come, and revealeth the steps of hidden things.

20 No thought escapeth him; neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting; unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor.
Before

22 Oh, how desirable are all
his works! and that a man may
see even to a spark.
23 All these things live and
remain for ever, for all uses;
and they are all obedient.
24 All things are double one
against another: and he hath
made nothing imperfect.
25 One thing establisheth the
good of another: and who shall
be filled with beholding his glo-
ry?

C H A P. XLIII.
1 The works of God in heaven,
and in earth, and in the sea, are
exceeding glorious and wonder-
ful. 29 Yet God himself in his
power and wisdom is above all.

The pride of the height,
the clear firmament, the
beauty of heaven, with his glo-
rious show;
2 The sun when it appeareth,
declaring at his rising a marve-
\lous instrument, the work of
the most High.
3 At noon it parcheth the
country, and who can abide the
burning heat thereof?
4 A man blowing a furnace is
in works of heat, but the sun
burneth the mountains three
times more; breathing out fiery
vapours, and sending forth bright
beams, it dimmeth the eyes.
5 Great is the Lord that made
it, and at his commandment
it runneth hastily.
6 He made the moon also to
serve in her season, for a decla-
ration of times, and a sign of the
world.
7 From the moon is the sign
of feasts, a light that decreaseth
in her perfection.
8 The month is called after
her name, increasing wonderfully
in her changing, being an instru-
ment of the armies above, shin-
ing in the firmament of heaven;
9 The beauty of heaven, the

glory of the stars, an ornament
giving light in the highest places
of the Lord.
10 At the commandment of
the holy One, they will stand in
their order, and never faint in
their watches.
11 Look upon the rainbow,
and praise him that made it, very
beautiful it is in the brightness
thereof.
12 It compasseth the heaven
about with a glorious circle, and
the hands of the most High have
bended it.
13 By his commandment he
maketh the snow to fall apace,
and sendeth swiftly the lightnings
of his judgment.
14 Through this the treas-
sures are opened: and clouds fly
forth as fowls.
15 By his great power he
maketh the clouds firm, and the
hailstones are broken small.
16 At his sight the mountains
are shaken, and at his will the
south wind bloweth.
17 The noise of the thunder
maketh the earth to tremble:
so doth the northern storm and
the whirlwind: as birds flying
he scattereth the snow, the fall-
ing down thereof is as the light-
ing of grashoppers:
18 The eye marvelleth at the
beauty of the whiteness thereof,
and the heart is astonished at the
raining of it.
19 The hoar-frost also as salt
he poureth on the earth, and
being congealed, it lieth on the
top of sharp stakes.
20 When the cold north wind
bloweth, and the water is con-
gealed into ice, it abideth upon
every gathering together of wa-
Before ter, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wildernesses, and consumeth the grass as fire.

22 A present remedy of all is a mist coming speedily: a dew coming after heat refresmeth.

23 By his counsel he appeaseth the deep, and planteth islands therein,

24 They that fall on the sea, tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be strange and wondrous works, variety of all kinds of beasts, and whales created.

26 By him the end of them hath prosperous success, and by his word all things consist.

27 We may speak much, and yet come short: wherefore in sum, he is all.

28 How shall we be able to magnify him? for he is great above all his works.

29 The Lord is terrible and very great, and marvellous is his power.

30 When ye glorify the Lord, exalt him as much as ye can; for even yet will he far exceed: and when ye exalt him, put forth all your strength, and be not weary; for ye can never go far enough.

31 Who hath seen him, that he might tell us? and who can magnify him as he is?

32 There are yet hid greater things than these be; for we have seen but a few of his works:

33 For the Lord hath made all things; and to the godly hath he given wisdom.

CHAP. XLIV.

1 Let us now praise famous men, and our fathers that begat us.

2 The Lord hath wrought great glory by them, through his great power from the beginning.

3 Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies:

4 Leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions:

5 Such as found out musical tunes, and recited verses in writing.

6 Rich men furnished with ability, living peaceably in their habitations,

7 All these were honoured in their generations, and were the glory of their times.

8 There be of them that have left a name behind them, that their praises might be reported.

9 And some there be, which have no memorial, who areGen. perished as though they had never been, and are become as though they had never been born, and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.
CHAP. XLV.

12 Their seed stands fast, and their children for their sakes.
13 Their seed shall remain for ever, and their glory shall not be blotted out.
14 Their bodies are buried in peace, but their name liveth for evermore.
15 b The people will tell of their wisdom, and the congregation will shew forth their praise.
16 c Enoch pleased the Lord, and was translated, being an example of repentance to all generations.
17 d Noah was found perfect and righteous in the time of wrath, he was taken in exchange (for the world;) therefore was he left as a remnant unto the earth, when the flood came.
18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.
19 e Abraham was a great father of many people: in glory was there none like unto him;
20 Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh, and when he was proved, he was found faithful.
21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise (for Abraham his father's sake) the blessing of all men, and the covenant,
23 And made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them.

CHAP. XLV.

1 The praise of Moses, 6 of Aaron, 23 and of Phinees.

And he brought out of him a merciful man, which found favour in the sight of all flesh, even Moses, beloved of God and men, whose memorial is blessed.

2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him.

3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory.

4 He sanctified him in his name, faithfulness, and meekness, and chose him out of all men.

5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life, and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He exalted Aaron an holy man like unto him, even his brother, of the tribe of Levi.

7 An everlasting covenant he made with him, and gave him the priesthood among the people; he beautified him with comely ornaments among the people; he beautified him with comely ornaments, and clothed him with a robe of glory.

8 He put upon him perfect glory, and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that he might hear the voice of the people, and be for a memorial unto the congregation forever.
In the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.

18 Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.

19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them to confound them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the first-fruits of the increase, especially, he prepared bread in abundance:

21 For they eat of the sacrifices of the Lord, which he gave unto him and his feed.

22 Howbeit, in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.

23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart, when the people were turned back, and made reconciliation for Israel.

24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever.

25 According to the covenant made with David son of Jesse, of the tribe of Judah, that the inheritance of the king should be,
to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

CHAP. XLVI.

1 The prayer of Jeshua, the son of Caleb, 9 of Samuel.

2 Jesus the son of Nave was valiant in the wars, and was the succesor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

3 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

4 Who before him so stood to it? for the Lord himself brought his enemies unto him.

5 He called upon the most high Lord, when the enemies pressed upon him on every side, and the great Lord heard him.

6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and in the descent (of Beth-horon) he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the mighty one.

7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the congregation, and with-held the people before from sin, and appealed the wicked murmuring.

8 And of six hundred thousand people on foot, they two were preferred to bring them into the heritage, even unto the land that flowed with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the Land, and his seed obtained it for an heritage.

10 That all the children of Israel might see that it is good to follow the Lord.

11 And concerning the judges, every one by name, whole heart went not a whoring, nor departed from the Lord, let their memory be blessed.

12 Let their bones flourish out of their place, and let the name of them that were honoured, be continued upon their children.

13 Samuel the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people.

14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob.

15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision.

16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb.

17 And the Lord thundered from heaven, and with a great noise made his voice to be heard.

18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.
Before his long sleep he made protestations in the fight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him.

And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

CHAP. XLVII.

The praise of Nathan, 2 of David, 12 of Solomon, his glory, and infirmities, 23 of his end and punishment.

And after him rose up Nathan to prophecy in the time of David.

As is the fat taken away from the peace-offering, so was David chosen out of the children of Israel.

He playeth with lions as with kids, and with bears as with lambs.

Slew he not a giant when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boast ing of Goliah?

For he called upon the most high Lord, and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

In all his works he praised before the holy One most High, with words of glory, with his whole heart he sung songs, and loved him that made him.

He set fingers also before, on the altar, that by their voices they might make sweet melody, and daily sing praises in their fongs.

He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel.

After him rose up a wise son, and for his sake he dwelt at large.

Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

How wise wast thou in thy youth, and, as a flood, filled with understanding!

Thy soul covered the whole earth, and thou filledst it with dark parables.

Thy name went far into the islands; and for thy peace thou wast beloved.

The countries marvelled at thee for thy fongs, and proverbs, and parables, and interpretations.

By the name of the Lord God, which is called the Lord God of Israel, thou didst gather other gold as tin, and didst multiply silver as lead.

Thou didst bow thy loins unto this day.
Before unto women, and thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed; so that thou broughtest wrath upon thy children, and waitst grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

23 Thus rested Solomon with his fathers, and of his feed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and showed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

CHAP. XLVIII.

1 The praise of Elias, 12 of Elisha, 17 and of Ezekias.

THEN stood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a fore famine upon them, and by his zeal he diminished their number.

3 By the word of the Lord he shut up the heaven, and also three times brought down fire.

4 O Elias, how wast thou honoured in thy wondrous deeds; and who may glory like unto thee!

5 Who didst raise up a dead man from death, and his soul from the place of the dead by the word of the most High:

6 Who broughtest kings to destruction, and honourable men from their bed:

7 Who heardst the rebuke of the Lord in Sinai, and in Hosea reb the judgment of vengeance:

8 Who anointed kings to take revenge, and prophets to succeed after him:

9 Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who waitst ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob.

11 Blessed are they that saw thee, and slept in love, for we shall surely live.

12 Elias it was who was covered with a whirlwind: and Elisha was filled with his spirit, whilst he lived he was not moved, neither could any bring him into subjection.

13 No word could overcome him, and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remain-
ECCLESIASTICUS.

Before ed a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing to God, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and sent Rabfaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands towards him, and immediately the holy One heard them out of heaven, and delivered them by the ministry of Esay.

21 He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him.

23 In his time the sun went backward, and he lengthened the king's life.

24 He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion.

25 He showed what should come to pass for ever, and secret things or ever they came.

CHAP. XLIX.

The praise of Josias, 4 of David, and Ezekias, 6 of Jeremy, 8 of Ezekiel, 11 Zorobabel, 12 Jesus the son of Joseph: 13 of

Nemias, Enoch, Seth, Sem, and Bosc Adam.

The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as music at a banquet of wine.

2 He || behaved himself up, rightly in the conversion of the people, and took away the abominations of iniquity.

3 He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God.

4 All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, even the kings of Judah failed.

5 Therefore he gave their power unto others, and their glory unto a strange nation.

6 They burnt the chosen city of the sanctuary, and made the streets desolate, || according to the prophecy of Jeremias.

7 For they did entreat him evil, who nevertheless was a prophet sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also and plant.

8 It was Ezekiel who saw the glorious vision which was showed him upon the chariot of the cherubims.

9 For he made mention of the enemies under the figure of the rain, and directed them that went right.

10 And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope.

11 How shall we magnify
Before Zorobabel? even he was a signet on the right hand.

12 So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory.

13 And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.

14 But upon the earth was no man created like Enoch; for he was taken from the earth.

15 Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord.

16 Sem and Seth were in honour among men, and so was Adam above every living thing in the creation.

CHAP. L.

1 Of Simon the son of Onias. 22 How the people were taught to praise God, and pray. 27 The conclusion.

SIMON the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple.

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple.

3 In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass.

4 He took care of the temple that it should not fall, and fortified the city against besieging.

5 How was he honoured in the midst of the people, in his coming out of the sanctuary!

6 He was as the morning star in the midst of a cloud, and as before the moon at the full:

7 As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive-tree budding forth fruit, and as a cypress-tree which growtheth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus, and as palm-trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel.

14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty,

15 He stretched out his hand to the cup, and poured of the blood of the grape, be poured out at the foot of the altar a sweet-smelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and founded the silver trumpet with the hammer.

Dd

209
Before trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hafted, and fell down to the earth upon their faces to worship their Lord God Almighty the most High.

18 The fingers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought the Lord the most High by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name.

21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.

22 Now therefore bless ye the God of all, which only doeth wondrous things everywhere, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever.

24 That he would confirm his mercy with us, and deliver us at his time.

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell amongst the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book, the instruction of understanding and knowledge, which out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart, shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the Lord for ever. Amen, amen.

CHAP. LI.

A prayer of Jesus the son of Sirach.

I WILL thank thee, O Lord and King, and praise thee, O God, my Saviour, I do give praise unto thy name:

2 For thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries:

3 And hast delivered me according to the multitude of thy mercies, and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had;

4 From the choking of fire on every side, and from the midst of the fire which I kindled not;

5 From the depth of the belly of hell, from an unclean tongue, and from lying words.

6 By an accusation to the king from an unrighteous tongue, my soul drew near even unto death, my life was near to the hell beneath.

7 They compassed me on every side, and there was no man
211

Before to help me: I looked for the succour of men, but there was none.

8 Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies.

9 Then lifted I up my supplication from the earth, and prayed for deliverance from death.

10 I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

11 I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard.

12 For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee and bless thy name, O Lord.

13 When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and will seek her out even to the end.

15 Even from the flower, till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her.

16 I bowed down mine ear a little, and received her, and got much learning.

17 I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forfaken.

21 My heart was troubled in seeking her: therefore have I gotten a good possession.

22 The Lord hath given me a tongue for my reward, and I will praise him therewith.

23 Draw near unto me, ye unlearned, and dwell in the house of learning.

24 Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty?

25 I opened my mouth, and said, Buy her for yourselves without money.

26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find.

27 Behold with your eyes, ch. 6. how that I have had but little labour, and have gotten unto me much rest.

28 Get learning with a great sum of money, and get much gold by her.

29 Let your soul rejoice in his mercy, and be not ashamed of his praise.

30 Work your work betimes, and in his time he will give you your reward.
OBSERVATIONS

ON THE

BOOK OF BARUCH, WITH THE EPISTLE OF
JEREMIAH.

We have already observed, with respect to other Books of the Apocrypha, that it is probable they were written after the coming of Christ by some Christian Jews, under the name of antient sacred Authors, to make some doctrines, exhortations, and consolations, penetrate deep into the minds of that obstinate and suspicious Nation. The same may be said of this short treatise. For, from the 3d chapter, 38. v. it appears that some good Jew, making profession of Christianity, had composed it upon the subject of the desolation of the Jews by the Romans. "This is our God, and there shall none other be accounted of in comparison of him. He hath found out all the way of knowledge, and hath given it to Jacob his servant, and Israel his beloved. Afterward, did he shew himself upon earth, and conversed with men." Plainly alluding to the words of Wisdom. Prov. 8. 31. "Rejoicing in the habitable part of the earth, and my delights were with the sons of men." And the Evangelist St John, 1st and 14th, "The Logos, the Word or Wisdom of God, was made flesh, and dwelt among us." After having given glory to God, for his most righteous judgments, and requested of him pardon and deliverance, and having described the extremity of their misery, he endeavoursto console his people, and exhorts them to a true and lively repentance, proclaiming to them their restoration to the favour, knowledge, and salvation of God, according to the prophecies revealed to the Christian church, even from the times of the Apostles; subjoining a prediction concerning the ruin of the Roman empire, in conformity with the same Revelations. But, though the end was good and holy, and the doctrine found and pious, the terms employed excellent and efficacious, yet as there is no certainty of his vocation as an Author to write a Book of Divine Authority, and as he has concealed himself under a feigned name, contrary to the practice of all the sacred Authors; and that, even from his first outset, he speaks of one Joachim as High Priest, of sacred implements, furniture, and goods, carried back from Babylon, and of the burning of Jerufalem, as events that happened under king Jeconiah, contrary to the sacred hi-
OBSERVATIONS, &c. 213
tory; with good reason has this Book been reputed Apocryphal, and destitute of canonical Stamp.

The epistle of Jeremiah is a trifling and absurd performance, in no respect suitable to the dignified style of that Prophet. It is address'd in the form of advice to the Jews, captives at Babylon, who, he says, must continue in their captivity seven generations. We know that the true Prophets of antiquity foretold the duration of the captivity to be 70 years; so that this epistle calculates a generation to be only 10 years. The design is chiefly to dissuade the Jews from paying any regard to the idols of the Chaldeans, which are here described in a very ludicrous manner, while their incapacity to accomplish the wishes of their votaries is very plainly demonstrated. A matter that required no special revelation to discover. His representations are more fit to raise laughter than promote seriousness. Before these gods, he says, they light candles, but the deities cannot see them; their faces are blacked with the smoke of their temples, and upon their bodies and heads sit bats, swallows, and cats. This mean composition ought not to have been admitted even into the Catalogue of Apocryphal Books.

BAR'UCH.

CHAP. I.

1 Baruch wrote a book in Babylon. 5 The Jews there wept at the reading of it. 7 They sent money and the book, to the brethren of Jerusalem.

And these are the words of the book, which Baruch the son of Nerias, the son of Maafias, the son of Sedeias, the son of Asadias, the son of Checias, wrote in Babylon,

2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Judah, and in the ears of all the people that came to hear the book,

4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

5 Whereupon they wept, fasted, and prayed before the Lord. And they made also a collection of money, according to every man's power:

6 They made also a collection of money, according to every man's power:

7 And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem.

8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Judah the tenth day of the month Sivan, namely silver vessels, which Sedeias the son of Josias king of Judah had made,
After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land from Jerusalem, and brought them into Babylon.

And they said, Behold, we have sent you money to buy you burnt-offerings, and sin-offerings, and incense, and prepare ye † manna, and offer upon the altar of the Lord our God;

And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:

And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

Pray for us also unto the Lord our God, for we have sinned against the Lord our God, and unto this day the fury of the Lord and his wrath is not turned from us.

And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

And ye shall say, To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem,

And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers.

For we have sinned before the Lord,

And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

Wherefore the evil cleaved unto us, and the curse, which the Lord appointed by Moses his servant, at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.

Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

To bring upon us great plagues, such as never happened
under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses,

3 That a man should eat the flesh of his own son, and the flesh of his own daughter,

4 Moreover, he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

5 Thus we were cast down and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

6 To the Lord our God pertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day.

7 For all these plagues are come upon us, which the Lord hath pronounced against us.

8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works, which he hath commanded us.

10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he had set before us.

11 And now O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day:

12 O Lord our God, we have sinned, we have done unrighteously in all thine ordinances.

13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the fight of them which have led us away:

15 That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

16 O Lord, I look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.

17 Open thine eyes and behold, for the dead that are in the graves, whose souls are taken from their bodies, will give neither praise nor righteousness, O Lord.

18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 Thus saith the Lord, O Jer. Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord to serve the king of Babylon,

23 I will cause to cease out of the cities of Juda, and from
Baruch

without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

25 And lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries, by famine, by sword, and by pestilence.

26 And the house which is called by thy name (hast thou laid waste,) as it is to be seen this day, for the wickedness of the house of Israel, and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses, in the day when thou didst command him to write thy law before the children of Israel, saying,

29 If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations where I will scatter them.

30 For I knew that they would not hear me, because it is a stiff-necked people: but in the land of their captivities they shall remember themselves,

31 And shall know that I am the Lord their God: for I will give them an heart, and ears to hear:

32 And they shall praise me in the land of their captivity, and think upon my name,

33 And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

CHAP. III.

3 The rest of their prayer and confession contained in that book which Baruch wrote, and sent to Jerusalem. 30 Wisdom was bowed first to Jacob, and was seen upon the earth.

O LORD Almighty, God of Israel, the soul in anguish, the troubled spirit crieth unto thee.

2 Hear, O Lord, and have mercy: for thou art merciful; and have pity upon us, because we have sinned before thee.

3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.

5 Remember not the iniquities of our forefathers: but think
upon thy power, and thy name
now at this time.
6 For thou art the Lord our God, and thee, O Lord, will we
praise.
7 And for this cause thou hast
put thy fear in our hearts, to the
intention that we should call upon
thy name, and praise thee in our
captivity: for we have called to
mind all the iniquity of our fore-
fathers that sinned before thee.
8 Behold, we are yet this day
in our captivity, where thou hast
scattered us, for a reproach and
a curse, and to be subject to pay-
ments, according to all the in-
quities of our fathers, which de-
parted from the Lord our God.
9 Hear Israel, the command-
ments of life: give ear to un-
derstand wisdom.
10 How happeneth it, Israel,
that thou art in thine enemies
land, that thou art waxen old in
a strange country, that thou art
defiled with the dead,
11 That thou art counted
with them that go down into
the grave?
12 Thou hast forsaken the
fountain of wisdom.
13 For if thou hadst walked
in the way of God, thou should-
est have dwelt in peace for
ever.
14 Learn where is wisdom,
where is strength, where is un-
derstanding; that thou mayest
know also where is length of
days, and life, where is the light
of the eyes, and peace.
15 e Who hath found out her
place? or who hath come into
her treasures?
16 Where are the princes of
the heathen become, and such as
ruled the beasts upon the earth,
17 They that had their past-
time with the fowls of the air,
and they that hoarded up silver
and gold wherein men trust, and
made no end of their get-
ing?
18 For they that wrought in
silver, and were so careful, and
whose works are unsearchable,
19 They are vanished and gone
down to the grave, and others
are come up in their steads.
20 Young men have seen light,
and dwelt upon the earth: but
the way of knowledge have they
not known.
21 Nor understood the paths
thereof, nor laid hold of it: their
children were far off from that
way.
22 It hath not been heard of
in Chanaan, d neither hath it d Jer.
been seen in Them. n. 49. 7.
23 The Agarenes that seek
wisdom upon earth, the mer-
chants of Meran, and of The-
man, the authors of fables, and
searchers out of understanding:
none of these have known the
way of wisdom, or remember
her paths.
24 O Israel, how great isthe
house of God, and how large is
the place of his possession!
25 Great, and hath none end;
high, and unmeasurable.
26 There were the giants fa-
mous from the beginning, that
were of so great stature, and so
expert in war.
27 Thoif did not the Lord
choose, neither gave he the way
of knowledge unto them:
28 But they were destroyed,
because they had no wisdom,
and perished through their own
foolishness.
29 e Who hath gone up into
de Deut.
heaven and taken her, and
brought her down from the
clouds?
30 Who hath gone over the
Ece
sea, and found her; and will bring her for pure gold?

31 No man knoweth her way, nor thinketh of her path.

32 But he that knoweth all things, knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore, hath filled it with four-footed beasts.

33 He that ssendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear.

34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulnes they shewed light unto him that made them.

35 This is our God, and there shall none other be accounted of in comparison of him.

36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.

37 Afterward did he shew himself upon earth, and conversed with men.

C H A P. IV.

1 The book of commandments is that wisdom which was commanded in the former chapter.

2 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.

3 Give not thine honour to another, nor the things that are profitable unto thee, to a strange nation.

4 O Israel, happy are we: for things that are pleasing to God are made known unto us.

5 Be of good cheer, my people, the memorial of Israel.

6 Ye were sold to the nations, not for (your) destruction: but because ye moved God to wrath, ye were delivered unto the enemies.

7 For ye provoked him that made you, by sacrificing unto devils, and not to God.

8 Ye have forgotten the everlasting God, that brought you up, and ye have grieved Jerusalem that nursed you.

9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that dwell about Sion: God hath brought upon me great mourning;

10 For I saw the captivity of my sons and daughters, which the everlasting brought upon them.

11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.

13 They knew not his statutes, nor walked in the ways of his commandments, nor trode in the paths of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.

15 For he hath brought a nation upon them from far,
CHAP. IV.

A flameless nation, and of a strange language, who neither reverenced old man, nor pitied child.

16 These have carried away the dear beloved children of the widow, and left her that was alone, desolate without daughters.

17 But what can I help you? For he that brought these plagues upon you, will deliver you from the hands of your enemies.

18 Go your way, O my children, go your way: for I am left desolate.

19 I have put off the clothing of || peace, and put upon me the fresh tunic of my prayer: I will cry unto the Everlasting || O my days.

20 Be of good cheer, O my children, cry unto the Lord, and up's he that shall deliver you from the power and hand of the enemies.

21 For my hope is in the Everlasting, that he will save you, and joy is come unto me from the holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.

22 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.

23 Like as now the neighbours of Zion have seen your captivity; so shall they see shortly your salvation from our God, which shall come upon you with great glory, and brightness of the Everlasting.

24 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.

25 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

26 Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.

27 For as it was your mind to go astray from God: so being returned, seek him ten times more.

28 For he that hath brought these plagues upon you, shall bring you everlasting joy again with your salvation.

29 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.

30 Miserable are they that afflicted thee, and rejoiced at thy fall.

31 Miserable are the cities which thy children served: miserable is she that received thy sons.

32 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.

33 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.

34 For I will give you to me again with joy and gladness for ever.

35 For fire shall come upon her from the Everlasting, long to endure, and she shall be inhabited of devils for a great time.

36 O Jerusalem, look about thee towards the east, and behold the joy that cometh unto thee from God.

37 Lo, thy sons come whom thou sentest away, they come gathered together from the east to the west by the word of the holy One, rejoicing in the glory of God.
CHAP. V.
1 Jerusalem is moved to rejoice, and to behold their return out of captivity with glory.

2 Put off, O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

3 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head, of the glory of the Everlasting.

4 For God will shew thy brightness unto every country under heaven.

5 Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the holy One, rejoicing in the remembrance of God.

6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory as children of the kingdom.

7 For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God.

8 Moreover, even the woods, and every sweet-smelling tree, shall overshadow Israel, by the commandment of God.

9 For God shall lead Israel with Joy, in the light of his glory, with the mercy and righteousness that cometh from him.

The Epistle of JEREMY.

CHAP. VI.
2 The cause of their captivity is their sin. 3 The place whereunto they were carried is Babylon: the vanity of whose idols and idolatry is set forth at large in this chapter.

A Copy of an Epistle which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.

Because of the sins which ye have committed before God, ye shall be led away captives into Babylon, by Nabuchodonosor king of the Babylonians.

3 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 Now shall ye see in Babylon gods of silver and of gold, and of wood, borne upon shoulders, which cause the nations to fear.

5 Beware therefore that ye in wild no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them, and behind them, worshipping them.

6 But say ye in your hearts, O Lord, we must worship thee.

7 For mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded, and laid over with gold, yet are they but false, and cannot speak.
And taking gold as it were for a virgin that loves to go gay, they make crowns for the heads of their gods.

Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.

Yea, they will give thereof to the common harlots, and deck them as men with garments, (being) gods of silver, and gods of gold, and wood.

Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment.

They wipe their faces because of the dust of the temple, when there is much upon them.

And he that cannot put to death one that ostendeth him, holdeth a sceptre, as though he were a judge of the country.

He hath also in his right hand a dagger, and an axe: but cannot deliver himself from war and thieves.

Whereby they are known not to be gods: therefore fear them not.

For like as a vessel that a man useth, is nothing worth when it is broken; even so is with their gods: when they be set up in the temple, their eyes be full of dust, through the feet of them that come in.

And as the doors are made sure on every side, upon him that offendeth him, heldeth a sceptre, as though he were a judge of the country.

He hath also in his right hand a dagger, and an axe: but cannot deliver himself from war and thieves.

Whereby they are known not to be gods: therefore fear them not.

As for the things that are sacrificed unto them, their priests sell and abuse: in like manner their wives lay up part thereof in salt, but unto the poor and impotent they give nothing of it.

Menstruous women, and women in childbed, eat their sacrifices: by these things ye may know that they are no gods: fear them not.

For how can they be call—
ed gods? because women set
meat before the gods of silver,
gold, and wood.
31 And the priests sit in their
temples, having their clothes
rent, and their heads and beards
shaven, and nothing upon their
heads.
32 They roar and cry before
their gods, as men do at the feast
when one is dead.
33 The priests also take off
their garments, and clothe their
wives and children.
34 Whether it be evil that
one doeth unto them, or good,
they are not able to recompense
it: they can neither set up a
king, nor put him down.
35 In like manner, they can
neither give riches nor money:
though a man make a vow unto
them, and keep it not, they will
not require it.
36 They can save no man
from death, neither deliver the
weak from the mighty.
37 They cannot restore a
blind man to his sight, nor help
any man in his distress.
38 They can shew no mercy
to the widow, nor do good to
the fatherless.
39 Their gods of wood, and
which are overlaid with gold and
silver, are like the stones that be
hewn out of the mountain: they
that worship them shall be con-
founded.
40 How should a man then
think and say that they are gods,
when even the Chaldeans them-
selves dishonour them?
41 Who if they shall see one
dumb that cannot speak, they
bring him, and entreat Bel that
he may speak, as though he were
able to understand.
42 Yet they cannot under-
stand this themselves, and leave
them: for they have no || know-
ledge.
43 The women also with cords
about them, sitting in the ways,
burn bran for perfume: but if
any of them drawn by some that
passed by, lie with him; the re-
proacheth her fellow that she
was not thought as worthy as
herself, nor her cord broken.
44 Whatever is done am-
ong them is false: how may
it then be thought or said that
they are gods?
45 They are made of carpen-
ters and goldsmiths: they can be
nothing else than the workmen
will have them to be.
46 And they themselves that
made them can never continue
long; how should then the things
that are made of them be gods?
47 For they left lies and re-
proaches to them that come af-
ter.
48 For when there cometh
any war or plague upon them,
the priests consult with them-
selves where they may be hidden
with them.
49 How then cannot men per-
ceive that they be no gods, which
can neither save themselves from
war, nor from plague?
50 "For seeing they be but of
wood, and overlaid with silver
and gold, it shall be known here-
after that they are false:
51 And it shall manifestly ap-
ppear to all nations and kings,
that they are no gods, but the
works of men's hands, and that
there is no work of God in
them.
52 Who then may not know
that they are no gods?
53 For neither can they set
up a king in the land, nor give
rain unto men.
54 Neither can they judge
their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon, when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.

56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?

57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king that showeth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient.

61 In like manner the lightning when it breaketh forth, is easy to be seen, and after the same manner the wind bloweth in every country.

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire sent from above to consume hills and woods, doeth as it is commanded: but these are like unto them neither in show nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not:

66 For they can neither curse nor bless kings.

67 Neither can they show signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they: for they can get under a covert, and help themselves.

69 It is then by no means manifested unto us that they are gods: therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard that every bird sitteth upon; as also to a dead body that is cast into the dark.

72 And ye shall know them to be no gods, by the bright purple that roteth upon them; and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man that hath none idols: for he shall be far from reproach.
OBSERVATIONS

ON THE

SONG OF THE THREE CHILDREN.

This Song was held as *Apocryphal* in the early times of the Christian Church, although it was read as a formulary of pious thoughts, confessions, and prayers, in the midst of extreme calamities and deadly dangers or perils of death. From the 10th to the 16th verse, it may be conjectured to be of the same fabric subject and scope with the book of Baruch. The latter part of it, as a canticle, is introduced into the English liturgy, and frequently said or sung in place of the Te Deum, which begins with 'We praise thee, O God, we acknowledge thee to be the Lord.' Then the Rubric says, or this canticle, 'Benedicite omnia opera Domini, O all ye works of the Lord bless ye the Lord.' Both these songs or prayers are used verbatim in the Roman Breviary. By the address in the 66th verse, 'O Ananias, Azarias, and Mifael, bless ye the Lord,' it would seem the three Jews, cast into the furnace, meant themselves under different names from those mentioned in Daniel, under the designations of Shadrach, Meshach, and Abednego; because the person who in this song is the mouth of the other two, is named Azarias in the 2d verse of this composition. 'Then Azarias stood up and prayed in this manner, and opening his mouth in the midst of the fire, said.'

The Song of the THREE HOLY CHILDREN, which followeth in the third chapter of Daniel, after this place,—*fell down bound* into the midst of the burning fiery furnace. That which followeth is not in the Hebrew, to wit, *And they walked,*—unto these words, *Then Nebuchadnezzar*—ver. 24.

2 Azarias his prayer and confession in the flame, 24 whereby the Chaldeans about the oven were consumed, but the three children within it were not hurt. 28 The song of the three children in the oven. AND they walked in the midst of the fire, praising God, and blessing the Lord.
Then Azarias stood up, and prayed on this manner: and opening his mouth in the midst of the fire, said,

Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for ever more:

For thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

In all the things which thou hast brought upon us, and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us, because of our sins.

For we have sinned, and committed iniquity, departing from thee.

In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us.

Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

And thou didst deliver us into the hands of lawless enemies, most hateful forsakers of God, and to an unjust king, and the most wicked in all the world.

And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant:

And cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake;

To whom thou hast spoken and promised, that thou wouldst multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

For we, O Lord, are become lessthan any nation, and be kept under this day in all the world, because of our sins.

Neither is there at this time prince, or prophet, or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

Nevertheless, in a contrite heart and an humble spirit, let us be accepted.

Like as in the burnt-offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and grant that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

And now we follow thee with all our heart, we fear thee and seek thy face.

Put us not to shame: but deal with us after thy loving-kindness, and according to the multitude of thy mercies.

Deliver us also according to thy marvellous works, and give glory to thy name, O Lord; and let all them that do thy servants hurt be ashamed;

And let them be confounded in all their power and might, and let their strength be broken;

And let them know that thou art Lord, the only God,
and glorious over the whole world.

23 ¶ And the king's servants that put them in, sealed not to make the oven hot with rosin, pitch, tow, and small wood;

24 So that the flame streameth forth above the furnace, forty and nine cubits.

25 And it passed through, and burnt those Chaldeans it found about the furnace.

26 But the angel of the Lord came down into the oven, together with Azarias and his fellows, and smote the flame of the fire out of the oven:

27 And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

28 ¶ Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

29 Blessed art thou, O Lord God of our fathers: and to be praised and exalted above all for ever.

30 Blessed is thy glorious and holy name: and to be praised and exalted above all for ever.

31 Blessed art thou in the temple of thine holy glory: and to be praised and glorified above all for ever.

32 Blessed art thou that holdest the depths, and sittest upon the cherubims: and to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom: and to be praised and glorified above all for ever.

34 Blessed art thou in the firmament of heaven: and above all to be praised and glorified for ever.

35 O all ye works of the Lord, bless ye the Lord: praise and exalt him above all for ever.

36 O ye heavens, bless ye the Lord: praise and exalt him above all for ever.

37 O ye angels of the Lord, bless ye the Lord: praise and exalt him above all for ever.

38 O all ye waters that be above the heaven, bless ye the Lord: praise and exalt him above all for ever.

39 O all ye powers of the Lord, bless ye the Lord: praise and exalt him above all for ever.

40 O ye sun and moon, bless ye the Lord: praise and exalt him above all for ever.

41 O ye stars of heaven, bless ye the Lord: praise and exalt him above all for ever.

42 O every shower and dew, bless ye the Lord: praise and exalt him above all for ever.

43 O all ye winds, bless ye the Lord: praise and exalt him above all for ever.

44 O ye fire and heat, bless ye the Lord: praise and exalt him above all for ever.

45 O ye winter and summer, bless ye the Lord: praise and exalt him above all for ever.

46 O ye dews and storms of snow, bless ye the Lord: praise and exalt him above all for ever.

47 O ye nights and days, bless ye the Lord: praise and exalt him above all for ever.

48 O ye light and darkness, bless ye the Lord: praise and exalt him above all for ever.

49 O ye ice and cold, bless ye the Lord: praise and exalt him above all for ever.

50 O ye frost and snow, bless ye the Lord: praise and exalt him above all for ever.
SONG OF THE THREE CHILDREN.

51 O ye lightnings and clouds, bless ye the Lord: praise and exalt him above all for ever.

52 O let the earth bless the Lord: praise and exalt him above all for ever.

53 O ye mountains and little hills, bless ye the Lord: praise and exalt him above all for ever.

54 O all ye things that grow on the earth, bless ye the Lord: praise and exalt him above all for ever.

55 O ye fountains, bless ye the Lord: praise and exalt him above all for ever.

56 O ye seas and rivers, bless ye the Lord: praise and exalt him above all for ever.

57 O ye whales, and all that move in the waters, bless ye the Lord: praise and exalt him above all for ever.

58 O all ye fowls of the air, bless ye the Lord: praise and exalt him above all for ever.

59 O all ye beasts and cattle, bless ye the Lord: praise and exalt him above all for ever.

60 O ye children of men, bless ye the Lord: praise and exalt him above all for ever.

61 O Israel, bless ye the Lord: praise and exalt him above all for ever.

62 O ye priests of the Lord, bless ye the Lord: praise and exalt him above all for ever.

63 O ye servants of the Lord, bless ye the Lord: praise and exalt him above all for ever.

64 O ye spirits and souls of the righteous, bless ye the Lord: praise and exalt him above all for ever.

65 O ye holy and humble or men of heart, bless ye the Lord: praise and exalt him above all for ever.

66 O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt him above all for ever: for he hath delivered us from hell, and saved us from the hand of death, and delivered us out of the midst of the furnace, and burning flame: even out of the midst of the fire hath he delivered us.

67 O give thanks unto the Lord, because he is gracious: for his mercy endureth for ever.

68 O all ye that worship the Lord, bless the God of gods, praise him, and give him thanks: for his mercy endureth for ever.

OBSERVATIONS
This narration, and the following, of which St Jerom speaks so disrespectfully as to call them *Fables*, were anciently added by the Greek Translators to the Book of Daniel, although many urgent reasons deprive them of the honour not only of being divine writings, but of being true histories. For, first, there is no ground to attribute the things here said to Daniel the great prophet, who is, in this treatise, called a *young youth*. He might be so indeed when first carried from his native country to Babylon, but during that small number of years when that title could in any sense belong to him, it was impossible that the public or private state of the Jews in Babylon could have reached such a stability of peace, authority, and accommodation, as is described in this narration. Again, as Daniel lived in the palace attending the ordinary service of the King, and was afterwards employed in the principal affairs and charges of the kingdom, it is very unlikely that he should exercise the office of an *Ordinary Judge*, in quality of an *Ancient or Elder*, as he is here described. To suppose another Daniel, as some have done, is rashly to subvert the authority of his writings, which depends principally upon the name and character of the true Daniel. Besides, there is no proof elsewhere that the Jews in Babylon had the absolute power of pronouncing judgment in capital cases. The names also of the trees, and the nature of the punishment inflicted, are altogether of Greek fabrication. The *Hebrew* and the *Chaldaic* languages, in which the real Daniel wrote, have no such resemblances or allusions. The Greek Author or Translator, Theodotion, from whom St Jerom says he rendered this story into Latin, attempts a pun upon the names. The one Elder says, v. 54. the crime was committed under *Schinon*, (by our Translators rendered a *Maftick* or a *Lentisk tree*), on which Daniel says, The Angel of God hath received the sentence of God—*schisai se meion*—to cleave thee through the middle. The other Elder says, v. 58. under *Prinon*, (rendered an *Holm-tree*, a kind of *oak*); Daniel adds, The Angel of God waits with a *sword*—*prifai se meion*—to divide thee into two.
OBSERVATIONS, &c.

Note.—The Greek Translation of the Old Testament from the Hebrew, commonly called the version of the 70 or 72 interpreters, was made after the days of Alexander the Great, and during the reign of the Ptolemies in Egypt, nearly 300 years before the birth of Christ. But, after the commencement of the Christian era, when the Jews found that the Old Greek Version was quoted by the Apostles and early Christian writers as authentic Scripture, containing prophecies fulfilled in the character of Jesus of Nazareth as the true Messiah, they employed several persons, intelligent in the Hebrew and Chaldaic, to render the Old Testament anew into the Greek Language, and more suitably to their national prejudices. The principal of these were Aquila of Pontus, Theodotion of Ephesus, and Symmachus a Samaritan, or, according to Jerom, a Jewish proselyte of the class of the Ebionites. They all lived in the second century after Christ, and seem to have translated or written several of the Apocryphal Books. Aquila translates literally and etymologically, frequently not regarding the sense. Theodotion most judiciously, and with constant regard to the true meaning, or a plausible one. Symmachus writes with elegance and judgment in a most remarkable and engaging manner. It is much to be lamented that only a few fragments of these translations have come down to our times. These remains are preserved chiefly in the works of Origen, Tertullian, Chrysostom, and Jerom. The later Fathers, especially of the Western or Roman Church, did not understand Greek, and were therefore careless about preserving Greek Manuscripts, especially Translations that laboured under the bad character of being made with a purpose to degrade the value, or vilify the authority, of the ancient version of the 70. A candid enquirer however will find, on accurate investigation, that this charge against the Translators of the second century is in many respects ill-founded and calumnious.

The History of SUSANNA, set apart from the Beginning of Daniel, because it is not in the Hebrew, as neither the Narration of † Bel and the Dragon.  

16 Two judges hide themselves in the garden of Susanna to have their pleasure of her; 28 which when they could not obtain, they accuse, and cause her to be condemned for adultery: 46 but Daniel examineth the matter again, and findeth the two judges false.

THERE dwelt a man in Babylon, called Joacim:

2 And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair wo-
man, and one that feared the Lord.

3 Her parents also were righteous, and taught their daughter according to the law of Moses.

4 Now Joacim was a great rich man, and had a fair garden joining unto his house, and to him resorted the Jews: because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people.

6 These kept much at Joacim's house: and all that had any suits in law, came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk.

8 And the two elders saw her going in everyday, and walking: so that their lust was inflamed toward her.

9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.

10 And albeit they both were wounded with her love: yet durst not one shew another his grief.

11 For they were ashamed to declare their lust, that they desired to have to do with her.

12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner-time.

14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

15 And it fell out as they watched a fit time, she went in as before, with two maids only, and she was desirous to wash herself in the garden: for it was hot.

16 And there was no body there save the two elders, that had hid themselves, and watched her.

17 Then she said to her maids, Bring me oil and washing-bills, and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden-doors, and went out themselves at privy doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying,

20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee, therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not to do it, than to sin in the sight of the Lord.
24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one and opened the garden-door.

26 So when the servants of the house heard the cry in the garden, they rushed in at a private door, to see what was done unto her.

27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death,

29 And said before the people, Send for Susanna the daughter of Chelcias, Joacim’s wife. And so they sent.

30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded to uncover her face (for she was covered) that they might be filled with her beauty.

33 Therefore her friends, and all that saw her, wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 And she weeping, looked up towards heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden-doors, and sent the maids away.

37 Then a young man who there was hid, came unto her, and lay with her.

38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but he would not tell us: these things do we testify.

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

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me.

44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel.

46 Who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them towards him, and said, What mean these words that thou hast spoken?

48 So he standing in the midst of them, said, Are you
such fools, ye sons of Israel, that without examination or knowledge of the truth, ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforesight are come to light:

53 For thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free, albeit the Lord saith, *The innocent and righteous shalt thou not slay.

54 Now then if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a mastick-tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two.

56 So he put him aside, and commanded to bring the other, and said unto him, O thou feed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an holm tree.

59 Then said Daniel unto him, Well, thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God who saveth them that trust in him.

61 And they arose against the two elders (for Daniel had convicted them of false witness by their own mouth):

62 And according to the law of Moses, they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood wasaved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Sufanna, with Joacim her husband, and all the kindred, because there was no dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the fight of the people.
OBSERVATIONS

ON THE

STORY OF THE IDOL BEL AND THE DRAGON.

This narration is of the same character with the foregoing, entirely Apocryphal, or even fabulous, as appears from this, That in the real history of Daniel the particular cause of that pious man's being cast into the den of lions is assigned to have been the envy and hatred of the grandees of Babylon against that successful and favourite courtier; whereas a very different reason is given in this story for the infliction of that punishment. 'When they of Babylon heard that, by the advice of Daniel, Bel and the Dragon were destroyed, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel; he hath slain the Dragon, and put the priests to death. So they came to the king, and said, deliver us, Daniel, or else we will destroy thee and thine house. Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them, who cast him into the lion's den, where he was six days.'

But while we have every reason to believe that this history is Apocryphal or fabulous, yet it is plainly founded upon the prophecies of Isaiah and Jeremiah concerning the ruin of Babylon, the capture of that city, and the downfall of that empire by the Medes and Persians. There are plain allusions to the history of that celebrated event, as recorded in sacred Scripture, which mentions Bel, Nebo, and Merodach, as objects of idolatrous adoration among the Babylonish people, and as names of their principal idols. Bel is the same with Baal of the Phœnicians, the ancient name of an idol of the Sun, as the word signifies, Lord, or Ruler of the Day, sometimes termed Baalsamen, The Lord of Heaven, a favourite deity of the eastern nations, whose worship was highly respected by the Israelites when they degenerated from the service of the true God, and defiled themselves with the idols of the neighbouring countries. Nebo was the name of a deity who delivered oracles after the manner of divination, footh-saying, or prognostication. Several kings derived their honourable titles from the designation of this idol, such as Nebuchadnezzar, Nabonassar, Nabopolassar. For pretences to the know-
OBSERVATIONS, &c:

ledge of futurity were in high estimation among the nations un-
acquainted with Jehovah the God of the Hebrews, who alone, as
his prophets affert, declared the end from the beginning, and told
new things before they sprang forth, or gave the smallest intimation
of their appearance. Merodach or Berodach seems to be the
name of an ancient Babylonian king, who, on account of his va-
lour, or some other qualities, highly esteemed by his people, had
been exalted to a feat among their Gods.

With regard to all these idols, Isaiah and Jeremiah foretell their
destruction. That though their votaries, when about to be car-
rried captives, loaded their beasts of burden with their images,
they were thrown down, plundered of their ornaments, and in
no degree whatsoever could afford any assistance to themselves
or their worshippers. For the God of Israel, the protector of
his church, the guardian of Zion, visited them with his judg-
ments. Isaiah xlvi. 1. Bel boweth down, or is fallen; Nebo
stoopeth, or is brought low. They were upon the beasts and
upon the cattle. Your carriages were heavy laden, but the
 gods themselves are gone into captivity. Jeremiah l. ver. 2.
Declare ye among the nations, and publish and lift up the
standard, publish and conceal not, say, Babylon is taken,
Bel is confounded, Merodac is broken in pieces; her idols are
confounded, her images are broken; for out of the north there
cometh up a nation against her, (the Medes and Persians north
from Chaldea), who shall make her land desolate, and none
shall dwell therein. They shall remove, they shall depart both
man and beast.

It was usual with the conquerors among ancient nations to de-
stroy the enemies cities, demolish the temples, and carry off cap-
tives their idol gods. Jeremiah li. ver. 34. Nebuchadnezzar
the king of Babylon hath devoured me, he hath crushed me,
he hath made me an empty vessel, he hath swallowed me up
like a dragon, he hath filled his belly with my delicates, he hath
cast me out. The violence done to me and my flesh be upon
Babylon, shall the inhabitants of Zion say, and my blood upon
the inhabitants of Chaldea, shall Jerusalem say. Ver. 44.
And I will punish Bel in Babylon, and I will bring forth out of
his mouth that which he hath swallowed up, and the nations
shall not flow together any more unto him: yea, the wall of
Babylon shall fall. Ver. 47. For behold, the days come that I
will do judgment upon the graven images of Babylon, and her
whole land shall be confounded, and all her slain shall fall in
the midst of her. I thought it necessary and useful to subjoin
this portion of genuine scriptural history relating to the idols of
this famous city. For though the story to which these observa-
tions are prefixed be fabulous, yet it plainly alludes to ancient
prophecy, and the fulfilment of prophetic predictions.
The History of the Destruction of Bel and the Dragon, cut off from the End of Daniel.

19 The fraud of Bel's priests is discovered by Daniel, 27 and the dragon slain, which was worshipped. 33 Daniel is preferred in the lions den. 42 The king doth acknowledge the God of Daniel, and casteth his enemies into the same den.

And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom.

2 And Daniel conversed with the king, and was honoured above all his friends.

3 Now the Babylonians had an idol called Bel, and there were spent upon him every day twelve great measures of fine flower, and forty sheep, and six vessels of wine.

4 And the king worshipped it and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel? He answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

5 Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

6 Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel fainted, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

8 So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is, that devoureth these experiences, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

10 (Now the priests of Bel were three score and ten, beside their wives and children:) And the king went with Daniel into the temple of Bel.

11 So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet;

12 And to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us.

13 And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

14 So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewn throughout all the temple, in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests with their wives and children (as they were wont to do,) and did eat and drink up all.
BEL AND THE DRAGON.

16 In the morning betime the king arose, and Daniel with him. 17 And the king said, Daniel, are the seals whole? and he said, Yea, O king, they be whole. 18 And as soon as he had opened the door the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these. 20 And the king said, I see the footsteps of men, women, and children. And then the king was angry,

21 And took the priests, with their wives and children, who showed him the privy doors where they came in, and consumed such things as were upon the table. 22 Therefore the king flew them, and delivered Bel into Daniel’s power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshipped. 24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh, thou canst not say that he is no living god: therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God. 26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did feeth them together, and made lumps thereof: this he put in the dragon’s mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship. 28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house. 30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them:

31 Who cast him into the lions den: where he was six days. 32 And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour. Daniel.

33 Now there was in Jewry a prophet called Habacuc, who made pottage, and had broken bread in a bowl: and was going into the field, for to bring it to the reapers.

34 But the angel of the Lord said unto Habacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions den.

35 And Habacuc said, Lord, I never saw Babylon, neither do I know where the den is. 36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the hemency of his spirit, set him in Babylon over the den.

37 And Habacuc cried, say:
Bel and the Dragon.

1 Kings 17. 4. O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them that seek thee, and love thee.

39 So Daniel arose and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

40 Upon the seventh day the king went to bewail Daniel: and when he came to the den he looked in, and behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.

42 And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

Observations
OBSERVATIONS

ON THE

THE PRAYER OF MANASSEH.

This prayer, though pious, and on the whole not improperly expressed, was never received, nor probably ever seen by the Jewish Church. Instead of being a well-warranted invention of his own, it has more the appearance of a general formulary of prayers or petitions to be used by any great king or prince, when he becomes a true penitent for the sins he may have committed, as indeed Manasseh king of Judah became after his being carried prisoner to Babylon, and enduring the chastisement which God intended to promote his reformation. It is worthy of observation, that, after the Babylonish captivity, the Jews never relapsed into the sin of idolatry.

The Prayer of MANASSES King of Juda, when he was holden captive in Babylon.

Before Christ cir. 676.

O LORD, Almighty God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed: who hast made heaven and earth, with all the ornament thereof; who hast bound the sea by the word of thy commandment; who hast shut up he deep, and sealed it by thy terrible and glorious name; whom all men fear, and tremble before thy power; for the majesty of thy glory cannot be borne, and thine angry threatening toward sinners is importable: but thy merciful promise is unmeasurable, and unsearchable; for thou art the most high Lord, of great compassion, long-suffering, very merciful, and repentest of the evils of men. Thou, O Lord, according to thy great goodness, hast promised repentance and forgivenness to them that have sinned against thee: and of thine infinite mercies hast appointed repentance unto sinners, that they may be faved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sands of the sea. My tranf-
The Prayer of Manasses

Or, neither take my breath.

gressions, O Lord, are multiplied: my transgressions are multiplied, and I am not worthy to behold and see the height of heaven, for the multitude of mine iniquities. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release: for I have provoked thy wrath, and done evil before thee; I did not thy will, neither kept I thy commandments: I have set up abominations, and have multiplied offences. Now therefore, I bow the knee of mine heart, beseeching thee of grace: I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities:

wherefore I humbly beseech thee, forgive me, O Lord, forgive me, and destroy me not with nine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me into the lower parts of the earth. For thou art the God, even the God of them that repent; and in me thou wilt shew all thy goodness: for thou wilt save me that am unworthy, according to thy great mercy. Therefore I will praise thee for ever all the days of my life: for all the powers of the heavens do praise thee, and thine is the glory for ever and ever. Amen.
OBSErvatIOns

On the First Book of Maccabees.

The title of this Book is taken from the surname of Judas, whose heroic deeds for the deliverance of the Jewish people from the cruel and impious persecution of Antiochus king of Syria, constitute its principal subject. It is still doubtful what is the meaning of the word Maccabæus, which plainly appears to be of Hebrew origin. Some think it was a name of war, or warlike title, signifying destroyer or killer. Others, with more probability, maintain, that it is formed of four Hebrew letters, which are the first of these words. *Who is like thee among the mighty ones, O Lord.* Exod. xv. 11. and that with this acrostic title, Juda or Judas performed his military enterprise. Mi camoche Be alim jëué. Mem, Caph, Beth, Jod,—Macabi. For otherwise the general name of that stock or family of priests by which God miraculously delivered his people, and afterwards governed them till the time approached of the coming of Christ in the flesh, was that of Atmouseans or Hasmoneans, from the name of the father and grandfather of Mattathias father of Judas Maccabæus, and his brethren. This name Hasmone, signifies in Hebrew a Baron or great Lord, and it is probable, they retained it as a signal of honour and dominion, which failed not however to ascend to the summit of principality in Simon, one of the forementioned brothers, and afterwards to Royalty, joined with the high priesthood in his successors. As to the author of this book, whoever he was, there is no ground for affirming that he was endowed with prophetic inspiration. For long before this period, that gift had ceased among the Jews; therefore the book cannot be placed among the canonical and divine. Yet the subject matter is certainly most useful and necessary for understanding the prophecies of Daniel and several other prophetic intimations. The style is grave, and becoming a writer of sincerity and truth; although at present we have only the Greek translation, the original Hebrew or Chaldaic being lost.
The First Book of the MACCABEES.

CHAP. I.

14 Antiochus gave leave to set up thefashions of the Gentiles in Jerusalem, 22 and spoiled it, and the temple in it, 57 and set up therein the abomination of desolation, 63 and slew those that did circumcise their children.

And it happened, after that Alexander, son of Philip the Macedonian, who came out out of the land of Chettim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,

2 And made many wars, and won many strong holds, and flew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death, they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus named Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thir—

11 In those days went there out of Israel, wicked men, who persuaded many, saying, Let us go, and make a covenant with the heathen that are round about us: for since we departed from them we have had much for—

12 So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a Maca place of exercise at Jerusalem, according to the customs of the heathen:

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were fold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptoleme king of Egypt: but
Before Ptolemeewas afraid of him, and Christ gC(j; and many were wounded
to death.
19 Thus they got the strong
cities in the land of Egypt, and
he took the spoils thereof.
20 And after that Antiochus
had smitten Egypt, he returned
again, in the hundred forty and
third year, and went up against
Israel and Jerusalem with a great
multitude,
21 And entered proudly in-
to the sanctuary, and took away
the golden altar, and the candle-
stick of light, and all the vessels
thereof.
22 And the table of the shew-
bread, and the pouring vessels,
and the vials, and the censers
of gold, and the veil, and the
crowns, and the golden orna-
ments that were before the tem-
ple, all which he pulled off.
23 He took also the silver and
the gold, and the precious ves-
sels: also he took the hidden
treasures which he found.
24 And when he had taken
all away, he went into his own
land, having made a great mas-
sacre, and spoken very proudly.
25 Therefore there was great
mourning in Israel, in every
place where they were ;
26 So that the princes and el-
ders mourned, the virgins and
young men were made feeble,
and the beauty of women was
changed.
27 Every bridegroom took up
lamentation, and the that fat in
the marriage-chamber, was in
heaviness.
28 The land also was moved
for the inhabitants thereof, and
all the house of Jacob was cov-
ered with confusion.
29 And after two years fully
expired, the king sent his chief
collector of tribute unto the ci-
ties of Judah, who came unto Je-
rusalem with a great multitude,
30 And spake peaceable words
unto them; but all was deceit:
for when they had given him
credence he fell suddenly upon
the city, and smote it very sore,
and destroyed much people of Is-
rael.
31 And when he had taken
the spoils of the city, he set it on
fire, and pulled down the houses
and walls thereof on every side.
32 But the women and chil-
dren took they captive, and pos-
sessed the cattle.
33 Then built they the city
of David with a great and strong
wall, and with mighty towers,
and made it a strong hold for
them.
34 And they put therein a
sinful nation, wicked men, and
fortified themselves therein.
35 They stored it also with
armour and victuals, and when
they had gathered together the
spoils of Jerusalem, they laid
them up there, and so they be-
came a sore snare :
36 For it was a place to lie in
wait against the sanctuary, and
an evil adversary to Israel.
37 Thus they shed innocent
blood on every side of the san-
ctuary, and defiled it.
38 Insomuch that the inhabi-
tants of Jerusalem fled because of
them: whereupon the city was
made an habitation of strangers,
and became strange to those that
were born in her ; and her own
children left her.
39 Her sanctuary was laid
waste like a wilderness, her "
feasts were turned into mourn-
ing, her sabbaths into reproach,
her honour into contempt.
40 As had been her glory, so
Before was her dishonour increased, and her excellency was turned into mourning.

41 Moreover, king Antiochus wrote to his whole kingdom, that all should be one people.

42 And every one should leave his laws: so all the heathen agreed, according to the commandment of the king.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem, and the cities of Juda, that they should follow the strange laws of the land.

45 And forbid burnt-offerings, and sacrifice, and drink-offerings in the temple; and that they should profane the sabbaths, and festival days:

46 And pollute the sanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness, and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, be said, he should die.

51 In the self-same manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, before every one that forsook the law, Christ and so they committed evils in the land:

53 And drove the Israelites, or, into secret places, even wherefore they could flee for succour.

54 Now the fifteenth day of the month Caslern, in the hundred and forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol-altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had sent in pieces the books of the law in Daniel, which they found, they burnt them with fire.

57 And wherefoever was found with any the book of the testament, or if any consented to the law, the king's commandment was that they should put him to death.

58 Thus did they by their authority, unto the Israelites e death.

59 Now the five and twentieth day of the month they did sacrifice upon the idol-altar, which was upon the altar of God.

60 At which time according to the commandment they put a Mac. to death certain women, that had caused their children to be uncircumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit, many in Israel were fully resolved and confirmed in themselves, not to eat any unclean thing.

63 Wherefore they chose rather to die, that they might not
In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

And he had five sons, Joanna, called Caddis;

Simon, called Thassi;

Judas, who was called Macabeus;

Eleazar, called Avaran;

and Jonathan, whose surname was Apphus.

And when he saw the blasphemies that were committed in J uda and Jerusalem,

He said, Woe is me! Wherefore was I born to see this mifery of my people, and of the holy city, and to dwell there when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

Her temple is become as a man without glory.

Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

What nation hath not had a part in her kingdom, and gotten of her spoils?

All her ornaments are taken away; of a free woman she is become a bond slave.

And behold, our sanctuary, even our beauty and our glory is laid waste, and the Gentiles have profaned it.

To what end therefore shall we live any longer?

Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

In the mean while while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

And when many of Israel came unto them, Mattathias also and his sons came together.

Then answered the king's officers, and said to Mattathias on this wife, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

Now therefore come thou first, and fulfill the king's commandment, like as all the nations that are wilder the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

Yet will I and my sons and my brethren walk in the covenant of our fathers.

God forbid that we should...
Chap. ii.

22 We will not hearken to the king's words, to go from our religion, either on the right hand or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all, to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God, like as Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled in to the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment, went down into the wilderness, to dwell there:

30 Both they, and their children, and their wives, and their cattle, because afflictions increased sore upon them.

31 Now when it was told the king's servants, and the hoft that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them before a great number, and having overtaken them, they camped against them, and made war against them on the sabbath-day.

33 And they said unto them; Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment to profane the sabbath-day.

35 So then they gave them of the battle with all speed.

36 Howbeit, they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid.

37 But said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully:

38 So they rose up against them in battle on the sabbath; and they flew them with their wives and children, and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood thereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth:

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath-day, we will fight against him; neither will we die all as our brethren that were murdered in the secret places.
42 Then camp there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law.

43 Also all they that fled for persecution, joined themselves unto them, and were a stay unto them.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars.

46 And what childrensoever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

47 They pursued also after the proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sin-
tuity to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their time, so shall ye receive great honour, and an everlasting name.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53 Joseph, in the time of his distress, kept the commandment, and was made lord of Egypt.

54 Phineas our father, in being zealous and fervent, obtained the covenant of an everlasting priesthood.

55 Jesus, for fulfilling the word was made a judge in Israel.

56 Caleb, for bearing witness before the congregation, received the heritage of the land.

57 David, for being merciful, possessed the throne of an everlasting kingdom.

58 Elias, for being zealous and fervent for the law, was taken up into heaven.

59 Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 Daniel for his innocency was delivered from the mouth of the lions.

61 And thus consider ye throughout all ages, that none that put their trust in him, shall be overcome.

62 Fear not then the words of a sinful man: for his glory shall be dung and worms.

63 To-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing:

64 Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law, for by it shall ye obtain glory.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

66 As for Judas Maccabees, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take also unto you all
Before those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers, at Modin, and all Israel made great lamentation for him.

CHAP. III.

1 The valour and fame of Judas Maccabeus: 10 he overthrew the forces of Samaria and Syria. 27 Antiochus sendeth a great power against him; 44 he and his fell to fasting and prayer, 58 and are encouraged.

16 Then his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the wicked, and fought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover, he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas, and them that are with him, who despise the king's commandment.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a small company:

17 Who when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so...
great a multitude and so strong, 
seeing we are ready to faint with fasting all this day?

18 Unto whom Judas answered, "It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not in the multitude of an host, but strength cometh from heaven.

20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and, as for you, be ye not afraid of them.

23 Now as soon as he had left speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

24 And they pursued them from the going down of Bethoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

25 Then began the fear of Judas and his brethren, and an exceeding great dread to fall upon the nations round about them:

26 In somuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whenever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and that the tributes in the country were small, because of the diffusion and plague which he had brought upon the land, in taking away the laws which had been of old time;

30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give to liberally, as he did before: for he had abounded above the kings that were before him.

31 Wherefore being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood-royal, to oversee the affairs of the king from the river Euphrates, unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide the land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch his royal city, the hundred forty.
Before and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lydias chose Ptoleme, the son of Dorymanes, and Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent forty thousand foot men, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus, in the plain country.

41 And the merchants of the country hearing the fame of them, took silver and gold, very fine, much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria, and of the land of the Philistines, joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders, (for they knew how the king had given commandment to destroy the people, and utterly abolish them;) they said one to another, Let us restore the decayed estate of our people, and let us fight for our people, and the sanctuary.

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people, and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem lay void; as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold: the heathen had their habitation in that place, before and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to Mapha, over against Jerusalem; for Mapha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes:

48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.

49 They brought also the priest's garments, and the first-fruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And low, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, O God, be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this, Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as were building houses, or had betrothed...
I. MACCABEES.

Before Christ cir. 166.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations that are assembled together against us, to destroy us and our sanctuary:

59 For it is better for us to die in battle, than to behold the calamities of our people, and our sanctuary.

60 Nevertheless, as the will of God is in heaven, so let him do.

CHAP. IV.

6 Judas defeateth the plot, 14 and forces of Gorgias, 23 and spoileth their tents, 34 and overthroweth Lyfias: 45 he pulleth down the altar which the heathen had profaned, and setteth up a new one: 60 and maketh a wall about Sion.

THEN took Gorgias five thousand foot-men, and a thousand of the best horfemen, and removed out of the camp by night:

2 To the end he might rush in upon the camp of the Jews, and smiteth them suddenly. And the men of the fortress were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he fought them in the mountains: for said he, These fellows flee from us.

6 But as soon as it was day, Judas thewed himself in the plain with three thousand men, who nevertheless had neither armour, nor swords to their minds.

7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:

11 That so all the heathen may know that there is one who delivereth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherfore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

14 So they joined battle, and the heathen being discomfited fled into the plain.

15 Howbeit, all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus.
This done, Judas returned again with his host from pursuing them:

17 And said to the people, Be not greedy of the spoils, in as much as there is a battle before us.

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain.

20 Who when they perceived that the Jews had put their host to flight, and were burning the tents; (for the smoke that was seen declared what was done.)

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven:

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped, came and told Lyfias what had happened.

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done before unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following, Lyfias gathered together three thousand choice men of foot, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethfura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed, and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer;

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to fail away, and let them quake at their destruction:

33 Cast them down with the sword of them that love thee, and let all those that know thy name, praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lyfias about five thousand men, even before them were they slain.

35 Now when Lyfias saw his army put to flight, and the manlines of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and hav-
Before Christ cir. 165.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse, and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried towards heaven.

41 Then Judas appointed certain men to light against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleaned the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt-offerings, which was profaned:

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it; wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet, to shew what should be done with them.

47 Then they took whole stones according to the law, and built a new altar, according to the former:

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt-offerings, and of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore, they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month (which is called the month Casleu,) in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law, upon the new altar of burnt-offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it defiled with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise.

57 They decked also the fore-front of the temple with crowns.
of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover, Judas and his brethren, with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season from year to year, by the space of eight days, from the five and twentieth day of the month Cæleu, with mirth and gladness.

60 At that time also they built up the mount Sion with high walls, and strong towers round about, lest the Gentiles should come and tread it down, as they had done before.

61 And they set there a garrison to keep it: and fortified Bethsura to preserve it, that the people might have a defence against Idumea.

CHAP. V.

3 Judas smiteth the children of Esau, Bean, and Amman. 17 Simon is sent into Galilee. 25 The exploits of Judas in Galbad: 51 he destroyeth Ephron for denying him to pass through it. 56 Druses, that in Judas' absence would fight with their enemies, are slain.

NOW when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and upon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea, at Arrabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them, but they fled to the fortresses of Dathema;

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us.

11 And they are preparing to come and take the fortresses whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore and deliver us from their hands, for many of us are slain.

13 Yea, all our brethren that
Before were in the places of \( \text{II. Tobie,} \) Christ are put to death: their wives and their children also they have carried away captives, and borne away their fluff, and they have destroyed there about a thousand men.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wife,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying, Take ye the charge of this people, and fee that ye make not war against the heathen, until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and into Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan, went over Jordan, and travelled three days journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

26 And how that many of them were shut up in Bofora, and Bofor, and Alema, Cafiphor, Maked, and Carnaim (all these cities are strong and great:)

27 And that they were shut up in the rest of the cities of the country of Galaad, and that a-gainst to-morrow they had ap-pointed to bring their host against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness into Bofora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire.

29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morn-
Before they looked up, and behold, there was an innumerable people bearing ladders, and other engines of war to take the fortress: for they assailed them.  

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven with trumpets, and a great sound,  

32 He said unto his host, Fight this day for your brethren.  

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.  

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.  

35 This done, Judas turned aside to Maspha; and after he had assaulted it he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.  

36 From thence went he and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.  

37 After these things gathered Timotheus another host, and encamped against Raphon beyond the brook.  

38 So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us, are assembled unto them, even a very great host.  

39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee: upon this Judas went to meet them.  

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him: for he will mightily prevail against us.  

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.  

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.  

43 So he went first over unto them, and all the people after him: then all the heathen being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.  

44 But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.  

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.  

46 Now when they came into Ephron (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.  

47 Then they of the city shut
Before them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and razed the city, and took the spoil thereof, and passed through the city over them that were slain.

52 After this went they over Jordan, into the great plain before Bethsan.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judaea.

54 So they went up to Mount Sion with joy and gladness, where they offered burnt-offerings, because not one of them were slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go to fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went towards Jamnia.

59 Then came Gorgias and his men out of the city to fight against them.

60 And so it was that Joseph and Azarias were put to flight, and pursued unto the borders of Judaea: and there were slain that day of the people of Israel, about two thousand men.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover, these men came not of the seed of those by whose hand deliverance was given unto Israel.

63 Howbeit, the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen wheresoever their name was heard of:

64 Inasmuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

67 At that time certain priests,
Before desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

CHAP. VI.

8 Antiochus dieth, 12 and confesseth that he is plagued for the wrong done to Jerusalem. 20 Judas besiegeth those in the tower at Jerusalem. 28 They procure Antiochus the younger to come into Judea: 51 he besiegeth Sion, 60 and maketh peace with Israel: 62 yet overthroweth the wall of Sion.

6 And that Lyfias who went before first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and his city Bethsura.

9 Now when the king heard these words, he was astonished, and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were there in, and sent to destroy the inhabitants of Judea without cause.

13 I perceive therefore that for this cause these troubles are come upon me, and behold, I perish through great grief in a strange land.

14 Then called he for Philip K k
one of his friends, whom he made ruler over all his realm. 15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. 16 So king Antiochus died there in the hundred forty and ninth year. 17 Now when Lysias knew that the king was dead, he set up Antiochus his son (whom he had brought up being young) to reign in his stead, and his name he called Eupator. 18 About this time they that sort An- tiochus to him. 19 Wherefore Judas purpos- ing to destroy them, called all the people together, to besiege them. 20 So they came together, and besieged them in the hun- dred and fiftieth year, and he made mounts for shot against them, and other engines. 21 Howbeit, certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves. 22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren? 23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments; 24 For which cause they of our nation besiege the tower, and are alienated from us: moreover, as many of us as they could light on, they flew, and spoiled our inheritance. 25 Neither have they stretch-
Before a thousand men armed with Christ coats of mail, and with helmets of brass on their heads; and besides this, for every beast were ordained five hundred horsemen of the beast.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts there were strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, besides the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side, and that side, at the two parts of the host, giving them signs what to do, and being harnessed all over amidst the ranks.

39 Now when the sun shone upon the shields of gold, and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely, and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army fix hundred men.

43 Eleazar also, surnamed Savaran, perceiving that one of the beasts armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand, and on the left, that they were divided from him on both sides.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit the rest of the Jews, seeing the strength of the king, and the violence of his forces, turned away from them.

48 Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

49 But with them that were in Bethsora he made peace: for Add they came out of the city, because they had no victuals there, to endure the siege, it being a year of rest to the land.

50 So the king took Bethsora, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and fet there artillery with engines, and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon they also made engines against their engines, and held them battle a long season.

53 Yet at the last their vessels being without victuals, (for that it was the seventh year,
Before and they in Judea, that were delivered from the Gentiles, had eaten up the residue of the store;

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip (whom Antiochus the king whiles he lived, had appointed to bring up his son Antiochus, that he might be king)

56 Was returned out of Persia, and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

57 Wherefore he went in all haste, and said to the king, and the captains of the host, and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us.

58 Now therefore let us be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content, wherefore he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiocha, where he found Philip to be master of the city: so he fought against him, and took the city by force.

C H A P. VII.

1 Antiochus is slain, and Demetrius reigneth in his stead. 5 Alcimus would be high priest, and complained of Judas to the king: 16 he slayeth three fore Affideans. 43 Nicanor is slain, and the king's forces are defeated by Judas. 49 The day of this victory is kept holy every year.

I N the hundred and one and fiftieth year, Demetrius, the son of Seleucus, departed from Rome, and came up with a few men unto a city of the seacoast, and reigned there.

2 And as he entered into the palace of his ancestors, so it was that his forces had taken Antiochus and Lysias to bring them unto him.

3 Wherefore when he knew it, he said, Let me not see their faces.

4 So his host flew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus (who was desirous to be high priest) for their captain.

6 And they accused the people to the king, saying, Judas and his brethren, have slain all thy friends, and driven us out of our land.

7 Now therefore send some man whom thou trustest, and
Before let him go and see what havoc Christ he hath made amongst us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacthides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacthides a company of scribes, to require justice.

13 Now the Affideans were the first among the children of Israel that fought peace of them.

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit, he took of them threecore men, and slew them in one day, according to the words which he wrote,

17 The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Therefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

19 After this removed Bacthides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacthides went to the king.

21 But Alcimus contended for the high priesthood.

22 And unto him resorted all such as troubled the people, who after they had gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

27 So Nicanor came to Jeru
Before Salem with a great force; and fent unto Judas and his brethren deceitfully with friendly words, saying,
28 Let there be no battle between me and you; I will come with a few men, that I may see you in peace.
29 He came therefore to Judas, and they saluted one another peaceably. Howbeit, the enemies were prepared to take away Judas by violence.
30 Which thing, after it was known to Judas, to wit, that he came unto him with deceit, he was fore afraid of him, and would see his face no more.
31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Caphar-살마 ;
32 Where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.
33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests, and certain of the elders of the people, to salute him peaceably, and to show him the burnt-sacrifice that was offered for the king.
34 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly:
35 And swears in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.
36 Then the priests entered in, and stood before the altar, and the temple, weeping, and saying,
CHAP. VIII.

161. Before spoils, and the prey, and smote off Nicanor's head, and his right hand which he stretched out so proudly, and brought them away, and hanged them up towards Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover, they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in rest a little while.

CHAP. VIII.

1 Judas is informed of the power and policy of the Romans, and maketh a league with them.

2 Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done amongst the Galatians, and how they had conquered them, and brought them under tribute,

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered all the place (though it were very far from them) and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Besides this, how they had discomfited in battle Philip, and Perseus king of the Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemens and chariots, and a very great army, was discomfited by them;

7 And how they took him alive, and covenanted that he, and such as reigned after him, should pay a great tribute, and give hostages, and that which was agreed upon.

8 And the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover, how the Greeks had determined to come and destroy them;

10 And that they, having knowledge thereof, sent against them a certain captain, and fighting with them, slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day.

11 It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends, and such as relied upon them, they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also, that whom they
would help to a kingdom, those
reign; and whom again they
would, they displace: finally, that
they were greatly exalted:

14 Yet for all this none of
them wore a crown, or was
clothed in purple to be magni-
fied thereby:

15 Moreover, how they had
made for themselves a senate-
house, wherein three hundred
and twenty men fat in council
daily, consulting alway for the
people, to the end they might be
well ordered:

16 And that they committed
their government to one man
every year, who ruled over all
their country, and that all were
obedient to that one, and that
there was neither envy nor emu-
lation among them.

17 In consideration of these
things, Judas chose Eupolemus
the son of John, the son of Accos,
and Jason the son of Eleazar, and
sent them to Rome to make a
league of amity, and confederacy
with them,

18 And to entreat them that
they would take the yoke from
them; for they saw that the king-
dom of the Grecians did oppreß
Israel with servitude.

19 They went therefore to
Rome (which was a very great
journey) and came into the se-
nate, where they spake and said,

20 Judas Maccabeus with his
brethren, and the people of the
Jews, have sent us unto you, to
make a confederacy and peace
with you, and that we might be
registered your confederates and
friends.

21 So that matter pleased the
Romans well.

22 And this is the copy of the
epistle which the senate wrote
back again, in tables of bræs, and
sent to Jerusalem, that there they
might have by them a memorial
of peace and confederacy:

23 Good success be to the
Romans, and to the people of
the Jews, by sea and by land for
ever: the sword also and enemy
be far from them.

24 If there come first any war
upon the Romans, or any of
their confederates, throughout
all their dominion,

25 The people of the Jews
shall help them, as the time shall
be appointed, with all their heart.

26 Neither shall they give any
thing unto them that make war
upon them, or aid them with
victuals, weapons, money, or
ships, as it hath seemed good un-
to the Romans; but they shall
keep their covenant without tak-
ing any thing therefore.

27 In the same manner also,
if war come first upon the na-
tion of the Jews, the Romans
shall help them with all their
heart, according as the time shall
be appointed them.

28 Neither shall victuals be
given to them that take part
against them, or weapons, or
money, or ships, as it hath seem-
ed good to the Romans; but
they shall keep their covenants,
and that without deceit.

29 According to these articles
did the Romans make a covenant
with the people of the Jews.

30 Howbeit, if hereafter the
one party or the other shall think
meet to add or diminish any
thing, they may do it at their
pleasures, and whatsoever they
shall add or take away, shall be
ratified.

31 And as touching the evils
that Demetrius doeth to the
Jews, we have written unto him,
saying, wherfore hast thou made

Digitized by Google
Before thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

CHAP. IX.
1 Alcimus and Bacchides come again with new forces into Judea. 7 The army of Judas flees from him, 17 and he is slain.

30 Jonathan is in his place, 40 and avenges his brother John's quarrel. 55 Alcimus is plagued, and dieth. 70 Bacchides makes peace with Jonathan.

FURTHERMORE, when Demetrius heard that Nicanaor and his host were slain in battle, 1 he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host:

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Masebeth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year, they encamped before Jerusalem.

4 From whence they removed and went to Berea, with twenty thousand foot-men, and two thousand horsemen.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great, were sore afraid, whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host fled away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless, unto them that remained, he said, Let us rise and go up against our enemies, if perchance we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: we will let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren; and let us not stain our honour.

11 With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the fore-ward were all mighty men.

12 As for Bacchides, he was in the right-wing, so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them into the mount Azotus.

16 But when they of the left
I. MACCABEES.

Before Christ cir. 161.

36. "bide* and bit company."

17 Whereupon there was a fore battle, insomuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

20 Moreover, they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

23 ¶ Now after the death of Judas, the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made inquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So there was a great affliction in Israel, the like whereof was not since the time b that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince, and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides got knowledge thereof, he fought for to slay him.

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 ¶ Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath-day.

35 Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabath, with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remember—
Before Christ, 161.

39 Where they lifted up their eyes, and looked, and behold, there was much ado, and great carriage; and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of music, and many weapons.

40 Then Jonathan, and they that were with him, rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned against the marsh of Jordan.

43 Now when Bacchides heard thereof, he came on the sabbath-day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and light for our lives, for it standeth not with us to day, as in time past:

45 For behold, the battle is before us and behind us, and the water of Jordan on this side and that side the marsh likewise, and wood, neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides; but he turned back from him.

48 Then Jonathan, and they that were with him, leapt into Jordan, and swam over into the farther bank: howbeit, the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about two thousand men.

50 Afterward returned Bacchides to Jerusalem, and repaired the strong cities in Judea; the fort in Jericho, and Emmaus, Or, and Beth-horon, and Bethel, built and Thamnatha, Pharthoni, and Taphon, these did he strengthen with high walls, with gates, and Tacon with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also the city Gr. the city in Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

54 Moreover, in the hundred and fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets.

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprises hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king, whereupon...
Before the land of Judea was in rest two years.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and well without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and consulted with him.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

61 Wherefore they took of the men of the country that were authors of that mischief, about fifty persons, and flew them.

62 Afterward Jonathan and Simon, and they that were with him, got them away to Bethbaf, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

64 Then went he and laid siege against Bethbafi; and they fought against it a long season, till they made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

66 And he smote Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war.

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travel was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, insomuch as he flew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and delivered them the prisoners.

71 Which thing he accepted, and did according to his demands, and swore unto him, that he would never do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people, and he destroyed the ungodly men out of Israel.
In the hundred and sixtieth year, Alexander the son of Antiochus, surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover, Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

4 For said he, let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren, and his people.

6 Wherefore he gave him authority to gather together an host, and to provide weapons that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower.

8 Who were sore afraid when they heard that the king had given him authority to gather together an host.

9 Whereupon, they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls, and the mount. Sion round about with square stones for fortification; and they did so.

12 Then the strangers that were in the fortresses which Bacchides had built, fled away:

13 Infomuch as every man left his place, and went into his own country.

14 Only at Bethsura, certain of those that had forsook the law and the commandments, remained still: for it was their place of refuge.

15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan, sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold;) and require thee to take our part, and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us,
Before making amity with the Jews to strengthen himself.

24 I also will write unto them words of encouragement, and promise them dignities and gifts, that they may have their aid.

25 He sent unto them therefore, to this effect: King Demetrius unto the people of the Jews, sendeth greeting:

26 Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for all things ye do in our behalf,

28 And will grant you many immunities, and give you rewards.

29 And now do I free you, and for your sake I release all the Jews from tributes, and from the customs of falt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part of the feed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added there unto out of the country of Samaria, and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

32 And as for the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover, I freely set at liberty ever one of the Jews that were carried captives out of the land of Judea, into any part of my kingdom, and I will that all my officers remit their tributes, even of their cattle.

34 Furthermore, I will that all the feasts and sabbaths, and new-moons, and solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm.

35 Also no man shall have authority to meddle with them or to molest any of them in any matter.

36 I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces.

37 And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that are added to Judea, from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary of Jerusalem, for the necessary expenses of the sanctuary.

40 Moreover, I give every year of the land fifteen thousand shekels of silver out of the king's accounts from the places appertaining.
And all the overplus which the officers paid not in, as in former time, from henceforth shall be given toward the works of the temple.  

And besides this, the five thousand shekels of silver, which they took from the uses of the temple, out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.  

And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.  

For the building also, and repairing of the works of the sanctuary, expenses shall be given of the king's accounts.  

Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expenses shall be given out of the king's accounts, as also for the building of the walls in Judaea.  

Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.  

But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.  

Then gathered king Alexander great forces, and camped over against Demetrius.  

And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

And he continued the battle very fore until the sun went down: and that day was Demetrius slain.  

Afterward Alexander sent ambassadors to Ptolemeæ king of Egypt, with a message to this effect:  

Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country,  

(For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:)  

Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son-in-law, and will give both thee and her gifts, according to thy dignity.  

Then Ptolemeæ the king gave answer, saying, Happy be the day wherein thou didst turn unto the land of thy fathers, and fattest in the throne of their kingdom.  

And now will I do to thee as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.  

So Ptolemeæ went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred three-score and second year:  

Where king Alexander meeting him, gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.
Before written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him amongst his chief friends, and made him a duke, governor of a province.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

67 Furthermore, in the hundredth and fifth year, came Demetrius son of Demetrius, out of Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollonius the governor of Celyrya his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone dost rise up thyself against us, and I am laughed to scorn for thy sake, and reproached, and why dost thou vaunt thy power against us in the mountains?

71 Now therefore if thou trustest in thine own strength, come down to us, into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou shalt not be able to abide the horsemen, and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men, he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppa: but they of Joppa shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppa.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus, a one that journeyed, and there withal drew him forth into the plain, because he had a great company.
number of horsemen, in whom he put his trust.

Then Jonathan followed after him to Azotus, where the armies joined battle.

Now Apollonius had left a thousand horsemen in ambush. And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

But the people stood still, as Jonathan had commanded them: and so the enemies horses were tired.

Then brought Simon forth his host, and set them against the footman (for the horsemen were spent;) who were discomfited by him, and fled.

The horsemen also, being scattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety.

But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

Thus there were burned and slain with the sword, well-nigh eight thousand men.

And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

After this returned Jonathan and his host unto Jerusalem, having many spoils.

Now when king Alexander heard these things, he honoured Jonathan yet more;

And sent him a buckle of gold, as the use is, to be given to such as are of the king's blood: he gave him also Acca-aron, with the borders thereof, before in possession.

CHAP. XI.

Ptolemeus taketh away his daughter from Alexander, and entereth upon his kingdom.

Alexander is slain, and Ptolemeus dieth within three days.

Jonathan besiegeth the tower at Jerusalem. The Jews and he are much honoured by Demetrius, who is rescued by the Jews from his own subjects in Antioch.

Antiochus the younger honoureth Jonathan: his exploits in divers places.

AND the king of Egypt gathered together a great host, like the land that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.

Whereupon he took his journey into Syria, in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his father-in-law.

Now as Ptolemeus entered into the cities, he set in every one of them a garrison of soldiers to keep it.

And when he came near to Azotus, they showed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burned in the battle; for they had made heaps of them by the way where he should pass.

Also they told the king whatsoever Jonathan had done; to the intent he might blame him: but the king held his peace.
Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged.

Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

King Ptolemy therefore having gotten the dominion of the cities by the sea, unto Seleucia upon the sea-coast, imagined wicked counsels against Alexander.

Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom.

For I repent that I gave my daughter unto him, for he sought to slay me.

Thus did he slander him, because he was desirous of his kingdom.

Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

Then Ptolemy entered into Antioch, where he set two crowns upon his head, the crown of Asia and of Egypt.

In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

But when Alexander heard of this he came to war against him; whereupon king Ptolemy brought forth his host, and met him with a mighty power, and put him to flight.

So Alexander fled into Arabia, there to be defended; but king Ptolemy was exalted.

For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemy.

King Ptolemy also died the third day after, and they that were in the strongholds were slain one of another.

By this means Demetrius reigned in the hundred thirty-fourth and seventh year.

At the same time Jonathan gathered together them that were in Judea, to take the tower that was in Jerusalem: and he made many engines of war against it.

Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower.

Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

Nevertheless, Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel, and the priests, and put himself in peril.

And took silver and gold, and raiment, and diverse presents besides, and went to Ptolemais, unto the king, where he found favour in his sight.

And though certain ungodly men of the people had made complaints against him,

Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends.

And confirmed him in the high priesthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.
Before 28 Then Jonathan desired the Christ king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things, after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Laithenes concerning you, that ye might see it.

32 King Demetrius unto his father Laithenes, sendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good-will toward us.

j(Jos. 34 ||Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema, and Lydda, and Ramathem, that are added unto Judea, from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalém, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth, and of trees.

35 And as for other things that belong unto us, of the tithes and custom pertaining unto us, as also the salt pits, and the crown-taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover, there was one Tryphon, that had been of Alexander's part afore, who seeing that all the host murmured against Demetrius, went to Simaluce the Arabian, that brought up Antiochus, the young son of Alexander,

40 And lay sore upon him, to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast the whole of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, laying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent
Before him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit, they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

46 Wherefore the king fled into the court, but they of the city kept the passagess of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city, flew that day in the city to the number of an hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 Or, &c. Grant us peace, and let the Jews cease from assaulting us, and the city.

51 With that they cast away their weapons, and made peace, and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm, and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned Caesar and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

56 Moreover, Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

58 Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from the place called The Ladder of Tyrus, unto the borders of Egypt.

60 Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Accon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled the place thereabout.

62 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

63 Now when Jonathan heard
Before that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against Bethsira, and fought against it a long season, and shut it up.

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Genal, from whence be times in the morning they got them to the plain of Navor.

68 And behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled;

70 Infomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen, that day, about three thousand men: but Jonathan returned to Jerusalem.

1 Now when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had made with them.

2 He sent letters also to the Lacedemonians, and to other places for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship which ye had with them, and league, as in former time.

4 Upon this the Romans gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote unto the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren, send greeting:

7 There were letters sent in times past unto Onias the high priest from Darius, who reign

CHAP. XII.

1 Jonathan reneweth his league with the Romans, and Lacedemonians. 28 The forces of Demetrius, thinking to surprize Jonathan, flees away for fear. 35 Jonathan fortifieth the castles in Judea, 48 and is shut up by the fraud of Tryphon in Ptolemais.
8 At which time Onias entertained the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you, for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forsoomuch as the kings that are round about us, have fought against us.

14 Howbeit, we would not be trouble some unto you, nor to others of our confederates and friends, in these wars.

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.

16 For this cause we chose Numenius the son of Antiochus, and Antipater the son of Jafon, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute you and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oнияres sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

23 We do write back again to you, that your cattle and goods are ours, and ours are yours. We do command therefore our ambassadors to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

26 He sent spies also unto their tents, who came again, and told him, that they were appointed to come upon them in the night-season.

27 Wherefore, so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.
ed, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again; and, calling the elders of the people together, he consulted with them about building strong holds in Judea.

36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

37 Upon this they came together to build up the city, as far as much as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Caphenatha.

38 Simon also set up Adida, in Sephela, and made it strong with gates and bars.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit, he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethfan.

41 Then Jonathan went out to meet him with forty thousand men chozen for the battle, and came to Bethfan.

42 Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan believing him, did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

48 Now as soon as Jonathan
Before entered into Ptolemais, they of

Ptolemais shut the gates, and
took him, and all them that came
with him they slew with the
sword.

49 Then sent Tryphon an
host of footmen and horsemens
into Galilee, and into the great
plain, to destroy all Jonathan's
company.

50 But when they knew that
Jonathan, and they that were
with him were taken and slain,
they encouraged one another,
and went close together, pre-
pared to fight.

51 They therefore that fol-
lowed upon them, perceiving
that they were ready to fight for
their lives, turned back again.

52 Whereupon they all came
into the land of Judea peaceably,
and there they bewailed Jon-
athan, and them that were with
him, and they were fore afraid,
wherefore all Israel made great
lamentation.

53 Then all the heathen that
were round about them fought
to destroy them: For, said they,
they have no captain, nor any to
help them; now therefore let us
make war upon them, and take
away their memorial from a-
mongst men.

CHAP. XII.

8 Simon is made captain in his bro-
ther Jonathan's room. 19 Try-
phon getteth two of Jonathan's
sons into their hands, and slayth
his father. 27 The tomb of Jo-
nathan. 36 Simon is favoured
by Demetrius, 40 and winneth
Gaza, and the tower at Jerusa-
lem.

NOW when Simon heard
that Tryphon had gathered
together a great host, to in-
vade the land of Judea, and de-
troy it,

2 And saw that the people
was in great trembling and fear,
he went up to Jerusalem, and
gathered the people together,

3 And gave them exhortation,
saying, Ye yourselves know what
great things I, and my brethren,
and my father's house have done
for the laws and the sanctuary,
the battles also and troubles
which we have seen,

4 By reason whereof all my
brethren are slain for Israel's fake,
and I am left alone.

5 Now therefore be it far from
me that I should spare mine own
life in any time of trouble: for I
am no better than my brethren.

6 Doubtles, I will avenge my
nation and the sanctuary, and our
wives and our children: for all
the heathen are gathered to de-
troy us of very malice.

7 Now as soon as the people
heard these words, their spirit
revived.

8 ¶ And they answered with
a loud voice, saying, Thou shalt
be our leader instead of Judas
and Jonathan thy brother.

9 Fight thou our battles, and
whatsoever thou commandest us,
that will we do.

10 So then he gathered toge-
ther all the men of war, and
made haste to finish the walls
of Jerusalem, and he fortified it
round about.

11 Also he sent Jonathan the
son of Absalom, and with him a
great power to Joppe: who cast-
ing out them that were therein,
remained there in it.

12 So Tryphon removed from
Ptolemais, with a great power to
invade the land of Judea, and
Jonathan was with him in ward.
13 But Simon pitched his tents
at Adida, over-against the plain.

14 Now when Tryphon knew
that Simon was risen up instead
of his brother Jonathan, and
meant to join battle with him,
he sent messengers unto him,
saying,

15 Whereas we have Jonathan
thy brother in hold, it is for mo-
ney that he is owing unto the
king's treasure, || concerning the
business that was committed unto
him.

16 Wherefore now fend an
hundred talents of silver, and two
of his sons for hostages, that when
he is at liberty he may not revolt
from us, and we will let him go.

17 Hereupon Simon, albeit he
perceived that they spake deceit-
fully unto him, yet sent he the
money and the children, lest per-
adventure he (hould procure to
himself great hatred of the peo-
ple:

18 Who might have said, Be-
cause I sent him not the money
and the children, therefore is
Jonathan dead.

19 So he sent them the chil-
dren and the hundred talents: how-
beit, Tryphon dissembled, nei-
ther would he let Jonathan go.

20 And after this came Try-
phon, to invade the land, and
deftroy it, going round about by
the way that leadeth unto Adora:
but Simon and his host marched
against him in every place where-
soever he went.

21 Now they that were in the
tower, sent messengers unto Try-
phon, to the end that he should
haften his coming unto them by
the wilderness, and fend them
victuals.

22 Wherefore Tryphon made
ready all his horsemen to come
that night: but there fell a very
great snow, by reason whereof he
came not. So he departed, and

23 And when he came near
to Basama, he slew Jonathan,
who was buried there.

24 Afterward Tryphon returned,
and went into his own land.

25 Then sent Simon, and took cir. 143.
the bones of Jonathan his bro-
ther, and buried them in Modin
the city of his fathers.

26 And b all Israel made great b Chap.
lamentation for him, and bewail-
ed him many days.

27 ¶ Simon also built a monu-
ment upon the sepulchre of his
father and his brethren, and rais-
ed it aloft to the sight, with hewn
stone behind and before.

28 Moreover, he set up seven
pyramids one against another,
for his father and his mother,
and his four brethren.

29 And in these he made cun-
ing devices, about the which he
set great pillars, and upon the
pillars he made all their armour
for a perpetual memory, and by
the armour ships carved, that
they might be seen of all that
fails on the sea.

30 This is the sepulchre which
he made at Modin, and it stand-
eth yet unto this day.

31 Now Tryphon dealt deceit-
fully with the young king Anti-
ochus, and flew him.

32 And he reigned in his stead,
and crowned himself king of Asia,
and brought a great calamity up-
on the land.

33 Then Simon built up the
strong holds in Judea, and fenced
them about with high towers,
and great walls, and gates, and
bars, and laid up victuals there- Gr. in
the strong

34 Moreover, Simon chose
men, and sent to king Demetrius,
Before the end he should give the Christ an immunity, because all that Tryphon did was to spoil.

Unto whom king Demetrius answered, and wrote after this manner:

King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.

And whatsoever covenants we have made with you shall stand; and the strong holds which ye have builded, shall be your own.

As for any oversight, or fault committed unto this day, we forgive it, and the crown-tax also which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

Thus the yoke of the heathen was taken away from Israel, in the hundred and seventieth year.

Then the people of Israel began to write in their instruments and contracts. In the first year of Simon the high priest, the governor and leader of the Jews.

In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.

And they that were in the engine, leapt into the city; whereupon there was a great uproar in the city:

Insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

And they said, Deal not with us according to our wickedness, but according to thy mercy.

So Simon was appeased towards them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving.

Yea, he put all uncleannesses out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwelling-place for himself.

They also of the tower in Jerusalem were kept so strait, that they could neither come forth nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

Then cried they to Simon, beseeching him to be at one with them; which thing he granted them: and when he had put them out from thence he cleansed the tower from pollutions.

And entered into it the three and twentieth day of the second month, in the hundred seventy and one year, with thanksgiving, and branches of palm-trees, and with harps, and cymbals, and with viols, and hymns,
CHAP. XIV.

283

Lesort and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover, the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts, and he dwelt in Gazara.

CHAP. XIV.

3 Demetrius is taken by the king of Persia. 4 The good deeds of Simon to his country. 18 The Lacedemonians and Romans renew their league with him. 26 A memorial of his acts is set up in Sion.

Now in the hundred three-score and twelfth year, king Demetrius gathered his forces together, and went into Media, to get him help to sight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive;

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And as he was honourable in all his acts, so in this, that he took Joppæ for an haven, and made an entrance to the isles of the sea.

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleannesses, neither was there any that reified him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For every man sat under his vine, and his fig-tree, and there was none to fray them;

13 Neither was there any left in the land to fight against them; yea, the kings themselves were overthrown in those days.

14 Moreover, he strengthened all those of his people that were brought low: the law he searched out, and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard, that his brother Simon was made
I. MACCABEUS.

Before high priest in his stead, and ruled the country and the cities there-in:

18 They wrote unto him, in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent: The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour; wherefore we are glad of their coming.

22 And did register the things that they spake in the council of the people in this manner: Numenius, son of Antiochus, and Antipater, son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their amabssage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore, we have written a copy thereof unto Simon the high priest.

24 After this Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirm the league with them.

25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons?

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote it in the tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing: The eighteenth day of the month Elul, in the hundred threecore and twelfth year, being the third year of Simon the high priest,

28 At Saramel in the great congregation of the priests and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the main-tenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jari, together with his brethren, put themselves in jeopardy, and resitting the enemies of their nation, did their nation great honour:

30 (For after that Jonathan having gathered his nation together, and been their high priest, was added to his people;)

31 Their enemies proposed to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages.

33 And fortified the cities of Judea, together with Bethsura that lieth upon the borders of Judea, where the armour of the enemies had been before;
Before but he set a garrison of Jews there.  
34 Moreover, he fortified Joppa which lieth upon the sea, and Gazara that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)  
35 The people therefore seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor, and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.  
36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued and polluted all about the sanctuary, and did much hurt in the holy places:  
37 But he placed Jews therein, and fortified it for the safety of the country, and the city, and raised up the walls of Jerusalem.  
38 King Demetrius also confirmed him in the high priest hood, according to those things,  
39 And made him one of his friends, and honoured him with great honour.  
40 For he had heard say, that the Romans had called the Jews their friends, and confederates, and brethren; and that they had entertained the ambassadors of Simon honourably;  
41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;  
42 Moreover, that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that (I say,) he should take charge of the sanctuary;  
43 Besides this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that e he should be clothed in purple, and wear gold;  
44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;  
45 And whosoever should do otherwise, or break any of these things, he should be punished.  
46 Thus it liked all the people to deal with Simon, and to do as has been said.  
47 Then Simon accepted hereof, and was well pleased to be high priest, and captain, and governor of the Jews and priests, and to defend them all.  
48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;  
49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.
The Romans write to divers kings and nations to favour the Jews. 27 Antiochus quarrelleth with Simon, 38 and sendeth some to annoy Judea.

Moreover, Antiochus son of Demetrius the king, sent letters from the isles of the sea, unto Simon the priest, and prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest, and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem, and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

8 And if any thing be, or shall be owing to the king, let it be forgiven thee from this time forth for ever-more.

9 Furthermore, when we have obtained our kingdom, we will before honour thee and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the seaside:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and joined ships close to the town, on the sea-side; he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries: wherein were written these things;

16 Lucius, consul of the Romans, unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

18 And they brought a shield of gold, of a thousand pound.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities or countries,
CHAP. XV.

Before nor yet aid their enemies against them.

20 It seemeth also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrias the king, and Attalus, to Ariarathes, and Arfaces,

23 And to all the countries, and to Sampfanes, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him: silver also and gold, and much armour.

27 Nevertheless, he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, You with-hold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have waisted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places whereof ye have gotten dominion without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you.

32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor held that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthofoas.

38 Then the king made Cendebeus captain of the sea-coast,
Before and gave him an host of footmen and horsemen,

39 And commanded him to remove his host toward Judea: also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pur sued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and an host of footmen, to the end that issuing out they might make out-roads upon the ways of Judea, as the king had commanded him.

C H A P. XVI.

3 Judas and John prevail against the forces sent by Antiochus. 11 The Captain of Jericho inviteth Simon and two of his sons into his castle, and there treacherously murdereth them. 19 John is sought for, and escapeth, and killeth those that sought for him.

THEN came up John from Gazara, and told Simon his father what Cendebeus had done.

2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them, I and my brethren, and my father’s house, have ever from our youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I am old, and ye, by God’s mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a mighty great host, both of footmen and horsemen, came against them: howbeit, there was a water brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water-brook he went first over himself, and then the men seeing him, passed through after him.

7 That done, he divided his men, and sent the horsemen in the midst of the footmen: for the enemies horsemen were very many.

8 Then founded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant got them to the strong hold.

9 At that time was Judas John’s brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built.

10 So they fled even unto the towers in the fields of Azotus, wherefore he burnt it with fire: so that there were slain of them about two thousand men.

11 Moreover, in the plain of Jericho was Ptolemaeus the son of Abubus made captain, and he had abundance of silver and gold.

12 For he was the high priest’s son-in-law.
Before 13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them, at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventh year, in the eleventh month called Sabat:

15 Where the son of Abubus receiving them deceitfully into a little hold called Docus, which he had built, made them a great banquet: howbeit, he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemeus and his men rose up, and took their weapons, and came upon Simon into the banqueting-place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemeus wrote these things, and sent to the king, that he should send him an host to Before aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and (quoth he) Ptolemeus hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and flew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold these are written in the chronicles of his priesthood, from the time he was made high priest after his father.
This Second Book of Maccabees contains two parts; the first of which is comprehended in the first chapter and part of the second. The subject of it is nothing else but two letters written by the Jews of Jerusalem to those of Egypt, exhorting them to celebrate, along with their brethren in the holy city at the ordinary times, the festivals of tabernacles and of the purification of the temple mentioned in St John’s gospel, x. 22. And it was at Jerusalem the feast of the Dedication, and it was winter. And Jesus walked in the temple in Solomon’s porch. A portico at the eastern entry of the temple, named Solomon’s, (as in Acts iii. 11.), because it was the only part of the ancient building that remained in any degree entire, and had been repaired and decorated by Herod. This festival was instituted by the Jews, and introduced by Judas Maccabæus as a joyful celebration of the deliverance and purification of the temple and altar from the profanities of King Antiochus and other heathens. See 1 Maccabæus iv. 59. Moreover Judas and his brethren, with the whole congregation of Israel, ordained that the days of the dedication of the altar should be kept in their season, from year to year, by the space of eight days from the five and twentieth day of the month Casleu, with mirth and gladness. The same word is used for first dedication and for purification after the temple was repaired and rebuilt. Casleu corresponds to the time of the new moon in our month of November; therefore, it is said in St John, it was winter. With respect to these letters, there are so many difficulties about the times and the persons mentioned, and so little foundation for the stories told about the sacred fire found after the captivity, and the ark of the covenant, and the altar concealed in a cave by the prophet Jeremiah, that there is room to suspect they are merely Jewish Rabinical fables, bearing no character of divinely inspired scripture. The other part, which begins chap. ii. ver. 20. is a summary or abridgment of a long story concerning Jason of Cirene, of the persecutions by Antiochus, and the deliverance of the people by Judas Maccabæus, till the discomfiture and death of Nicanor. But in these there are different things that agree very ill with the first book,
OBSERVATIONS, &c.

which is, without doubt, of more veracity, and more to be depended upon. Such as the death of Antiochus, described chap. 9. in a manner very different from what is said on that subject in the 6th chap. of the First Book, besides many other singularities; especially certain statements which cannot stand to the proof when tried by the doctrine and precepts of holy Scripture. For instance the praises of Razias for precipitating himself into a voluntary death, chap. xiv. The false judgment which the Author pronounces on the sacrifices and prayers of Judas, for the expiation of a crime committed by some of his army, to divert the wrath of God from the whole body or assembly; as if these rites had been performed for the benefit of those who had died in their sins, chap. xii. An opinion which has no foundation, and no approbation in any part of canonical Scripture, where we never find any sacrifice or any prayer appointed, pro mortuis, 'for the dead.' Therefore with great reason has this Book, which is only the abridgment of a Story no wise connected with sacred History, and conceived in a style by no means suitable to the dignity of inspiration, been rejected from the Canon, and stated to be of the Apocryphal List, and even there of the lowest price.

The Second Book of MACCABEES,

CHAP. I.

1 A letter of the Jews from Jerusalem to them of Egypt, to thank God for the death of Antiochus.
2 That were Afterwards hidden in the pit. 24 The prayer of Neemias.

The brethren the Jews that be at Jerusalem, and in the land of Judea, with unto the brethren the Jews that are throughout Egypt, health and peace.

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants; and give you all an heart to serve him, and to do his will with a good courage, and a willing mind;
3 And open your hearts in his law and commandments, and send you peace,
4 And hear your prayers, and be at one with you, and never for sake you in time of trouble.
5 And now we be here praying for you.
6 What time as Demetrius reigned, in the hundred three-score and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,
7 And burnt the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices, and fine flour, and lighted the lamps, and set forth the loaves.

144.
And now see that ye keep the feast of tabernacles in the month Cæleu.

In the hundred fourscore and eighth year, the people that were at Jerusalem, and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

Insomuch as God hath delivered us from great perils, we thank him highly as having been in battle against a king.

For he cast them out that fought within the holy city.

For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea, by the deceit of Nanea's priests.

For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in;

And opening a privy door of the roof, they threw stones like thunderbolt's, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

Blessed be our God in all things, who hath delivered up the ungodly.

Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Cæleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple, and the altar.

For when our fathers were led into Persia, the priests that were then devout, took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

Now after many years, when it pleased God, Neemias being sent from the king of Persia, did send of the posterity of those priests that had hid it, to the fire: but when they told us they found no fire, but thick water;

Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water;

When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

And the priests made a prayer whist the sacrifice was consuming (I say) both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

And the prayer was after this manner; O Lord, Lord God, Creator of all things, who art fearful, and strong, and righteous, and merciful, and the only and gracious King,

The only giver of all things, the only just, almighty and ever-
CHAP. II.

lasting, thou that deliverest Israel from all trouble, and first choose the fathers, and sanctify them:

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sang psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left, to be poured on the great stones.

32 When this was done there was kindled a flame: but it was consumed by the light that thinned from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place where the priests that were led away, had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

34 Then the king inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called this thing Naphthar, which is as much as to say, A cleansing: but many men called it Nephi.

CHAP. II.

1 What Jeremy the prophet did:

5 how he hid the tabernacle, the ark, and the altar. 13 What Neemias and Judas wrote. 20 What Jafon wrote in five books:

25 and how those were abridged by the author of this book.

It is also found in the records, that Jeremy the prophet commanded them that were carried away, to take of the fire, as it hath been signified:

2 And how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see Baruch images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him, came to mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud as it was in the days of Moses, and as when the cloud covereth the Shechinah
Solomon desired that the place might be honourably sanctified.

9 It was also declared that he, being wife, offered the sacrifice of dedication, and of the finishing of the temple.

9 It was also declared that he offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt-offerings.

11 And Moses said, Because the sin-offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library, gathered together the acts of the kings and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well if ye keep the same days.

17 We hope also that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary, as he promised in the law: for we hope in God that he will shortly, &c.

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven, into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And the manifest signs that came from heaven, unto those that behaved themselves manfully to their honour for Judaism; so that being but a few, they overcame the whole country, and chased barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

23 All these things (I say) being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

25 We have been careful that they that will read might have delight, and that they that are desirous to commit to memory, might have ease, and that all into whose hands it comes, might have profit.

26 Therefore to us that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto...
him that prepareth a banquet, and seeketh the benefit of others: yet || for the pleasing of many, we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgment.

29 For as the master-builder of a new house must care for the whole building; but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, be longeth to the first author of the story:

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

C H A P. III.

1 Of the honour done to the temple by the kings of the Gentiles. 4 Simon uttereth what treasures are in the temple. 7 Heliodorus is sent to take them away: 24 he is stricken of God, and healed at the prayer of Onias.

3 Infomuch that Seleucus king of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.

5 And when he could not overcome Onias he got him to Apollonius the son of Thraseas, who then was governor of Celsyria and Phenice.

6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches which did not pertain to the account of the sacrifices was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had showed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celsyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children.

11 And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not
Before as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him, said, that in any wise it must be brought into the king's treasury.

14 So at the day which he appointed, he entered in to order this matter: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in their vestments, called unto heaven upon him that made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept.

16 Then who so had looked the high priest in the face, it would have wounded his heart: for his countenance, and the changing of his colour, declared the inward agony of his mind.

17 For the man was so compassed with fear, and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in, ran, come to the gates, and come to the walls, and others looked out of the windows.

20 And all holding their hands toward heaven, made supplication.

21 Then it would have pitted a man to see the falling down of the multitude of all sorts, and the fear of the high priest, being in such an agony.

22 They then called upon the Almighty Lord, to keep the things committed of trust safe and sure, for those that had committed them.

23 Nevertheless, Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him, were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness.
fore but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train, and with all his guard, into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God:

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightway certain of Heliodorus' friends, prayed Onias that he would call upon the most High, to grant him his life, who lay ready to give up the ghost.

32 So the high priest suspecting left the king should misconceive, that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the lame young men, in the same clothing, appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his fake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God: and when they had spoken these words they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and Before saluted Onias, returned with his Christ host to the king.

36 Then testified he to all men, the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be yet sent once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven, hath his eye on that place, and defendeth it, and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this fort.

CHAP. IV.

Simon slandereth Onias. 7 Jason, by corrupting the king, obtaineth the office of the high priest. 24 Menelaus getteth the same from Jason by the like corruption. 34 Andronicus traiterously murdereth Onias. 36 The king being informed thereof, causeth Andronicus to be put to death. 39 The wickedness of Lysimachus, by the instigation of Menelaus.

This Simon now (of whom we spake afore) having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved
Before well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jafon the brother of Onias laboured under-hand to be high-priest,

8 Promising unto the king, by intercession, three hundred and threescore talents of silver, and of another revenue, eighty talents:

9 Besides this he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith brought his own nation to the Greekish fashion.

11 And the royal privileges granted of special favour to the Jews, by the means of John the father of Eupolemus, who went ambassador to Rome for amity, and aid, he took away;

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jafon that ungodly wretch, and not high priest:

14 That the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all,

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

18 Now when the game that was used every fifth year was kept at Tyrus, the king being present,

19 This ungracious Jafon sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow.
Before upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of galleys.

21 Now when Apollonius, the son of Menetheus, was sent into Egypt, for the coronation of king Ptolomeus Philometor, Antiochus understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch-light, and with great shoutings: and so afterward went with his host into Phenice.

23 Three years afterward Jason sent Menelaus the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelaus got the principality: but as for the money
Before Christ cir. 171.

II. MACCABEES.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place where he had committed impiety against Onias, there flew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus, with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next in hand, cast them all together upon Lysimachus, and those that set upon them.

42 Thus many of them they wounded, and some they stuck to the ground, and all of them they forced to flee: but as for the church-rober himself, him they killed besides the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate, pleaded the cause before him:

45 But Menelaus being now convicted, promised Ptoleme (son of Dorymenes, to give him much money, if he would pacify the king towards him.

46 Whereupon Ptoleme taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who, notwithstanding was cause of all the mischief: and those poor men, who if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so through the covetousness of them that were of power, Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

C H A P. V.

2 Of the sights and tokens seen in Jerusalem. 6 Of the end and
About the same time Antiochus prepared his second voyage into Egypt:

And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

Wherefore every man prayed that that apparition might turn to good.

Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle:

But Jason slew his own citizens without mercy (not considering that to get the day of them of his own nation, would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.)

Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forfaker of the laws, and being had in abomination, as an open enemy of his country and his countrymen, he was cast out into Egypt.

9 Thus he that had driven many out of their country, perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

And he that had cast out many unburied, had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

And there were destroyed, within the space of three whole days, fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:

And taking the holy vessels with polluted hands, and with
Before profane hands pulling down the things that were dedicated by other kings to the augmentation, and glory, and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless, God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there:

23 And at Garizim, Andro...
Before temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

3 The coming in of this mischief was sore and grievous to the people:

4 For the temple was filled with riot and reveling, by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy place, and besides that, brought in things that were not lawful.

5 The altar also was filled with profane things which the law forbiddeth.

6 Neither was it lawful for a man to keep sabbath-days, or ancient feasts, or to profess himself at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

8 Moreover, there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemeus, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

9 And whofo would not conform themselves to the manners of the Gentiles, should be put to death. Then might a man have seen the present misery.

10 For there were two women brought, who had circumcised their children, whom when they had openly led round the city, the babes hanging at their breasts, they cast them down headlong from the wall.

11 And others that had run together into caves near by, to keep the sabbath-day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves, for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnes, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us.

15 Left that being come to the height of sin, afterwards he should take vengeance of us.

16 And therefore he never withdraweth his mercy from us. And though he punish with adversity, yet doth he never forsake his people.

17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in few words.

18 Eleazar one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment.

20 As it behoved them to come, that are resolute to stand out against such things as are
Before not lawful for love of life to be tasted.

1. But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

2. That in so doing he might be delivered from death, and for the old friendship with them, find favour.

3. But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his grey head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

4. For it cometh not our age (said he) in any wise to dissemble, whereby many your persons might think that Eleazar being fourscore years old and ten, were now gone to a stranger religion,

5. And so they through mine hypocrisy, and desire to live a little time, and a moment longer, I should be deceived by me, and I get a stain to mine old age, and make it abominable.

6. For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive nor dead.

7. Wherefore now manfully changing this life, I will shew myself such an one as mine age requireth,

28. And leave a notable example to such as be young, to die willingly and courageously for the honourable and holy laws: and when he had said these words, immediately he went to the torment.

29. They that led him, changing the good-will they bare him a little before into hatred, because the foreaid speeches proceeded, as they thought, from a desperate mind.

30. But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure fore pains in body, by being beaten: but in soul am well content to suffer these things, because I fear him.

31. And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

CHAP. VII.

The conspiracy and cruel death of seven brethren and their mother in one day, because they would not eat swine's flesh at the king's commandment.

1. It came to pass also that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were torment ed with scourges and whips.

2. But one of them that spake first, said thus, What wouldst thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3. Then the king, being in a rage, commanded pans and caldrons to be made hot,
Before 4 Which forthwith being heat-
ed, he commanded to cut out
the tongue of him that spake
first, and to cut off the utmost
parts of his body, the rest of his
brethren and his mother looking
on.

5 Now when he was thus
maimed in all his members, he
commanded him being yet alive,
to be brought to the fire, and to
be fried in the pan: and as the
vapour of the pan was for a
good space dispersed, they ex-
horted one another with the
mother, to die manfully, saying
thus,

6 The Lord God looketh up-
on us, and in truth hath com-
fort in us, as Moses in his song,
which witnessed to their faces,
declared, saying, And he shall
be comforted in his servants.

7 So when the first was dead
after this manner, they brought
the second to make him a mock-
ing-flock: and when they had
pulled off the skin of his head
with the hair, they asked him,
Wilt thou eat, before thou be
punished throughout every mem-
ber of thy body?

8 But he answered in his own
language, and said, No. Where-
fore he also received the next
torment in order, as the former
did.

9 And when he was at the
last gasp, he said, Thou, like a
fury, takest us out of this present
life, but the King of the world
shall raise us up, who have died
for his laws, unto everlasting life.

10 After him was the third
made a mocking-flock; and
when he was required, he put
out his tongue, and that right
soon, holding forth his hands
manfully,

11 And said courageously,
Before
These I had from heaven; and
for his laws I despise them, and
from him I hope to receive them
again.

12 Insomuch that the king,
and they that were with him,
marvelled at the young man's
courage, for that he nothing re-
garded the pains.

13 Now when this man was
dead also, they tormented and
mangled the fourth in like man-
ner.

14 So when he was ready to
die, he said thus, It is good, be-
ing put to death by men, to look
for hope from God, to be raised
up again by him: as for thee,
thou shalt have no resurrection
to life.

15 Afterward they brought
the fifth also, and mangled him.

16 Then looked he unto the
king, and said, Thou hast power
over men, thou art corruptible,
thou dost what thou wilt; yet
think not that our nation is for-
saken of God;

17 But abide a while, and be-
hold his great power, how he
will torment thee, and thy seed.

18 After him also they brought
the sixth, who being ready to
die, said, Be not deceived without
cause: for we suffer these
things for ourselves, having sin-
ned against our God: therefore
marvellous things are done unto
us.

19 But think not thou that
takest in hand to strive against
God, that thou shalt escape un-
punished.

20 But the mother was mar-
vellous above all, and worthy of
honourable memory: for when
the law her seven sons slayd, with-
in the space of one day, the bare
Before it with a good courage, because of the hope that she had in the Lord. 21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

22 I cannot tell how ye came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

23 But doubtless, the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws sake.

24 Now Antiochus thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, he promised him that she would counsel the young man to save his life.

27 But she bowing herself towards him, laughing the cruel tyrant to scorn, spake in her country language on this manner, O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, before and brought thee up unto this age, and endured the troubles of education.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that b God made them of things that were not; and so was mankind made likewise.

29 Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment, but I will obey the commandment of the law that was given unto our fathers by Moses.

31 And thou that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren who now have suffered a short pain, are dead under God's covenant of everlasting life; but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, of-
Before fer up my body and life for the laws of our fathers, beleeching God that he would speedily be merciful unto our nation, and that thou by torments and plagues mayest confess, that he alone is God; 38 And that in me, and my brethren, the wrath of the Almighty, which is justly brought upon all our nation, may cease. 39 Then the king being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. 40 So this man died undefiled, and put his whole trust in the Lord. 41 Last of all after the sons, the mother died. 42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

CHAP. VIII.

1 Judas gathereth an host. 9 Nicanor is sent against him: who presumeth to make much money of his prisoners. 16 Judas encourageth his men, and putteth Nicanor to flight; 28 and divideth the spoils. 30 Other enemies are also defeated, 35 and Nicanor fleeth with grief to Antioch.

THEN Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolk together, and took unto them all such as continued in the Jews religion, and assembled about six thousand men. 2 And they called upon the Lord, that he would look upon the people that was trodden down of all, and also pity the temple profaned of ungodly men, 3 And that he would have compassion upon the city, sore defaced and ready to be made even with the ground, and hear the blood that cried unto him, 4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would show his hatred against the wicked. 5 Now when Maccabeus had his company about him, he could not be withstood by the heathen; for the wrath of the Lord was turned into mercy. 6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies. 7 But specially took he advantage of the night, for such privy attempts, inasmuch that the brut of his manliness was spread every where. 8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus the governor of Celosyria and Phenice, to yield more aid to the king’s affairs. 9 Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience. 10 So Nicanor undertook to make so much money of the captive Jews, as should defray 3. 41. the tribute of two thousand ta-
Wherefore immediately he sent to the cities upon the seacoast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him, that the army was at hand, they that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

Others sold all that they had left, and withal besought the Lord to deliver them, being sold by the wicked Nicanor before they met together:

And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake by which they were called.

So Maccabæus called his men together, unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully against them, but to fight manfully,

And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

For they (said he) trust in their weapons, and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when unter Sennacherib an hundred thousand, fourscore and five thousand perished.

And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand, because of the help that they had from heaven, and so received a great booty.

Thus when he had made them bold with these words, and ready to die for the laws, and the country, he divided his army into four parts:

And joined with himself his own brethren, leaders of each band, to wit, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

Also be appointed Eleazar to read the holy book: and when he had given them this watch-word, The help of God: himself leading the first band, he joined battle with Nicanor.

And by the help of the Almighty, they flew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

And took their money that came to buy them, and pursued them far: but lacking time, they returned,
Before 26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preferred them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover, of those that were with Timotheus and Baccides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided amongst themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They flew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

33 Furthermore, at such time as they kept the feast for the victory in their country, they burnt Callisthenes that had set fire upon the holy gates, who was fled into a little house, and so he received a reward meet for his wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,

35 He was through the help of the Lord brought down by them of whom he made least account, and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland into Antioch, having very great dishonour for that his host was destroyed.

36 Thus he that took upon him to make good to the Romans their tribute, by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

C H A P. IX.

1 Antiochus is chased from Persepolis: 5 he is struck with a sore disease, 14 and promiseth to become a Jew: 28 he dieth miserably.

About that time came An-cir. 164. tiochus, || with dishonour || Or, dis orderly. called Persepolis, and went about to rob the temple, and to hold the city, whereupon the multitude running to defend themselves with their weapons, put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants, returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger,
Before he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariot-man to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this fort, That he would come to Jerusalem, and make it a common burying-place of the Jews.

5 But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, a pain of the bowels that was remediless, came upon him, and sore torments of the inner parts;
6 And that most justly: for he had tormented other men's bowels with many and strange torments.
7 Howbeit, he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a fore fall, all the members of his body were much pained.
8 And thus he that a little afore thought he might command the waves of the sea, (to proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horse-litter, showing forth unto all the manifest power of God.

9 So that the worms rose up out of the body of this wicked man, and whiles he lived in forrow and pain, his flesh fell away, and the filthiness of his smell before was noisome to all his army.
10 And the man that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.
11 Here therefore being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.
12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.
13 This wicked person vowed also unto the Lord, (who now no more would have mercy upon him) saying thus,
14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common burying-place) he would set at liberty.
15 And as touching the Jews, whom he had judged not worthy to be so much as buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens.
16 And the holy temple which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:
17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.
Before But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letters under-written, containing the form of a supplication, after this manner:

19 Antiochus king and governor, to the good Jews his citizens, witheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour, and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrustling mine health, but having great hope to escape this sickness.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor:

24 To the end, that if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land knowing to whom  the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom, wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you, generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 And Philip that was brought up with him, carried away his body, who also fearing the son of Antiochus, went into Egypt to Ptolemeus Philometor.

CHAP. X.

NOW Maccabæus and his company, the Lord guiding them, recovered the temple, and the city:

2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple, they made another altar, striking stones, they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shew-bread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against
Before him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemyous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, that every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him chief governor of Cœlophylia and Phenice.

12 For Ptolemæus that was called Macron, choosing rather to do justice unto the Jews, for the wrong that had been done unto them, endeavoured to continue peace with them.

13 Whereupon being accused of the king's friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometer had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honorable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews.

15 And therewithal the Idumeans having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabæus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans.

17 And assailing them strongly, they won the holds, and kept off all that fought upon the wall, and flew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain (who were no less than nine thousand) were fled together into two very strong castles, having all manner of things convenient to sustain the siege.

19 Maccabæus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now they that were with Simon, being led with covetous souls, were persuaded for money (through certain of those that were in the castle) and took fe-
Before twenty thousand drachms, and
let some of them escape.

21 But when it was told Maccabæus what was done, he called the governors of the people together, and accused those men that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two castles.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, they that were with Maccabæus, turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer, they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together, the one part having together with their virtue, their refuge also unto the Lord, for a pledge of their success and victory: the other side making their rage leader of their battle.

29 But when the battle wax strong, there appeared unto the enemies from heaven, five comely men upon horses, with bridles of gold, and two of them led the Jews.

30 And took Maccabæus between twixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightenings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

31 And there were slain of footmen, twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabæus, laid siege against the fortress courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceeding evil, and uttered wicked words.

35 Nevertheless, upon the fifth day early, twenty young men of Maccabæus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires, burnt the blasphemers alive; and others broke open the gates, and having received in the rest of the army, took the city.

37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollonies.

38 When this was done, they
Before praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

CHAP. XI.

2 Lyfias thinking to get Jerusalem, 8 is put to flight. 16 The letters of Lyfias to the Jews: 22 of the king unto Lyfias, 27 and to the Jews: 34 of the Romans to the Jews.

NOT long after this, Lyfias, the king's + protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.

2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gen-

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year:

4 Not at all considering the power of God, but pulled up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid fore siege unto it.

6 Now when they that were with Maccabæus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabæus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: for they went forth together with a willing mind.

8 And as they were at Jerusalem, there appeared before them on horseback, one in white clothing, shaking his armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies, like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked; and Lyfias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering this the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king, that he must needs be a friend unto them.

15 Then Maccabæus consented to all that Lyfias desired, being careful of the common good; and whatsoever Maccabæus wrote unto Lyfias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lyfias to this effect: Lyfias unto
Before the people of the Jews sendeth Christ greeting:

17 John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things ever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars, I have given order, both to these, and the other that came from me, to commune with you.

21 Fare ye well. The hundred and eighty and fortieth year, the four and twentieth day of the month Dioscorinthius.

22 Now the king's letter contained these words; King Antiochus unto his brother Lytias sendeth greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus sendeth greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct, till the thirtieth day of Xanthicus, with security.

31 And the Jews shall use their own kind of meats, and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and in the fifteenth day of the month Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius, and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews:

35 Whatsoever Lytias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is conve-
Before going to Antioch.

Therefore send some with speed, that we may know what is your mind.

Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

CHAP. XII.

1 The king's lieutenants vex the Jews.
2 They of Joppa drown two hundred Jews.
6 Judas is avenged upon them:
11 he maketh peace with the Arabians,
16 and taketh Capis.
22 Timotheus' armies overthrown.

When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

But of the governors of several places Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace.

3 The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them, to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready.

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

7 And when the town was shut up, he went backward, if he would return to root out all them of the city of Joppa.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,
9 He came upon the Jamnites also by night, and set fire on the haven, and the navy, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs, in their journey toward Timotheus, no fewer than five thousand men on foot, and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle; but Judas' side by the help of God got the victory: so that the Nomades of Arabia being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Capis.

14 But they that were within it, put such trust in the strength of the walls, and provision of
Before victuals, that they behaved themselves rudely towards them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.  

15 Wherefore Judas, with his company, calling upon the great Lord of the world, (who without any rams or engines of war, did cast down Jericho in the time of Joshua) gave a fierce assault against the walls.  

16 And took the city by the will of God, and made unspeakable slaughters, inasmuch that a like two furlongs broad, near adjoining thereunto, being filled full, was seen running with blood.  

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.  

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.  

19 Howbeit, Dositheus and Sophater, who were of Maccabæus’ captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.  

20 And Maccabæus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.  

21 Now when Timotheus had knowledge of Judas’ coming, he sent the women and children, and the other baggage, unto a fortress called Carnion: (for the town was hard to besiege, before and uneasy to come unto, by reason of the straitness of all the places.)  

22 But when Judas his first band came in sight, the enemies (being smitten with fear and terror, through the appearing of him that seeth all things) fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords,  

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he flew about thirty thousand men.  

24 Moreover, Timotheus himself fell into the hands of Dositheus and Sophater, whom he besought with much craft to let him go with his life, because he had many of the Jews parents, and the brethren of some of them, who, if they had put him to death, should not be regarded.  

25 So when he had assured them with many words, that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.  

26 Then Maccabæus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.  

27 And after he had put to flight and destroyed them, Judas removed the host towards Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.
Before But when Judas and his company had called upon Almighty God (who with his power breaketh the strength of his enemies) they won the city, and slew twenty and five thousand of them that were within.

From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

They gave them thanks, desiring them to be friendly still unto them! and so they came to Jerusalem, the feast of the weak approaching.

And after the feast called Pentecost, they went forth against Gorgias the governor of Idumea,

Who came out with three thousand men of foot, and four hundred horsemen.

At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat, drew him by force; and when he would have taken that cursed man alive, a horseman of Thrace coming upon him, smote off his shoulder, so that Gorgias died unto Marisa.

Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper, and leader of the battle.

And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

So Judas gathered his host, and came into the city Odollam. And when the seventh day came, they purified themselves, (as the custom was) and kept the sabbath in the same place.

And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kindsmen in their fathers graves.

Now under the coats of every one that was slain, they found things consecrated to the idols of the Jammites, which is forbidden the Jews by the law. Then every man faw that this was the cause wherefore they were slain.

All men therefore praising the Lord the righteous Judge, who had opened the things that were hid,

Betrook themselves unto prayer, and besought him, that the sin committed might wholly be put out of remembrance.

Besides, that noble Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes the things that came to pass, for the sins of those that were slain.

And when he had made a gathering throughout the company, to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well, and honestly, in that he was mindful of the resurrection;
Before that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

And also in that he perceived that there was great favour laid up for those that died godly. (It was an holy and good thought.) Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

CHAP. XIII.

1 Eupator invadeth Judea. 15
Judas by night slayeth many. 18 Eupator’s purpose is defeated:
23 he maketh peace with Judas.

cir. 163.

In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea.

And with him Lybias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

Mencelaus also joined himself with them, and with great dilillation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

But the King of kings moved Antiochus’ mind against this wicked wretch, and Lybias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the ashes.

And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

Such a death it happened that wicked man to die, not having so much as burial in the earth, and that most justly.

For insomuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

Now the king came with a barbarous and haughty mind, to do far worse to the Jews than had been done in his father’s time.

Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, their country, and from the holy temple:

And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying down upon the ground three days long, Judas having exhorted them, commanded they should be in a readiness.

And Judas, being a part with the elders, determined, before the king’s host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord.

So when he had commit-
Before all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin.

15 And having given the watch-word to them that were about him, Victory is of God; with the most valiant and choice young men, he went into the king's tent by night, and flew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy, and marched towards Bethliira, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

19 For Judas had conveyed unto them that were in it, such things as were necessary.

20 But Rhodocus, who was in the Jews host, disclosed the secrets to the enemies; therefore he was fought out, and when they had gotten him, they put him in prison.

21 The king treated with them in Bethliira the second time, gave his hand, took theirs, departed, fought with Judas, was overcome;

22 Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, before submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

24 And accepted well of Maccabæus, made him principal governor from Ptolemais unto the Gerrhenians;

25 Came to Ptolemais: the people there were grieved for the covenants; for they stormed, because they would make their covenants void.

26 Lyfias went up to the judgment-seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.
Before a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit, having gotten opportunity to further his foolish enterprise, and being called into council by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto,

6 Thole of the Jews that be called Assideans (whose captain is Judas Maccabæus) nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestorshonour (I mean the high priesthood) am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery, through the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation which is pressed on every side, according to the clemency that thou readily showest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith, calling Nicanor, who had been matter of the elephants, and making him governor over Judea, he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of the captain, they removed straightforwardly from thence, and came near unto them, at the town of Desfau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

18 Nevertheles, Nicanor hearing of the manliness of them that were with Judas, and the courageousnessthat they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Peditorius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and when the day came, and stools were set for either of them,

22 Judas placed armed men ready in convenient places, let
II. Maccabees.

Before some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well-affected towards the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabæus prisoner in all haste unto Antioch.

28 Wherthiscame to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabæus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such four behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

31 But the other knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests that were offering their usual sacrifices, to deliver him the man.

32 And when they swere that they could not tell where the man was whom he fought,

33 He stretched out his right hand toward the temple, and made an oath in this manner: If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground, and I will break down the altar, and erict a notable temple unto Bacchus.

34 Then the priests lifted up their hands towards heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, waft pleased that the temple of thine habitations should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did
Before boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him.

40 For he thought, by taking him, to do the Jews much hurt.

41 Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side, fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than be seemed his noble birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully amongst the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 Whenas his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

CHAP. XV.
5 Nicanor's blasphemy. 8 Judas

encourageth his men by his dream. 28 Nicanor is slain. But Nicanor hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath-day.

2 Nevertheless, the Jews that were compelled to go with him, said, O destroy not so cruelly and barbarously, but give honour to that day, which he that seeth all things, hath honoured with holiness above other days.

3 Then the most ungracious wretch demanded, if there were a mighty One in heaven, that had commanded the sabbath-day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business: yet he obtained not to have his wicked will done.

6 So Nicanor, in exceeding pride and haughtiness, determined to set up a public monument of his victory over Judas and them that were with him.

7 But Maccabaeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people, not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind
II. MACCABEES.

Before of the battles that they won a-

fore, he made them more cheer-

ful.

10 And when he had stirred up their minds, he gave them their charge, showing them there-

withal the falsehood of the hea-

then, and the breach of oaths.

11 Thus he armed every one of them, not so much with de-

fence of shields and spears, as with comfortable and good

words: and besides that, he told them a dream worthy to be believed, as if it had been so in-

deed, which did not a little re-

joice them.

12 And this was his vision, That Onias, who had been high

priest, a virtuous and a good

man, reverend in conversation,
gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray

hairs, and exceeding glorious, who was of a wonderful and ex-

cellent majesty.

14 Then Onias answered, saying, This is a lover of the bre-

thren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of

God.

15 Whereupon Jeremias hold-

ing forth his right hand, gave to Judas a sword of gold, and in giving it, spake thus,

16 Take this holy sword, a gift from God, with which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to en-
courage the hearts of the young men, they determined not to

pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, be-
cause the city, and the sanctuary, and the temple, were in danger.

18 For the care that they took for their wives and their chil-
dren, their brethren, and kind-

fols, was in least account with them: but the greatest and prin-
cipal fear was for the holy tem-

ple.

19 Also they that were in the city took not the least care, be-
ing troubled for the conflict abroad.

20 And now whenas all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemenset in wings,

21 Maccabæus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands towards heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy.

22 Therefore in his prayer he said after this manner, O Lord,

1 thou didst fend thine angel in the time of Ezskias king of Ju-
da, and didst slay in the host of Sennacherib, an hundred four-
score and five thousand.

23 Wherefore now also, O Lord of heaven, send a good angel before us, for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme, And he ended thus.
25 Then Nicanor, and they that were with him, came forward with trumpets and songs. But Judas and his company encountered the enemies with invocation and prayer. So that fighting with their hands, and praying unto God with their hearts, they flew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered. Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness. Then they made a great shout, and a noise, praising the Almighty in their own language. And Judas, who was ever the chief defender of the citizens, both in body and mind, and who continued his love towards his countrymen all his life, commanded to strike off Nicanor’s head, and his hand with his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And showed them vile Nicanor’s head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor’s head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree, in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which, in the Syrian tongue is called Adar, the day before Mardocheus’ day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.

**FINIS.**

---

**EDINBURGH:**

Printed by **ALEX. SMELLIE, Anchor Cleft.**

1801.