



THE WORD OF GODLINESS

**books appointed by
Church fathers to be read
to those just approaching**

Introduction



The Christian tradition is a tapestry woven from the canonical Scriptures and a broader collection of sacred writings treasured by the Church Fathers for centuries. Among these revered texts are those highlighted by St. Athanasius of Alexandria, one of the most influential theologians of the early Church. In his 39th Easter Letter, written in 367 AD, St. Athanasius the Great, a defender of Orthodoxy, provides a list of books to be regarded as Holy Scripture and identifies other writings deemed valuable for the instruction of converts.

This letter is particularly significant as it marks the first known instance where the canon of the New Testament was listed as the 27 books recognized today. Importantly, this 39th Paschal Letter is not merely a personal declaration by St. Athanasius but is rooted in the longstanding tradition of the Fathers before him. It was later recognized as a canonical letter, included in the list of canons of the Fathers provided by the Sixth Ecumenical Council.

St. Athanasius's perspective was shaped by the theological and ecclesiastical challenges of his time, particularly his lifelong defense of the Nicene Creed against various heretical teachings. His dedication to preserving the purity of Christian doctrine is reflected in his careful delineation of the Scriptures and other spiritual writings for teaching and edification within the Church. In this letter, he not only defines the canon but also identifies other valuable texts, such as those presented here, which have been recognized by the Fathers for their instructional and spiritual significance.

While the Catechism is traditionally delivered through oral instruction, guiding catechumens in the foundational teachings of the faith, these sacred books are presented to them, as well as to enquirers, as texts for personal study and reflection. The wisdom and guidance found within them serve to deepen understanding and strengthen commitment to a life of godliness. By engaging with these writings, those preparing for baptism and those exploring Orthodoxy are encouraged to internalize the lessons of the faith, complementing the oral teachings they receive.

In this context, St. Athanasius writes:

"There are other books ... appointed by the Fathers to be read by those who newly join us, and who wish for instruction in the word of godliness. The Wisdom of Solomon, and the Wisdom of Sirach, and Esther, and Judith, and Tobit, and that which is called the Teaching of the Apostles, and the Shepherd."

"In the case of those who begin to study as catechumens, it is not right to proclaim the obscure texts of Scripture, because they are mysteries, but instead to place before them the teaching that they need: what will teach them how to hate sin and to abandon idolatry as an abomination ..."

The books mentioned—*The Wisdom of Solomon*, *The Wisdom of Sirach*, *Esther*, *Judith*, *Tobit*, *The Teaching of the Apostles* (commonly known as the *Didache*), and *The Shepherd* (commonly known as the *Shepherd of Hermas*)—are recommended by St. Athanasius for their spiritual value. These texts, while varying in canonical status across different Christian traditions, have been held in high regard for their ability to instruct, edify, and guide the faithful.

For instance, *The Wisdom of Solomon* is appreciated for its reflections on the nature of wisdom, justice, and the rewards of righteousness. It is frequently used in Orthodox Vespers services as *paremia* (readings from the Old Testament), highlighting its liturgical significance and its role in shaping the spiritual life of the faithful.

Similarly, *The Wisdom of Sirach* (also known as *Ecclesiasticus*) is particularly esteemed for its practical advice and moral teachings. The Apostolic Canons (Canon 85) specifically recommend teaching the youth from this text: "You are recommended to teach your young persons the Wisdom of the very learned Sirach." It is suggested for study by young people as it provides guidance on living a virtuous life, respecting authority, and growing in wisdom. Its instructional value has made it a staple in Christian education, particularly within the Orthodox and Catholic traditions.

Esther, while part of the canonical Scriptures today, was not universally recognized as such during St. Athanasius's time. This was largely due to the absence of God's name in the Hebrew version, which led to debates about its canonical status. However, we present the Septuagint version, the Greek translation of the Old Testament, which includes additional passages not found in the Hebrew text. This version underscores the fuller narrative of Esther and its significance within the broader context of Christian Scripture.

Judith prefigures the ultimate fulfillment of the prophecy that the seed of the Woman will crush the serpent's head (Gen 3:15). Her act of beheading Holofernes symbolizes Christ's victory over evil through the Virgin Mary. Judith's story reflects her role as a type of the Theotokos, emphasizing faith, courage, and divine intervention in the salvation history.

The Book of Tobit is particularly significant in Orthodox tradition for the prayers it offers for travelers and its teachings about the Archangel Raphael, who guides and protects the faithful. The story of Tobias's journey, under the guidance of Raphael, has been a source of inspiration for Orthodox Christians, emphasizing the importance of divine protection and

guidance in the lives of believers.

The Didache, or *The Teaching of the Apostles*, is another notable work mentioned by St. Athanasius. This early Christian treatise, rediscovered in 1873, offers insights into Christian ethics, rituals, and Church organization. It is one of the earliest known Christian documents, providing a unique glimpse into the practices and teachings of the early Church.

Finally, *The Shepherd of Hermas* was widely read in the early Christian communities and was even considered Scripture by some early Church Fathers. It provides allegorical teachings on repentance, discipline, and the Church's unity, making it a valuable resource for personal and communal spiritual growth.

This publication of these seven works—*The Wisdom of Solomon*, *The Wisdom of Sirach*, *Esther*, *Judith*, *Tobit*, *The Didache*, and *The Shepherd of Hermas*—may be the first time in history that they have been brought together in a single volume. The collection represents a rich resource for those who are newly catechized and for all who seek to delve deeper into the wisdom of the early Church. By gathering these texts, we aim to preserve and make accessible the spiritual heritage that has shaped Christian thought and practice for centuries.

Lastly, this book includes a comprehensive presentation of St. Athanasius's 39th Paschal Letter. We provide the letter as fully as possible incorporating the translation from the most recent publication.

St. Athanasius's inclusion of these works in his letter reflects his broader understanding of Scripture and sacred literature, recognizing the importance of texts that, even if not universally canonical, contribute significantly to the spiritual life of believers. His endorsement of these works underscores their value as resources for deepening one's understanding of the faith and living a life of godliness.

As you explore these sacred writings, may you be enriched in your faith and inspired to pursue a life rooted in the teachings of Christ.

priest monk Ambrose (Sitalo), Ph. D., August 14th 2024

Wisdom of Solomon



Chapter 1

1 Love 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 distrust him.

3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin.

5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid: neither shall vengeance, when it punisheth, pass by him.

9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto 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 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 believeth slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands.

13 For God made not death: neither hath he pleasure in the destruction of the living.

14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth:

15 (For righteousness is immortal:)

16 But ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

Chapter 2

1 For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

4 And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

5 For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

7 Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

8 Let us crown ourselves with rosebuds, before they be withered:

9 Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

10 Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

11 Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God: and he calleth himself the child of 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 as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.

18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

Chapter 3

1 But the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die: and their departure is taken for misery,

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their hope full of immortality.

5 And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt offering.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their 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 saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

12 Their wives are foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of 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 comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

Chapter 4

1 Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men.

2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation.

4 For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing.

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.

7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.

9 But wisdom is the gray hair unto men, and an unspotted life is old age.

10 He pleased God, and was beloved of him: so that living among sinners he was translated.

11 Yea, speedily was he taken away, lest that wickedness should alter his 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 perfect in a short time, fulfilled a long time:

14 For his soul pleased the Lord: therefore hastened 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 wise, 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 carcase, and a reproach among the dead for evermore.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

Chapter 5

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 proverb of reproach:

4 We fools accounted his life madness, and his end to be without honour:

5 How is he numbered among the children of God, and his lot is among the saints!

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of 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 hastened by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

14 For the hope of the ungodly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

15 But the righteous live for evermore; their reward also is with 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 the creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breastplate, and true judgment instead of an helmet.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

21 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

Chapter 6

1 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 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.

6 For mercy will soon pardon the meanest: but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love;

18 And love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.

24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

25 Receive therefore instruction through my words, and it shall do you good.

Chapter 7

1 I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,

2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swaddling clothes, and that with cares.

5 For there is no king that had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called upon God, and the spirit of wisdom came to me.

8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands.

12 And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned diligently, and do communicate her liberally: I do not hide her riches.

14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times: the alterations of the turning of the sun, and 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 reasonings of men: the diversities of plants, and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an

understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good,

23 Kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

Chapter 8

1 WISDOM reacheth from one end to another mightily: and sweetly doth she order all things.

2 I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her.

4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things?

6 And if prudence work; who of all that are is a more cunning workman than she?

7 And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life.

8 If a man desire much experience, she knoweth things of old, and

conjectureth aright what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief.

10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young.

11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me.

14 I shall set the people in order, and the nations shall be subject unto me.

15 Horrible tyrants shall be afraid, when they do but hear of me; I shall be found good among the multitude, and valiant in war.

16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

17 Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality;

18 And great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I came into a body undefiled.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

Chapter 9

1 O God of my fathers, and Lord of mercy, 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 according to equity and righteousness, and execute judgment with an upright heart:

4 Give me wisdom, that sitteth by thy throne; and reject me not from among thy children:

5 For 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 king of thy people, and a judge of thy sons and daughters:

8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

9 And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

Chapter 10

1 She preserved the first formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power

against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of 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 through much water:

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O 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.

Chapter 11

1 She prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of a fountain of a perpetual running river troubled with foul blood,

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father: but the 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 wherewithal 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 sight utterly destroy them.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

Chapter 12

1 For thine incorruptible Spirit is in all things.

2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O 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 witchcrafts, and wicked sacrifices;

5 And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,

6 With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:

7 That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

8 Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.

9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

10 But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

12 For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee, to be revenged for the unrighteous men?

13 For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.

15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to

condemn him that hath not deserved to be punished.

16 For thy power is the beginning of righteousness, and because thou art 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 orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment 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.

Chapter 13

1 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 workmaster;

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 proportionably the maker of them is seen.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works they search him diligently, and believe their sight: 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 shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skillfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse of his work to dress his meat, hath filled himself;

13 And 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 in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

18 For health he calleth upon that which is weak: for life prayeth to that which is dead: for aid humbly 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, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

Chapter 14

1 Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.

2 For verily desire of gain devised that, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;

4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation.

7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god.

9 For the ungodly and his ungodliness are both alike hateful unto God.

10 For that which is made shall be punished together with him that made it.

11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the

souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.

15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.

17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.

19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured.

21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery.

25 So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in 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.

Chapter 15

1 But thou, O God, art gracious and true, longsuffering, 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 mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

7 For the potter, tempering soft earth, 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 striveth 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, knoweth 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.

Chapter 16

1 Therefore by the like were they punished worthily, and by the multitude of beasts tormented.

2 Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3 To the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short

space, might be made partakers of a strange taste.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

6 But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was 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 hast 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 quencheth all things: for the world fighteth for the righteous.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were

sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, 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 nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

Chapter 17

1 For great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled from the eternal providence.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with [strange] apparitions.

4 For neither might the corner that held them keep them from fear: but noises [as of waters] falling down sounded about them, and sad visions appeared unto them with heavy countenances.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

7 As for the illusions of art 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 beasts that passed by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoided.

11 For wickedness, condemned by her own witness, is very timorous, and being pressed with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not looked for, came upon them.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars.

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endured that necessity, which could not be avoided: for they were all bound with one chain of darkness.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

Chapter 18

1 Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like

partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped 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 sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued he him that punished, alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

Chapter 19

1 As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfill 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 horses, and leaped like lambs, 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 thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

14 For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feasting, and were already made partakers of the same laws with them.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

19 For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water 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.

Wisdom of Jesus Son of Sirach



[The Prologue of the Wisdom of Jesus the Son of Sirach.]

Whereas many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom; and whereof not only the readers must needs become skillful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law. Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret. 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 time, 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 1

1 All wisdom cometh from the Lord, and is with him for ever.

2 Who can number the sand of the sea, and the drops of rain, and the days of eternity?

3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting.

5 The word of God most high is the fountain of wisdom; and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

7 [Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience?]

8 There is one wise and greatly to be feared, the Lord sitting upon his throne.

9 He created her, and saw her, and numbered her, and poured her out upon all his works.

10 She is with all flesh according to his gift, and he hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life.

13 Whoso feareth the Lord, it shall go well with him at the last, and he shall find favour in the day of his death.

14 To fear the Lord is the beginning of wisdom: and it was created with the faithful in the womb.

15 She hath built an everlasting foundation with men, and she shall continue with their seed.

16 To fear the Lord is fullness of wisdom, and filleth men with her fruits.

17 She filleth all their house with things desirable, and the garners with her increase.

18 The fear of 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.

21 The fear of the Lord driveth away sins: and where it is present, it turneth away wrath.

22 A furious man cannot be justified; for the sway of his fury shall be his destruction.

23 A patient man will bear for a time, and afterward joy shall spring up unto him.

24 He will hide his words for a time, and the lips of many shall declare his wisdom.

25 The parables of knowledge are in the treasures of wisdom: but godliness is an abomination to a sinner.

26 If thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

27 For the fear of the Lord is wisdom and instruction: and faith and meekness are his delight.

28 Distrust not the fear of the Lord when thou art poor: and come not unto him with a double heart.

29 Be not an hypocrite in the sight of men, and take good heed what thou speakest.

30 Exalt not thyself, lest thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest not in truth to the fear of the Lord, but thy heart is full of deceit.

Chapter 2

1 My son, if thou come to serve the Lord, prepare thy soul for temptation.

2 Set thy heart aright, and constantly endure, and make not haste in time of trouble.

3 Cleave unto him, and depart not away, that thou mayest be increased at thy last end.

4 Whatsoever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate.

5 For gold is tried in the fire, and acceptable men in the furnace of adversity.

6 Believe in him, and he will help thee; order thy way aright, and trust in him.

7 Ye that fear the Lord, wait for his mercy; and go not aside, lest ye fall.

8 Ye that fear the Lord, believe him; and your reward shall not fail.

9 Ye that fear the Lord, hope for good, and for everlasting joy and mercy.

10 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?

11 For the Lord is full of compassion and mercy, longsuffering, and very pitiful, and forgiveth sins, and saveth in time of affliction.

12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended.

14 Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word; and they that love him will keep his ways.

16 They that fear the Lord will seek that which is wellpleasing unto him; and they that love him shall be filled with the law.

17 They that fear the Lord will prepare their hearts, and humble their souls in his sight,

18 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.

Chapter 3

1 Hear me your father, O children, and do thereafter, that ye may be safe.

2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons.

3 Whoso honoureth his father maketh an atonement for his sins:

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of his own children; and when he maketh his prayer, he shall be heard.

6 He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother.

7 He that feareth the Lord will honour his father, and will do service unto his parents, as to his masters.

8 Honour thy father and mother both in word and deed, that a blessing may come upon thee from them.

9 For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations.

10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth.

13 And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength.

14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up.

15 In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed: of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved.

18 The greater thou art, the more humble thyself, and thou shalt find favour before the Lord.

19 Many are in high place, and of renown: but mysteries are revealed unto the meek.

20 For the power of the Lord is great, and he is honoured of the lowly.

21 Seek not out the things that are too hard for thee, neither search the things that are above thy strength.

22 But what is commanded thee, think thereupon with reverence; for it is not needful 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.

Chapter 4

1 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 thy face from a poor man.

5 Turn not away thine eye from the needy, and give him none occasion to curse thee:

6 For if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him.

7 Get thyself the love of the congregation, and bow thy head to a great man.

8 Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

9 Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment.

10 Be as a father unto the fatherless, and instead of 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 bless.

14 They that serve her shall minister to the Holy One: and them that love her the Lord doth love.

15 Whoso giveth ear unto her shall judge 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 straight way unto him, and comfort him, and shew him her secrets.

19 But if he go wrong, she will forsake him, and give him over to his own ruin.

20 Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul.

21 For there is a shame that bringeth sin; and there is a shame which is glory and grace.

22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall.

23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty.

24 For by speech wisdom shall be known: and learning by the word of the tongue.

25 In no wise speak against the truth; but be abashed of the error of thine ignorance.

26 Be not ashamed to confess thy sins; and force not the course of the river.

27 Make not thyself an underling to a foolish man; neither accept the person of the mighty.

28 Strive for the truth unto death, and 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 frantick among thy servants.

31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

Chapter 5

1 Set not thy heart upon thy goods; and say not, I have enough for my life.

2 Follow not thine own mind and thy strength, to walk in the ways of thy heart:

3 And say not, Who shall control me for my works? for 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 shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance.

8 Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue.

10 Be stedfast in thy understanding; and let thy word be the same.

11 Be swift to hear; and let thy life be sincere; and with patience give answer.

12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth.

13 Honour and shame is in talk: and the tongue of man is his fall.

14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue.

15 Be not ignorant of any thing in a great matter or a small.

Chapter 6

1 Instead of a friend become not an enemy; for [thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue.

2 Extol not thyself in the counsel of thine own heart; that thy soul be not torn in pieces as a bull [straying alone.]

3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies.

5 Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings.

6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, prove him first, and be not hasty to credit him.

8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble.

9 And there is a friend, who being turned to enmity, and strife will discover thy reproach.

10 Again, some friend is a companion at the table, and will not continue in the day of thy affliction.

11 But in thy prosperity he will be as thyself, and will be bold over thy servants.

12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found such an one hath found a treasure.

15 Nothing doth countervail a faithful friend, and his excellency is invaluable.

16 A faithful friend is the medicine of life; and they that fear the Lord shall find him.

17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age.

19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon.

20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her.

21 She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long.

22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel,

24 And put thy feet into her fetters, and thy neck into her chain.

25 Bow down thy shoulder, and bear her, and be not grieved with her bonds.

26 Come unto her with thy whole heart, and keep her ways with all thy power.

27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go.

28 For at the last thou shalt find her rest, and that shall be turned to thy joy.

29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory.

30 For there is a golden ornament upon her, and her bands are purple lace.

31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent.

33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise.

34 Stand in the multitude of the elders; and cleave unto him that is wise.

35 Be willing to hear every godly discourse; and let not the parables of understanding escape thee.

36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door.

37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

Chapter 7

1 Do no evil, so shall no harm come unto thee.

2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold.

4 Seek not of the Lord preeminence, neither of the king the seat of honour.

5 Justify not thyself 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; lest at any time thou fear the person of the mighty, and lay a stumblingblock in the way of thy uprightness.

7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people.

8 Bind not one sin upon another; for in one thou shalt not be unpunished.

9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it.

10 Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth.

12 Devise not a lie against thy brother; neither do the like to thy friend.

13 Use not to make any manner of lie: for the custom thereof is not good.

14 Use not many words in a multitude of elders, and make not much babbling when thou prayest.

15 Hate not laborious work, neither husbandry, which the most High hath ordained.

16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long.

17 Humble thy soul greatly: for the vengeance of the ungodly is fire and worms.

18 Change not a friend for any good by no means; neither a faithful brother for the gold of Ophir.

19 Forego not a wise and good woman: for her grace is above gold.

20 Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty.

22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

23 Hast thou children? instruct them, and bow down their neck from their youth.

24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them.

25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding.

26 Hast thou a wife after thy mind? forsake her not: 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 begotten 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 firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things.

32 And stretch thine hand unto the poor, that thy blessing may be perfected.

33 A gift hath grace in the sight of every man living; and for the dead detain it not.

34 Fail not to be with them that weep, and mourn with them that mourn.

35 Be not slow to visit the sick: for that shall make thee to be beloved.

36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Chapter 8

1 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 greatest enemy being dead, but remember that we die all.

8 Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them

thou shalt learn understanding, and to give answer as need requireth.

10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire.

11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to entrap thee in thy words.

12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost.

13 Be not surety above thy power: for if thou be surety, take care to pay it.

14 Go not to law with a judge; for they will judge for him according to his honour.

15 Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight; and where there is no help, he will overthrow thee.

17 Consult not with a fool; for he cannot keep counsel.

18 Do no secret thing before a stranger; for thou knowest not what he will bring forth.

19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

Chapter 9

1 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 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 fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine

heart incline unto her, and so through thy desire thou fall into destruction.

10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure.

11 Envy not the glory of a sinner: for thou 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 walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wise.

15 Let thy talk be with the wise, and all thy communication in the law of the most High.

16 And let just men eat and drink with thee; and let thy glorying be in the fear of 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.

Chapter 10

1 A wise judge will instruct his people; and the government of a prudent man is well ordered.

2 As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein.

3 An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited.

4 The power of the earth is in the hand of 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 wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed.

26 Be not overwise in doing thy business; and boast not thyself in the time of thy distress.

27 Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

28 My son, glorify thy soul in meekness, and give it honour according to the dignity thereof.

29 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life?

30 The poor man is honoured for his skill, and the rich man is honoured for his riches.

31 He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

Chapter 11

1 Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.

2 Commend not a man for his beauty; neither abhor a man for his outward appearance.

3 The bee is little among such as fly; but her fruit is the chief of sweet things.

4 Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden.

5 Many kings have sat down upon the ground; and one that was never thought of hath worn the crown.

6 Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands.

7 Blame not before thou hast examined the truth: understand first, and then rebuke.

8 Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk.

9 Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

10 My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing.

11 There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind.

12 Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of 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 saith, I have found rest, and now will eat continually of my goods; and yet he knoweth not what time shall come upon him, and that he must leave those things to others, and die.

20 Be stedfast in thy covenant, and be conversant therein, and wax old in thy work.

21 Marvel not at the works of sinners; but trust in 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 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.

Chapter 12

1 When thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits.

2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High.

3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms.

4 Give to the godly man, and help not a sinner.

5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him.

6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner.

8 A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity.

9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart.

10 Never trust thine enemy: for like as iron rusteth, so is his wickedness.

11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a lookingglass, and thou shalt know that his rust hath not been altogether wiped away.

12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts?

14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity?

15 For a while he will abide with thee, but if thou begin to fall, he will not tarry.

16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood.

17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee.

18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

Chapter 13

1 He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him.

2 Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also.

4 If thou be for his profit, he will use thee: but if thou have nothing, he will forsake thee.

5 If thou have any thing, he will live with thee; yea, he will make thee bare, and will not be sorry for it.

6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou?

7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.

8 Beware that thou be not deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee.

10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten.

11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt

thee, and smiling upon thee will get out thy secrets:

12 But cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison.

13 Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

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 consorteth according to kind, and a man will cleave to his like.

17 What fellowship hath the wolf with the lamb? so the sinner with the godly.

18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor?

19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor.

20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends.

22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

23 When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil: 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.

Chapter 14

1 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 defrauding his own soul gathereth for others, that shall spend his goods riotously.

5 He that is evil to himself, to whom will he be good? he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself; and this is a recompence of his wickedness.

7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness.

8 The envious man hath a wicked eye; he turneth away his face, and despiseth men.

9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul.

10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give 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 thee.

15 Shalt thou not leave thy travails unto another? and thy labours to be divided by lot?

16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave.

17 All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death.

18 As of the green leaves on a thick tree, some fall, and some grow; so is the generation of flesh and blood, one cometh to an end, and another is born.

19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding.

21 He that considereth her ways in his heart shall also have understanding in her secrets.

22 Go after her as one that traceth, and lie in wait in her ways.

23 He that prieth in at her windows shall also hearken at her doors.

24 He that doth lodge near her house shall also fasten a pin in her walls.

25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are.

26 He shall set his children under her shelter, and shall lodge under her branches.

27 By her he shall be covered from heat, and in her glory shall he dwell.

Chapter 15

1 He that feareth the Lord will do good; and he that hath the knowledge of the law shall obtain her.

2 And as a mother shall she meet him, and receive him as a wife married of a virgin.

3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink.

4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded.

5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth.

6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name.

7 But foolish men shall not attain unto her, and sinners shall not see her.

8 For she is far from pride, and men that are liars cannot remember her.

9 Praise is not seemly in the mouth of a sinner, for it was not sent him of 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 thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

13 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.

Chapter 16

1 Desire not a multitude of unprofitable children, neither delight in ungodly sons.

2 Though they multiply, rejoice not in them, except the fear of the Lord be with them.

3 Trust not thou in their life, neither respect their multitude: for one that is just is better than a thousand; and better it is to die without children, than to have them that are ungodly.

4 For by one that hath understanding shall the city be replenished: but the kindred of the wicked shall speedily become desolate.

5 Many such things have I seen with mine eyes, and mine ear hath heard greater things than these.

6 In the congregation of the ungodly shall a fire be kindled; and in a rebellious nation wrath is set on fire.

7 He was not pacified toward the old giants, who fell away in the strength of their foolishness.

8 Neither spared he the place where Lot sojourned, but abhorred them for their pride.

9 He pitied not the people of perdition, who were taken away in their sins:

10 Nor the six hundred thousand footmen, who were gathered together in the hardness of their hearts.

11 And if there be one stiffnecked among the people, it is marvel if he escape unpunished: for mercy and wrath are with him; he is mighty to forgive, and to pour out displeasure.

12 As his mercy is great, so is his correction also: he judgeth a man according to his works.

13 The sinner shall not escape with his spoils: and the patience of the godly shall not be frustrate.

14 Make way for every work of mercy: for every man shall find according to his works.

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 shew 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 disposed 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 are weary, 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.

Chapter 17

1 The Lord created man of the earth, and turned him into it again.

2 He gave them few days, and a short time, and power also over the things therein.

3 He endued them with strength by themselves, and made them according to his image,

4 And put the fear of man upon all flesh, and gave him dominion over beasts and fowls.

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.]

6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

7 Withal he filled them with the knowledge of understanding, and shewed them good and evil.

8 He set his eye upon their hearts, that he might shew them the greatness of his works.

9 He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding.

10 And the elect shall praise his holy name.

11 Beside this he gave them knowledge, and the law of life for an heritage.

12 He made an everlasting covenant with them, and shewed them his judgments.

13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice.

14 And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour.

15 Their ways are ever before him, and shall not be hid from his eyes.

16 Every man from his youth is given to evil; neither could they make to themselves fleshy hearts for stony.

17 For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion:

18 Whom, being his firstborn, he nourisheth with discipline, and giving him the light of his love doth not forsake him.

19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways.

20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

21 But the Lord being gracious, and knowing his workmanship, neither left nor forsook them, but spared them.

22 The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters.

23 Afterwards he will rise up and reward them, and render their recompence upon their heads.

24 But unto them that repent, he granted them return, and comforted those that failed in patience.

25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less.

26 Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently.

27 Who shall praise the most High in the grave, instead of them which live and give thanks?

28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord.

29 How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him in holiness!

30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil.

32 He vieweth the power of the height of heaven; and all men are but earth and ashes.

Chapter 18

1 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? and who shall find out his noble acts?

5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of 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 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 gravelstone in comparison of the sand; so are a thousand years to the days of eternity.

11 Therefore is God patient with them, and poureth forth his mercy upon them.

12 He saw and perceived their end to be evil; therefore he multiplied his compassion.

13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock.

14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing.

16 Shall not the dew assuage the heat? so is a word better than a gift.

17 Lo, is not a word better than a gift? but both are with a gracious man.

18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes.

19 Learn before thou speak, and use 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.

23 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 wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time.

28 Every man of understanding knoweth wisdom, and will give praise unto him that found her.

29 They that 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 laughingstock to thine enemies that malign thee.

32 Take not pleasure in much good cheer, neither be tied to the expence thereof.

33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse: for thou shalt lie in wait for thine own life, and be talked on.

Chapter 19

1 A labouring man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little.

2 Wine and women will make men of understanding to fall away: and he that cleaveth to harlots will become impudent.

3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul.

5 Whoso taketh pleasure in wickedness shall be condemned: but he that resisteth 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 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 sticketh in a man's thigh, so is a word within a fool's belly.

13 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more.

14 Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again.

15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not from his heart; and who is he that hath not offended with his tongue?

17 Admonish thy neighbour before thou threaten him; and 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 transgresseth the law of the most High.

25 There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear; and there is a wise 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 excessive laughter, and gait, shew what he is.

Chapter 20

1 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 tongue, because he hath not to answer: and some keepeth silence, knowing his time.

7 A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred; and he that taketh to himself authority therein shall be hated.

9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss.

10 There is a gift that shall not profit thee; and there is a gift whose recompence is double.

11 There is an abasement because of glory; and there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little, and repayeth it sevenfold.

13 A wise man by his words maketh himself beloved: but the graces of fools shall be poured out.

14 The gift of a fool shall do thee no good when thou hast it; neither yet of the envious for his necessity: for he looketh to receive many things for one.

15 He giveth little, and upbraideth much; he openeth his mouth like a crier; to day he lendeth, and to morrow will he ask it again: such an one is to be hated of God and man.

16 The fool saith, I have no friends, I have no thank for all my good deeds, and they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn! for he knoweth not aright what it is to have; and it is all 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 wicked shall come speedily.

19 An unseasonable tale will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth; for he will not speak it in due season.

21 There is that is hindered from sinning through want: and when he taketh rest, he shall not be troubled.

22 There is that destroyeth his own soul through bashfulness, and by accepting of persons overthroweth himself.

23 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

24 A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.

25 A thief is better than a man that is accustomed to lie: but they both shall have destruction to heritage.

26 The disposition of a liar is dishonourable, and his shame is ever with him.

27 A wise man shall promote himself to honour with his words: and he that hath understanding will please great men.

28 He that tilleth his land shall increase his heap: and he that pleaseth great men shall get pardon for iniquity.

29 Presents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove.

30 Wisdom that is hid, and treasure that is hoarded up, what profit is in them both?

31 Better is he that hideth his folly than a man that hideth his wisdom.

32 Necessary patience in seeking the Lord is better than he that leadeth his life without a guide.

Chapter 21

1 My son, hast thou sinned? do so no more, but ask pardon for thy former sins.

2 Flee from sin as from the face of a serpent: for if thou comest too near it, it will bite thee: the teeth thereof are as the teeth of a lion, slaying the souls of men.

3 All iniquity is as a two edged sword, the wounds whereof cannot be healed.

4 To terrify and do wrong will waste riches: thus the house of proud men shall be made desolate.

5 A prayer out of a poor man's mouth reacheth to the ears of God, and his judgment cometh speedily.

6 He that hateth to be reprov'd 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 understanding knoweth when he slippeth.

8 He that buildeth his house with other men's money is like one that gathereth himself stones for the tomb of his burial.

9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them.

10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell.

11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection 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 wise man shall abound like a flood: and his counsel is like a pure fountain of life.

14 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it, and add unto it: but as soon as one of no understanding heareth it, it displeaseth him, and he casteth it behind his back.

16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise.

17 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart.

18 As is a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense.

19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand.

20 A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little.

21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in his [neighbour's] house: but a man of experience is ashamed of him.

23 A fool will peep in at the door into the house: but he that is well nurtured will stand without.

24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace.

25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance.

26 The heart of fools is in their mouth: but the mouth of the wise is in their heart.

27 When the ungodly curseth Satan, he curseth his own soul.

28 A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

Chapter 22

1 A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace.

2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand.

3 An evilnurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss.

4 A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness.

5 She that is bold dishonoureth both her father and her husband, but they both shall despise her.

6 A tale out of season [is as] musick in mourning: but stripes and correction of wisdom are never out of time.

7 Whoso teacheth a fool is as one that glueth a potsherd 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 wherewithal, 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 the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death.

12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness.

14 What is heavier than lead? and what is the name thereof, but a fool?

15 Sand, and salt, and a mass of iron, 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 plaistering on the wall of a gallery.

18 Pales set on an high place will never stand against the wind: so a fearful heart in the

imagination of a fool cannot stand against any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge.

20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship.

21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour.]

22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide stedfast 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?

Chapter 23

1 O Lord, Father and Governor of all my whole life, leave me not to their counsels, and let me not fall by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins:

3 Lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look, but turn away from thy servants always a haughty mind.

5 Turn away from me vain hopes and concupiscence, and thou shalt hold him up that is desirous always to serve thee.

6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give not over me thy servant into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips.

8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby.

9 Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One.

10 For as a servant that is continually beaten shall not be without a blue mark: so he that sweareth and nameth God continually shall not be faultless.

11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he 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 intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity.

15 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a 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, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man.

24 She shall be brought out into the congregation, and inquisition shall be made of her children.

25 Her children shall not take root, and her branches shall bring forth no fruit.

26 She shall leave her memory to be cursed, and her reproach shall not be blotted out.

27 And they that remain shall know that there is nothing better than the fear of 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.

Chapter 24

1 Wisdom shall praise herself, and shall glory in the midst of her people.

2 In the congregation of the most High shall she open her mouth, and triumph before his power.

3 I came out of the mouth of the most High, and covered the earth as a cloud.

4 I dwelt in high places, and my throne is in a cloudy pillar.

5 I alone compassed the circuit of heaven, and walked in the bottom of the deep.

6 In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.

7 With all these I sought rest: and in whose inheritance shall I abide?

8 So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel.

9 He created me from the beginning before the world, and I shall never fail.

10 In the holy tabernacle I served before him; and so was I established in Sion.

11 Likewise in the beloved city he gave me rest, and in Jerusalem was my power.

12 And I took root in an honourable people, even in the portion of 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 a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle.

16 As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace.

17 As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches.

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 sweeter than honey, and mine inheritance than the honeycomb.

21 They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

22 He that obeyeth me shall never be confounded, and they that work by me shall not do amiss.

23 All these things are the book of the covenant of the most high God, even the law which Moses commanded for an heritage unto the congregations of Jacob.

24 Faint not to be strong in the Lord; that he may confirm you, cleave unto him: for the Lord Almighty is God alone, and beside 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 counsels profounder than the great deep.

30 I also came out as a brook from a river, and as a conduit into a garden.

31 I said, I will water my best garden, and will water abundantly my garden bed: and, lo, my brook became a river, and my river became a sea.

32 I will yet make 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 ever.

34 Behold that I have not laboured for myself only, but for all them that seek wisdom.

Chapter 25

1 In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbours, a man and a wife that agree together.

2 Three sorts of men my soul hateth, and I am greatly offended at their life: a poor man that is proud, a rich man that is a liar, and an old adulterer that doateth.

3 If thou hast gathered nothing in thy youth, how canst thou find any thing in thine age?

4 O how comely a thing is judgment for gray hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour!

6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy:

8 Well is him that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself:

9 Well is him that hath found prudence, and he that speaketh in the ears of them that will hear:

10 O how great is he that findeth wisdom! yet 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, whereto 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 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman.

17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth.

18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly.

19 All wickedness is but little to the wickedness of a woman: let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man.

21 Stumble not at the beauty of a woman, and desire her not for pleasure.

22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach.

23 A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees.

24 Of the woman came the beginning of sin, and through her we all die.

25 Give the water no passage; neither a wicked woman liberty to gad abroad.

26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

Chapter 26

1 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 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 sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death.

6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all.

7 An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion.

8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame.

9 The whoredom of a woman may be known in her haughty looks and eyelids.

10 If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty.

11 Watch over an impudent eye: and marvel not if she trespass against thee.

12 She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.

13 The grace of a wife delighteth her husband, and her discretion will fatten his bones.

14 A silent and loving woman is a gift of 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 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.

Chapter 27

1 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 sifteth with a sieve, the refuse remaineth; so the filth of man in his talk.

5 The furnace proveth the potter's vessels; so the trial of man is in his reasoning.

6 The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

7 Praise no man before thou hearest him speak; for this is the trial of men.

8 If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe.

9 The birds will resort unto their like; so will truth return unto them that practise in her.

10 As the lion lieth in wait for the prey; so sin for them that work iniquity.

11 The discourse of a godly man is always with wisdom; but a fool changeth as the moon.

12 If thou be among the indiscreet, observe the time; but be continually among men of understanding.

13 The discourse of fools is irksome, and their sport is the wantonness of sin.

14 The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears.

15 The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

16 Whoso discovereth secrets loseth his credit; and shall never find friend to his mind.

17 Love thy friend, and be faithful unto him: but if thou 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 reconciliation: 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 writhe 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.

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.

Chapter 28

1 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 intreat 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 doubletongued: 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 passed through the venom thereof; who hath not drawn the yoke thereof, nor hath been bound in her bands.

20 For the yoke thereof is a yoke of iron, and the bands thereof are bands of brass.

21 The death thereof is an evil death, the grave were better than it.

22 It shall not have rule over them that fear God, neither shall they be burned with the flame thereof.

23 Such as forsake the Lord shall fall into it; and it shall burn in them, and not be quenched; it shall be sent upon them as a lion, and devour them as a leopard.

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.

Chapter 29

1 He that is merciful will lend unto his neighbour; and he that strengtheneth his hand keepeth the commandments.

2 Lend to thy neighbour in time of his need, and pay thou thy neighbour again in due season.

3 Keep thy word, and deal faithfully with him, and thou shalt always find the thing that is necessary for thee.

4 Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.

5 Till he hath received, he will kiss a man's hand; and for his neighbour's money he will speak submissly: but when he should repay, he will prolong the time, and return words of grief, and complain of the time.

6 If he prevail, he shall hardly receive the half, and he will count as if he had found it: if not, he hath deprived him of his money, and he hath gotten him an enemy without cause: he payeth him with cursings and railings; and for honour he will pay him disgrace.

7 Many therefore have refused to lend for other men's ill dealing, fearing to be defrauded.

8 Yet have thou patience with a man in poor estate, and delay not to shew him mercy.

9 Help the poor for the commandment's sake, and turn him not away because of his poverty.

10 Lose thy money for thy brother and thy friend, and let it not rust under a stone to be lost.

11 Lay up thy treasure according to the commandments of the most High, and it shall bring thee more profit than gold.

12 Shut up alms in thy storehouses: and it shall deliver thee from all affliction.

13 It shall fight for thee against thine enemies better than a mighty shield and strong spear.

14 An honest man is surety for his neighbour: but he that is impudent will forsake him.

15 Forget not the friendship of thy surety, for he hath given his life for thee.

16 A sinner will overthrow the good estate of his surety:

17 And he that is of an unthankful mind will leave him [in danger] that delivered him.

18 Suretiship hath undone many of good estate, and shaken them as a wave of the sea: mighty men hath it driven from their houses, so that they wandered among strange nations.

19 A wicked man transgressing the commandments of the Lord shall fall into suretiship: and he that undertaketh and followeth other men's business for gain shall fall into suits.

20 Help thy neighbour according to thy power, and beware that thou thyself fall not into the same.

21 The chief thing for life is water, and bread, and clothing, and an house to cover shame.

22 Better is the life of a poor man in a mean cottage, than delicate fare in another man's house.

23 Be it little or much, hold thee contented, 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: moreover thou shalt hear bitter words:

26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready.

27 Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house.

28 These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

Chapter 30

1 He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end.

2 He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance.

3 He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him.

4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself.

5 While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful.

6 He left behind him an avenger against his enemies, and one that shall 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 becometh headstrong: and a child left to himself will be wilful.

9 Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness.

10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end.

11 Give him 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, lest he wax stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

13 Chastise thy son, and hold him to labour, lest his lewd behaviour be an offence unto thee.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body.

15 Health and good estate of body are above all gold, and a strong body above infinite wealth.

16 There is no riches above a sound body, and no joy above the joy of the heart.

17 Death is better than a bitter life or continual sickness.

18 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 prolongeth his days.

23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein.

24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

25 A cheerful and good heart will have a care of his meat and diet.

Chapter 31

1 Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

2 Watching care will not let a man slumber, as a sore disease breaketh sleep.

3 The rich hath great labour in gathering riches together; and when he resteth, he is filled with his 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 stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith.

8 Blessed is the rich that is found without blemish, and hath not gone after gold.

9 Who is he? and we will call him blessed: for wonderful things hath he done among his people.

10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it?

11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it.

13 Remember that a wicked eye is an evil thing; and what is created more wicked than an eye? therefore it weepeth upon every occasion.

14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish.

15 Judge of thy neighbour by thyself: and be discreet in every point.

16 Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated.

17 Leave off first for manners' sake; and be not unsatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed.

20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man.

21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness come unto thee.

23 Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed.

24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy valiantness in wine; for wine hath destroyed many.

26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness.

27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad.

28 Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind:

29 But wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling.

30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds.

31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no spiteful words, and press not upon him with urging him [to drink.]

Chapter 32

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 so sit down.

2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast.

3 Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not musick.

4 Pour not out words where there is a musician, and shew not forth wisdom out of time.

5 A concert of musick in a banquet of wine is as a signet of carbuncle set in gold.

6 As a signet of an emerald set in a work of gold, so is the melody of musick with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked.

8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue.

9 If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words.

10 Before the thunder goeth lightning; and before a shamefaced man shall go favour.

11 Rise up betimes, and be not the last; but get thee home without delay.

12 There take thy pastime, and do what thou wilt: but sin not by proud speech.

13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth 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 reprov'd, but findeth an excuse according to his will.

18 A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel.

19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones.

21 Be not confident in a plain way.

22 And beware of thine own children.

23 In every good work trust thy own soul; for this is the keeping of the commandments.

24 He that believeth in the Lord taketh heed to the commandment; and he that trusteth in him shall fare never the worse.

Chapter 33

1 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 so thou shalt be heard: and bind up instruction, and then make answer.

5 The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree.

6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the sun?

8 By the knowledge of 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 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 grapegatherers: by the blessing of the Lord I profited, and filled my winepress 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 intreat 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 shouldest stand to their courtesy.

22 In all thy works keep to thyself the preeminence; leave not a stain in thine honour.

23 At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

24 Fodder, a wand, and burdens, are for the ass; and bread, 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, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

Chapter 34

1 The hopes of a man void of understanding are vain and false: and dreams lift up fools.

2 Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face.

4 Of an unclean thing what can be cleansed? and from that thing which is false what truth can come?

5 Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail.

6 If they be not sent from the most High in thy visitation, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth.

9 A man that hath travelled knoweth many things; and he that hath much experience will declare wisdom.

10 He that hath no experience knoweth little: but he that hath travelled is full of prudence.

11 When I travelled, I saw many things; and I understand more than I can express.

12 I was oftentimes 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 Whoso 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, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling.

17 He raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

19 The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices.

20 Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes.

21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood.

22 He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer 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, if he touch it again, what availeth his washing?

26 So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

Chapter 35

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 forsake 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 diminish not the firstfruits of thine hands.

9 In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness.

10 Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye.

11 For the Lord recompenseth, and will give thee seven times as much.

12 Do not think to corrupt with gifts; for such he will not receive: and trust not to unrighteous sacrifices; for 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 comforted; 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 toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the

heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous;

19 Till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy.

20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

Chapter 36

1 Have mercy upon us, O Lord God of all, and behold us:

2 And send thy fear upon all the nations that seek not after thee.

3 Lift up thy hand against the strange nations, and let them see thy power.

4 As thou wast sanctified in us before them: so be thou magnified among them before us.

5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works.

7 Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy.

8 Make the time short, remember the covenant, and let them declare thy wonderful works.

9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people.

10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we.

11 Gather all the tribes of Jacob together, and inherit thou them, as from the beginning.

12 O Lord, have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn.

13 O be merciful unto Jerusalem, thy holy city, the place of thy rest.

14 Fill Sion with thine unspeakable oracles, and thy people with thy glory.

15 Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name.

16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy servants, 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.

18 The belly devoureth all meats, yet is one meat better than another.

19 As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches.

20 A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another.

22 The beauty of a woman cheereth the countenance, and a man loveth nothing better.

23 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

24 He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest.

25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning.

26 Who will trust a thief well appointed, that skippeth from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

Chapter 37

1 Every friend saith, I am his friend also: but there is a friend, which is only a friend in name.

2 Is it not a grief unto death, when a companion and friend is turned to an enemy?

3 O wicked imagination, whence camest thou in to cover the earth with deceit?

4 There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him.

5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counsellor for himself.

8 Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee,

9 And say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee.

10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee.

11 Neither consult with a woman touching her of whom she is jealous; neither with a

coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of 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 wise and teacheth many, and yet is unprofitable to himself.

20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food.

21 For grace is not given him from 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.

24 A wise man shall be filled with blessing; and all they that see him shall count him happy.

25 The days of the life of man may be numbered: but the days of Israel are innumerable.

26 A wise man shall inherit glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it.

28 For all things are not profitable for all men, neither hath every soul pleasure in every thing.

29 Be not unsatiable in any dainty thing, nor too greedy upon meats:

30 For excess of meats bringeth sickness, and surfeiting will turn into choler.

31 By surfeiting have many perished; but he that taketh heed prolongeth his life.

Chapter 38

1 Honour a physician with the honour due unto him for the uses which ye may have of him: for the Lord hath created him.

2 For of the most High cometh healing, and he shall receive honour of the king.

3 The skill of the physician shall lift up his head: and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

5 Was not the water made sweet with wood, that the virtue thereof might be known?

6 And he hath given men skill, that he might be honoured in his marvellous works.

7 With such doth he heal [men,] and taketh away their pains.

8 Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

9 My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole.

10 Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet savour, and a memorial of fine flour; and make a fat offering, as not being.

12 Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou hast need of him.

13 There is a time when in their hands there is good success.

14 For they shall also pray unto the Lord, that he would prosper that, which they give for ease and remedy to prolong life.

15 He that sinneth before his Maker, let him fall into the hand of the physician.

16 My son, let tears fall down over the dead, and begin to lament, as if thou hadst suffered great harm thyself; and then cover his body according to the custom, and neglect not his burial.

17 Weep bitterly, and make great moan, and use lamentation, as he is worthy, and that a day or two, lest thou be evil spoken of: and then comfort thyself for thy heaviness.

18 For of heaviness cometh death, and the heaviness of the heart breaketh strength.

19 In affliction also sorrow remaineth: and the life of the poor is the curse of the heart.

20 Take no heaviness to heart: drive it away, and remember the last end.

21 Forget 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; yesterday for me, and to day for thee.

23 When the dead is at rest, let his remembrance rest; and be comforted for him, when his spirit is departed from him.

24 The wisdom of a learned man cometh by opportunity of leisure: and he that hath little business shall become wise.

25 How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

26 He giveth his mind to make furrows; and is diligent to give the kine fodder.

27 So every carpenter and workmaster, that laboureth night and day: and they that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is 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 strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace:

31 All these trust to their hands: and every one is wise in his work.

32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down:

33 They shall not be sought for in publick 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.

Chapter 39

1 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 ancient, and be occupied in prophecies.

2 He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

3 He will seek out the secrets of grave sentences, and be conversant in dark parables.

4 He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men.

5 He will give his heart to resort early to 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 flourish as a lily, send 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 that? for at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth the receptacles of waters.

18 At his commandment is done whatsoever pleaseth him; and none can hinder, when he will save.

19 The works of all flesh are before him, and nothing can be hid from his eyes.

20 He seeth from everlasting to everlasting; and there is nothing wonderful before him.

21 A man need not to say, What is this? wherefore is that? for he hath made all things for their uses.

22 His blessing covered the dry land as a river, and watered it as a flood.

23 As he hath turned the waters into saltness: so shall the heathen inherit his wrath.

24 As his ways are plain unto the holy; so are they stumblingblocks unto the wicked.

25 For the good are good things created from the beginning: so evil things for sinners.

26 The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing.

27 All these things are for good to the godly: so to the sinners they are turned into evil.

28 There be spirits that are created for vengeance, which in their fury lay on sore strokes; in the time of destruction they pour out their force, and appease the wrath of him that made them.

29 Fire, and hail, and famine, and death, all these were created for vengeance;

30 Teeth of wild beasts, and scorpions, serpents, and the sword, punishing the wicked to destruction.

31 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.

32 Therefore from the beginning I was resolved, and thought upon these things, and have left them in writing.

33 All the works of the Lord are good: and he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that: for in time they shall all be well approved.

35 And therefore praise ye the Lord with the whole heart and mouth, and bless the name of the Lord.

Chapter 40

1 Great travail is created for every man, and an heavy yoke is upon the sons of Adam, from the day that they go out of their mother's womb, till the day that they return to the mother of all things.

2 Their imagination of things to come, and the day of death, [trouble] their thoughts, and [cause] fear of heart;

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown, unto him that is clothed with a linen frock.

5 Wrath, and envy, trouble, and unquietness, fear of death, and anger, and strife, and in the time of rest upon his bed his night sleep, do change his knowledge.

6 A little or nothing is his rest, and afterward he is in his sleep, as in a day of keeping watch, troubled in the vision of his heart, as if he were escaped out of a battle.

7 When all is safe, he awaketh, and marvelleth that the fear was nothing.

8 [Such things happen] unto all flesh, both man and beast, and that is sevenfold more upon sinners.

9 Death, and bloodshed, strife, and sword, calamities, famine, tribulation, and the scourge;

10 These things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth shall turn to the earth again: and that which is of the waters doth return into the sea.

12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever.

13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought.

15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock.

16 The weed growing upon every water and bank of a river shall be pulled up before all grass.

17 Bountifulness is as a most fruitful garden, and mercifulness endureth for ever.

18 To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both.

19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both.

20 Wine and musick 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 polluteth himself with other men's meat: but a wise man well nurtured will beware thereof.

30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

Chapter 41

1 O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat!

2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience!

3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of 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 forsaken the law of the most high God! for if ye increase, it shall be to your destruction:

9 And if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction.

11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out.

12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold.

13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both?

15 A man that hideth his foolishness is better than a man that hideth his wisdom.

16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man;

18 Of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend;

19 And of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take;

20 And of silence before them that salute thee; and to look upon an harlot;

21 And to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife;

22 Or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

23 Or of iterating and speaking again that which thou hast heard; and of revealing of secrets.

24 So shalt thou be truly shamefaced, and find favour before all men.

Chapter 42

1 Of these things be not thou ashamed, and accept no person to sin thereby:

2 Of the law of the most High, and his covenant; and of judgment to justify the ungodly;

3 Of reckoning with thy partners and travellers; or of the gift of the heritage of friends;

4 Of exactness of balance and weights; or of getting much or little;

5 And of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and 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 unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 The father waketh for the daughter, when no man knoweth; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated;

10 In her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren.

11 Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude.

12 Behold not every body's beauty, and sit not in the midst of women.

13 For from garments cometh a moth, and from women wickedness.

14 Better is the churlishness of a man than a courteous woman, a woman, I say, which bringeth shame and reproach.

15 I will now remember the works of 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 their crafty 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.

22 Oh how desirable are all his works! and that a man may see even to a spark.

23 All these things live and remain for ever for all uses, and they are all obedient.

24 All things are double one against another: and he hath made nothing imperfect.

25 One thing establisheth the good of another: and who shall be filled with beholding his glory?

Chapter 43

1 The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew;

2 The sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High:

3 At noon it parcheth the country, and who can abide the burning heat thereof?

4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes.

5 Great is 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 declaration of times, and a sign of the world.

7 From the moon is the sign of feasts, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven;

9 The beauty of heaven, the glory of the stars, an ornament giving light in the highest places of 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 treasures are opened: and clouds fly forth as fowls.

15 By his great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth.

17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the snow, and the falling down thereof is as the lighting of grasshoppers:

18 The eye marvelleth at the beauty of the whiteness thereof, and the heart is astonished at the raining of it.

19 The hoarfrost also as salt he poureth on the earth, and being congealed, it lieth on the top of sharp stakes.

20 When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate.

21 It devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire.

22 A present remedy of all is a mist coming speedily: a dew coming after heat refresheth.

23 By his counsel he appeaseth the deep, and planteth islands therein.

24 They that sail on the sea tell of the danger thereof; and when we hear it with our ears, we marvel thereat.

25 For therein be strange and wondrous works, variety of all kinds of beasts 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.

Chapter 44

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 are perished, as though they had never been; and are become as though they had never been born; and their children after them.

10 But these were merciful men, whose righteousness hath not been forgotten.

11 With their seed shall continually remain a good inheritance, and their children are within the covenant.

12 Their seed standeth fast, and their children for their sakes.

13 Their seed shall remain for ever, and their glory shall not be blotted out.

14 Their bodies are buried in peace; but their name liveth for evermore.

15 The people will tell of their wisdom, and the congregation will shew forth their praise.

16 Enoch pleased the Lord, and was translated, being an example of repentance to all generations.

17 Noah was found perfect and righteous; in the time of wrath he was taken in exchange [for the world;] therefore was he left as a remnant unto the earth, when the flood came.

18 An everlasting covenant was made with him, that all flesh should perish no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him;

20 Who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found 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, 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.

Chapter 45

1 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 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, and clothed him with a robe of glory.

8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod.

9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people;

10 With an holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, and with Urim and Thummim;

11 With twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel.

12 He set a crown of gold upon the mitre, wherein was engraved Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually.

14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him with holy oil: this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.

16 He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.

17 He gave unto him his commandments, and authority 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 consume them with the fiery flame.

20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits 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 seed.

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 Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.

26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

Chapter 46

1 Jesus the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.

2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!

3 Who before him so stood to it? for the Lord himself brought his enemies unto him.

4 Did not the sun go back by his means? and was not one day as long as two?

5 He called upon the most high 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 Bethoron] 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 withheld the people from sin, and appeased the wicked murmuring.

8 And of six hundred thousand people on foot, they two were preserved to bring them into the heritage, even unto the land that floweth 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, whose 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.

19 And before his long sleep he made protestations in the sight 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.

20 And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

Chapter 47

1 And after him rose up Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace offering, so was David chosen out of the children of Israel.

3 He played with lions as with kids, and with bears as with lambs.

4 Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath?

5 For he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord, in that he gave him a crown of glory.

7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day.

8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sung songs, and loved him that made him.

9 He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs.

10 He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

11 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.

12 After him rose up a wise son, and for his sake he dwelt at large.

13 Solomon reigned in a peaceable time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever.

14 How wise wast thou in thy youth, and, as a flood, filled with understanding!

15 Thy soul covered the whole earth, and thou filledst it with dark parables.

16 Thy name went far unto the islands; and for thy peace thou wast beloved.

17 The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations.

18 By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead.

19 Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection.

20 Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly.

21 So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

22 But 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 seed 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 shewed Ephraim the way of sin:

24 And their sins were multiplied exceedingly, that they were driven out of the land.

25 For they sought out all wickedness, till the vengeance came upon them.

Chapter 48

1 Then stood up Elias the prophet as fire, and his word burned like a lamp.

2 He brought a sore famine upon them, and by his zeal he diminished their number.

3 By the word of 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 heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance:

8 Who anointedst kings to take revenge, and prophets to succeed after him:

9 Who wast taken up in a whirlwind of fire, and in a chariot of fiery horses:

10 Who wast ordained for reproofs in their times, to pacify the wrath of 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 Eliseus was filled with his spirit: whilst he lived, he was not moved with the presence of any prince, neither could any bring him into subjection.

13 No word could overcome him; and after his death his body prophesied.

14 He did wonders in his life, and at his death were his works marvellous.

15 For all this the people repented not, neither departed they from their sins, till they were spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David:

16 Of whom some did that which was pleasing to God, and some multiplied sins.

17 Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters.

18 In his time Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly.

19 Then trembled their hearts and hands, and they were in pain, as women in travail.

20 But they called upon the Lord which is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay.

21 He smote the host of the Assyrians, and his angel destroyed them.

22 For Ezekias had done the thing that pleased 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 shewed what should come to pass for ever, and secret things or ever they came.

Chapter 49

1 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 musick at a banquet of wine.

2 He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity.

3 He directed his heart unto 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 Juda failed.

5 Therefore he gave their power unto others, and their glory to a strange nation.

6 They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias.

7 For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant.

8 It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the 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 Zorobabel? even he was as a signet on the right hand:

12 So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to 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 great honour among men, and so was Adam above every living thing in the creation.

Chapter 50

1 Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple:

2 And by him was built from the foundation the double height, the high fortress of the wall about the temple:

3 In his days the cistern to receive water, being in compass as the sea, was covered with plates of brass:

4 He took care of the temple that it should not fall, and fortified the city against besieging:

5 How was he honoured in the midst of the people in his coming out of the sanctuary!

6 He was as the morning star in the midst of a cloud, and as the moon at the full:

7 As the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds:

8 And as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer:

9 As fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones:

10 And as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable.

12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm trees compassed they him round about.

13 So were all the sons of Aaron in their glory, and the oblations of 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, he poured out at the foot of the altar a sweetsmelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High.

17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High.

18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody.

19 And the people besought 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 every where, which exalteth our days from the womb, and dealeth with us according to his mercy.

23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever:

24 That he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation:

26 They that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of understanding and knowledge, who out of his heart poured forth wisdom.

28 Blessed is he that shall be exercised in these things; and he that layeth them up in his heart shall become wise.

29 For if he do them, he shall be strong to all things: for the light of the Lord leadeth him, who giveth wisdom to the godly. Blessed be the name of the Lord for ever. Amen, Amen.

Chapter 51

[A Prayer of Jesus the son of Sirach.]

1 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 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 gat much learning.

17 I profited therein, therefore will I ascribe the glory unto him that giveth me wisdom.

18 For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

19 My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her.

20 I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken.

21 My heart was troubled in seeking her: therefore have I gotten a good possession.

22 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, 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.

Esther



Ullis and Koberer.

Chapter 0

1 1a In the second year of the reign of the great King Artaxerxes, on the first day of Nisan, Mordecai, the son of Jair, son of Shimei, the son of Kish, of the tribe of Benjamin, had a dream.†

1b He was a Jewish man living in the city of Susa, a great man who served in the court of the king.

1c He was from the captives Nebuchadnezzar the king of Babylon had deported from Jerusalem with Jechoniah the king of Judah.

1d And this was his dream:

Behold, there was noise and tumult, thunder and earthquake—confusion on the earth.†

1e Two great dragons came forth, both ready for combat. A great roar came forth from them,

1f and at the sound of them, every nation prepared to wage war against the nation of the just.

1g And indeed, it was a day of gloom and of darkness, tribulation and anguish, oppression and great confusion upon the earth.

1h The entire upright nation was troubled, fearing the evils against them; they were prepared to perish, and they cried out to God.

1i And at their cry there came forth, as it were from a small spring, a great river having abundant water.

1j There was light, and the sun rose, and the lowly were exalted, and they devoured the esteemed.

1k Mordecai, who had seen this vision and what God was planning to do, awoke.

1l He kept it in his heart and wished to ponder it until night.

1m Then Mordecai rested in the courtyard with Gabatha and Tharra, the king's two eunuchs who guarded the courtyard.†

1n He overheard their words and considered their anxieties, and he realized they were preparing to lay hands upon the king, and he informed the king about them.

1o Then the king interrogated the two eunuchs, and they confessed and were led away to be executed.

1p The king made a memorandum of these matters, and Mordecai also wrote about these matters.

1q And the king commanded Mordecai to serve in the court, and he gave him gifts for this service.

1 r But Haman, the son of Hamadatha the Agagthite, was held in high honor before the

king, and he sought for ways to bring harm to Mordecai and his people because of the two eunuchs of the king.

Chapter 1

1 It came to pass, after these matters, in the days of Artaxerxes (this is the same Artaxerxes who reigned over the hundred and twenty-seven provinces, from India to Ethiopia),†

2 in the days when King Artaxerxes sat on the throne in the city of Susa,

3 that in the third year of his reign he gave a feast for his friends and the rest of the nations, and for the nobles of the Persians and the Medes and the chiefs of the satraps.

4 And after these things, that is after he had displayed the wealth of his kingdom and the glory of the joy of his riches for one hundred eighty days,

5 when the days of the celebration were completed, the king set forth a banquet in the court of the king's palace for six days for the people living in the city.

6 The courtyard was adorned with fine white linen curtains stretched out on cords of purple and fastened to square gold and silver studs, on pillars of marble and stone. And the couches were of gold and silver on a mosaic pavement of emerald stone, mother of pearl, and marble, and transparent coverings variously adorned with colorful flowers and encircled with embroidered roses.

7 There were gold and silver cups, and a ruby goblet set out, worth thirty thousand talents, and there was an abundance of sweet wine, which the king himself drank.†

8 Now this banquet was not in keeping with established law; but this is what the king desired, and he ordered all the stewards of his household, those of his men, to do his will.

9 Queen Vashti also provided a banquet for the women in the royal palace of King Artaxerxes.

10 Now on the seventh day, the king was merry and told Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas—the seven eunuchs, the servants of King Artaxerxes —

11 to bring the queen before him, to enthrone her and to place the royal crown upon her, to show her beauty to the rulers and the nations, for she was beautiful.

12But Queen Vashti did not heed his words and refused to come with the eunuchs. The king was distressed and angry.†

13 The king said to his friends, "Thus has Vashti spoken; follow the law and justice concerning this."

14 And Arkesaios, Sarsathaios and Memucan, the nobles of the Persians and Medes, those near to the king and first in rank by the king, went to him.

15 They reported to him what according to the laws was to be done to the queen Vashti, because she did not do as commanded by King Artaxerxes by way of the eunuchs.

16 And Memucan said to the king and the princes, "Queen Vashti has not only wronged the king, but also all the king's rulers and nobles."†

17 He reported the words of the queen, and how she contradicted the king, and how she disobeyed King Artaxerxes:

18 "Thus today the royal ladies of the rulers of the Persians and the Medes, hearing the words which were spoken to the king, will dare to dishonor their husbands in the same way.

19 If it pleases the king, let him make a royal decree, and let it be written according to the laws of the Persians and the Medes, and let it not be declared otherwise, that the queen no longer come before him, and let the king give her royal position to a woman better than she.

20 And let the decree of the king, which he shall have made, be proclaimed throughout his kingdom, and thus all wives will honor their husbands, from the poor to the rich."

21 And the word pleased the king and the nobles, and the king did just as Memucan said.

22 He then sent out to his entire kingdom, throughout the provinces, according to their own language, that husbands be feared in their own houses.†

Chapter 2

1 And after these words the wrath of the king subsided, and he no longer mentioned Vashti, remembering either what she had said or how he had condemned her.†

2 Then the king's servants who attended him said, "Let beautiful young virgins be sought for the king,

3 and let the king appoint officers in all the provinces of his kingdom, that they may gather all the beautiful young virgins to the city of Susa into the women's quarters, under the custody of the king's eunuch, custodian of the women. And let beauty preparations be given them.

4 And let the young woman who pleases the king be queen instead of Vashti." This thing pleased the king, and he did so.

5 Now there was a Jewish man in the city of Susa whose name was Mordecai, son of Jair, son of Shimei, son of Kish, of the tribe of Benjamin,

6 who was an exile from Jerusalem, whom Nebuchadnezzar the king of Babylon had taken captive.

7 He had raised the daughter of Abihail, his father's brother, and her name was Esther; and when her parents died, he brought her up to be his wife, and she was beautiful.†

8 So when the king's ordinance was heard, many young maidens were gathered together in the city of Susa, under the custody of Hegai, and Esther was brought to Hegai, the custodian of the women.

9 And the young woman pleased him and found favor in his sight. He hastened to give beauty treatments to her, and her portion, and the seven young maidens appointed to her from the palace. He himself treated her and her maidservants well in the women's quarters.

10 But Esther did not reveal her people or her family, for Mordecai charged her not to reveal it.

11 And every day Mordecai walked about the courtyard of the women to see what would happen to Esther.

12 Now this was the time for a young woman to go in to the king, after she had completed twelve months, for thus are the days of preparation fulfilled: six months being anointed with oil of myrrh, and six months with perfumes and beauty treatments for women.†

13 After this, she goes to the king, and she shall be allowed to bring whatever she asks with her from the women's quarters into the royal palace.

14 She enters in the evening, and towards daybreak she departs quickly to the second women's quarters, where Shaashgaz, the king's eunuch, is the guardian of the women, and she does not go in to the king again unless she should be called by name.

15 Now when the time came for Esther the daughter of Abihail, the uncle of Mordecai, to go in to the king, she neglected nothing which the king's eunuch, the guardian of the women, commanded. Now Esther obtained favor in the sight of all who saw her.

16 So Esther went in to King Artaxerxes in the tenth month, which is Tebeth, in the seventh year of his reign.

17 And the king loved Esther, and she found favor beyond all the other virgins, and he placed the queen's crown on her.

18 And the king gave a banquet for all his friends and nobles for seven days, and he exalted the marriage feast of Esther and granted a release to those under his reign.†

19 And Mordecai was serving in the courtyard.

20 Now Esther had not revealed her heritage, just as Mordecai commanded her when she was with him, which is to fear God and to keep His commandments, and Esther did not change her manner of life.†

21 Now two of the king's eunuchs, the chiefs of the bodyguards, were furious because Mordecai had been promoted, and they sought to kill King Artaxerxes.

22 And the matter was made known to Mordecai, and he informed Esther, and she made the details of the plot known to the king.

23 The king examined the two eunuchs and hanged them. The king then ordered that a record remembering the good will of Mordecai be placed in the royal library.†

Chapter 3

1 After these things King Artaxerxes honored Haman, the son of Hammedatha the Agagite, and elevated him and set his seat above all his friends.†

2 All those in the court bowed to him, for thus the king commanded, but Mordecai refused to bow to him.

3 Then those in the court said to Mordecai, "Mordecai, why do you ignore the king's command?"

4 They said this to him daily, but he did not listen to them. And they informed Haman that Mordecai resisted the words of the king, and that Mordecai had revealed to them that he was a Jew.

5 When Haman learned that Mordecai did not bow to him, he became exceedingly angry,

6 and he determined to destroy all the Jews of the kingdom of Artaxerxes.

7 And he made a decree in the twelfth year of the reign of Artaxerxes, and he cast lots to determine the precise day and month to destroy the race of Mordecai on a single day, and the lot fell on the fourteenth day of the month, which is the month of

Adar.†

8 Then Haman spoke to King Artaxerxes, saying, "There is a certain people scattered among the peoples throughout your kingdom; their laws are different from all other people, and they disregard the king's laws. Therefore it is not fitting for the king to let them remain.†

9 If it pleases the king, let him make a decree to destroy them. If so, I will pay ten thousand talents of silver into the king's treasury."

10 So the king took off his signet ring and placed it into the hand of Haman in order to seal what was written against the Jews.

11 And the king said to Haman, "Keep the silver, and deal with those people as you wish."

12 Then the king's scribes were called on the thirteenth day of the first month, and they wrote, as Haman commanded, to the commanders and the governors in the one hundred twenty-seven provinces stretching from India to Ethiopia, and to the rulers of the nations, in their own language. They wrote in the name of King Artaxerxes,

13 The letter was sent by couriers throughout the kingdom of Artaxerxes to utterly destroy the race of the Jews on a single day, in the twelfth month, which is Adar, and to plunder their possessions.

13a The following is a copy of the letter:

The great King Artaxerxes, to the rulers in the hundred twenty-seven provinces from India to Ethiopia, and who hold authority under him, thus decrees:†

13b Ruling over many nations, and having gained dominion over all the world, not motivated by the power of authority, but ever conducting myself in moderation and unceasing gentleness, I was desiring to make the lives of my subjects continually tranquil and to maintain the kingdom calm and safe to its furthest borders, and to restore the peace desired by all men.

13c But when I inquired of my counselors how this should be done, Haman, who excels in good sense among us, and has been shown unwavering in good will and unshakeable in fidelity, and has attained the second place in the kingdom,

13d made known to us that there is a race of people full of ill will who are mixed in with all the other races throughout the whole world, whose laws are contrary to all the other nations, and they continually disregard

the ordinances of the kings. Thus the joint administration, blamelessly administered by us, cannot be performed.

13e Therefore, we have determined that this people alone is in opposition to every other person, entertaining a strange code of laws, and not disposed to our affairs and perpetrating the worst evils, and thus the kingdom is not able to experience stability.

13f Therefore, we have designated all those made known to you in the letters written by Haman, who is appointed over such matters and who is our second father, to root out and destroy all of them, with their wives and children, without any mercy, sparing no one, on the fourteenth day of the twelfth month Adar of this present year—

13g that this race of people, both from before and until now hostile to us, violently going down to death in one day, may afterwards secure for us a time that is tranquil and an undisturbed state of affairs.

14 Copies of the letters were published throughout every province, and an order was given to all nations to be ready on that day.

15 The matter was quickly dispatched also in Susa. And the king and Haman were drinking, but the city was troubled.

Chapter 4

1 But Mordecai, learning what had happened, tore his clothes and put on sackcloth, and sprinkled ashes on himself, and running through the square of the city he cried out with a loud voice, “A people who have done no wrong are about to be destroyed!”†

2 He went as far as the king's gate, and there he waited, for it was not allowed for him to enter the courtyard wearing sackcloth and covered in ashes.

3 And in every province where the king's command and decree arrived, there was great mourning among the Jews, with fasting, weeping, and wailing; and many lay in sackcloth and ashes.

4 The queen's maids and eunuchs came and told her, and she was deeply distressed upon hearing of this situation. Then she sent garments to clothe Mordecai and take his sackcloth away from him, but he would not accept them.†

5 Then Esther called Hathach, her eunuch who attended to her, and sent him out to learn for herself the details from Mordecai.

6 So Hathach went forth to Mordecai unto the street of the city, which was before the king's gate.

7 Mordecai made known to him what had happened, and the offer Haman had made to the king to put ten thousand talents into the treasury to destroy the Jews.

8 He also gave him a copy of the decree posted in Susa concerning their destruction to show it to Esther. He told him to instruct her to go in to the king and make supplication before him, and to plead before him for the people, remembering, said he, “the days of your low estate and how you were raised by my hand; because Haman, second to the king, spoke against us for our death. Call upon the Lord and speak to the king concerning us, and to deliver us from death!”

9 So Hathach came and told her all these words.

10 Then Esther said to Hathach, “Go to Mordecai and say,

11 ‘All the nations of the kingdom know that any man or woman who goes into the inner court to the king who has not been summoned, there is no deliverance for him unless the king holds out his golden scepter to save that person. And I have not been called to go in to the king for thirty days.’ ”

12 So Hathach related all Esther's words to Mordecai.

13 And Mordecai said to Hathach, “Go and say to Esther, ‘Do not say to yourself that you alone will be saved in the kingdom apart from all the other Jews.’ †

14 For if you choose not to heed this request at this time, help and deliverance for the Jews will arise elsewhere, but you and your father's house will perish. Besides, who knows whether it is for this occasion you reign as queen?’ ”

15 Then Esther dispatched the one who came to her to Mordecai, saying, †

16 “Go and assemble together the Jews in Susa. Fast for me; do not eat or drink for three full days and three full nights. I and my maids will also fast. Then I will go to the king, contrary to the law, even if I am to perish.”

17 So Mordecai went and did all that Esther commanded him.

17a He then beseeched the Lord, remembering all the works of the Lord, and said, †† 17b “O Lord, Lord, almighty King, all things are under Your power, and there is

no one to oppose You in Your desire to save Israel.

17c For You have made heaven and the earth, and every wondrous thing under heaven, and You are the Lord of all, and there is no one who shall resist You, Lord.

17d You know all things: You know, O Lord, that it is not out of disrespect or arrogance or love of honor that I did this, to refuse to bow down to the haughty Haman, for I would have been happy to kiss the soles of his feet for the salvation of Israel.

17e For I did this in order that I not place the glory of man above the glory of God. I will not bow down to anyone but You, my Lord, and I will not do these things out of arrogance.†

17f “And now, O Lord God, King, God of Abraham, save Your people, for they look upon us for our destruction, and they desire to destroy Your inheritance from the beginning.

17g Do not disregard Your portion which You redeemed for Yourself out of the land of Egypt.

17h Hear my prayer and be merciful to Your inheritance. Turn our mourning into feasting so we may live and hymn Your name, O Lord. Do not destroy the mouth of those who praise You.”

17i Then all Israel cried out with all their might, for their death was before their eyes.

The Prayer of Esther

17 jAnd Queen Esther, seized with the agony of death, fled to the Lord for refuge. And removing her royal garments, she put on the garments of distress and mourning. Instead of the magnificent perfumes, she covered her head with ashes and dirt. She humbled her body exceedingly. She set aside everything of her worldly joy, and her hair was unkempt. She implored the Lord God of Israel, and said:†

17k “O My Lord, You alone are our King. Help me, who am alone and have no help but You! For my risk of danger is in my hand.

17l I have heard from my birth in the tribe of my family that You, O Lord, chose Israel out of all the nations, and our fathers out of all their ancestors, for an everlasting inheritance, and do for them whatever You have spoken.

17m Now we sinned before You, and You have delivered us into the hands of our enemies because we have worshiped their gods. O Lord, You are righteous.

17n But now they are not satisfied with the bitter state of our bondage, but they have pledged to their idols to abolish the decree You have spoken and to destroy Your inheritance, to close the mouths of those who praise You, and to extinguish the glory of Your temple and Your altar,

17o and to open the mouths of the heathen to proclaim the virtues of their false gods, and to extol a human king forever.

17p “O Lord, do not give Your scepter over to those who are not. Do not let them laugh at our fall, but turn their counsel against themselves, and make an example of the one who rules against us.

17q Remember us, O Lord. Manifest Yourself in the time of our affliction, and encourage me, O King of gods and ruler over every power.

17r Grant to my mouth proper words in the presence of the lion, to turn his heart to a hatred of our enemy, so that he and those agreeing with him may perish.

17s Save us by Your hand, and help me who am alone and have no one but You, O Lord.

17t “You know all things, and You know I hate the glory of the lawless and abhor the bed of the uncircumcised and of every foreigner.

17u You know my necessity, for I abhor the symbol of my proud station which is upon my head on the days when I appear in public, as if it were a menstrual rag, and I do not wear it on the days I am alone.

17v Your handmaid has not eaten at the table of Haman, nor have I honored the banquet of the king, nor drunk the wine of libations.

17w Neither has Your handmaid rejoiced since the day of her elevation, except in You, O Lord, God of Abraham.

17x O God, who have power over all, hear the voice of us in despair, and deliver us from the hand of those acting wickedly, and deliver me from my fear.”

Chapter 5

1 And it happened on the third day, when she ceased praying, she took off the garments of the solemnity, and put on her glorious apparel.†

2 And having become resplendent, appealing to the all-seeing God and Savior, she took with her two of her favorite maids. Upon the one she leaned as an elegant woman and the other maid followed behind her, bearing her train.†

3 She was aglow in the perfection of her beauty. Her face was as radiant as it was lovely, but her heart shrank with fear.†

4 And having entered through all the doors, she stood face to face with the king. He was sitting on his royal throne, clothed in all his glorious apparel, covered with gold and precious stones. He was awesome.

5 And as he looked up, resplendent in his glory, at the very edge of anger, the queen collapsed, her complexion paled, and she slumped against the head of the maid who went before her.

6 But God changed the spirit of the king to gentleness. And full of great concern, he leapt from his throne and held her in his arms until she recovered. He comforted her with calming words and said to her,

7 "Esther, what is it? I am your brother. Be of good cheer! You are not going to die because of this usual ordinance. Come near!"

8 And lifting his golden scepter, he laid it upon her neck, and he embraced her and said, "Speak to me."

9 And she said to him, "I saw you, my lord, as an angel of God, and my heart was troubled for fear of your majesty, for you, my lord, are awesome, and your face is full of kindness."

10 But while she was speaking to him, she fainted. And the king was troubled, and all his servants comforted her.

11 And the king said, "What do you want, Esther? What is your request? It shall be granted to you, even up to half my kingdom."†

12 Then Esther said, "Today is my special day. If, therefore, it pleases the king, let both you and Haman come to the banquet which I will prepare for today."†

13 And the king said, "Have Haman hasten here that we may do what Esther asks." They both came to the banquet of which Esther spoke.

14 So at the banquet, the king said to Esther, "What is it, Queen Esther? Whatever you desire will be granted to you."

15 And she said, "My request and my petition is this:

16 If I find favor in the sight of the king, let the king and Haman also come tomorrow to the banquet which I will prepare for them, and tomorrow I will do the same."†

17 So Haman went out from the king overjoyed and cheerful, but when Haman saw

Mordecai the Jew in the court, he was enraged.†

18 And having entered his own home, he called his friends and his wife, Zeresh.

19 And he showed them his wealth and the honor the king had bestowed upon him, how he made him to be first and chief in the kingdom.

20 Haman added, "The queen invited no one else to be with the king at the banquet except me, and I am also invited tomorrow.

21 But these things do not please me when I see Mordecai the Jew in the courtyard."

22 Then Zeresh his wife and friends said to him, "Have a tree cut down, fifty cubits high, and in the morning speak to the king and let Mordecai be hanged on the tree. But go with the king to the banquet and be merry."

Haman liked what they said, and the tree was made ready.†

Chapter 6

1 But the Lord made it difficult for the king to sleep that night, and the king commanded his servant to bring in the written records of notable events.†

2 And he found the written records about Mordecai, how he had told the king about the two eunuchs of the king when they were keeping guard and sought to lay hands on Artaxerxes.

3 Then the king said, "Has any honor or favor been granted Mordecai?" And the king's servants said, "Nothing was done for him."

4 And at the same time the king asked about the good will of Mordecai, behold, Haman entered the courtyard. The king said, "Who is in the courtyard?" Haman had come in to talk to the king about hanging Mordecai on the gallows he had prepared.

5 And the king's servants said, "Behold, Haman is standing in the courtyard." And the king said, "Let him come in."

6 The king said to Haman, "What should I do for a man whom I wish to honor?" And Haman thought to himself, "Whom would the king wish to honor but me?"†

7 So Haman said to the king,

8 "As for the man whom the king wishes to honor, have the king's servant bring the royal robe the king wears, along with the horse he rides,

9 and let these be given to one of the king's honored friends, and let him clothe the man whom the king loves and then mount him upon the horse. And let it be proclaimed in

the city square, saying, 'Thus it shall be done for every man whom the king honors!' "

10 Then the king said to Haman, "You have spoken well; thus you shall do to Mordecai the Jew, the one serving in the courtyard, and let no word you have spoken be overlooked."

11 So Haman took the robe and the horse and arrayed Mordecai with the robe, and mounted him on the horse; and he went throughout the city square, and proclaimed, saying, "Thus shall it be done to every man whom the king honors."†

12 Mordecai returned to the courtyard, but Haman returned to his own quarters grieving, with his head down.

13 And Haman related these events to his wife Zeresh and his friends. Then his friends and wife said to him, "If Mordecai, before whom you are beginning to fall, is of the Jewish race, you will not be able to defend against him, for the living God is with him."

14 While they were still speaking, the king's eunuchs came to hasten Haman to the banquet which Esther had prepared.

Chapter 7

1 So the king and Haman came to the banquet to drink together with the queen.†

2 And the king said to Esther on this second day of the banquet, "What is it, Queen Esther? What is your request? What is your petition? Let it be granted to you, even up to half my kingdom."

3 She said in reply, "If I have found favor in the sight of the king, let my life be given to me at my request, and my people at my petition.

4 For both I and my people are sold into destruction, pillage, and bondage. We and our descendants have already been enslaved as male and female slaves, and I refuse to listen to this, for the accuser of my people is not worthy of the king's court."†

5 Then the king said, "Who is this who dared to do this thing?"

6 And Esther said, "The enemy is this wicked man, Haman." Then Haman was troubled before the king and the queen.

7 The king arose from the banquet and went into the garden, but Haman was pleading with the queen, for he realized that he was in desperate circumstances.

8 The king returned from the garden, and Haman, while entreating the queen, had fallen upon the couch. And the king said, "So! Will you force yourself upon my wife in

my own house?" And hearing this, Haman changed in his countenance.

9 Then Harbona, one of the eunuchs, said to the king, "Look! Haman has prepared a gallows for Mordecai, the one who spoke for the benefit of the king. A gallows fifty cubits high has been set up at Haman's place." Then the king said, "Hang him on it!"†

10 And Haman was hung on the gallows he had prepared for Mordecai. Then the wrath of the king was appeased.

Chapter 8

1 On that day, King Artaxerxes gave Esther everything belonging to Haman the accuser. And Mordecai was summoned before the king, because Esther made known his relationship to her.

2 The king then took the signet ring he had taken from Haman and gave it to Mordecai. Then Esther appointed Mordecai over everything that belonged to Haman.

3 Again she fell down at the feet of the king, and she implored him to remove all the evils Haman had done to the Jews.

4 Then the king held out his golden scepter toward Esther. So Esther arose and stood beside the king and said,

5 "If it seems good to you, and I have found favor, let a letter be sent out to revoke the letters sent out by Haman, which were written to annihilate all the Jews in your kingdom."†

6 For how can I be able to look upon the oppression of my people? How will I endure the destruction of my countrymen?"

7 Then the king said to Esther, "Since I granted you everything that belonged to Haman, and hung him from the gallows because he laid hands on the Jews, what else do you want?

8 Write it yourselves in my name, as it seems good to you, and seal it with my ring; for whatever is written by command of the king and sealed with my ring cannot be revoked."

9 So the scribes were summoned in the first month, which is Nisan, on the twenty-third day of that same year. For whatever was ordered was written to the Jews, to the local governors, and to the chiefs of the satraps from India as far as Ethiopia, one hundred and twenty-seven provinces, to every place according to their own language.†

10 So it was written by the authority of the king and sealed with his ring, and the letters were dispatched by couriers.

11 As he commanded by these letters, the Jews were to exercise their own laws in every city, to be of help to each other, and to treat their adversaries and those opposing them as they wished.

12 This was to take effect beginning on one day throughout all the kingdom of Artaxerxes—the thirteenth day of the twelfth month, which is Adar.

12a The following is a copy of the letter:†

12b The great King Artaxerxes, to the governors of the provinces in the hundred twenty- seven satrapies, from India to Ethiopia, and to the faithful to our interests: Greetings!

12c Many of those who have been frequently honored in the great kindness of their benefactors have become high-minded; not only do they seek to do harm to our subjects, but being unable to bear such a measure, they undertake to plot against their own benefactors.†

12d Not only do they drive out gratitude from among men, but also being puffed up by those who are unacquainted with goodness, they suppose they will escape the vengeance of the all-seeing God.

12e And often, many of those who have been appointed to positions of authority, being entrusted to manage the affairs of friends and having been given a position of authority as an encouragement, have become accessories to the shedding of innocent blood;

12f and they have involved them in circumstances without remedy by deceiving with false arguments the benign kindness of the rulers.

12g And it is possible to observe this, not so much from examining the ancient traditions, as by your learning from the wicked deeds accomplished in your midst by the pestilential influence of those unworthy of holding power.

12h We must be on guard for the future, that we may maintain the kingdom undisturbed and peaceful for all the people, 12imaking the most of changes, and always judging fairly in the matters coming to our attention.

12j Thus Haman, the son of Hammedatha, a Macedonian, certainly not of Persian blood, but differing greatly from our kindness, and having been hospitably received by us,

12k received such a large share of the benevolence which we have for all peoples that he was even publicly proclaimed to be

our father, revered by all; he attained the rank of second to the royal throne.

12l But unable to bear his dignity, he endeavored to deprive us of our kingdom and our life.

12m And by very twisted methods of deception, he demanded the destruction of our deliverer and constant benefactor, Mordecai, and Esther, the blameless consort of our kingdom, together with their whole race.†

12n For through these ways, he expected to catch the nation of the Persians undefended, and to guide the Macedonians to victory.

12o However, we find that the Jews, who have been consigned to destruction by this terribly wicked man, are not criminals, but live by most just laws.

12p We find them to be children of the Most High, Most Mighty, Living God, who has guided the kingdom both for us and our forefathers in the most excellent manner.

12q Therefore, you will do well to disregard the letters sent by Haman the son of Hammedatha, because he who has produced these has been hanged at the gates of Susa, along with his whole household. For God Almighty, who rules over all things, swiftly rendered a just judgment on him.

12r Therefore, post a copy of this document publicly in every place, making it known that the Jews are to follow their own customs; and join in supporting them, so that on the day set for their destruction, the thirteenth day of the twelfth month Adar, they may defend themselves against those who would attack them.†

12s For God, who holds power over all things, has made this a day of gladness for them instead of a day of the destruction of a chosen race.†

12t Therefore, celebrate this outstanding day among your named feasts with all rejoicing, so that both now and in the future it may be deliverance for us and for the well-inclined Persians; and for those who plot destruction against us, a remembrance of destruction.

12u And every city or province whatsoever which shall not act in accordance with these things shall be mercilessly destroyed with spear and fire; it shall be made impassable not only to men, but even to wild animals and birds forever.

13 Let copies of the decree be posted conspicuously throughout the kingdom, and

let all the Jews be ready on that day to fight against those who oppose them.

14 So horsemen were sent out quickly to carry out the king's commands, and the decree was also posted in Susa.

15 Then Mordecai went out robed in royal raiment, having a gold crown and a diadem of fine purple linen; and seeing him, the people of Susa rejoiced.†

16 And there was light and gladness for the Jews.†

17 In every city and province where the decree was published, where the proclamation was posted, there was joy and gladness among the Jews—feasting and good cheer. And many of the Gentiles were circumcised and lived in the Jewish way, because of fear of the Jews.†

Chapter 9

1 Now in the twelfth month, on the thirteenth day of the month of Adar, the decree written by the king arrived.†

2 On that day those in opposition were destroyed by the Jews, for fearing them, no one resisted.

3 For the leaders of the satraps, the sovereigns, and the royal scribes honored the Jews, and the fear of Mordecai weighed on them,

4 for the order of the king had come down that Mordecai should be acknowledged throughout the kingdom.

5 And in the city of Susa, the Jews killed five hundred men.

6 These included Parshandatha, Dalphon, Aspatha,

7 Poratha, Adalia, Aridatha,

8 Parmashta, Arisai, Aridai, and Vajezatha—

9 the ten sons of Haman, son of Hamadatha, the enemy of the Jews. They ravaged them.

10 On that day, the number of those killed in Susa was reported to the king.

11 Then the king said to Esther, “The Jews have killed five hundred men in the city of Susa. How do you think they have made out in the surrounding lands? What more do you yet desire, so that it will be done for you?”

12 Esther said to the king, “Let the Jews be granted the opportunity to do the same tomorrow in order to hang the sons of Haman.”

13 And he permitted this to be done, and he set out for the Jews of the city the bodies of the sons of Haman to hang.

14 Then the Jews gathered together in Susa on the fourteenth of Adar and killed three hundred men, but they plundered nothing.

15 The rest of the Jews throughout the kingdom assembled and came to the aid of one another, and they had rest from their enemies, for they killed fifteen thousand of them on the thirteenth of Adar, but they plundered nothing.

16 Then they rested on the fourteenth of that month, and observed it as a day of rest with joy and gladness.

17 And the Jews in the city of Susa also gathered together on the fourteenth, but did not rest from their enemies, but they observed the fifteenth with joy and gladness.

18 This is why the Jews scattered in every foreign land observe the fourteenth of Adar with gladness as a holiday, sending parcels to their neighbors. But those living in the major cities keep the fifteenth of Adar as a holiday, sending parcels to their neighbors.

19 Mordecai wrote these things in a book and sent it to all the Jews in the kingdom of Artaxerxes, to those both near and far,†

20 to establish these days as holidays, and to observe both the fourteenth and fifteenth day of Adar—

21 for on these days the Jews had rest from their enemies. Thus Adar is the month which was turned from mourning into joy, and from grief into a holiday; to celebrate the whole time with feasting and gladness, sending parcels to friends and to the poor.

22 The Jews accepted everything just as Mordecai wrote to them:

23 how Haman the son of Hamadatha, the Macedonian, warred against them; how he had made a decree and cast lots to exterminate them;

24 how he had gone to the king telling him to hang Mordecai; and how all the evils he plotted against the Jews came upon himself, and how he was hanged, he and his children.

25 Therefore these days were called Purim—on account of the lots (because in their language they are called pur), because of the words of this letter, and because of all they had suffered on account of these things and all that had happened to them.†

26 Mordecai established it, and the Jews took it upon themselves, their descendants, and upon those joining with them not to do otherwise. And these days are to be a

memorial throughout every generation, and city, and family, and province.

27 Thus these days of Purim shall be observed forever, and their remembrance shall not cease in any generation.

28 Then Queen Esther, daughter of Abihail, and Mordecai the Jew wrote down the many things they had done and the truthfulness of the command of Purim.

29 And Mordecai and Queen Esther established it for themselves, establishing it at that time according to their soundness of mind and their purpose.

30 Esther established it by a command forever, and it was written for a memorial.

Chapter 10

1 And the king levied tribute upon his kingdom both by land and sea.

2 And his power and valor, the riches and the glory of his kingdom, behold, they are written in the book of the kings of Persia and Media for a memorial.

3 And Mordecai was next to King Artaxerxes, and he was great in the kingdom and honored by the Jews; and being beloved, he set forth in detail the way of life to all his people.

3a And Mordecai said, "These things were from my God.†

3b For I recall the dream which I had concerning these things, and not one detail of them has failed.

3c "There was a small spring that became a river; there was light and the sun and much water. The river is Esther, whom the king married and made queen.

3d The two serpents are Haman and I.

3e The nations are the Gentiles gathering together to destroy the name of the Jews.

3f And my nation, which cried out to God and was delivered, is Israel. For the Lord has saved His people, and the Lord has rescued us from all these evils. And God performed signs and great wonders, which have not happened among the Gentiles.

3g "On account of this, He made two lots, one for the people of God and one for the Gentiles.

3h And these two lots came in the hour, and in the time, and in the day of judgment before God and among all the Gentiles.

3i And God remembered His people and vindicated His inheritance.

3j And they shall observe these days in the month of Adar, the fourteenth and fifteenth day of that month. They shall gather together with joy and gladness before God throughout all generations forever among His people Israel."

3k In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest and a Levite, and Ptolemy his son brought in the letter of Purim, which they declared existed, and that Lysimachus, the son of Ptolemy, who was in Jerusalem, had translated it.†

Judith



Chapter 1

1 In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane,

2 And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits:

3 And set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation threescore cubits:

4 And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau.

6 And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle.

7 Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast,

8 And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace.

12 Therefore Nabuchodonosor was very angry with all this country, and 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 slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became 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.

Chapter 2

1 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 them, that they prepare for me earth and water: for I will go

forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 So that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow:

9 And I will lead them captives to the utmost parts of all the earth.

10 Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest.

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed 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.

14 Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur;

15 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;

16 And he ranged them, as a great army is ordered for the war.

17 And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

20 A great number also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

21 And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill country;

23 And destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness at the south of the land of the Chellians.

24 Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

26 He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.

27 Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

Chapter 3

1 So they sent ambassadors unto him to treat of peace, saying,

2 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee.

4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid.

7 So they and all the country round about received 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.

Chapter 4

1 Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

3 For they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim,

7 Charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, for two men at the most.

8 And the children of Israel did as Joacim the high priest had commanded them, with the ancients of all the people of Israel, which dwelt at Jerusalem.

9 Then every man of Israel cried to God with great fervency, and with great vehemency did they humble their souls:

10 Both they, and their wives, and their children, and their cattle, and every stranger

and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, and the inhabitants of Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of 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.

Chapter 5

1 Then was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified all the tops of the high hills, and had laid impediments in the champaign countries:

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the governors of the sea coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and what king is set over them, or captain of their army;

4 And why have they determined not to come and meet me, more than all the inhabitants of the west.

5 Then said Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and

inhabiteth the hill countries: and there shall no lie come out of the mouth of thy servant.

6 This people are descended of the Chaldeans:

7 And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.

8 For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

10 But when a famine covered all the land of Chanaan, they went down into Egypt, and 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 subtilly with them, and brought them low with labouring in brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight.

13 And God dried the Red sea before them,

14 And brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country.

16 And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them.

18 But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate.

20 Now therefore, my 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.

Chapter 6

1 And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations,

2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses.

4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, 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 through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages:

8 And thou shalt not perish, till thou be destroyed with them.

9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them.

13 Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God, saying,

19 O 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 Achior, and praised him greatly.

21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

Chapter 7

1 The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel.

2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belmaim, and in length from Bethulia unto Cyamon, which is over against Esdraelom.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia,

7 And viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

9 Let our 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 Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the 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 Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die.

28 We take to witness against you the heaven and the earth, and our God and 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 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 toward us; for he will not forsake us utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own charge; and they went unto the walls and towers of their city, and sent the women and children into their houses: and they were very low brought in the city.

Chapter 8

1 Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadi, 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 ware her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; and she remained upon them.

8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days;

10 Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have tempted God this day, and stand instead of God among the children of men?

13 And now try 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 counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other god, therefore we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth.

22 And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us.

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand.

34 But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

Chapter 9

1 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 smotest 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 among thy dear children; which were moved with thy zeal, and

abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art 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 stateliness by the hand of a woman.

11 For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, 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.

Chapter 10

1 Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words,

2 She rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

4 And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her.

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

8 The God, the God of our fathers, give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more.

11 Thus they went straight forth in the valley: and the first watch of the Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a

woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

14 Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our 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 entreat thee well.

17 Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes.

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth.

20 And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones.

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

Chapter 11

1 Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I

never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my 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 fowls of the air, shall live by thy power under Nabuchodonosor and all his house.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee.

10 Therefore, O 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, whensoever they shall do that which is not fit to be done:

12 For their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws:

13 And are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate.

15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, wherewith 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 shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my 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.

Chapter 12

1 Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp.

8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my 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 she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my 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.

Chapter 13

1 Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for he was filled with wine.

3 Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

5 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.

6 Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him,

9 And tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid;

10 And she put it in her bag of meat: so they twain went together according to their custom unto prayer: and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman.

16 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.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, blessed art thou of the most high God above

all the women upon the earth; and blessed be the 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.

19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

Chapter 14

1 Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down.

3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

4 So ye, and all that inhabit the coast of Israel, shall pursue them, and overthrow them as they go.

5 But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and revered her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished.

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and knocked at the door of the tent; for he thought that he had slept with Judith.

15 But because none answered, he opened it, and went into the bedchamber, and found him cast upon the floor dead, and his head was taken from him.

16 Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes lieth upon the ground without a head.

19 When the captains of the Assyrians' army heard these words, they rent their coats, and their minds were wonderfully troubled, and there was a cry and a very great noise throughout the camp.

Chapter 15

1 And when they that were in the tents heard, they were astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country.

3 They also that had camped in the mountains round about Bethulia fled away. Then the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent Ozias to Betomasthem, and to Bebai, and Chobai, 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.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee, chased them with a great slaughter, until they were past Damascus and the borders thereof.

6 And the residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter had that which remained; and the villages and the cities, that were in the mountains and in the plain, gat many spoils: for the multitude was very great.

8 Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that God had shewed to Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great rejoicing of our nation:

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her.

13 And they put a garland of olive upon her and her maid that was with her, and she went

before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

Chapter 16

1 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 among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills.

5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty 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 fauchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were daunted at her hardiness.

11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown.

12 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of the Lord.

13 I will sing unto the Lord a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible.

14 Let all creatures serve thee: for thou spakest, and they were made, thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice.

15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee.

16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth 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 bedchamber, 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 Manasses.

24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

Tobit



Chapter 1

1 The book of the words of Tobit, son of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali;

2 Who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

3 I Tobit have walked all the days of my life in the way of truth and justice, and I did many almsdeeds 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.

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 firstfruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron.

7 The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem:

8 And the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles.

11 But I kept myself from eating;

12 Because I remembered God with all my heart.

13 And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media ten talents of silver.

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him.

18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias.

21 And there passed not five and fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

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.

Chapter 2

1 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 marketplace.

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 sun.

5 Then I returned, and washed myself, and ate my meat in heaviness,

6 Remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted, and my face was uncovered:

10 And I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna did take women's works to do.

12 And when she had sent them home to the owners, they paid her wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

14 But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

Chapter 3

1 Then I being grieved did weep, and in my sorrow prayed, saying,

2 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.

3 Remember me, and look on me, punish me not for my sins and ignorances, and the sins of my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a

proverb of reproach to all the nations among whom we are dispersed.

5 And now thy judgments are many and true: deal with me according to my sins and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in Ecbatane a city of Media Sara the daughter of Raguel was also reproached by her father's maids;

8 Because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then she prayed toward the window, and said, Blessed art thou, O 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,

15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not

thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; because she belonged to Tobias by right of inheritance. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

Chapter 4

1 In that day Tobit remembered the money which he had committed to Gabael in Rages of Media,

2 And said with himself, I have wished for death; wherefore do I not call for my son Tobias, that I may signify to him of the money before I die?

3 And when he had called him, he said, My son, when I am dead, bury me; and despise not thy mother, but honour her all the days of thy life, and do that which shall please her, and grieve her not.

4 Remember, my son, that she saw many dangers for thee, when thou wast in her womb; and when she is dead, bury her by me in one grave.

5 My son, be mindful of the 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.

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 father's tribe: for we are the children of the prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred, and were blessed in their children, and their seed shall inherit the land.

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 nothing to the wicked.

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God always, 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 hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

Chapter 5

1 Tobias then answered and said, Father, I will do all things which thou hast commanded me:

2 But how can I receive the money, seeing I know him not?

3 Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, whiles 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 father.

8 Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

11 To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock.

14 But tell me, what wages shall I give thee? wilt thou a drachm a day, and things necessary, as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you

company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

18 Be not greedy to add money to money: but let it be as refuse in respect of our child.

19 For that which the Lord hath given us to live with doth suffice us.

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

22 Then she made an end of weeping.

Chapter 6

1 And as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him.

3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land.

4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely.

5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages,

10 The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

11 For to thee doth the right of her appertain, seeing thou only art of her kindred.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her

father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber.

14 And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it:

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her.

Chapter 7

1 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, she brought them into the house.

2 Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

3 And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another.

12 Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them;

14 And called Edna his wife, and took paper, and did write an instrument of covenants, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her,

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for

this thy sorrow: be of good comfort, my daughter.

Chapter 8

1 And when they had supped, they brought Tobias in unto her.

2 And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith.

3 The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

4 And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself.

7 And now, O 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, because thou hast had mercy of two that were the only begotten

children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave.

19 And he kept the wedding feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

Chapter 9

1 Then Tobias called Raphael, and said unto him,

2 Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the money, and bring him to the wedding.

3 For Raguel hath sworn that I shall not depart.

4 But my father counteth the days; and if I tarry long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth bags which were sealed up, and gave them to him.

6 And early in the morning they went forth both together, and came to the wedding: and Tobias blessed his wife.

Chapter 10

1 Now Tobit his father counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they detained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 Now I care for nothing, my son, since I have let thee go, the light of mine eyes.

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he

should spend there. 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 entreat her evil.

Chapter 11

1 After these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto Nineve.

2 Then Raphael said to Tobias, Thou knowest, brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thine hand the gall of the fish. So they went their way, and the dog went after them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 And took hold of his father: and he strake of the gall on his father's eyes, saying, Be of good hope, my father.

12 And when his eyes began to smart, he rubbed them;

13 And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

15 For thou hast scourged, and hast taken pity on me: for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing, and praising God: and they which saw him go marvelled, because he had received his sight.

17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and blessed be thy father and thy mother. And there was joy among all his brethren which were at Nineve.

18 And Achiacharus, and Nasbas his brother's son, came:

19 And Tobias' wedding was kept seven days with great joy.

Chapter 12

1 Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the

works of God; therefore be not slack to praise him.

7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you.

8 Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

9 For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

10 But they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but that it was honourable to reveal the works of God.

12 Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee.

14 And now God hath sent me to heal thee and Sara thy daughter in law.

15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, for it shall go well with you; praise God therefore.

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

19 All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

Chapter 13

1 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 ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise 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 his 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, 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 stone: 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 extolled it for ever.

Chapter 14

1 So Tobit made an end of praising God.

2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

3 And when he was very aged, he called his son, and the six sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life.

4 Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time;

5 And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear 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 that those things which the prophet Jonas spake shall surely come to pass.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

11 Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to Ecbatane to Raguel his father in law,

13 Where he became old with honour, and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's.

14 And he died at Ecbatane in Media, being an hundred and seven and twenty years old.

15 But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

The Didache



Chapter 1

There are two ways, one of life and one of death; but a great difference between the two ways. The way of life, then, is this: First, you shall love God who made you; second, your neighbour as yourself; and all things whatsoever you would should not occur to you, do not also do to another. And of these sayings the teaching is this: Bless those who curse you, and pray for your enemies, and fast for those who persecute you. For what reward is there, if you love those who love you? Do not also the Gentiles do the same? But love those who hate you, and you shall not have an enemy. Abstain from fleshly and worldly lusts. If someone gives you a blow upon your right cheek, turn to him the other also, and you shall be perfect. If someone impresses you for one mile, go with him two. If someone takes away your cloak, give him also your coat. If someone takes from you what is yours, ask it not back, for indeed you are not able. Give to every one that asks you, and ask it not back; for the Father wills that to all should be given of our own blessings. Happy is he that gives according to the commandment; for he is guiltless. Woe to him that receives; for if one having need receives, he is guiltless; but he that receives not having need, shall pay the penalty, why he received and for what, and, coming into straits, he shall be examined concerning the things which he has done, and he shall not escape thence until he pay back the last farthing. But also now concerning this, it has been said, Let your alms sweat in your hands, until you know to whom you should give.

Chapter 2

And the second commandment of the Teaching; You shall not commit murder, you shall not commit adultery, you shall not commit pederasty, you shall not commit fornication, you shall not steal, you shall not practice magic, you shall not practice witchcraft, you shall not murder a child by abortion nor kill that which is begotten. You shall not covet the things of your neighbour, you shall not forswear yourself, you shall not

bear false witness, you shall not speak evil, you shall bear no grudge. You shall not be double-minded nor double-tongued; for to be double-tongued is a snare of death. Your speech shall not be false, nor empty, but fulfilled by deed. You shall not be covetous, nor rapacious, nor a hypocrite, nor evil disposed, nor haughty. You shall not take evil counsel against your neighbour. You shall not hate any man; but some you shall reprove, and concerning some you shall pray, and some you shall love more than your own life.

Chapter 3

My child, flee from every evil thing, and from every likeness of it. Be not prone to anger, for anger leads the way to murder; neither jealous, nor quarrelsome, nor of hot temper; for out of all these murders are engendered. My child, be not a lustful one; for lust leads the way to fornication; neither a filthy talker, nor of lofty eye; for out of all these adulteries are engendered. My child, be not an observer of omens, since it leads the way to idolatry; neither an enchanter, nor an astrologer, nor a purifier, nor be willing to look at these things; for out of all these idolatry is engendered. My child, be not a liar, since a lie leads the way to theft; neither money-loving, nor vainglorious, for out of all these thefts are engendered. My child, be not a murmurer, since it leads the way to blasphemy; neither self-willed nor evil-minded, for out of all these blasphemies are engendered. But be meek, since the meek shall inherit the earth. Be long-suffering and pitiful and guileless and gentle and good and always trembling at the words which you have heard. You shall not exalt yourself, nor give over-confidence to your soul. Your soul shall not be joined with lofty ones, but with just and lowly ones shall it have its intercourse. The workings that befall you receive as good, knowing that apart from God nothing comes to pass.

Chapter 4

My child, him that speaks to you the word of God remember night and day; and you shall honour him as the Lord; for in the place whence lordly rule is uttered, there is the Lord. And you shall seek out day by day the faces of the saints, in order that you may rest upon their words. You shall not long for division, but shall bring those who contend to peace. You shall judge righteously, you shall not respect persons in reproof for transgressions. You shall not be undecided whether it shall be or no. Be not a stretcher forth of the hands to receive and a drawer of them back to give. If you have anything, through your hands you shall give ransom for your sins. You shall not hesitate to give, nor murmur when you give; for you shall know who is the good repayer of the hire. You shall not turn away from him that is in want, but you shall share all things with your brother, and shall not say that they are your own; for if you are partakers in that which is immortal, how much more in things which are mortal? You shall not remove your hand from your son or from your daughter, but from their youth shall teach them the fear of God. You shall not enjoin anything in your bitterness upon your bondman or maidservant, who hope in the same God, lest ever they shall fear not God who is over both; for he comes not to call according to the outward appearance, but unto them whom the Spirit has prepared. And you bondmen shall be subject to your masters as to a type of God, in modesty and fear. You shall hate all hypocrisy and everything which is not pleasing to the Lord. Forsake in no way the commandments of the Lord; but you shall keep what you have received, neither adding thereto nor taking away therefrom. In the church you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil conscience. This is the way of life.

Chapter 5

And the way of death is this: First of all it is evil and full of curse: murders, adulteries,

lusts, fornications, thefts, idolatries, magic arts, witchcrafts, rapines, false witnessings, hypocrisies, double-heartedness, deceit, haughtiness, depravity, self-will, greediness, filthy talking, jealousy, over-confidence, loftiness, boastfulness; persecutors of the good, hating truth, loving a lie, not knowing a reward for righteousness, not cleaving to good nor to righteous judgment, watching not for that which is good, but for that which is evil; from whom meekness and endurance are far, loving vanities, pursuing requital, not pitying a poor man, not labouring for the afflicted, not knowing Him that made them, murderers of children, destroyers of the handiwork of God, turning away from him that is in want, afflicting him that is distressed, advocates of the rich, lawless judges of the poor, utter sinners. Be delivered, children, from all these.

Chapter 6

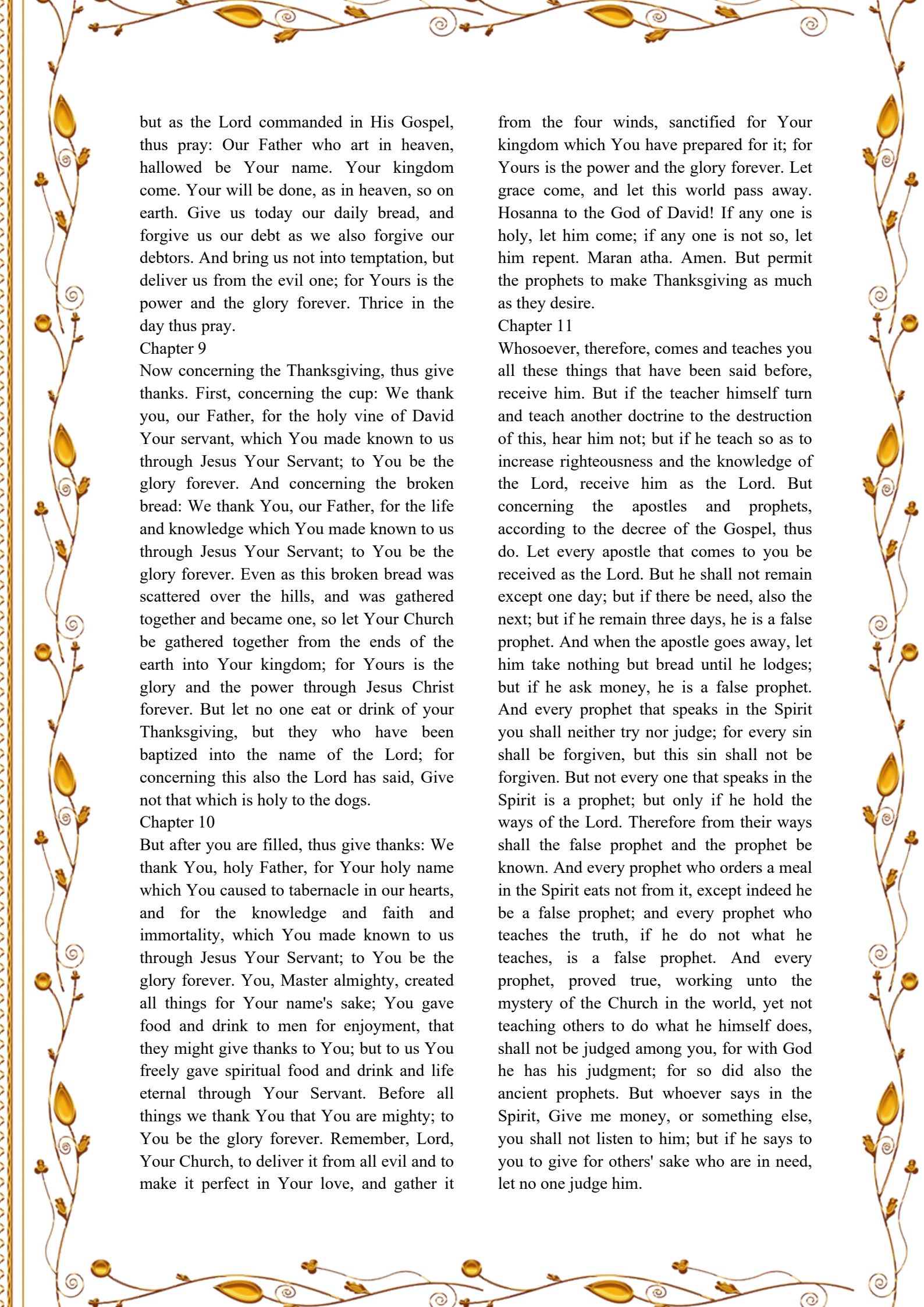
See that no one cause you to err from this way of the Teaching, since apart from God it teaches you. For if you are able to bear all the yoke of the Lord, you will be perfect; but if you are not able, what you are able that do. And concerning food, bear what you are able; but against that which is sacrificed to idols be exceedingly on your guard; for it is the service of dead gods.

Chapter 7

And concerning baptism, baptize this way: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if you have not living water, baptize into other water; and if you can not in cold, in warm. But if you have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but you shall order the baptized to fast one or two days before.

Chapter 8

But let not your fasts be with the hypocrites; for they fast on the second and fifth day of the week; but fast on the fourth day and the Preparation. Neither pray as the hypocrites;



but as the Lord commanded in His Gospel, thus pray: Our Father who art in heaven, hallowed be Your name. Your kingdom come. Your will be done, as in heaven, so on earth. Give us today our daily bread, and forgive us our debt as we also forgive our debtors. And bring us not into temptation, but deliver us from the evil one; for Yours is the power and the glory forever. Thrice in the day thus pray.

Chapter 9

Now concerning the Thanksgiving, thus give thanks. First, concerning the cup: We thank you, our Father, for the holy vine of David Your servant, which You made known to us through Jesus Your Servant; to You be the glory forever. And concerning the broken bread: We thank You, our Father, for the life and knowledge which You made known to us through Jesus Your Servant; to You be the glory forever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Your Church be gathered together from the ends of the earth into Your kingdom; for Yours is the glory and the power through Jesus Christ forever. But let no one eat or drink of your Thanksgiving, but they who have been baptized into the name of the Lord; for concerning this also the Lord has said, Give not that which is holy to the dogs.

Chapter 10

But after you are filled, thus give thanks: We thank You, holy Father, for Your holy name which You caused to tabernacle in our hearts, and for the knowledge and faith and immortality, which You made known to us through Jesus Your Servant; to You be the glory forever. You, Master almighty, created all things for Your name's sake; You gave food and drink to men for enjoyment, that they might give thanks to You; but to us You freely gave spiritual food and drink and life eternal through Your Servant. Before all things we thank You that You are mighty; to You be the glory forever. Remember, Lord, Your Church, to deliver it from all evil and to make it perfect in Your love, and gather it

from the four winds, sanctified for Your kingdom which You have prepared for it; for Yours is the power and the glory forever. Let grace come, and let this world pass away. Hosanna to the God of David! If any one is holy, let him come; if any one is not so, let him repent. Maran atha. Amen. But permit the prophets to make Thanksgiving as much as they desire.

Chapter 11

Whosoever, therefore, comes and teaches you all these things that have been said before, receive him. But if the teacher himself turn and teach another doctrine to the destruction of this, hear him not; but if he teach so as to increase righteousness and the knowledge of the Lord, receive him as the Lord. But concerning the apostles and prophets, according to the decree of the Gospel, thus do. Let every apostle that comes to you be received as the Lord. But he shall not remain except one day; but if there be need, also the next; but if he remain three days, he is a false prophet. And when the apostle goes away, let him take nothing but bread until he lodges; but if he ask money, he is a false prophet. And every prophet that speaks in the Spirit you shall neither try nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not every one that speaks in the Spirit is a prophet; but only if he hold the ways of the Lord. Therefore from their ways shall the false prophet and the prophet be known. And every prophet who orders a meal in the Spirit eats not from it, except indeed he be a false prophet; and every prophet who teaches the truth, if he do not what he teaches, is a false prophet. And every prophet, proved true, working unto the mystery of the Church in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with God he has his judgment; for so did also the ancient prophets. But whoever says in the Spirit, Give me money, or something else, you shall not listen to him; but if he says to you to give for others' sake who are in need, let no one judge him.

Chapter 12

But let every one that comes in the name of the Lord be received, and afterward you shall prove and know him; for you shall have understanding right and left. If he who comes is a wayfarer, assist him as far as you are able; but he shall not remain with you, except for two or three days, if need be. But if he wills to abide with you, being an artisan, let him work and eat; but if he has no trade, according to your understanding see to it that, as a Christian, he shall not live with you idle. But if he wills not to do, he is a Christ-monger. Watch that you keep aloof from such.

Chapter 13

But every true prophet that wills to abide among you is worthy of his support. So also a true teacher is himself worthy, as the workman, of his support. Every first-fruit, therefore, of the products of wine-press and threshing-floor, of oxen and of sheep, you shall take and give to the prophets, for they are your high priests. But if you have not a prophet, give it to the poor. If you make a batch of dough, take the first-fruit and give according to the commandment. So also when you open a jar of wine or of oil, take the first-fruit and give it to the prophets; and of money and clothing and every possession, take the first-fruit, as it may seem good to you, and give according to the commandment.

Chapter 14.

But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations.

Chapter 15

Therefore, appoint for yourselves bishops and deacons worthy of the Lord, men meek, and not lovers of money, and truthful and proven; for they also render to you the service of prophets and teachers. Despise them not therefore, for they are your honoured ones, together with the prophets and teachers. And reprove one another, not in anger, but in peace, as you have it in the Gospel; but to every one that acts amiss against another, let no one speak, nor let him hear anything from you until he repents. But your prayers and alms and all your deeds so do, as you have it in the Gospel of our Lord.

Chapter 16

Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord comes. But often shall you come together, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you be not made perfect in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but they that endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth; first, the sign of an outspreading in heaven; then the sign of the sound of the trumpet; and the third, the resurrection of the dead; yet not of all, but as it is said: The Lord shall come and all His saints with Him. Then shall the world see the Lord coming upon the clouds of heaven.

The Shepherd of Hermas



Visions

Vision 1

Chapter 1

1 The master, who reared me, had sold me to one Rhoda in Rome. After many years, I met her again, and began to love her as a sister.

2 After a certain time I saw her bathing in the river Tiber; and I gave her my hand, and led her out of the river. So, seeing her beauty, I reasoned in my heart, saying, "Happy were I, if I had such an one to wife both in beauty and in character." I merely reflected on this and nothing more.

3 After a certain time, as I was journeying to Cumae, and glorifying God's creatures for their greatness and splendor and power, as I walked I fell asleep. And a Spirit took me, and bore me away through a pathless tract, through which no man could pass: for the place was precipitous, and broken into clefts by reason of the waters. When then I had crossed the river, I came into the level country, and knelt down, and began to pray to the Lord and to confess my sins.

4 Now, while I prayed, the heaven was opened, and I see the lady, whom I had desired, greeting me from heaven, saying, "Good morrow, Hermas."

5 And, looking at her, I said to her, "Lady, what doest thou here?" Then she answered me, "I was taken up, that I might convict thee of thy sins before the Lord."

6 I said to her, "Dost thou now convict me?" "Nay, not so," said she, "but hear the words, that I shall say to thee. God, Who dwelleth in the heavens, and created out of nothing the things which are, and increased and multiplied them for His holy Church's sake, is wroth with thee, for that thou didst sin against me."

7 I answered her and said, "Sin against thee? In what way? Did I ever speak an unseemly word unto thee? Did I not always regard thee as a goddess? Did I not always respect thee as a sister? How couldst thou falsely charge me, lady, with such villainy and uncleanness?

8 "Laughing she saith unto me, "The desire after evil entered into thine heart. Nay, thinkest thou not that it is an evil deed for a righteous man, if the evil desire should enter into his heart? It is indeed a sin and a great one too," saith she; "for the righteous man entertaineth righteous purposes. While then his purposes are righteous, his repute stands steadfast in the heavens, and he finds the Lord easily propitiated in all that he does. But they that entertain evil purposes in their hearts, bring upon themselves death and captivity, especially they that claim for themselves this present work and boast in its riches, and cleave not to the good things that are to come.

9 Their souls shall rue it, seeing that they have no hope, but have abandoned themselves and their life. But do thou pray unto God and He shall heal thine own sins, and those of thy whole house, and of all the saints."

Chapter 2

1 As soon as she had spoken these words the heavens were shut and I was given over to horror and grief. Then I said within myself "If this sin is recorded against me, how can I be saved? Or how shall I propitiate God for my sins which are full-blown? Or with which words shall I entreat the Lord that He may be propitious unto me?"

2 While I was advising and discussing these matters in my heart, I see, before me a great white chair of snow-white wool; and there came an aged lady in glistening raiment, having a book in her hands, and she sat down alone, and she saluted me, "Good morrow, Hermas." Then I grieved and weeping, said, "Good morrow, lady."

3 And she said to me "Why so gloomy, Hermas, thou that art patient and good-tempered and art always smiling? Why so downcast in thy looks, and far from cheerful?" And I said to her, "Because of an excellent lady's saying that I had sinned against her."

4 Then she said, "Far be this thing from the servant of God! Nevertheless the thought did

enter into thy heart concerning her. Now to the servants of God such a purpose bringeth sin. For it is an evil and mad purpose to overtake a devout spirit that hath been already approved, that it should desire an evil deed, and especially if it be Hermas the temperate, who abstaineth from every evil desire, and is full of all simplicity and of great guilelessness.

Chapter 3

1 "Yet it is not for this that God is wroth with thee, but that thou mayest convert thy family, that hath done wrong against the Lord and against you their parents. But out of fondness for thy children thou didst not admonish thy family, but didst suffer it to become fearfully corrupt. Therefore the Lord is wroth with thee. But He will heal all thy past sins, which have been committed in thy family; for by reason of their sins and iniquities thou hast been corrupted by the affairs of this world.

2 But the great mercy of the Lord had pity on thee and thy family, and will strengthen thee, and establish thee in His glory. Only be not thou careless, but take courage, and strengthen thy family. For as the smith hammering his work conquers the task which he wills, so also doth righteous discourse repeated daily conquer all evil. Cease not therefore to reprove thy children; for I know that if they shall repent with all their heart, they shall be written in the books of life with the saints."

3 After these words of hers had ceased, she saith unto me, "Wilt thou listen to me as I read?" Then say I, "Yes, lady." She saith to me, "Be attentive, and hear the glories of God" I listened with attention and with wonder to that which I had no power to remember; for all the words were terrible, such as man cannot bear. The last words however I remembered, for they were suitable for us and gentle.

4 "Behold, the God of Hosts, Who by His invisible and mighty power and by His great wisdom created the world, and by His glorious purpose clothed His creation with comeliness, and by His strong word fixed the

heaven, and founded the earth upon the waters, and by His own wisdom and providence formed His holy Church, which also He blessed-behold, He removeth the heavens and the mountains and the hills and the seas, and all things are made level for His elect, that He may fulfill to them the promise which He promised with great glory and rejoicing, if so be that they shall keep the ordinances of God, which they received, with great faith."

Chapter 4

1 When then she finished reading and arose from her chair, there came four young men, and they took away the chair, and departed towards the East.

2 Then she calleth me unto her, and she touched my breast, and saith to me, "Did my reading please thee?" And I say unto her, "Lady, these last words please me, but the former were difficult and hard." Then she spake to me, saying, "These last words are for the righteous, but the former are for the heathen and the rebellious."

3 While she yet spake with me, two men appeared, and took her by the arms, and they departed, whither the chair also had gone, towards the East. And she smiled as she departed and, as she was going, she saith to me, "Play the man, Hermas."

Vision 2

Chapter 1

1 I was on the way to Cumae, at the same season as last year, and called to mind my last year's vision as I walked; and again a Spirit taketh me, and carrieth me away to the same place as last year.

2 When then I arrived at the place, I fell upon my knees, and began to pray to the Lord, and to glorify His name, for that he counted me worthy, and made known unto me my former sins.

3 But after I had risen up from prayer, I behold before me the aged lady, whom also I had seen last year, walking and reading a little book. And she saith to me, "Canst thou report these things to the elect of God?" I say unto her, "Lady, I cannot recollect so much;

but give me the little book, that I may copy it." "Take it," saith she, "and be sure and return it to me."

4 I took it, and retiring to a certain spot in the country I copied it letter for letter: for I could not make out the syllables. When then I had finished the letters of the book, suddenly the book was snatched out of my hand; but by whom I did not see.

Chapter 2

1 Now after fifteen days, when I had fasted and entreated the Lord earnestly, the knowledge of the writing was revealed to me. And this is what was written:--

2 "Thy seed, Hermas, have sinned against God, and have blasphemed the Lord, and have betrayed their parents through great wickedness, yea, they have got the name of betrayers of parents, and yet they did not profit by their betrayal; and they still further added to their sins wanton deeds and reckless wickedness; and so the measure of their transgressions was filled up.

3 But make these words known to all thy children, and to thy wife who shall be as thy sister; for she too refraineth not from using her tongue, wherewith she doeth evil. But, when she hears these words, she will refrain, and will find mercy.

4 After that thou hast made known unto them all these words, which the Master commanded me that they should be revealed unto thee, then all their sins which they sinned aforetime are forgiven to them; yea, and to all the saints that have sinned unto this day, if they repent with their whole heart, and remove double-mindedness from their heart.

5 For the Master sware by His own glory, as concerning His elect; that if, now that this day has been set as a limit, sin shall hereafter be committed, they shall not find salvation; for repentance for the righteous hath an end; the days of repentance are accomplished for all the saints; whereas for the Gentiles there is repentance until the last day.

6 Thou shalt therefore say unto the elders of the Church, that they direct their paths in

righteousness, that they may receive in full the promises with abundant glory.

7 Ye therefore that work righteousness be steadfast, and be not double-minded, that ye may have admission with the holy angels. Blessed are ye, as many as endure patiently the great tribulation that cometh, and as many as shall not deny their life.

8 For the Lord swear concerning His Son, that those who denied their Lord should be rejected from their life, even they that are now about to deny Him in the coming days; but to those who denied Him aforetime, to them mercy was given of His great loving kindness.

Chapter 3

1 "But do thou, Hermas, no longer bear a grudge against thy children, neither suffer thy sister to have her way, so that they may be purified from their former sins. For they shall be chastised with a righteous chastisement, unless thou bear a grudge against them thyself. The bearing of a grudge worketh death. But thou, Hermas, hast had great tribulations of thine own, by reason of the transgressions of thy family, because thou hadst no care for them. For thou wast neglectful of them, and wast mixed up with thine evil transactions.

2 But herein is thy salvation, in that thou didst not depart from the living God, and in thy simplicity and thy great continence. These have saved thee, if thou abidest therein; and they save all who do such things, and walk in guilelessness and simplicity. These men prevail over all wickedness, and continue unto life eternal.

3 Blessed are all they that work righteousness. They shall never be destroyed.

4 But thou shalt say to Maximus, "Behold tribulation cometh (upon thee), if thou think fit to deny a second time. The Lord is nigh unto them that turn unto him, as it is written in Eldad and Modat, who prophesied to the people in the wilderness."

Chapter 4

1 Now, brethren, a revelation was made unto me in my sleep by a youth of exceeding fair

form, who said to me, "Whom thinkest thou the aged woman, from whom thou receivedst the book, to be?" I say, "The Sibyl!" "Thou art wrong," saith he, "she is not." "Who then is she?" I say. "The Church," saith he. I said unto him, "Wherefore then is she aged?" "Because," saith he, "she was created before all things; therefore is she aged; and for her sake the world was framed."

2 And afterwards I saw a vision in my house. The aged woman came, and asked me, if I had already given the book to the elders. I said that I had not given it. "Thou hast done well," she said, "for I have words to add. When then I shall have finished all the words, it shall be made known by thy means to all the elect.

3 Thou shalt therefore write two little books, and shalt send one to Clement, and one to Grapte. So Clement shall send to the foreign cities, for this is his duty; while Grapte shall instruct the widows and the orphans. But thou shalt read (the book) to this city along with the elders that preside over the Church.

Vision 3

Chapter 1

1 The third vision, which I saw, brethren, was as follows.

2 After fasting often, and entreating the Lord to declare unto me the revelation which He promised to show me by the mouth of the aged woman, that very night the aged woman was seen of me, and she said to me, "Seeing that thou art so importunate and eager to know all things, come into the country where thou abidest, and about the fifth hour I will appear, and will show thee what thou oughtest to see."

3 I asked her, saying, "Lady, to what part of the country?" "Where thou wilt," saith she. I selected a beautiful and retired spot; but before I spoke to her and named the spot, she saith to me, "I will come, whither thou willest."

4 I went then, brethren, into the country, and I counted up the hours, and came to the place where I appointed her to come, and I see an ivory couch placed there, and on the couch

there lay a linen cushion, and on the cushion was spread a coverlet of fine linen of flax.

5 When I saw these things so ordered, and no one in the place, I was amazed, and a fit of trembling seized me, and my hair stood on end; and a fit of shuddering came upon me, because I was alone. When then I recovered myself, and remembered the glory of God, and took courage, I knelt down and confessed my sins to the Lord once more, as I had done on the former occasion.

6 Then she came with six young men, the same whom I had seen before, and she stood by me, and listened attentively to me, as I prayed and confessed my sins to the Lord. And she touched me, and said: "Hermas, make an end of constantly entreating for thy sins; entreat also for righteousness, that thou mayest take some part forthwith to thy family."

7 Then she raiseth me by the hand, and leadeth me to the couch, and saith to the young men, "Go ye, and build."

8 And after the young men had retired and we were left alone, she saith to me, "Sit down here." I say to her, "Lady, let the elders sit down first." "Do as I bid thee," saith she, "sit down."

9 When then I wanted to sit down on the right side, she would not allow me, but beckoned me with her hand that I should sit on the left side. As then I was musing thereon, and was sad because she would not permit me to sit on the right side, she saith to me, "Art thou sad, Hermas? The place on the right side is for others, even for those who have already been well-pleasing to God, and have suffered for the Name's sake. But thou lackest much that thou shouldest sit with them; but as thou abidest in thy simplicity, even so, and thou shalt sit with them, thou and as many as shall have done their deeds, and have suffered what they suffered."

Chapter 2

1 "What did they suffer?" say I. "Listen," saith she. "Stripes, imprisonments, great tribulations, crosses, wild beasts, for the Name's sake. Therefore to them belongs the

right side of the Holiness--to them, and to all who shall suffer for the Name. But for the rest is the left side. Howbeit, to both, to them that sit on the right, and to them that sit on the left, are the same gifts, and the same promises, only they sit on the right and have a certain glory.

2 Thou indeed art very desirous to sit on the right with them, but thy shortcomings are many; yet thou shalt be purified from thy shortcomings; yea, and all that are not double-minded shall be purified from all their sins unto this day."

3 When she had said this, she wished to depart; but, falling at her feet, I entreated her by the Lord that she would show me the vision which she promised.

4 Then she again took me by the hand, and raiseth me, and seateth me on the couch at the left hand, while she herself sat on the right. And lifting up a certain glistening rod, she saith to me, "Seest thou a great thing?" I say to her, "Lady, I see nothing." She saith to me, "Look thou; dost thou not see in front of thee a great tower being builded upon the waters, of glistening square stones?"

5 Now the tower was being builded foursquare by the six young men that came with her. And countless other men were bringing stones, some of them from the deep, and others from the land, and were handing them to the six young men. And they took them and builded.

6 The stones that were dragged from the deep they placed in every case, just as they were, into the building, for they had been shaped, and they fitted in their joining with the other stones; and they adhered so closely one with another that their joining could not possibly be detected; and the building of the tower appeared as if it were built of one stone.

7 But of the other stones which were brought from the dry land, some they threw away, and some they put into the building; and others they broke in pieces, and threw to a distance from the tower.

8 Now many other stones were lying round the tower, and they did not use them for the

building; for some of them were mildewed, and others had cracks in them, and others were too short, and others were white and round, and did not fit into the building.

9 And I saw other stones thrown to a distance from the tower, and coming to the way, and yet not staying in the way, but rolling to where there was no way; and others falling into the fire and burning there; and others falling near the waters, and yet not able to roll into the water, although they desired to roll and to come to the water.

Chapter 3

1 When she had shown me these things, she wished to hurry away. I say to her, "Lady, what advantage is it to me to have seen these things, and yet not to know what the things mean?" She answered and said unto me, "Thou art an over-curious fellow, in desiring to know all that concerns the tower." "Yea, lady," I said, "that I may announce it to my brethren, and that they may be the more gladdened and when they hear these things they may know the Lord in great glory." Then said she,

2 "Many shall hear; but when they hear, some of them shall be glad, and others shall weep. Yet even these latter, if they hear and repent, shall likewise be glad. Hear thou therefore the parables of the tower; for I will reveal all things unto thee. And trouble me no more about revelation; for these revelations have an end, seeing that they have been completed. Nevertheless thou wilt not cease asking for revelations; for thou art shameless."

3 The tower, which thou seest building, is myself, the Church, which was seen of thee both now and aforetime. Ask, therefore, what thou wilt concerning the tower, and I will reveal it unto thee, that thou mayest rejoice with the saints."

4 I say unto her, "Lady, since thou didst hold me worthy once for all, that thou shouldest reveal all things to me, reveal them." Then she saith to me, "Whatsoever is possible to be revealed to thee, shall be revealed. Only let thy heart be with God, and doubt not in thy mind about that which thou seest."

5 I asked her, "Wherefore is the tower builded upon waters, lady?" "I told thee so before," said she, "and indeed thou dost enquire diligently. So by thy enquiry thou discoverest the truth. Hear then why the tower is builded upon waters; it is because your life is saved and shall be saved by water. But the tower has been founded by the word of the Almighty and Glorious Name, and is strengthened by the unseen power of the Master."

Chapter 4

1 I answered and said unto her, "Lady, this thing is great and marvelous. But the six young men that build, who are they, lady?" "These are the holy angels of God, that were created first of all, unto whom the Lord delivered all His creation to increase and to build it, and to be masters of all creation. By their hands therefore the building of the tower will be accomplished."

2 "And who are the others who are bringing the stones in?" "They also are holy angels of God; but these six are superior to them. The building of the tower then shall be accomplished, and all alike shall rejoice in the (completed) circle of the tower, and shall glorify God that the building of the tower was accomplished."

3 I enquired of her, saying, "Lady, I could wish to know concerning the end of the stones, and their power, of what kind it is." She answered and said unto me, "It is not that thou of all men art especially worthy that it should be revealed to thee; for there are others before thee, and better than thou art, unto whom these visions ought to have been revealed. But that the name of God may be glorified, it hath been revealed to thee, all shall be revealed, for the sake of the doubtful-minded, who question in their hearts whether these things are so or not. Tell them that all these things are true, and that there is nothing beside the truth, but that all are steadfast, and valid, and established on a firm foundation."

Chapter 5

1 "Hear now concerning the stones that go to the building The stones that are squared and white, and that fit together in their joints, these are the apostles and bishops and teachers and deacons, who walked after the holiness of God, and exercised their office of bishop and teacher and deacon in purity and sanctity for the elect of God, some of them already fallen on sleep, and others still living. And because they always agreed with one another, they both had peace among themselves and listened one to another. Therefore their joinings fit together in the building of the tower."

2 "But they that are dragged from the deep, and placed in the building, and that fit together in their joinings with the other stones that are already builded in, who are they?" "These are they that suffered for the name of the Lord."

3 "But the other stones that are brought from the dry land, I would fain know who these are, lady." She said, "Those that go to the building, and yet are not hewn, these the Lord hath approved because they walked in the uprightness of the Lord, and rightly performed His commandments."

4 "But they that are brought and placed in the building, who are they?" "They are young in the faith, and faithful; but they are warned by the angels to do good, because wickedness was found in them."

5 "But those whom they rejected and threw away, who are they?" "These have sinned, and desire to repent, therefore they were not cast to a great distance from the tower, because they will be useful for the building, if they repent. They then that shall repent, if they repent, will be strong in the faith, if they repent now while the tower is building. But if the building shall be finished, they have no more any place, but shall be castaways. This privilege only they have, that they lie near the tower."

Chapter 6

1 But wouldst thou know about them that are broken in pieces, and cast away far from the

tower? These are the sons of lawlessness. They received the faith in hypocrisy, and no wickedness was absent from them. Therefore they have not salvation, for they are not useful for building by reason of their wickednesses. Therefore they were broken up and thrown far away by reason of the wrath of the Lord, for they excited Him to wrath.

2 But the rest whom thou hast seen lying in great numbers, not going to the building, of these they that are mildewed are they that knew the truth, but did not abide in it, nor cleave to the saints. Therefore they are useless."

3 "But they that have the cracks, who are they?" "These are they that have discord in their hearts against one another, and are not at peace among themselves; who have an appearance of peace, but when they depart from one another, their wickednesses abide in their hearts. These are the cracks which the stones have.

4 But they that are broken off short, these have believed, and have their greater part in righteousness, but have some parts of lawlessness; therefore they are too short, and are not perfect."

5 "But the white and round stones, which did not fit into the building, who are they, lady?" She answered and said to me, "How long art thou foolish and stupid, and enquirest everything, and understandest nothing? These are they that have faith, but have also riches of this world. When tribulation cometh, they deny their Lord by reason of their riches and their business affairs."

6 And I answered and said unto her, "When then, lady, will they be useful for the building?" "When," she replied, "their wealth, which leadeth their souls astray, shall be cut away, then will they be useful for God. For just as the round stone, unless it be cut away, and lose some portion of itself, cannot become square, so also they that are rich in this world, unless their riches be cut away, cannot become useful to the Lord.

7 Learn first from thyself When thou hadst riches, thou wast useless; but now thou art

useful and profitable unto life. Be ye useful unto God, for thou thyself also art taken from the same stones.

Chapter 7

1 "But the other stones which thou sawest cast far away from the tower and falling into the way and rolling out of the way into the regions where there is no way, these are they that have believed, but by reason of their double heart they abandon their true way. Thus thinking that they can find a better way, they go astray and are sore distressed, as they walk about in the regions where there is no way.

2 But they that fall into the fire and are burned, these are they that finally rebelled from the living God, and it no more entered into their hearts to repent by reason of the lusts of their wantonness and of the wickednesses which they wrought.

3 But the others, which are near the waters and yet cannot roll into the water, wouldest thou know who are they? These are they that heard the word, and would be baptized unto the name of the Lord. Then, when they call to their remembrance the purity of the truth, they change their minds, and go back again after their evil desires."

4 So she finished the explanation of the tower.

5 Still importunate, I asked her further, whether for all these stones that were rejected and would not fit into the building of the tower that was repentance, and they had a place in this tower. "They can repent," she said, "but they cannot be fitted into this tower.

6 Yet they shall be fitted into another place much more humble, but not until they have undergone torments, and have fulfilled the days of their sins. And they shall be changed for this reason, because they participated in the Righteous Word; and then shall it befall them to be relieved from their torments, if the evil deeds, that they have done, come into their heart; but if these come not into their heart, they are not saved by reason of the hardness of their hearts."

Chapter 8

1 When then I ceased asking her concerning all these things, she saith to me; "Wouldest thou see something else?" Being very desirous of beholding, I was greatly rejoiced that I should see it.

2 She looked upon me, and smiled, and she saith to me, "Seest thou seven women round the tower?" "I see them, lady," say I. "This tower is supported by them by commandment of the Lord.

3 Hear now their employments. The first of them, the woman with the strong hands, is called Faith; through her are saved the elect of God.

4 And the second, that is girded about and looketh like a man, is called Contenance; she is the daughter of Faith. Whosoever then shall follow her, becometh happy in his life, for he shall refrain from all evil deeds, believing that, if he refrain from every evil desire, he shall inherit eternal life."

5 "And the others, lady, who be they?" "They are daughters one of the other. The name of the one is Simplicity, of the next, Knowledge, of the next, Guilelessness, of the next, Reverence, of the next, Love. When then thou shalt do all the works of their mother, thou canst live."

6 "I would fain know, lady," I say, "what power each of them possesseth." "Listen then," saith she, "to the powers which they have.

7 Their powers are mastered each by the other, and they follow each other, in the order in which they were born. From Faith is born Contenance, from Contenance Simplicity, from Simplicity Guilelessness, from Guilelessness Reverence, from Reverence Knowledge, from Knowledge Love. Their works then are pure and reverent and divine.

8 Whosoever therefore shall serve these women, and shall have strength to master their works, shall have his dwelling in the tower with the saints of God."

9 Then I asked her concerning the seasons, whether the consummation is even now. But she cried aloud, saying, "Foolish man, seest

thou not that the tower is still a-building? Whosoever therefore the tower shall be finished building, the end cometh; but it shall be built up quickly. Ask me no more questions: this reminder is sufficient for you and for the saints, and is the renewal of your spirits.

10 But it was not revealed to thyself alone, but in order that thou mightest show these things unto all. After three days--

11 for thou must understand first, and I charge thee, Hermas, first with these words, which I am about to speak to thee--(I charge thee to) tell all these things into the ears of the saints, that hearing them and doing them they may be purified from their wickednesses, and thyself also with them."

Chapter 9

1 "Hear me, my children. I brought you up in much simplicity and guilelessness and reverence, through the mercy of the Lord, Who instilled righteousness into you, that ye might be justified and sanctified from all wickedness and all crookedness. But ye will not to cease from your wickedness.

2 Now then hear me and be at peace among yourselves, and have regard one to another, and assist one another, and do not partake of the creatures of God alone in abundance, but share them also with those that are in want.

3 For some men through their much eating bring weakness on the flesh, and injure their flesh: whereas the flesh of those who have nought to eat is injured by their not having sufficient nourishment, and their body is ruined.

4 This exclusiveness therefore is hurtful to you that have and do not share with them that are in want.

5 Look ye to the judgment that cometh. Ye then that have more than enough, seek out them that are hungry, while the tower is still unfinished; for after the tower is finished, ye will desire to do good, and will find no place for it.

6 Look ye therefore, ye that exult in your wealth, lest they that are in want shall moan, and their moaning shall go up unto the Lord,

and ye with your abundance of good things be shut outside the door of the tower.

7 Now therefore I say unto you that are rulers of the Church, and that occupy the chief seats; be not ye like unto the sorcerers. The sorcerers indeed carry their drugs in boxes, but ye carry your drug and your poison in your heart.

8 Ye are case-hardened, and ye will not cleanse your hearts and mix your wisdom together in a clean heart, that ye may obtain mercy from the Great King.

9 Look ye therefore, children, lest these divisions of yours deprive you of your life.

10 How is it that ye wish to instruct the elect of the Lord, while ye yourselves have no instruction? Instruct one another therefore, and have peace among yourselves, that I also may stand gladsome before the Father, and give an account concerning you all to your Lord."

Chapter 10

1 When then she ceased speaking with me, the six young men, who were building, came, and took her away to the tower, and other four lifted the couch, and took it also away to the tower. I saw not the face of these, for they were turned away.

2 And, as she went, I asked her to reveal to me concerning the three forms, in which she had appeared to me. She answered and said to me; "As concerning these things thou must ask another, that they may be revealed to thee."

3 Now she was seen of me, brethren, in my first vision of last year, as a very aged woman and seated on a chair.

4 In the second vision her face was youthful, but her flesh and her hair were aged, and she spake to me standing; and she was more gladsome than before.

5 But in the third vision she was altogether youthful and of exceeding great beauty, and her hair alone was aged; and she was gladsome exceedingly and seated on a couch. Touching these things I was very greatly anxious to learn this revelation.

6 And I see the aged woman in a vision of the night, saying to me, "Every enquiry needs humility. Fast therefore, and thou shalt receive what thou askest from the Lord."

7 So I fasted one day; and that very night there appeared unto me a young man, and he saith to me, "Seeing that thou askest me revelations offhand with entreaty, take heed lest by thy much asking thou injure thy flesh.

8 Sufficient for thee are these revelations. Canst thou see mightier revelations than those thou hast seen?"

9 I say unto him in reply, "Sir, this one thing alone I ask, concerning the three forms of the aged woman, that a complete revelation may be vouchsafed me." He saith to me in answer, "How long are ye without understanding? It is your double-mindedness that maketh you of no understanding, and because your heart is not set towards the Lord."

10 I answered and said unto him again, "From thee, Sir, we shall learn the matters more accurately."

Chapter 11

1 Listen," saith he, "concerning the three forms, of which thou enquirest.

2 In the first vision wherefore did she appear to thee an aged woman and seated on a chair? Because your spirit was aged, and already decayed, and had no power by reason of your infirmities and acts of double-mindedness.

3 For as aged people, having no longer hope of renewing their youth, expect nothing else but to fall asleep, so ye also, being weakened with the affairs of this world gave yourselves over to repining, and cast not your cares on the Lord; but your spirit was broken, and ye were aged by your sorrows."

4 "Wherefore then she was seated on a chair, I would fain know, Sir." "Because every weak person sits on a chair by reason of his weakness, that the weakness of his body may be supported. So thou hast the symbolism of the first vision."

Chapter 12

1 "But in the second vision thou sawest her standing, and with her countenance more youthful and more gladsome than before; but

her flesh and her hair aged. Listen to this parable also," saith he.

2 "Imagine an old man, who has now lost all hope of himself by reason of his weakness and his poverty, and expecteth nothing else save the last day of his life. Suddenly an inheritance is left him. He heareth the news, riseth up and full of joy clothes himself with strength, and no longer lieth down, but standeth up, and his spirit, which was now broken by reason of his former circumstances, is renewed again, and he no longer sitteth, but taketh courage; so also was it with you, when you heard the revelation which the Lord revealed unto you.

3 For He had compassion on you, and renewed your spirits, and ye laid aside your maladies, and strength came to you, and ye were made powerful in the faith, and the Lord rejoiced to see you put on your strength. And therefore He showed you the building of the tower; yea, and other things also shall He show you, if with your whole heart ye be at peace among yourselves.

Chapter 13

1 But in the third vision ye saw her younger and fair and gladsome, and her form fair.

2 For just as when to some mourner cometh some piece of good tidings, immediately he forgetteth his former sorrows, and admitteth nothing but the tidings which he hath heard, and is strengthened thenceforth unto that which is good, and his spirit is renewed by reason of the joy which he hath received; so also ye have received a renewal of your spirits by seeing these good things.

3 And whereas thou sawest her seated on a couch, the position is a firm one; for the couch has four feet and standeth firmly; for the world too is upheld by means of four elements.

4 They then that have fully repented shall be young again, and founded firmly, seeing that they have repented with their whole heart. There thou hast the revelation entire and complete. Thou shalt ask nothing more as touching revelation-- but if anything be lacking still, it shall be revealed unto thee."

Vision 4

Chapter 1

1 The fourth vision which I saw, brethren, twenty days after the former vision which came unto me, for a type of the impending tribulation.

2 I was going into the country by the Companion Way. From the high road, it is about ten stades; and the place is easy for traveling.

3 While then I am walking alone, I entreat the Lord that He will accomplish the revelations and the visions which He showed me through His holy Church, that He may strengthen me and may give repentance to His servants which have stumbled, that His great and glorious Name may be glorified, for that He held me worthy that He should show me His marvels.

4 And as I gave glory and thanksgiving to Him, there answered me as it were the sound of a voice, "Be not of doubtful mind, Hermas." I began to question in myself and to say, "How can I be of doubtful mind, seeing that I am so firmly founded by the Lord, and have seen glorious things?"

5 And I went on a little, brethren, and behold, I see a cloud of dust rising as it were to heaven, and I began to say within myself, "Can it be that cattle are coming, and raising a cloud of dust?" for it was just about a stade from me.

6 As the cloud of dust waxed greater and greater, I suspected that it was something supernatural. Then the sun shone out a little, and behold, I see a huge beast like some sea-monster, and from its mouth fiery locusts issued forth. And the beast was about a hundred feet in length, and its head was as it were of pottery.

7 And I began to weep, and to entreat the Lord that He would rescue me from it. And I remembered the word which I had heard, "Be not of doubtful mind, Hermas."

8 Having therefore, brethren, put on the faith of the Lord and called to mind the mighty works that He had taught me, I took courage and gave myself up to the beast. Now the

beast was coming on with such a rush, that it might have ruined a city.

9 I come near it, and, huge monster as it was, it stretcheth itself on the ground, and merely put forth its tongue, and stirred not at all until I had passed by it.

10 And the beast had on its head four colors; black then fire and blood color, then gold, then white.

Chapter 2

1 Now after I had passed the beast, and had gone forward about thirty feet, behold, there meeteth me a virgin arrayed as if she were going forth from a bridal-chamber all in white and with white sandals, veiled up to her forehead, and her head-covering consisted of a turban, and her hair was white.

2 I knew from the former Visions that it was the Church, and I became more cheerful. She saluteth me, saying, "Good morrow, my good man"; and I saluted her in turn, "Lady, good morrow."

3 She answered and said unto me, "Did nothing meet thee? "I say unto her, Lady, such a huge beast, that could have destroyed whole peoples: but, by the power of the Lord and by His great mercy, I escaped it."

4 "Thou didst escape it well," saith she, "because thou didst cast thy care upon God, and didst open thy heart to the Lord, believing that thou canst be saved by nothing else but by His great and glorious Name. Therefore the Lord sent His angel, which is over the beasts, whose name is Segri, and shut his mouth that it might not hurt thee. Thou hast escaped a great tribulation by reason of thy faith, and because, though thou sawest so huge a beast, thou didst not doubt in thy mind.

5 Go therefore, and declare to the elect of the Lord His mighty works, and tell them that this beast is a type of the great tribulation which is to come. If therefore ye prepare yourselves beforehand, and repent (and turn) unto the Lord with your whole heart, ye shall be able to escape it, if your heart be made pure and without blemish, and if for the remaining days of your life ye serve the Lord

blamelessly. Cast your cares upon the Lord and He will set them straight.

6 Trust ye in the Lord, ye men of doubtful mind, for He can do all things, yea, He both turneth away His wrath from you, and again He sendeth forth His plagues upon you that are of doubtful mind. Woe to them that hear these words and are disobedient; it were better for them that they had not been born."

Chapter 3

1 I asked her concerning the four colors, which the beast had upon its head. Then she answered me and said, "Again thou art curious about such matters." "Yes, lady," said I, "make known unto me what these things are."

2 "Listen," said she; "the black is this world in which ye dwell;

3 and the fire and blood color showeth that this world must perish by blood and fire;

4 and the golden part are ye that has escaped from this world. For as the gold is tested by the fire and is made useful, so ye also that dwell in it are being tested in yourselves. Ye then that abide and pass through the fire will be purified by it. For as the old loses its dross. so Ye also shall cast away all sorrow and tribulation, and shall be purified, and shall be useful for the building of the tower.

5 But the white portion is the coming age, in which the elect of God shall dwell; because the elect of God shall be without spot and pure unto life eternal.

6 Wherefore cease not thou to speak in the ears of the saints. Ye have now the symbolism also of the tribulation which is coming in power. But if ye be willing, it shall be nought. Remember ye the things that are written beforehand."

7 With these words she departed, and I saw not in what direction she departed; for a noise was made: and I turned back in fear, thinking that the beast was coming.

Vision 5

1 As I prayed in the house, and sat on the couch, there entered a man glorious in his visage, in the garb of a shepherd, with a white skin wrapped about him, and with a

wallet on his shoulders and a staff in his hand. And he saluted me, and I saluted him in return.

2 And he immediately sat down by my side, and he saith unto me, "I was sent by the most holy angel, that I might dwell with thee the remaining days of thy life."

3 I thought he came to tempt me, and I say unto him, "Why, who art thou? For I know," say I, "unto whom I was delivered." He saith to me, "Dost thou not recognize me?" "No," I say. "I," saith he, "am the shepherd, unto whom thou wast delivered."

4 While he was still speaking, his form was changed, and I recognized him as being the same, to whom I was delivered; and straightway I was confounded, and fear seized me, and I was altogether overwhelmed with distress that I had answered him so wickedly and senselessly.

5 But he answered and said unto me, "Be not confounded, but strengthen thyself in my commandments which I am about to command thee. For I was sent," saith he, "that I might show thee again all the things which thou didst see before, merely the heads which are convenient for you. First of all, write down my commandments and my parables; and the other matters thou shalt write down as I shall show them to thee. The reason why," saith he, "I command thee to write down first the commandments and parables is, that thou mayest read them off-hand, and mayest be able to keep them."

6 So I wrote down the commandments and parables, as he commanded me.

7 If then, when ye hear them, ye keep them and walk in them, and do them with a pure heart, ye shall receive from the Lord all things that He promised you; but if, when ye hear them, ye do not repent, but still add to your sins, ye shall receive from the Lord the opposite. All these the shepherd, the angel of repentance, commanded me to write.

Mandates

Mandate 1

Chapter 1

1 "First of all, believe that God is One, even He who created all things and set them in order, and brought all things from non-existence into being, Who comprehendeth all things, being alone incomprehensible.

2 Believe Him therefore, and fear Him, and in this fear be continent. Keep these things, and thou shalt cast off all wickedness from thyself, and shalt clothe thyself with every excellence of righteousness, and shalt live unto God, if thou keep this commandment."

Mandate 2

Chapter 1

1 He saith to me; "Keep simplicity and be guileless, and thou shalt be as little children, that know not the wickedness which destroyeth the life of men.

2 First of all, speak evil of no man, neither take pleasure in listening to a slanderer. Otherwise thou that hearest too shalt be responsible for the sin of him that speaketh the evil, if thou believest the slander, which thou hearest; for in believing it thou thyself also wilt have a grudge against thy brother. So then shalt thou be responsible for the sin of him that speaketh the evil.

3 Slander is evil; it is a restless demon, never at peace, but always having its home among factions. Refrain from it therefore, and thou shalt have success at all times with all men.

4 But clothe thyself in reverence, wherein is no evil stumbling-block, but all things are smooth and gladsome. Work that which is good, and of thy labors, which God giveth thee, give to all that are in want freely, not questioning to whom thou shalt give, and to whom thou shalt not give. Give to all; for to all God desireth that there should be given of His own bounties.

5 They then that receive shall render an account to God why they received it, and to what end; for they that receive in distress shall not be judged, but they that receive by false pretence shall pay the penalty.

6 He then that giveth is guiltless; for as he received from the Lord the ministration to perform it, he hath performed it in sincerity, by making no distinction to whom to give or not to give. This ministration then, when sincerely performed, becomes glorious in the sight of God. He therefore that ministereth thus sincerely shall live unto God.

7 Therefore keep this commandment, as I have told thee, that thine own repentance and that of thy household may be found to be sincere, and thy heart pure and undefiled."

Mandate 3

Chapter 1

1 Again he saith to me; "Love truth, and let nothing but truth proceed out of thy mouth, that the Spirit which God made to dwell in this flesh, may be found true in the sight of all men; and thus shall the Lord, Who dwelleth in thee, be glorified; for the Lord is true in every word, and with Him there is no falsehood.

2 They therefore that speak lies set the Lord at nought, and become robbers of the Lord, for they do not deliver up to Him the deposit which they received. For they received of Him a spirit free from lies. This if they shall return a lying spirit, they have defiled the commandment of the Lord and have become robbers."

3 When then I heard these things, I wept bitterly. But seeing me weep he saith, "Why weepest thou?" "Because, Sir," say I "I know not if I can be saved." "Why so?" saith he. "Because, Sir," I say, "never in my life spake I a true word, but I always lied deceitfully with all men and dressed up my falsehood as truth before all men; and no man ever contradicted me, but confidence was placed in my word. How then, Sir," say I, "can I live, seeing that I have done these things?"

4 "Your supposition," he saith, "is right and true, for it behoved thee as a servant of God to walk in truth, and no complicity with evil should abide with the Spirit of truth, nor bring grief to the Spirit which is holy and true." "Never, Sir," say I, "heard I clearly words such as these."

5 "Now then," saith he, "thou hearest. Guard them, that the former falsehoods also which thou spakest in thy business affairs may themselves become credible, now that these are found true; for they too can become trustworthy. If thou keep these things, and from henceforward speak nothing but truth, thou shalt be able to secure life for thyself And whosoever shall hear this command, and abstain from falsehood, that most pernicious habit, shall live unto God."

Mandate 4

Chapter 1

1 "I charge thee," saith he, "to keep purity, and let not a thought enter into thy heart concerning another's wife, or concerning fornication, or concerning any such like evil deeds; for in so doing thou commitest a great sin. But remember thine own wife always, and thou shalt never go wrong.

2 For should this desire enter into thine heart, thou wilt go wrong, and should any other as evil as this, thou commitest sin. For this desire in a servant of God is a great sin; and if any man doeth this evil deed, he worketh out death for himself.

3 Look to it therefore. Abstain from this desire; for, where holiness dwelleth, there lawlessness ought not to enter into the heart of a righteous man."

4 I say to him, "Sir, permit me to ask thee a few more questions" "Say on," saith he. "Sir," say I, "if a man who has a wife that is faithful in the Lord detect her in adultery, doth the husband sin in living with her?"

5 "So long as he is ignorant," saith he, "he sinneth not; but if the husband know of her sin, and the wife repent not, but continue in her fornication, and her husband live with her, he makes himself responsible for her sin and an accomplice in her adultery."

6 "What then, Sir," say I, "shall the husband do, if the wife continue in this case?" "Let him divorce her," saith he, "and let the husband abide alone: but if after divorcing his wife he shall marry another, he likewise committeth adultery."

7 "If then, Sir," say I, "after the wife is divorced, she repent and desire to return to her own husband, shall she not be received?"

8 "Certainly," saith he, "if the husband receiveth her not, he sinneth and bringeth great sin upon himself; nay, one who hath sinned and repented must be received, yet not often; for there is but one repentance for the servants of God. For the sake of her repentance therefore the husband ought not to marry. This is the manner of acting enjoined on husband and wife.

9 Not only," saith he, "is it adultery, if a man pollute his flesh, but whosoever doeth things like unto the heathen committeth adultery. If therefore in such deeds as these likewise a man continue and repent not, keep away from him, and live not with him. Otherwise, thou also art a partaker of his sin.

10 For this cause ye were enjoined to remain single, whether husband or wife; for in such cases repentance is possible.

11 I," said he, "am not giving an excuse that this matter should be concluded thus, but to the end that the sinner should sin no more. But as concerning his former sin, there is One Who is able to give healing; it is He Who hath authority over all things."

Chapter 2

1 I asked him again, saying, "Seeing that the Lord held me worthy that thou shouldest always dwell with me, suffer me still to say a few words, since I understand nothing, and my heart has been made dense by my former deeds. Make me to understand, for I am very foolish, and I apprehend absolutely nothing."

2 He answered and said unto me, "I," saith he, "preside over repentance, and I give understanding to all who repent. Nay, thinkest thou not," saith he, "that this very act of repentance is understanding? To repent is great understanding," saith he. "For the man that hath sinned understandeth that he hath done evil before the Lord, and the deed which he hath done entereth into his heart, and he repenteth, and doeth no more evil, but doeth good lavishly, and humbleth his own soul and putteth it to torture because it

sinned. Thou seest then that repentance is great understanding."

3 "It is on this account therefore, Sir," say I, "that I enquire everything accurately of thee; first, because I am a sinner; secondly, because I know not what deeds I must do that I may live, for my sins are many and various."

4 "Thou shalt live," saith he, "if thou keep my commandments and walk in them and whosoever shall hear these commandments and keep them, shall live unto God."

Chapter 3

1 "I will still proceed, Sir," say I, "to ask a further question." "Speak on," saith he. "I have heard, Sir," say I, "from certain teachers, that there is no other repentance, save that which took place when we rent down into the water and obtained remission of our former sins."

2 He saith to me; "Thou hast well heard; for so it is. For he that hath received remission of sins ought no longer to sin, but to dwell in purity.

3 But, since thou enquirest all things accurately, I will declare unto thee this also, so as to give no excuse to those who shall hereafter believe or those who have already believed, on the Lord. For they that have already believed, or shall hereafter believe, have not repentance for sins, but have only remission of their former sins.

4 To those then that were called before these days the Lord has appointed repentance. For the Lord, being a discernor of hearts and foreknowing all things, perceived the weakness of men and the manifold wiles of the devil, how that he will be doing some mischief to the servants of God, and will deal wickedly with them.

5 The Lord then, being very compassionate, had pity on His handiwork, and appointed this (opportunity of) repentance, and to me was given the authority over this repentance.

6 But I say unto you," saith he, "if after this great and holy calling any one, being tempted of the devil, shall commit sin, he hath only one (opportunity of) repentance. But if he sin

off-hand and repent, repentance is unprofitable for such a man; for he shall live with difficulty."

7 I say unto him, "I was quickened unto life again, when I heard these things from thee so precisely. For I know that, if I shall add no more to my sins, I shall be saved." "Thou shalt be saved," he saith, "thou and all, as many as shall do these things."

Chapter 4

1 I asked him again, saying, "Sir, since once thou dost bear with me, declare unto me this further matter also." "Say on," saith he. "If a wife, Sir," say I, "or, it may be, a husband fall asleep, and one of them marry, doth the one that marrieth sin?"

2 "He sinneth not," saith he, "but if he remain single, he investeth himself with more exceeding honor and with great glory before the Lord; yet even if he should marry, he sinneth not.

3 Preserve purity and holiness therefore, and thou shalt live unto God. All these things, which I speak and shall hereafter speak unto thee, guard from this time forward, from the day when thou wast committed unto me, and I will dwell in thy house.

4 But for thy former transgressions there shall be remission, if thou keepest my commandments. Yea, and all shall have remission, if they keep these my commandments, and walk in this purity."

Mandate 5

Chapter 1

1 "Be thou long-suffering and understanding," he saith, "and thou shalt have the mastery over all evil deeds, and shalt work all righteousness.

2 For if thou art long-suffering, the Holy Spirit that abideth in thee shall be pure, not being darkened by another evil spirit, but dwelling in a large room shall rejoice and be glad with the vessel in which he dwelleth, and shall serve God with much cheerfulness, having prosperity in himself.

3 But if any angry temper approach, forthwith the Holy Spirit, being delicate, is straitened, not having the place clear, and

seeketh to retire from the place; for he is being choked by the evil spirit, and has no room to minister unto the Lord, as he desireth, being polluted by angry temper. For the Lord dwelleth in long-suffering, but the devil in angry temper.

4 Thus that both the spirits then should be dwelling together is inconvenient and evil for that man in whom they dwell.

5 For if you take a little wormwood, and pour it into a jar of honey, is not the whole of the honey spoiled, and all that honey ruined by a very small quantity of wormwood? For it destroyeth the sweetness of the honey, and it no longer hath the same attraction for the owner, because it is rendered bitter and hath lost its use. But if the wormwood be not put into the honey, the honey is found sweet and becomes useful to its owner.

6 Thou seest then that long-suffering is very sweet, beyond the sweetness of honey, and is useful to the Lord, and He dwelleth in it. But angry, temper is bitter and useless. If then angry temper be mixed with long-suffering, long-suffering is polluted and the man's intercession is no longer useful to God."

7 "I would fain know, Sir," say I, "the working of angry temper, that I may guard myself from it." "Yea, verily," saith he, "if thou guard not thyself from it--thou and thy family--thou hast lost all thy hope. But guard thyself from it; for I am with thee. Yea, and all men shall hold aloof from it, as many as have repented with their whole heart. For I will be with them and will preserve them; for they all were justified by the most holy angel.

Chapter 2

1 "Hear now," saith he, "the working of angry temper, how evil it is, and how it subverteth the servants of God by its own working, and how it leadeth them astray from righteousness. But it doth not lead astray them that are full in the faith, nor can it work upon them, because the power of the Lord is with them; but them that are empty and double-minded it leadeth astray.

2 For when it seeth such men in prosperity it insinuates itself into the heart of the man, and

for no cause whatever the man or the woman is embittered on account of worldly matters, either about meats, or some triviality, or about some friend, or about giving or receiving, or about follies of this kind. For all these things are foolish and vain and senseless and inexpedient for the servants of God.

3 But long-suffering is great and strong, and has a mighty and vigorous power, and is prosperous in great enlargement, gladsome, exultant, free from care, glorifying the Lord at every season, having no bitterness in itself, remaining always gentle and tranquil. This long-suffering therefore dwelleth with those whose faith is perfect.

4 But angry temper is in the first place foolish, fickle and senseless; then from foolishness is engendered bitterness, and from bitterness wrath, and from wrath anger, and from anger spite; then spite being composed of all these evil elements becometh a great sin and incurable.

5 For when all these spirits dwell in one vessel, where the Holy Spirit also dwelleth, that vessel cannot contain them, but overfloweth.

6 The delicate spirit therefore, as not being accustomed to dwell with an evil spirit nor with harshness, departeth from a man of that kind, and seeketh to dwell with gentleness and tranquillity.

7 Then, when it hath removed from that man, in whom it dwells, that man becometh emptied of the righteous spirit, and henceforward, being filled with the evil spirits, he is unstable in all his actions, being dragged about hither and thither by the evil spirits, and is altogether blinded and bereft of his good intent. Thus then it happeneth to all persons of angry temper.

8 Refrain therefore from angry temper, the most evil of evil spirits. But clothe thyself in long-suffering, and resist angry temper and bitterness, and thou shalt be round in company with the holiness which is beloved of the Lord. See then that thou never neglect this commandment; for if thou master this

commandment, thou shalt be able likewise to keep the remaining commandments, which I am about to give thee. Be strong in them and endowed with power; and let all be endowed with power, as many as desire to walk in them."

Mandate 6

Chapter 1

1 I charged thee," saith he, "in my first commandment to guard faith and fear and temperance." "Yes, Sir," say I. "But now," saith he, "I wish to show thee their powers also, that thou mayest understand what is the power and effect of each one of them. For their effects are two fold. Now they are prescribed alike to the righteous and the unrighteous.

2 Do thou therefore trust righteousness, but trust not unrighteousness; for the way of righteousness is straight, but the way of unrighteousness is crooked. But walk thou in the straight and level path, and leave the crooked one alone.

3 For the crooked way has no tracks, but only pathlessness and many stumbling stones, and is rough and thorny. So it is therefore harmful to those who walk in it.

4 But those who walk in the straight way walk on the level and without stumbling: for it is neither rough nor thorny. Thou seest then that it is more expedient to walk in this way."

5 "I am pleased, Sir," say I, "to walk in this way." "Thou shalt walk," he saith, "yea, and whosoever shall turn unto the Lord with his whole heart shall walk in it.

Chapter 2

1 "Hear now," saith he, "concerning faith. There are two angels with a man, one of righteousness and one of wickedness."

2 "How then, Sir," say I, "shall I know their workings, seeing that both angels dwell with me?"

3 "Hear," saith he, "and understand their workings. The angel of righteousness is delicate and bashful and gentle and tranquil. When then this one enters into thy heart, forthwith he speaketh with thee of righteousness, of purity, of holiness, and of

contentment, of every righteous deed and of every glorious virtue. When all these things enter into thy heart, know that the angel of righteousness is with thee. These then are the works of the angel of righteousness. Trust him therefore and his works.

4 Now see the works of the angel of wickedness also. First of all, he is quick tempered and bitter and senseless, and his works are evil, overthrowing the servants of God. Whenever then he entereth into thy heart, know him by his works."

5 "How I shall discern him, Sir," I reply, "I know not." Listen," saith he. "When a fit of angry temper or bitterness comes upon thee, know that he is in thee. Then the desire of much business and the costliness of many viands and drinking bouts and of many drunken fits and of various luxuries which are unseemly, and the desire of women, and avarice, and haughtiness and boastfulness, and whatsoever things are akin and like to these--when then these things enter into thy heart, know that the angel of wickedness is with thee.

6 Do thou therefore, recognizing his works, stand aloof from him, and trust him in nothing, for his works are evil and inexpedient for the servants of God. Here then thou hast the workings of both the angels. Understand them, and trust the angel of righteousness.

7 But from the angel of wickedness stand aloof, for his teaching is evil in every matter; for though one be a man of faith, and the desire of this angel enter into his heart, that man, or that woman, must commit some sin.

8 And if again a man or a woman be exceedingly wicked, and the works of the angel of righteousness come into that man's heart, he must of necessity do something good.

9 Thou seest then," saith he, "that it is good to follow the angel of righteousness, and to bid farewell to the angel of wickedness.

10 This commandment declareth what concerneth faith, that thou mayest trust the works of the angel of righteousness, and

doing them mayest live unto God. But believe that the works of the angel of wickedness are difficult; so by not doing them thou shalt live unto God."

Mandate 7

Chapter 1

1 "Fear the Lord," saith he, "and keep His commandments. So keeping the commandments of God thou shalt be powerful in every deed, and thy doing shall be incomparable. For whilst thou fearest the Lord, thou shalt do all things well. But this is the fear wherewith thou oughtest to be afraid, and thou shalt be saved.

2 But fear not the devil; for, if thou fear the Lord, thou shalt be master over the devil, for there is no power in him. For in whom is no power, neither is there fear of him; but in whom power is glorious, of him is fear likewise. For every one that hath power hath fear, whereas he that hath no power is despised of all.

3 But fear thou the works of the devil, for they are evil. While then thou fearest the Lord, thou wilt fear the works of the devil, and wilt not do them, but abstain from them.

4 Fear therefore is of two kinds. If thou desire to do evil, fear the Lord, and thou shalt not do it. If again thou desire to do good, fear the Lord and thou shalt do it. Therefore the fear of the Lord is powerful and great and glorious. Fear the Lord then, and thou shalt live unto Him; yea, and as many of them that keep His commandments as shall fear Him, shall live unto God."

5 "Wherefore, Sir," say I, "didst thou say concerning those that keep His commandments, "They shall live unto God"?" "Because," saith he, "every creature feareth the Lord, but not every one keepeth His commandments. Those then that fear Him and keep His commandments, they have life unto God; but they that keep not His commandments have no life in them."

Mandate 8

Chapter 1

1 "I told thee," saith he, "that the creatures of God are twofold; for temperance also is

twofold. For in some things it is right to be temperate, but in other things it is not right."

2 "Make known unto me, Sir," say I, "in what things it is right to be temperate, and in what things it is not right." "Listen," saith he. "Be temperate as to what is evil, and do it not; but be not temperate as to what is good, but do it. For if thou be temperate as to what is good, so as not to do it, thou committest a great sin; but if thou be temperate as to what is evil, so as not to do it, thou doest great righteousness. Be temperate therefore in abstaining from all wickedness, and do that which is good."

3 "What kinds of wickedness, Sir," say I, "are they from which we must be temperate and abstain?" "Listen," saith he; "from adultery and fornication, from the lawlessness of drunkenness, from wicked luxury, from many viands and the costliness of riches, and vaunting and haughtiness and pride, and from falsehood and evil speaking and hypocrisy, malice and all blasphemy."

4 These works are the most wicked of all in the life of men. From these works therefore the servant of God must be temperate and abstain; for he that is not temperate so as to abstain from these cannot live unto God. Listen then to what follows upon these."

5 "Why, are there still other evil deeds, Sir?" say I. "Aye, saith he, "there are many, from which the servant of God must be temperate and abstain; theft, falsehood, deprivation, false witness, avarice, evil desire, deceit, vain-glory, boastfulness, and whatsoever things are like unto these."

6 Thinkest thou not that these things are wrong, yea, very wrong," saith he, "for the servants of God? In all these things he that serveth God must exercise temperance. Be thou temperate, therefore, and refrain from all these things, that thou mayest live unto God, and be enrolled among those who exercise self-restraint in them. These then are the things from which thou shouldest restrain thyself

7 Now hear," saith he, "the things, in which thou shouldest not exercise self restraint, but

do them. Exercise no self-restraint in that which is good, but do it."

8 "Sir," say I, "show me the power of the good also, that I may walk in them and serve them, that doing them it may be possible for me to be saved." "Hear," saith he, "the works of the good likewise, which thou must do, and towards which thou must exercise no self-restraint."

9 First of all, there is faith, fear of the Lord, love, concord, words of righteousness, truth, patience; nothing is better than these in the life of men. If a man keep these, and exercise not self-restraint from them, he becomes blessed in his life.

10 Hear now what follow upon these; to minister to widows, to visit the orphans and the needy, to ransom the servants of God from their afflictions, to be hospitable (for in hospitality benevolence from time to time has a place), to resist no man, to be tranquil, to show yourself more submissive than all men, to reverence the aged, to practice righteousness, to observe brotherly feeling, to endure injury, to be long-suffering, to bear no grudge, to exhort those who are sick at soul, not to cast away those that have stumbled from the faith, but to convert them and to put courage into them, to reprove sinners, not to oppress debtors and indigent persons, and whatsoever actions are like these.

11 Do these things," saith he, "seem to thee to be good?" "Why, what, Sir," say I, "can be better than these?" "Then walk in them," saith he, "and abstain not from them, and thou shalt live unto God."

12 Keep this commandment therefore. If thou do good and abstain not from it, thou shalt live unto God; yea, and all shall live unto God who act so. And again if thou do not evil, and abstain from it, thou shalt live unto God; yea, and all shall live unto God, who shall keep these commandments, and walk in them."

Mandate 9

Chapter 1

1 He saith to me; "Remove from thyself a doubtful mind and doubt not at all whether to

ask of God, saying within thyself, "How can I ask thing of the Lord and receive it, seeing that I have committed so many sins against Him?"

2 Reason not thus, but turn to the Lord with thy whole heart, and ask of Him nothing wavering, and thou shalt know His exceeding compassion, that He will surely not abandon thee, but will fulfill the petition of thy soul.

3 For God is not as men who bear a grudge, but Himself is without malice and hath compassion on His creatures.

4 Do thou therefore cleanse thy heart from all the vanities of this life, and from the things mentioned before; and ask of the Lord, and thou shalt receive all things, and shalt lack nothing of all thy petitions, if thou ask of the Lord nothing wavering.

5 But if thou waver in thy heart, thou shalt surely receive none of thy petitions. For they that waver towards God, these are the doubtful-minded, and they never obtain any of their petitions.

6 But they that are complete in the faith make all their petitions trusting in the Lord, and they receive, because they ask without wavering, nothing doubting; for every doubtful-minded man, if he repent not, shall hardly be saved.

7 Cleanse therefore thy heart from doubtful-mindedness, and put on faith, for it is strong, and trust God that thou wilt receive all thy petitions which thou askest; and if after asking anything of the Lord, thou receive thy petition somewhat tardily, be not of doubtful mind because thou didst not receive the petition of thy soul at once. For assuredly it is by reason of some temptation or some transgression, of which thou art ignorant, that thou receivest thy petition so tardily.

8 Do thou therefore cease not to make thy soul's petition, and thou shalt receive it. But if thou grow weary, and doubt as thou askest, blame thyself and not Him that giveth unto thee. See to this doubtful-mindedness; for it is evil and senseless, and uprooteth many from the faith, yea, even very faithful and strong men. For indeed this doubtful-

-mindedness is a daughter of the devil, and worketh great wickedness against the servants of God.

9 Therefore despise doubtful-mindedness and gain the mastery over it in everything, clothing thyself with faith which is strong and powerful. For faith promiseth all things, accomplisheth all things; but doubtful-mindedness, as having no confidence in itself, fails in all the works which it doeth.

10 Thou seest then," saith he, "that faith is from above from the Lord, and hath great power; but doubtful-mindedness is an earthly spirit from the devil, and hath no power.

11 Do thou therefore serve that faith which hath power, and hold aloof from the doubtful-mindedness which hath no power; and thou shalt live unto God; yea, and all those shall live unto God who are so minded."

Mandate 10

Chapter 1

1 "Put away sorrow from thyself," saith he, "for she is the sister of doubtful-mindedness and of angry temper."

2 "How, Sir," say I, "is she the sister of these? For angry temper seems to me to be one thing, doubtful-mindedness another, sorrow another." "Thou art a foolish fellow," saith he, "and perceivest not that sorrow is more evil than all the spirits, and is most fatal to the servants of God, and beyond all the spirits destroys a man, and crushes out the Holy Spirit and yet again saves it."

3 "I, Sir," say I, "am without understanding, and I understand not these parables. For how it can crush out and again save, I do not comprehend."

4 "Listen," saith he. "Those who have never investigated concerning the truth, nor enquired concerning the deity, but have merely believed, and have been mixed up in business affairs and riches and heathen friendships, and many other affairs of this world--as many, I say, as devote themselves to these things, comprehend not the parables of the deity; for they are darkened by these actions, and are corrupted and become barren.

5 As good vineyards, when they are treated with neglect, are made barren by the thorns and weeds of various kinds, so men who after they have believed fall into these many occupations which were mentioned before, lose their understanding and comprehend nothing at all concerning righteousness; for if they hear concerning the deity and truth, their mind is absorbed in their occupations, and they perceive nothing at all.

6 But they that have the fear of God, and investigate concerning deity and truth, and direct their heart towards the Lord, perceive and understand everything that is said to them more quickly, because they have the fear of the Lord in themselves; for where the Lord dwelleth, there too is great understanding. Cleave therefore unto the Lord, and thou shalt understand and perceive all things.

Chapter 2

1 "Hear now, senseless man," saith he, "How sorrow crusheth out the Holy Spirit, and again saveth it.

2 When the man of doubtful mind sets his hand to any action, and fails in it owing to his doubtful-mindedness, grief at this entereth into the man, and grieveth the Holy Spirit, and crusheth it out.

3 Then again when angry temper cleaveth to a man concerning any matter, and he is much embittered, again sorrow entereth into the heart of the man that was ill-tempered, and he is grieved at the deed which he hath done, and repenteth that he did evil.

4 This sadness therefore seemeth to bring salvation, because he repented at having done the evil. So both the operations sadden the Spirit; first, the doubtful mind saddens the Spirit, because it succeeded not in its business, and the angry temper again, because it did what was evil. Thus both are saddening to the Holy Spirit, the doubtful mind and the angry temper.

5 Put away therefore from thyself sadness, and afflict not the Holy Spirit that dwelleth in thee, lest haply He intercede with God against thee, and depart from thee.

6 For the Spirit of God, that was given unto this flesh, endureth not sadness neither constraint.

Chapter 3

1 "Therefore clothe thyself in cheerfulness, which hath favor with Cod always, and is acceptable to Him, and rejoice in it. For every cheerful man worketh good, and thinketh good, and despiseth sadness;

2 but the sad man is always committing sin. In the first place he committeth sin, because he grieveth the Holy Spirit, which was given to the man being a cheerful spirit; and in the second place, by grieving the Holy Spirit he doeth lawlessness, in that he doth not intercede with neither confess unto God. For the intercession of a sad man hath never at any time power to ascend to the altar of God."

3 "Wherefore," say I, "doth not the intercession of him that is saddened ascend to the altar?" "Because," saith he, "sadness is seated at his heart. Thus sadness mingled with the intercession doth not suffer the intercession to ascend pure to the altar. For as vinegar when mingled with wine in the same (vessel) hath not the same pleasant taste, so likewise sadness mingled with the Holy Spirit hath not the same intercession.

4 Therefore cleanse thyself from this wicked sadness, and thou shalt live unto God; yea, and all they shall live unto God, who shall cast away sadness from themselves and clothe themselves in all cheerfulness."

Mandate 11

Chapter 1

1 He shewed me men seated on a couch, and another man seated on a chair. And he saith to me, "Seest thou those that are seated on the couch?" "I see them, Sir," say I. "These," saith he, "are faithful, but he that sitteth on the chair is a false prophet who destroyeth the mind of the servants of God--I mean, of the doubtful-minded, not of the faithful.

2 These doubtful-minded ones then come to him as to a soothsayer and enquire of him what shall befall them. And he, the false prophet, having no power of a divine Spirit in

himself, speaketh with them according to their enquiries and according to the lusts of their wickedness, and filleth their souls as they themselves wish.

3 For being empty himself he giveth empty answers to empty enquirers; for what-ever enquiry may be made of him, he answereth according to the emptiness of the man. But he speaketh also some true words; for the devil filleth him with his own spirit, if so be he shall be able to break down some of the righteous.

4 So many therefore as are strong in the faith of the Lord, clothed with the truth, cleave not to such spirits, but hold aloof from them; but as many as are doubters and frequently change their minds, practice soothsaying like the Gentiles, and bring upon themselves greater sin by their idolatries. For he that consulteth a false prophet on any matter is an idolater and emptied of the truth, and senseless.

5 For no Spirit given of God needeth to be consulted; but, having the power of deity, speaketh all things of itself, because it is from above, even from the power of the divine Spirit.

6 But the spirit which is consulted, and speaketh according to the desires of men, is earthly and fickle, having no power; and it speaketh not at all, unless it be consulted."

7 "How then, Sir," say I, "shall a man know who of them is a prophet, and who a false prophet?" "Hear," saith he, "concerning both the prophets; and, as I shall tell thee, so shalt thou test the prophet and the false prophet. By his life test the man that hath the divine Spirit.

8 In the first place, he that hath the divine Spirit, which is from above, is gentle and tranquil and humble-minded, and abstaineth from all wickedness and vain desire of this present world, and holdeth himself inferior to all men, and giveth no answer to any man when enquired of, nor speaketh in solitude (for neither doth the Holy Spirit speak when a man wisheth Him to speak); but the man

speaketh then when God wisheth him to speak.

9 When then the man who hath the divine Spirit cometh into an assembly of righteous men, who have faith in a divine Spirit, and intercession is made to God by the gathering of those men, then the angel of the prophetic spirit, who is attached to him, filleth the man, and the man, being filled with the Holy Spirit, speaketh to the multitude, according as the Lord willeth.

10 In this way then the Spirit of the deity shall be manifest. This then is the greatness of the power as touching the Spirit of the deity of the Lord.

11 Hear now," saith he, "concerning the earthly and vain spirit, which hath no power but is foolish.

12 In the first place, that man who seemeth to have a spirit exalteth himself, and desireth to have a chief place, and straight-way he is impudent and shameless and talkative and conversant in many luxuries and in many other deceits and receiveth money for his prophesying, and if he receiveth not, he prophesieth not. Now can a divine Spirit receive money and prophesy? It is not possible for a prophet of God to do this, but the spirit of such prophets is earthly.

13 In the next place, it never approacheth an assembly of righteous men; but avoideth them, and cleaveth to the doubtful-minded and empty, and prophesieth to them in corners, and deceiveth them, speaking all things in emptiness to gratify their desires; for they too are empty whom it answereth. For the empty vessel placed together with the empty is not broken, but they agree one with the other.

14 But when he comes into an assembly full of righteous men who have a Spirit of deity, and intercession is made from them, that man is emptied, and the earthly spirit fleeth from him in fear, and that man is struck dumb and is altogether broken in pieces, being unable to utter a word.

15 For, if you pack wine or oil into a closet, and place an empty vessel among them, and

again desire to unpack the closet, the vessel which you place there empty, empty in like manner you will find it. Thus also the empty prophets, whenever they come unto the spirits of righteous men, are found just such as they came.

16 I have given thee the life of both kinds of prophets. Therefore test, by his life and his works, the man who says that he is moved by the Spirit.

17 But do thou trust the Spirit that cometh from God, and hath power; but in the earthly and empty spirit put no trust at all; for in it there is no power, for it cometh from the devil.

18 Listen then to the parable which I shall tell thee. Take a stone, and throw it up to heaven--see if thou canst reach it; or again, take a squirt of water, and squirt it up to heaven--see if thou canst bore through the heaven."

19 "How, Sir," say I, "can these things be? For both these things which thou hast mentioned are beyond our power." "Well then," saith he, "just as these things are beyond our power, so likewise the earthly spirits have no power and are feeble.

20 Now take the power which cometh from above. The hail is a very, small grain, and yet, when it falleth on a man's head, what pain it causeth! Or again, take a drop which falls on the ground from the tiles, and bores through the stone.

21 Thou seest then that the smallest things from above falling on the earth have great power. So likewise the divine Spirit coming from above is powerful. This Spirit therefore trust, but from the other hold aloof."

Mandate 12

Chapter 1

1 He saith to me; "Remove from thyself all evil desire, and clothe thyself in the desire which is good and holy; for clothed with this desire thou shalt hate the evil desire, and shalt bridle and direct it as thou wilt.

2 For the evil desire is wild, and only tamed with difficulty; for it is terrible, and by its wildness is very costly to men; more especially if a servant of God get entangled in

it, and have no understanding, he is put to fearful costs by it. But it is costly to such men as are not clothed in the good desire, but are mixed up with this life "These men then it hands over to death."

3 "Of what sort, Sir," say I, "are the works of the evil desire, which hand over men to death? Make them known to me, that I may hold aloof from them." Listen," saith he, "through what works the evil desire bringeth death to the servants of God.

Chapter 2

1 "Before all is desire for the wife or husband of another, and for extravagance of wealth, and for many needless dainties, and for drinks and other luxuries, many and foolish. For even luxury is foolish and vain for the servants of God.

2 These desires then are evil, and bring death to the servants of God. For this evil desire is a daughter of the devil. Ye must, therefore, abstain from the evil desires, that so abstaining ye may live unto God.

3 But as many as are mastered by them, and resist them not, are done to death utterly; for these desires are deadly.

4 But do thou clothe thyself in the desire of righteousness, and, having armed thyself with the fear of the Lord, resist them. For the fear of God dwelleth in the good desire. If the evil desire shall see thee armed with the fear of God and resisting itself, it shall flee far from thee, and shall no more be seen of thee, being in fear of thine arms.

5 Do thou therefore, when thou art crowned for thy victory over it, come to the desire of righteousness, and deliver to her the victor's prize which thou hast received, and serve her, according as she herself desireth. If thou serve the good desire, and art subject to her, thou shalt have power to master the evil desire, and to subject her, according as thou wilt."

Chapter 3

1 "I would fain know, Sir," say I, "in what ways I ought to serve the good desire." "Listen," saith he; "practice righteousness and virtue, truth and the fear of the Lord, faith

and gentleness, and as many good deeds as are like these. Practicing these thou shalt be well-pleasing as a servant of God, and shalt live unto Him; yea, and every one who shall serve the good desire shall live unto God."

2 So he completed the twelve commandments, and he saith to me; Thou hast these commandments; walk in them, and exhort thy hearers that their repentance may become pure for the rest of the days of their life.

3 This ministration, which I give thee, fulfill thou with all diligence to the end, and thou shalt effect much. For thou shalt find favor among those who are about to repent, and they shall obey thy words. For I will be with thee, and will compel them to obey thee."

4 I say to him; "Sir, these commandments are great and beautiful and glorious, and are able to gladden the heart of the man who is able to observe them. But I know not whether these commandments can be kept by a man, for they are very hard."

5 He answered and said unto me; "If thou set it before thyself that they can be kept, thou wilt easily keep them, and they will not be hard; but if it once enter into thy heart that they cannot be kept by a man, thou wilt not keep them.

6 But now I say unto thee; if thou keep them not. but neglect them thou shalt not have salvation, neither thy children nor thy household, since thou hast already pronounced judgment against thyself that these commandments cannot be kept by a man."

Chapter 4

1 And these things he said to me very angrily, so that I was confounded, and feared him exceedingly; for his form was changed, so that a man could not endure his anger.

2 And when he saw that I was altogether disturbed and confounded, he began to speak more kindly and cheerfully to me, and he saith; "Foolish fellow, void of understanding and of doubtful mind, perceivest thou not the glory of God, how great and mighty and marvelous it is, how that He created the

world for man's sake, and subjected all His creation to man, and gave all authority to him, that he should be master over all things under the heaven?

3 If then," he saith, "man is lord of all the creatures of God and mastereth all things, cannot he also master these commandments Aye," saith he, "the man that hath the Lord in his heart can master all things and all these commandments.

4 But they that have the Lord on their lips, while their heart is hardened, and are far from the Lord, to them these commandments are hard and inaccessible.

5 Therefore do ye, who are empty and fickle in the faith, set your Lord in your heart, and ye shall perceive that nothing is easier than these commandments, nor sweeter, nor more gentle.

6 Be ye converted, ye that walk after the commandments of the devil, (the commandments which are so) difficult and bitter and wild and riotous; and fear not the devil, for there is no power in him against you.

7 For I will be with you, I, the angel of repentance, who have the mastery over him. The devil hath fear alone, but his fear hath no force. Fear him not therefore; and he will flee from you."

Chapter 5

1 I say to him, "Sir, listen to a few words from me." "Say what thou wilt," saith he. "Man, Sir," I say, "is eager to keep the commandments of God, and there is no one that asketh not of the Lord that he may be strengthened in His commandments, and be subject to them; but the devil is hard and overmastereth them."

2 "He cannot," saith he, "overmaster the servants of God, who set their hope on Him with their whole heart. The devil can wrestle with them, but he cannot overthrow them. If then ye resist him, he will be vanquished and will flee from you disgraced. But as many," saith he, "as are utterly empty, fear the devil as if he had power.

3 When a man has filled amply sufficient jars with good wine, and among these jars a few are quite empty, he comes to the jars, and does not examine the full ones, for he knows that they are full; but he examineth the empty ones, fearing lest they have turned sour. For empty jars soon turn sour, and the taste of the wine is spoilt.

4 So also the devil cometh to all the servants of God tempting them. As many then as are complete in the faith, oppose him mightily, and he departeth from them, not having a place where he can find an entrance. So he cometh next to the empty ones, and finding a place goeth into them, and further he doeth what he willeth in them, and they become submissive slaves to him.

Chapter 6

1 "But I, the angel of repentance, say unto you; Fear not the devil; for I was sent," saith he, "to be with you who repent with your whole heart, and to strengthen you in the faith.

2 Believe, therefore, on God, ye who by reason of your sins have despaired of your life, and are adding to your sins, and weighing down your life; for if ye turn unto the Lord with your whole heart, and work righteousness the remaining days of your life, and serve Him rightly according to His will, He will give healing to your former sins, and ye shall have power to master the works of the devil. But of the threatening of the devil fear not at all; for he is unstrung, like the sinews of a dead man.

3 Hear me therefore, and fear Him, Who is able to do all things, to save and to destroy, and observe these commandments, and ye shall live unto God."

4 I say to him, "Sir, now am I strengthened in all the ordinances of the Lord, because thou art with me; and I know that thou wilt crush all the power of the devil, and we shall be masters over him, and shall prevail over all his works. And I hope, Sir, that I am now able to keep these commandments which thou hast commanded, the Lord enabling me."

5 "Thou shalt keep them," saith he, "if thy heart be found pure with the Lord; yea, and all shall keep them, as many as shall purify their hearts from the vain desires of this world, and shall live unto God."

Parables Which He Spake With Me

Parable 1 Chapter 1

1 He saith to me; "Ye know that ye, who are the servants of God, are dwelling in a foreign land; for your city is far from this city. If then ye know your city, in which ye shall dwell, why do ye here prepare fields and expensive displays and buildings and dwelling-chambers which are superfluous?"

2 He, therefore, that prepareth these things for this city does not purpose to return to his own city.

3 O foolish and double-minded and miserable man, perceivest thou not that all these things are foreign, and are under the power of another? For the lord of this city shall say, "I do not wish thee to dwell in my city; go forth from this city, for thou dost not conform to my laws."

4 Thou, therefor who hast fields and dwellings and many other possessions, when thou art cast out by him, what wilt thou do with thy field and thy house and all the other things that thou preparedst for thyself? For the lord of this country saith to thee justly, "Either conform to my laws, or depart from my country."

5 What then shalt thou do, who art under law in thine own city? For the sake of thy fields and the rest of thy possessions wilt thou altogether repudiate thy law, and walk according to the law of this city? Take heed, lest it be inexpedient to repudiate the law; for if thou shouldst desire to return again to thy city, thou shall surely not be received because thou didst repudiate the law of the city, and shalt be shut out from it.

6 Take heed therefore; as dwelling in a strange land prepare nothing more for thyself but a competency which is sufficient for thee, and make ready that, whensoever the master of this city may desire to cast thee out for thine opposition to his law, thou mayest go forth from his city and depart into thine own city and use thine own law joyfully, free from all insult.

7 Take heed therefore, ye that serve God and have Him in your heart: work the "works of God being mindful of His commandments and of the promises which He made, and believe Him that He will perform them, if His commandments be kept.

8 Therefore, instead of fields buy ye souls that are in trouble, as each is able, and visit widows and orphans, and neglect them not; and spend your riches and all your displays, which ye received from God, on fields and houses of this kind.

9 For to this end the Master enriched you, that ye might perform these ministrations for Him. It is much better to purchase fields and possessions and houses of this kind, which thou wilt find in thine own city, when thou visitest it.

10 This lavish expenditure is beautiful and joyous, not bringing sadness or fear, but bringing joy. The expenditure of the heathen then practice not ye; for it is not convenient for you the servants of God.

11 But practice your own expenditure, in which ye can rejoice; and do not corrupt, neither touch that which is another man's, nor lust after it for it is wicked to lust after other men's possessions. But perform thine own task, and thou shalt be saved."

Parable 2 Chapter 1

1 As I walked in the field, and noticed an elm and a vine, and was distinguishing them and their fruits, the shepherd appeareth to me and saith; "What art thou meditating within thyself?" "I am thinking, Sir," say I, "about the elm and the vine, that they are excellently suited the one to the other."

2 "These two trees," saith he, "are appointed for a type to the servants of God." "I would fain know, Sir," say I, "the type contained in these trees, of which thou speakest." "Seest thou," saith he, "the elm and the vine?" "I see them, Sir," say I.

3 "This vine," saith he, "beareth fruit, but the elm is an unfruitful stock. Yet this vine, except it climb up the elm, cannot bear much fruit when it is spread on the ground; and such fruit as it beareth is rotten, because it is not suspended upon the elm. When then the vine is attached to the elm, it beareth fruit both from itself and from the elm.

4 Thou seest then that the elm also beareth much fruit, not less than the vine, but rather more." "How more, Sir?" say I. "Because," saith he, "the vine, when hanging upon the elm, bears its fruit in abundance, and in good condition; but, when spread on the ground, it beareth little fruit, and that rotten. This parable therefore is applicable to the servants of God, to poor and to rich alike."

5 "How, Sir?" say I; "instruct me." "Listen," saith he; the rich man hath much wealth, but in the things of the Lord he is poor, being distracted

about his riches, and his confession and intercession with the Lord is very scanty; and even that which he giveth is mall and weak and hath not power above. When then the rich man goeth up to the poor, and assisteth him in his needs, believing that for what he doth to the poor man he shall be able to obtain a reward with God--because the poor man is rich in intercession and confession, and his intercession hath great power with God--the rich man then supplieth all things to the poor man without wavering.

6 But the poor man being supplied by the rich maketh intercession for him, thanking God for him that gave to him. And the other is still more zealous to assist the poor man, that he may be continuous in his life: for he knoweth that the intercession of the poor man is acceptable and rich before God.

7 They both then accomplish their work; the poor man maketh intercession, wherein he is rich which he received of the Lord; this he rendereth again to the Lord Who supplieth him with it. The rich man too in like manner furnisheth to the poor man, nothing doubting, the riches which he received from the Lord. And this work great and acceptable with God, because (the rich man) hath understanding concerning his riches, and worketh for the poor man from the bounties of the Lord, and accomplisheth the ministration of the Lord rightly.

8 In the sight of men then the elm seemeth not to bear fruit, and they know not, neither perceive, that if there cometh a drought the elm having water nutureth the vine, and the vine having a constant supply of water beareth fruit two fold, both for itself and for the elm. So likewise the poor, by interceding with the Lord for the rich, establish their riches, and again the rich, supplying their needs to the poor, establish their souls.

9 So then both are made partners in the righteous work. He then that doeth these things shall not be abandoned of God, but shall be written in the books of the living.

10 Blessed are the rich, who understand also that they are enriched from the Lord. For they that have this mind shall be able to do some good work."

Parable 3

Chapter 1

1 He showed me many trees which had no leaves, but they seemed to me to be, as it were, withered; for they were all alike. And he saith to me; "Seest

thou these trees?" "I see them, Sir," I say, "they are all alike, and are withered." He answered and said to me; "These trees that thou seest are they that dwell in this world."

2 "Wherefore then, Sir," say I, "are they as if they were withered, and alike?" "Because," saith he, "neither the righteous are distinguishable, nor the sinners in this world, but they are alike. For this world is winter to the righteous, and they are not distinguishable, as they dwell with the sinners.

3 For as in the winter the trees, having shed their leaves, are alike, and are not distinguishable, which are withered, and which alive, so also in this world neither the just nor the sinners are distinguishable, but they are all alike."

Parable 4

Chapter 1

1 He showed me many trees again, some of them sprouting, and others withered, and he saith to me; "Seest thou," saith he, "these trees?" "I see them, Sir," say I, "some of them sprouting, and others withered."

2 "These trees," saith he, "that are sprouting are the righteous, who shall dwell in the world to come; for the world to come is summer to the righteous, but winter to the sinners. When then the mercy of the Lord shall shine forth, then they that serve God shall be made manifest; yea, and all men shall be made manifest.

3 For as in summer the fruits of each several tree are made manifest, and are recognized of what sort they are, so also the fruits of the righteous shall be manifest, and all even the very smallest shall be known to be flourishing in that world.

4 But the Gentiles and the sinners, just as thou sawest the trees which were withered, even such shall they be found, withered and unfruitful in that world, and shall be burnt up as fuel, and shall be manifest, because their practice in their life hath been evil. For the sinners shall be burned, because they sinned and repented not; and the Gentiles shall be burned, because they knew not Him that created them.

5 Do thou therefore bear fruit, that in that summer thy fruit may be known. But abstain from overmuch business, and thou shalt never fill into any sin. For they that busy themselves overmuch, sin much also, being distracted about their business, and in no wise serving their own Lord.

6 How then," saith he, "can such a man ask anything of the Lord and receive it, seeing that he

serveth not the Lord? For they that serve Him, these shall receive their petitions, but they that serve not the Lord, these shall receive nothing.

7 But if any one work one single action, he is able also to serve the Lord; for his mind shall not be corrupted from (following) the Lord, but he shall serve Him, because he keepeth his mind pure.

8 If therefore thou doest these things, thou shalt be able to bear fruit unto the world to come; yea, and whosoever shall do these things, shall bear fruit."

Parable 5

Chapter 1

1 As I was fasting and seated on a certain mountain, and giving thanks to the Lord for all that He had done unto me, I see the shepherd seated by me and saying; "Why hast thou come hither in the early morn?" "Because, Sir," say I, "I am keeping a station."

2 "What," saith he, "is a station?" "I am fasting, Sir," say I. "And what," saith he, "is this fast that ye are fasting?" "As I was accustomed, Sir," say I, "so I fast."

3 "Ye know not," saith he, "how to fast unto the Lord, neither is this a fast, this unprofitable fast which ye make unto Him." "wherefore, Sir," say I, "sayest thou this?" "I tell thee," saith he, "that this is not a fast, wherein ye think to fast; but I will teach thee what is a complete fast and acceptable to the Lord. Listen," saith he;

4 "God desireth not such a vain fast; for by so fasting unto God thou shalt do nothing for righteousness. But fast thou unto God such a fast as this;

5 do no wickedness in thy life, and serve the Lord with a pure heart; observe His commandments and walk in His ordinances, and let no evil desire rise up in thy heart; but believe God. Then, if thou shalt do these things, and fear Him, and control thyself from every evil deed, thou shalt live unto God; and if thou do these things, thou shalt accomplish a great fast, and one acceptable to God.

Chapter 2

1 "Hear the parable which I shall tell thee relating to fasting.

2 A certain man had an estate, and many slaves, and a portion of his estate he planted as a vineyard; and choosing out a certain slave who was trusty and well-pleasing (and) held in honor, he called him to him and saith unto him; "Take this vineyard which I have planted, and fence it till I come, but do nothing else to the vineyard. Now keep this my

commandment, and thou shalt be free in my house." Then the master of the servant went away to travel abroad.

3 When then he had gone away, the servant took and fenced the vineyard; and having finished the fencing of the vineyard, he noticed that the vineyard was full of weeds.

4 So he reasoned within himself, saying, "This command of my lord I have carried out I will next dig this vineyard, and it shall be neater when it is digged; and when it hath no weeds it will yield more fruit, because not choked by the weeds." He took and digged the vineyard, and all the weeds that were in the vineyard he plucked up. And that vineyard became very neat and flourishing, when it had no weeds to choke it.

5 After a time the master of the servant and of the estate came, and he went into the vineyard. And seeing the vineyard fenced neatly, and digged as well, and all the weeds plucked up, and the vines flourishing, he rejoiced exceedingly at what his servant had done.

6 So he called his beloved son, who was his heir, and the friends who were his advisers, and told them what he had commanded his servant, and how much he had found done. And they rejoiced with the servant at the testimony which his master had borne to him.

7 And he saith to them; "I promised this servant his freedom, if he should keep the commandment which I commanded him; but he kept my commandment and did a good work besides to my vineyard, and pleased me greatly. For this work therefore which he has done, I desire to make him joint-heir with my son, because, when the good thought struck him, he did not neglect it, but fulfilled it."

8 In this purpose the son of the master agreed with him, that the servant should be made joint-heir with the son.

9 After some few days, his master made a feast, and sent to him many dainties from the feast. But when the servant received the dainties sent to him by the master, he took what was sufficient for him, and distributed the rest to his fellow servants.

10 And his fellow-servants, when they received the dainties, rejoiced, and began to pray for him, that he might find greater favor with the master, because he had treated them so handsomely.

11 All these things which had taken place his master heard, and again rejoiced greatly at his

deed. So the master called together again his friends and his son, and announced to them the deed that he had done with regard to his dainties which he had received; and they still more approved of his resolve, that his servant should be made joint-heir with his son."

Chapter 3

1 I say, "Sir, I understand not these parables, neither can I apprehend them, unless thou explain them for me."

2 "I will explain everything to thee," saith he; "and will show thee whatsoever things I shall speak with thee. Keep the commandments of the Lord, and thou shalt be well-pleasing to God, and shalt be enrolled among the number of them that keep His commandments.

3 But if thou do any good thing outside the commandment of God, thou shalt win for thyself more exceeding glory, and shalt be more glorious in the sight of God than thou wouldest otherwise have been. If then, while thou keepest the commandments of God, thou add these services likewise, thou shalt rejoice, if thou observe them according to my commandment."

4 I say to him, "Sir, whatsoever thou commandest me, I will keep it; for I know that thou art with me." "I will be with thee," saith he, "because thou hast so great zeal for doing good; yea, and I will be with all," saith he, "whosoever have such zeal as this.

5 This fasting," saith he, "if the commandments of the Lord are kept, is very good. This then is the way, that thou shalt keep this fast which thou art about to observe.

6 First of all, keep thyself from every evil word and every evil desire, and purify thy heart from all the vanities of this world. If thou keep these things, this fast shall be perfect for thee.

7 And thus shalt thou do. Having fulfilled what is written, on that day on which thou fastest thou shalt taste nothing but bread and water; and from thy meats, which thou wouldest have eaten, thou shalt reckon up the amount of that day's expenditure, which thou wouldest have incurred, and shalt give it to a widow, or an orphan, or to one in want, and so shalt thou humble thy soul, that he that hath received from thy humiliation may satisfy his own soul, and may pray for thee to the Lord.

8 If then thou shalt so accomplish this fast, as I have commanded thee, thy sacrifice shall be

acceptable in the sight of God, and this fasting shall be recorded; and the service so performed is beautiful and joyous and acceptable to the Lord.

9 These things thou shalt so observe, thou and thy children and thy whole household; and, observing them, thou shalt be blessed; yea, and all those, who shall hear and observe them, shall be blessed, and whatsoever things they shall ask of the Lord, they shall receive."

Chapter 4

1 I entreated him earnestly, that he would show me the parable of the estate, and of the master, and of the vineyard, and of the servant that fenced the vineyard, and of the fence, and of the weeds which were plucked up out of the vineyard, and of the son, and of the friends, the advisers. For I understood that all these things are a parable.

2 But he answered and said unto me; "Thou art exceedingly importunate in enquiries. Thou oughtest not," saith he, "to make any enquiry at all; for if it be right that a thing be explained unto thee, it shall be explained." I say to him; "Sir, whatsoever things thou showest unto me and dost not explain, I shall have seen them in vain, and without understanding what they are. In like manner also, if thou speak parables to me and interpret them not, I shall have heard a thing in vain from thee."

3 But he again answered, and said unto me; "Whosoever," saith he, "is a servant of God, and hath his own Lord in his heart, asketh understanding of Him, and receiveth it, and interpreteth every parable, and the words of the Lord which are spoken in parables are made known unto him. But as many as are sluggish and idle in intercession, these hesitate to ask of the Lord.

4 But the Lord is abundant in compassion, and giveth to them that ask of Him without ceasing. But thou who hast been strengthened by the holy angel, and hast received from him such (powers of intercession and art not idle, wherefore dost thou not ask understanding of the Lord, and obtain it from Him)."

5 I say to him, "Sir, I that have thee with me have (but) need to ask thee and enquire of thee; for thou showest me all things, and speakest with me; but if I had seen or heard them apart from thee I should have asked of the Lord, that they might be shown to me."

Chapter 5

1 "I told thee just now," saith he, "that thou art unscrupulous and importunate, in enquiring for the interpretations of the parables. But since thou art so obstinate, I will interpret to thee the parable of the estate and all the accompaniments thereof, that thou mayest make them known unto all. Hear now," saith he, "and understand them.

2 The estate is this world, and the lord of the estate is He that created all things, and set them in order, and endowed them with power; and the servant is the Son of God, and the vines are this people whom He Himself planted;

3 and the fences are the holy angels of the Lord who keep together His people; and the weeds, which are plucked up from the vineyard, are the transgressions of the servants of God; and the dainties which He sent to him from the feast are the commandments which He gave to His people through His Son; and the friends and advisers are the holy angels which were first created; and the absence of the master is the time which remaineth over until His coming."

4 I say to him; "Sir, great and marvelous are all things and all things are glorious; was it likely then," say I, "that I could have apprehended them?" "Nay, nor can any other man, though he be full of understanding, apprehend them." "Yet again, Sir," say I, "explain to me what I am about to enquire of thee."

5 "Say on," he saith, "if thou desirest anything." "Wherefore, Sir," say I, "is the Son of God represented in the parable in the guise of a servant?"

Chapter 6

1 "Listen," said he; "the Son of God is not represented in the guise of a servant, but is represented in great power and lordship." "How, Sir?" say I; "I comprehend not."

2 "Because," saith he, "God planted the vineyard, that is, He created the people, and delivered them over to His Son. And the Son placed the angels in charge of them, to watch over them; and the Son Himself cleansed their sins, by laboring much and enduring many toils; for no one can dig without toil or labor.

3 Having Himself then cleansed the sins of His people, He showed them the paths of life, giving them the law which He received from His Father. Thou seest," saith he, "that He is Himself Lord of

the people, having received all power from His Father.

4 But how that the lord took his son and the glorious angels as advisers concerning the inheritance of the servant, listen.

5 The Holy Pre-existent Spirit. Which created the whole creation, God made to dwell in flesh that He desired. This flesh, therefore, in which the Holy Spirit dwelt, was subject unto the Spirit, walking honorably in holiness and purity, without in any way defiling the Spirit.

6 When then it had lived honorably in chastity, and had labored with the Spirit, and had cooperated with it in everything, behaving itself boldly and bravely, He chose it as a partner with the Holy Spirit; for the career of this flesh pleased the Lord, seeing that, as possessing the Holy Spirit, it was not defiled upon the earth.

7 He therefore took the son as adviser and the glorious angels also, that this flesh too, having served the Spirit unblamably, might have some place of sojourn, and might not seem to have lost the reward for its service; for all flesh, which is found undefiled and unspotted, wherein the Holy Spirit dwelt, shall receive a reward.

8 Now thou hast the interpretation of this parable also."

Chapter 7

1 "I was right glad, Sir," say I, "to hear this interpretation." "Listen now," saith he, "Keep this thy flesh pure and undefiled, that the Spirit which dwelleth in it may bear witness to it, and thy flesh may be justified.

2 See that it never enter into thine heart that this flesh of thine is perishable, and so thou abuse it in some defilement. For if thou defile thy flesh, thou shalt defile the Holy Spirit also; but if thou defile the flesh, thou shalt not live."

3 "But if, Sir," say I, "there has been any ignorance in times past, before these words were heard, how shall a man who has defiled his flesh be saved?" "For the former deeds of ignorance," saith he, "God alone hath power to give healing; for all authority is His.

4 But now keep thyself, and the Lord Almighty, Who is full of compassion, will give healing for thy former deeds of ignorance, if henceforth thou defile not thy flesh, neither the Spirit; for both share in common, and the one cannot be defiled without the other. Therefore keep both pure, and thou shalt live unto God."

Parable 6

Chapter 1

1 As I sat in my house, and glorified the Lord for all things that I had seen, and was considering concerning the commandments, how that they were beautiful and powerful and gladsome and glorious and able to save a man's soul, I said within myself; "Blessed shall I be, if I walk in these commandments; yea, and whosoever shall walk in them shall be blessed."

2 As I spake these things within myself, I see him suddenly seated by me, and saying as follows; "Why art thou of a doubtful mind concerning the commandments, which I commanded thee? They are beautiful. Doubt not at all; but clothe thyself in the faith of the Lord, and thou shalt walk in them. For I will strengthen thee in them."

3 These commandments are suitable for those who meditate repentance; for if they walk not in them, their repentance is in vain.

4 Ye then that repent, cast away the evil doings of this world which crush you; and, by putting on every excellence of righteousness, ye shall be able to observe these commandments, and to add no more to your sins. If then ye add no further sin at all, ye will depart from your former sins. Walk then in these my commandments, and ye shall live unto God. These things have all been told you from me."

5 And after he had told these things to me, he saith to me, "Let us go into the country, and I will show thee the shepherds of the sheep." "Let us go, Sir," say I. And we came to a certain plain, and he showeth me a young man, a shepherd, clothed in a light cloak, of saffron color;

6 and he was feeding a great number of sheep, and these sheep were, as it were, well fed and very frisky, and were gladsome as they skipped about hither and thither; and the shepherd himself was all gladsome over his flock; and the very visage of the shepherd was exceedingly gladsome; and he ran about among the sheep.

Chapter 2

1 And he saith to me; "Seest thou this shepherd?" "I see him Sir," I say. "This," saith he, "is the angel of self-indulgence and of deceit. He crusheth the souls of the servants of God, and perverteth them from the truth, leading them astray with evil desires, wherein they perish."

2 For they forget the commandments of the living God, and walk in vain deceits and acts of self-

indulgence, and are destroyed by this angel, some of them unto death, and others unto corruption."

3 I say to him, "Sir, I comprehend not what means "unto death," and what "unto corruption". "Listen," saith he; "the sheep which thou sawest gladsome and skipping about, these are they who have been turned asunder from God utterly, and have delivered themselves over to the lusts of this world. In these, therefore, there is not repentance unto life. For the Name of God is being blasphemed through them. The life of such persons is death."

4 But the sheep, which thou sawest not skipping about, but feeding in one place, these are they that have delivered themselves over to acts of self-indulgence and deceit, but have not uttered any blasphemy against the Lord. These then have been corrupted from the truth. In these there is hope of repentance, wherein they can live. Corruption then hath hope of a possible renewal, but death hath eternal destruction."

5 Again we went forward a little way, and he showeth me a great shepherd like a wild man in appearance, with a white goatskin thrown about him; and he had a kind of wallet on his shoulders, and a staff very hard and with knots in it, and a great whip. And his look was very sour, so that I was afraid of him because of his look.

6 This shepherd then kept receiving from the young man, the shepherd, those sheep that were frisky and well fed, but not skipping about, and putting them in a certain spot, which was precipitous and covered with thorns and briars, so that the sheep could not disentangle themselves from the thorns and briars, but became entangled among the thorns and briars.

7 And so they pastured entangled in the thorns and briars, and were in great misery with being beaten by him; and he kept driving them about to and fro, and giving them no rest, and all together those sheep had not a happy time.

Chapter 3

1 When then I saw them so lashed with the whip and vexed, I was sorry for their sakes, because they were so tortured and had no rest at all.

2 I say to the shepherd who was speaking with me; "Sir, who is this shepherd, who is so hard-hearted and severe, and has no compassion at all for these sheep?" "This," saith he, "is the angel of punishment, and he is one of the just angels, and presides over punishment."

3 So he receiveth those who wander away from God, and walk after the lusts and deceits of this life, and punisheth them, as they deserve, with fearful and various punishments."

4 "I would fain learn, Sir," said I, "of what sort are these various punishments." "Listen," saith he; "the various tortures and punishments are tortures belonging to the present life; for some are punished with losses, and others with want, and others with divers maladies, and others with every kind of unsettlement, and others with insults from unworthy persons and with suffering in many other respects.

5 For many, being unsettled in their plans, set their hands to many things, and nothing ever goes forward with them. And then they say that they do not prosper in their doings, and it doth not enter into their hearts that they have done evil deeds, but they blame the Lord.

6 When then they are afflicted with every kind of affliction, then they are delivered over to me for good instruction, and are strengthened in the faith of the Lord, and serve the Lord with a pure heart the remaining days of their life. But, if they repent, the evil works which they have done rise up in their hearts, and then they glorify God, saying that He is a just Judge, and that they suffered justly each according to his doings. And they serve the Lord thenceforward with a pure heart, and are prosperous in all their doings, receiving from the Lord whatsoever things they may ask; and then they glorify the Lord because they were delivered over unto me, and they no longer suffer any evil thing."

Chapter 4

1 I say unto him; "Sir, declare unto me this further matter." "What enquirest thou yet?" saith he. "Whether, Sir," say I, "they that live in self-indulgence and are deceived undergo torments during the same length of time as they live in self-indulgence and are deceived." He saith to me, "They undergo torments for the same length of time."

2 "Then, Sir," say I, "they undergo very slight torments; for those who are living thus in self-indulgence and forget God ought to have been tormented seven-fold."

3 He saith to me, "Thou art foolish, and comprehendest not the power of the torment" "True," say I, "for if I had comprehended it, I should not have asked thee to declare it to me."

"Listen," saith he, "to the power of both, of the self-indulgence and of the torment.

4 The time of the self-indulgence and deceit is one hour. But an hour of the torment hath the power of thirty days. If then one live in self indulgence and be deceived for one day, and be tormented for one day, the day of the torment is equivalent to a whole year. For as many days then as a man lives in self-indulgence, for so many years is he tormented. Thou seest then," saith he, "that the time of the self-indulgence and deceit is very short, but the time of the punishment and torment is long."

Chapter 5

1 "Inasmuch, Sir," say I, "as I do not quite comprehend concerning the time of the deceit and self-indulgence and torment, show me more clearly."

2 He answered and said unto me; "Thy stupidity cleaveth to thee; and thou wilt not cleanse thy heart and serve God Take heed," saith he, "lest haply the time be fulfilled, and thou be found in thy foolishness. Listen then," saith he, "even as thou wishest, that thou mayest comprehend the matter.

3 He that liveth in self-indulgence and is deceived for one day, and doeth what he wisheth, is clothed in much folly and comprehendeth not the thing which he doeth; for on the morrow he forgetteth what he did the day before. For self-indulgence and deceit have no memories, by reason of the folly, wherewith each is clothed; but when punishment and torment cling to a man for a single day, he is punished and tormented for a whole year long; for punishment and torment have long memories.

4 So being tormented and punished for the whole year, the man remembers at length the self-indulgence and deceit, and perceiveth that it is on their account that he is suffering these ills. Every man, therefore, that liveth in self-indulgence and is deceived, is tormented in this way because, though possessing lire, they have delivered themselves over unto death."

5 "What kinds of self-indulgence, Sir," say I, "are harmful?" "Every action," saith he, "is self-indulgence to a man, which he does with pleasure; for the irascible man, when he gives the reins to his passion, is self-indulgent; and the adulterer and the drunkard and the slanderer and the liar and the miser and the defrauder and he that doeth things akin to these, giveth the reins to his peculiar passion; therefore he is self-indulgent in his action.

6 All these habits of self-indulgence are harmful to the servants of God; on account of these deceits therefore they so suffer who are punished and tormented.

7 But there are habits of self-indulgence like-wise which save men; for many are self-indulgent in doing good, being carried away by the pleasure it gives to themselves. This self-indulgence then is expedient for the servants of God, and bringeth life to a man of this disposition; but the harmful self-indulgences afore-mentioned bring to men torments and punishments; and if they continue in them and repent not, they bring death upon themselves."

Parable 7

Chapter 1

1 After a few days I saw him on the same plain, where also I had seen the shepherds, and he saith to me, "What seekest thou?" "I am here, Sir," say I, "that thou mayest bid the shepherd that punisheth go out of my house; for he afflicteth me much." "It is necessary for thee," saith he, "to be afflicted; for so," saith he, "the glorious angel ordered as concerning thee, for he wisheth thee to be proved." "Why, what so evil thing have I done, Sir," say I, "that I should be delivered over to this angel?"

2 "Listen," saith he. "Thy sins are many, yet not so many that thou shouldest be delivered over to this angel; but thy house has committed great iniquities and sins, and the glorious angel was embittered at their deeds, and for this cause he bade thee be afflicted for a certain time, that they also might repent and cleanse themselves from every lust of this world. When therefore they shall repent and be cleansed, then shall the angel of punishment depart."

3 I say to him; "Sir, if they perpetrated such deeds that the glorious angel is embittered, what have I done?" "They cannot be afflicted otherwise," saith he, "unless thou, the head of the whole house, be afflicted; for if thou be afflicted, they also of necessity will be afflicted; but if thou be prosperous, they can suffer no affliction."

4 "But behold, Sir," say I, "they have repented with their whole heart." "I am quite aware myself," saith he, "that they have repented with their whole heart; well, thinkest thou that the sins of those who repent are forgiven forthwith? Certainly not; but the person who repents must torture his own soul, and must be thoroughly humble in his every action, and be afflicted with all the divers kinds of affliction;

and if he endure the afflictions which come upon him, assuredly He Who created all things and endowed them with power will be moved with compassion and will bestow some remedy.

5 And this (will God do), if in any way He perceive the heart of the penitent pure from every evil thing. But it is expedient for thee and for thy house that thou shouldest be afflicted now. But why speak I many words to thee? Thou must be afflicted as the angel of the Lord commanded, even he that delivered thee unto me; and for this give thanks to the Lord, in that He deemed thee worthy that I should reveal unto thee beforehand the affliction, that foreknowing it thou might endure it with fortitude."

6 I say to him; "Sir, be thou with me, and I shall be able to endure all affliction easily." "I will be with thee," saith he; "and I will ask the angel that punisheth to afflict thee more lightly; but thou shalt be afflicted for a short time, and thou shalt be restored again to thy house. Only continue to be humble and to minister unto the Lord with a pure heart, thou and thy children and thy house, and walk in my commandments which I command thee, and thus it will be possible for thy repentance to be strong and pure.

7 And if thou keep these commandments with thy household, all affliction shall hold aloof from thee; yea, and affliction," saith he, "shall hold aloof from all whosoever shall walk in these my commandments."

Parable 8

Chapter 1

1 He showed me a great willow, overshadowing plains and mountains, and under the shadow of the willow all have come who are called by the name of the Lord.

2 And by the willow there stood an angel of the Lord, glorious and very tall, having a great sickle, and he was lopping branches from the willow, and giving them to the people that sheltered beneath the willow; and he gave them little rods about a cubit long.

3 And after all had taken the rods, the angel laid aside the sickle, and the tree was sound, just as I had seen it.

4 Then I marvelled within myself, saying, "How is the tree sound after so many branches have been lopped off?" The shepherd saith to me, "Marvel not that the tree remained sound, after so many

branches were lopped off but wait until thou seest all things, and it shall be shown to thee what it is."

5 The angel who gave the rods to the people demanded them back from them again, and according as they had received them, so also they were summoned to him, and each of them returned the several rods. But the angel of the Lord took them, and examined them.

6 From some he received the rods withered and eaten as it were by grubs: the angel ordered those who gave up rods like these to stand apart.

7 And others gave them up withered, but not grub-eaten; and these again he ordered to stand apart.

8 And others gave them up half-withered; these also stood apart.

9 And others gave up their rods half-withered and with cracks; these also stood apart.

10 And others gave up their rods green and with cracks; these also stood apart. And others gave up their rods one half withered and one half green; these also stood apart.

11 And others brought their rods two parts of the rod green, and the third part withered; these also stood apart. And others gave them up two parts withered, and the third part green; these also stood apart.

12 And others gave up their rods nearly all green, but a very small portion of their rods was withered, just the end; but they had cracks in them; these also stood apart.

13 And in those of others there was a very small portion green, but the rest of the rods was withered; these also stood apart.

14 And others came bringing their rods green, as they received them from the angel; and the most part of the multitude gave up their rods in this state; and the angel rejoiced exceedingly at these; these also stood apart.

15 And others gave up their rods green and with shoots, these also stood apart; and at these again the angel rejoiced exceedingly.

16 And others gave up their rods green and with shoots; and their shoots had, as it were, a kind of fruit. And those men were exceeding glad, whose rods were found in this state. And over them the angel exulted, and the shepherd was very glad over them.

Chapter 2

1 And the angel of the Lord commanded crowns to be brought. And crowns were brought, made as it were of palm branches; and he crowned the men

that had given up the rods which had the shoots and some fruit, and sent them away into the tower.

2 And the others also he sent into the tower, even those who had given up the rods green and with shoots, but the shoots were without fruit; and he set a seal upon them.

3 And all they that went into the tower had the same raiment, white as snow.

4 And those that had given up their rods green as they received them, he sent away, giving them a white robe, and seals.

5 After the angel had finished these things, he saith to the shepherd; "I go away; but these thou shalt send away to (their places within) the walls, according as each deserveth to dwell; but examine their rods carefully), and so send them away. But be careful in examining them. Take heed lest any escape thee," saith he. "Still if any escape thee, I will test them at the altar." When he had thus spoken to the shepherd, he departed.

6 And, after the angel had departed, the shepherd saith to me; "Let us take the rods of all and plant them, to see whether any of them shall be able to live." I say unto him, "Sir, these withered things, how can they live?"

7 He answered and said unto me; "This tree is a willow, and this class of trees clingeth to life. If then the rods shall be planted and get a little moisture, many of them will live. And afterwards let us try to pour some water also over them. If any of them shall be able to live, I will rejoice with it; but if it live not, I at least shall not be found neglectful."

8 So the shepherd bade me call them, just as each one of them was stationed. And they came row after row, and they delivered up the rods to the shepherd. And the shepherd took the rods, and planted them in rows, and after he had planted them, he poured much water over them, so that the rods could not be seen for the water.

9 And after he had watered the rods, he saith to me; "Let us go now. and after days let us return and inspect all the rods; for He Who created this tree willeth that all those who have received rods from this tree should live. And I myself hope that these little rods, after they have got moisture and been watered, will live the greater part of them."

Chapter 3

1 I say to him; "Sir, inform me what this tree is. For I am perplexed herewith, because, though so many branches were cut off, the tree is sound, and

nothing appears to have been cut from it; I am therefore perplexed thereat."

2 "Listen," saith he; "this great tree which overshadows plains and mountains and all the earth is the law of God which was given to the whole world; and this law is the Son of God preached unto the ends of the earth. But the people that are under the shadow are they that have heard the preaching, and believed on Him;

3 but the great and glorious angel is Michael, who hath the power over this people and is their captain. For this is he that putteth the law into the hearts of the believers; therefore he himself inspecteth them to whom he gave it, to see whether they have observed it.

4 But thou seest the rods of every one; for the rods are the law. Thou seest these many rods rendered useless, and thou shalt notice all those that have not observed the law, and shalt see the abode of each severally."

5 I say unto him; "Sir, wherefore did he send away some into the tower, and leave others for thee?" "As many," saith he, "as transgressed the law which they received from him, these he left under my authority for repentance; but as many as already satisfied the law and have observed it, these he has under his own authority."

6 "Who then, Sir," say I, "are they that have been crowned and go into the tower?" "As many," saith he, "as wrestled with the devil and overcame him in their wrestling, are crowned: these are they that suffered for the law.

7 But the others, who likewise gave up their rods green and with shoots, though not with fruit, are they that were persecuted for the law, but did not suffer nor yet deny their law.

8 But they that gave them up green just as they received them, are sober and righteous men, who walked altogether in a pure heart and have kept the commandments of the Lord. But all else thou shalt know, when I have examined these rods that have been planted and watered."

Chapter 4

1 And after a few days we came to the place, and the shepherd sat down in the place of the angel, while I stood by him. And he saith to me; "Gird thyself with a garment of raw flax, and minister to me." So I girded myself with a clean garment of raw flax made of coarse material.

2 And when he saw me girded and ready to minister to him "Call," saith he, "the men whose

rods have been planted, according to the rank as each presented their rods." And I went away to the plain, and called them all; and they stood all of them according to their ranks.

3 He saith to them; "Let each man pluck out his own rod, and bring it to me." Those gave them up first, who had the withered and chipped rods, and they were found accordingly withered and chipped. He ordered them to stand apart.

4 Then those gave them up, who had the withered but not chipped; and some of them gave up the rods green, and others withered and chipped as by grubs. Those then that gave them up green he ordered to stand apart; but those that gave them up withered and chipped he ordered to stand with the first.

5 Then those gave them up who had the half-withered and with cracks; and many of them gave them up green and without cracks; and some gave them up green and with shoots, and fruits on the shoots, such as those had who went into the tower crowned; and some gave them up withered and eaten, and some withered and uneaten, and some such as they were, half-withered and with cracks. He ordered them to stand each one apart, some in their proper ranks, and others apart.

Chapter 5

1 Then those gave them up who had their rods green, but with cracks. These all gave them up green, and stood in their own company. And the shepherd rejoiced over these, because they all were changed and had put away their cracks.

2 And those gave them up likewise who had the one half green and the other half withered. The rods of some were found entirely green, of some half-withered, of some withered and eaten, and of some green and with shoots. These were all sent away each to his company.

3 Then those gave them up who had two parts green and the third withered; many of them gave them up green, and many half-withered, and others withered and eaten. These all stood in their own company.

4 Then those gave them up who had two parts withered and the third part green. Many of them gave them up half-withered, but some withered and eaten, others half-withered and with cracks, and a few green. These all stood in their own company.

5 Then those gave them up who had their rods green, but a very small part withered and with cracks. Of these some gave them up green, and

others green and with shoots. These also went away to their own company.

6 Then those gave them up who had a very small part green and the other parts withered. The rods of these were found for the most part green and with shoots and fruit on the shoots, and others altogether green. At these rods the shepherd rejoiced very greatly, because they were found so. And these went away each to his own company.

Chapter 6

1 After the shepherd had examined the rods of all, he saith to me, "I told thee that this tree clingeth to life. Seest thou," saith he, "how many repented and were saved?" "I see, Sir," say I. "It is," saith he, that thou mayest see the abundant compassion of the Lord, how great and glorious it is, and He hath given (His) Spirit to those that are worthy of repentance."

2 "Wherefore then, Sir," say I, "did they not all repent?" "To those, whose heart He saw about to become pure and to serve Him with all the heart, to them He gave repentance; but those whose craftiness and wickedness He saw, who intend to repent in hypocrisy, to them He gave not repentance, lest haply they should again profane His name."

3 I say unto him, "Sir, now then show me concerning those that have given up their rods, what manner of man each of them is, and their abode, that when they hear this, they that believed and have received the seal and have broken it and did not keep it sound may fully understand what they are doing, and repent, receiving from thee a seal, and may glorify the Lord, that He had compassion upon them and sent thee to renew their spirits."

4 "Listen," saith he; "those whose rods were found withered and grub-eaten, these are the renegades and traitors to the Church, that blasphemed the Lord in their sins, and still further were ashamed of the Name of the Lord, which was invoked upon them. These then perished altogether unto God. But thou seest how not one of them repented, although they heard the words which thou spakest to them, which I commanded thee. From men of this kind life departed.

5 But those that gave up the withered and undecayed (rods), these also are near them; for they were hypocrites, and brought in strange doctrines, and perverted the servants of God, especially them that had sinned, not permitting

them to repent, but persuading them with their foolish doctrines. These then have hope of repenting.

6 But thou seest that many of them have indeed repented from the time when thou spakest to them my commandments; yea, and (others) still will repent. And as many as shall not repent, have lost their life; but as many of them as repented, became good; and their dwelling was placed within the first walls, and some of them even ascended into the tower. Thou seest then," saith he, "that repentance from sins bringeth life, but not to repent bringeth death.

Chapter 7

1 "But as many as gave up (the rods) half-withered, and with cracks in them, hear also concerning these. Those whose rods were half-withered throughout are the double-minded; for they neither live nor are dead.

2 But those that have them half-withered and cracks in them, these are both double-minded and slanderers, and are never at peace among themselves but always causing dissensions. Yet even to these," saith he, "repentance is given. Thou seest," saith he, "that some of them have repented; and there is still," saith he, "hope of repentance among them.

3 And as many of them," saith he, "as have repented, have their abode within the tower; but as many of them as have repented tardily shall abide within the walls; and as many as repent not, but continue in their doings, shall die the death.

4 But they that have given up their rods green and with cracks, these were found faithful and good at all times, but they have a certain emulation one with another about first places and about glory of some kind or other; but all these are foolish in having (emulation) one with another about first places.

5 Yet these also, when they heard my commandments, being good, purified themselves and repented quickly. They have their habitation, therefore, within the tower. But if any one shall again turn to dissension, he shall be cast out from the tower and shall lose his life.

6 Life is for all those that keep the commandments of the Lord. But in the commandments there is nothing about first places, or about glory of any kind, but about long-suffering and humility in man. In such men, therefore, is the life of the Lord, but in factious and lawless men is death.

Chapter 8

1 "But they that gave up their rods half green and half withered, these are they that are mixed up in business and cleave not to the saints. Therefore the one half of them liveth, but the other half is dead.

2 Many then when they heard my commandments repented. As many then as repented, have their abode within the tower. But some of them altogether stood aloof. These then have no repentance; for by reason of their business affairs they blasphemed the Lord and denied Him. So they lost their life for the wickedness that they committed.

3 But many of them were doubtful-minded. These still have place for repentance, if they repent quickly, and their dwelling shall be within the tower; and if they repent tardily, they shall dwell within the walls; but if they repent not, they too have lost their life.

4 But they that have given up two parts green and the third part withered, these are they that have denied with manifold denials.

5 Many of them therefore repented and departed to dwell inside the tower; but many utterly rebelled from God; these lost their life finally. And some of them were double-minded and caused dissensions. For these then there is repentance, if they repent speedily and continue not in their pleasures; but if they continue in their doings, they likewise procure for themselves death.

Chapter 9

1 "But they that have given up their rods two thirds withered and one third green, these are men who have been believers, but grew rich and became renowned among the Gentiles. They clothed themselves with great pride and became high-minded, and abandoned the truth and did not cleave to the righteous, but lived together after the manner of the Gentiles, and this path appeared the more pleasant unto them; yet they departed not from God, but continued in the faith, though they wrought not the works of the faith.

2 Many of them therefore repented, and they had their habitation within the tower.

3 But others at the last living with the Gentiles, and being corrupted by the vain opinions of the Gentiles, departed from God, and worked the works of the Gentiles. These therefore were numbered with the Gentiles.

4 But others of them were doubtful-minded, not hoping to be saved by reason of the deeds that they

had done; and others were double-minded and made divisions among themselves. For these then that were double-minded by reason of their doings there is still repentance; but their repentance ought to be speedy, that their dwelling may be within the tower; but for those who repent not, but continue in their pleasures, death is nigh.

Chapter 10

1 "But they that gave up their rods green, yet with the extreme ends withered and with cracks; these were found at all times good and faithful and glorious in the sight of God, but they sinned to a very slight degree by reason of little desires and because they had somewhat against one another. But, when they heard my words, the greater part quickly repented, and their dwelling was assigned within the tower.

2 But some of them were double-minded, and some being double-minded made a greater dissension. In these then there is still a hope of repentance, because they were found always good; and hardly shall one of them die.

3 But they that gave up their rods withered, yet with a very small part green, these are they that believed, but practiced the works of lawlessness. Still they never separated from God, but bore the Name gladly, and gladly received into their houses the servants of God. So hearing of this repentance they repented without wavering, and they practice all excellence and righteousness.

4 And some of them even suffer persecution willingly, knowing the deeds that they did. All these then shall have their dwelling within the tower."

Chapter 11

1 And after he had completed the interpretations of all the rods, he saith unto me; "Go, and tell all men to repent, and they shall live unto God; for the Lord in His compassion sent me to give repentance to all, though some of them do not deserve it for their deeds; but being long-suffering the Lord willeth them that were called through His Son to be saved."

2 I say to him; "Sir, I hope that all when they hear these words will repent; for I am persuaded that each one, when he fully knows his own deeds and fears God, will repent."

3 He answered and said unto me; "As many," saith he, "as shall repent from their whole heart and shall cleanse themselves from all the evil deeds aforementioned, and shall add nothing further to

their sins, shall receive healing from the Lord for their former sins, unless they be double-minded concerning these commandments, and they shall live unto God. But as many," saith he, "as shall add to their sins and walk in the lusts of this world, shall condemn themselves to death.

4 But do thou walk in my commandments, and live unto God; yea, and as many as shall walk in them and shall do rightly, shall live unto God."

5 Having shown me all these things and told me them he saith to me; "Now the rest will I declare (unto thee) after a few days."

Parable 9

Chapter 1

1 After I had written down the commandments and parables of the shepherd, the angel of repentance, he came to me and saith to me; "I wish to show thee all things that the Holy Spirit, which spake with thee in the form of the Church, showed unto thee. For that Spirit is the Son of God.

2 For when thou wast weaker in the flesh, it was not declared unto thee through an angel; but when thou wast enabled through the Spirit, and didst grow mighty in thy strength so that thou couldst even see an angel, then at length was manifested unto thee, through the Church, the building of the tower. In fair and seemly manner hast thou seen all things, (instructed) as it were by a virgin; but now thou seest (being instructed) by an angel, though by the same Spirit;

3 yet must thou learn everything more accurately from me. For to this end also was I appointed by the glorious angel to dwell in thy house, that thou mightest see all things mightily, in nothing terrified, even as before."

4 And he took me away into Arcadia, to a certain rounded mountain, and set me on the top of the mountain, and showed me a great plain, and round the plain twelve mountains, the mountains having each a different appearance.

5 The first was black as soot; the second was bare, without vegetation; the third was thorny and full of briars;

6 the fourth had the vegetation half-withered, the upper part of the grass green, but the part by the roots withered, and some of the grass became withered, whenever the sun had scorched it;

7 the fifth mountain had green grass and was rugged; the sixth mountain was full with clefts throughout, some small and some great, and the

clefts had vegetation, but the grass was not very luxuriant, but rather as if it had been withered;

8 the seventh mountain had smiling vegetation, and the whole mountain was in a thriving condition, and cattle and birds of every kind did feed upon that mountain; and the more the cattle and the birds did feed, so much the more did the herbage of that mountain flourish. The eighth mountain was full of springs, and every kind of creature of the Lord did drink of the springs on that mountain.

9 the ninth mountain had no water at all, and was entirely desert; and it had in it wild beasts and deadly reptiles, which destroy mankind. The tenth mountain had very large trees and was umbrageous throughout, and beneath the shade lay sheep resting and feeding.

10 the eleventh mountain was thickly wooded all over, and the trees thereon were very productive, decked with divers kinds of fruits, so that one seeing them would desire to eat of their fruits. The twelfth mountain was altogether white and its aspect was cheerful; and the mountain was most beautiful in itself.

Chapter 2

1 And in the middle of the plain he showed me a great white rock, rising up from the plain. The rock was loftier than the mountains, being four-square, so that it could contain the whole world.

2 Now this rock was ancient, and had a gate hewn out of it; but the gate seemed to me to have been hewed out quite recently. And the gate glistened beyond the brightness of the sun, so that I marvelled at the brightness of the gate.

3 And around the gate stood twelve virgins. The four then that stood at the corners seemed to me to be more glorious (than the rest); but the others likewise were glorious; and they stood at the four quarters of the gate, and virgins stood in pairs between them.

4 And they were clothed in linen tunics and girt about in seemly fashion, having their right shoulders free, as if they intended to carry some burden. Thus were they prepared, for they were very cheerful and eager.

5 After I had seen these things, I marvelled in myself at the greatness and the glory of what I was seeing. And again I was perplexed concerning the virgins, that delicate as they were they stood up like men, as if they intended to carry the whole heaven.

6 And the shepherd saith unto me; "Why questionest thou within thyself and art perplexed, and bringest sadness on thyself? For whatsoever things thou canst not comprehend, attempt them not, if thou art prudent; but entreat the Lord, that thou mayest receive understanding to comprehend them.

7 What is behind thee thou canst not see, but what is before thee thou beholdest. The things therefore which thou canst not see, let alone, and trouble not thyself (about them; but the things which thou seest, these master, and be not over curious about the rest; but I will explain unto thee all things whatsoever I shall show thee. Have an eye therefore to what remaineth."

Chapter 3

1 I saw six men come, tall and glorious and alike in appearance and they summoned a multitude of men. And the others also which came were tall men and handsome and powerful. And the six men ordered them to build a tower above the gate. And there arose a great noise from those men who had come to build the tower, as they ran hither and thither round the gate.

2 For the virgins standing round the gate told the men to hasten to build the tower. Now the virgins had spread out their hands, as if they would take something from the men.

3 And the six men ordered stones to come up from a certain deep place, and to go to the building of the tower. And there went up ten stones square and polished, not hewn from a quarry.

4 And the six men called to the virgins, and ordered them to carry all the stones which should go unto the building of the tower, and to pass through the gate and to hand them to the men that were about to build the tower.

5 And the virgins laid the first ten stones that rose out of the deep on each other, and they carried them together, stone by stone.

Chapter 4

1 And just as they stood together around the gate, in that order they carried them that seemed to be strong enough and had stooped under the corners of the stone, while the others stooped at the sides of the stone. And so they carried all the stones. And they carried them right through the gate, as they were ordered, and handed them to the men for the tower; and these took the stones and builded.

2 Now the building of the tower was upon the great rock and above the gate. Those ten stones then

were joined together, and they covered the whole rock. And these formed a foundation for the building of the tower. And the rock and the gate supported the whole tower.

3 And, after the ten stones, other twenty-five stones came up from the deep, and these were fitted into the building of the tower, being carried by the virgins, like the former. And after these thirty-five stones came up. And these likewise were fitted into the tower. And after these came up other forty stones. and these all were put into the building of the tower. So four rows were made in the foundations of the tower.

4 And (the stones) ceased coming up from the deep, and the builders likewise ceased for a little. And again the six men ordered the multitude of the people to bring in stones from the mountains for the building of the tower.

5 They were brought in accordingly from all the mountains, of various colors, shaped by the men, and were handed to the virgins; and the virgins carried them right through the gate, and handed them in for the building of the tower. And when the various stones were placed in the building, they became all alike and white, and they lost their various colors.

6 But some stones were handed in by the men for the building, and these did not become bright; but just as they were placed, such likewise were they found; for they were not handed in by the virgins, nor had they been carried in through the gate. These stones then were unsightly in the building of the tower.

7 Then the six men, seeing the stones that were unsightly in the building, ordered them to be removed and carried below into their own place whence they were brought.

8 And they say to the men who were bringing the stones in; "Abstain for your parts altogether from handing in stones for the building; but place them by the tower, that the virgins may carry them through the gate, and hand them in for the building. For if," say they, they be not carried in through the gate by the hands of these virgins, they cannot change their colors. Labor not therefore," say they, "in vain."

Chapter 5

1 And the building was finished on that day, yet was not the tower finally completed, for it was to be carried up still higher; and there was a cessation in the building. And the six men ordered the

builders to retire for a short time all of them, and to rest; but the virgins they ordered not to retire from the tower. And methought the virgins were left to guard the tower.

2 And after all had retired Land rested, I say to the shepherd; "How is it, Sir," say I, "that the building of the tower was not completed?" "The tower," he saith, "cannot yet be finally completed, until its master come and test this building, that if any stones be found crumbling, he may change them; for the tower is being built according to His will."

3 "I would fain know, Sir," say I, "what is this building of this tower, and concerning the rock and gate, and the mountains, and the virgins, and the stones that came up from the deep, and were not shaped, but went just as they were into the building;

4 and wherefore ten stones were first placed in the foundations, then twenty-five, then thirty-five, then forty, and concerning the stones that had gone to the building and were removed again and put away in their own place--concerning all these things set my soul at rest, Sir, and explain them to me."

5 "If," saith he, "thou be not found possessed of an idle curiosity, thou shalt know all things. For after a few days we shall come here, and thou shalt see the sequel that overtaketh this tower and shalt understand all the parables accurately."

6 And after a few days we came to the place where we had sat, and he saith to me, "Let us go to the tower; for the owner of the tower cometh to inspect it." And we came to the tower, and there was no one at all by it, save the virgins alone.

7 And the shepherd asked the virgins whether the master of the tower had arrived. And they said that he would be there directly to inspect the building.

Chapter 6

1 And, behold, after a little while I see an array of many men coming, and in the midst a man of such lofty stature that he overtopped the tower.

2 And the six men who superintended the building walked with him on the right hand and on the left, and all they that worked at the building were with him, and many other glorious attendants around him. And the virgins that watched the tower ran up and kissed him, and they began to walk by his side round the tower.

3 And that man inspected the building so carefully, that he felt each single stone; and he held a rod in his hand and struck each single stone that was built in.

4 And when he smote, some of the stones became black as soot, others mildewed, others cracked, others broke off short, others became neither white nor black, others rough and not fitting in with the other stones, and others with many spots; these were the varied aspects of the stones which were found unsound for the building.

5 So he ordered all these to be removed from the tower, and to be placed by the side of the tower, and other stones to be brought and put into their place.

6 And the builders asked him from what mountain he desired stones to be brought and put into their place. And he would not have them brought from the mountains, but ordered them to be brought from a certain plain that was nigh at hand.

7 And the plain was dug, and stones were found there bright and square, but some of them too were round. And all the stones which there were anywhere in that plain were brought every one of them, and were carried through the gate by the virgins.

8 And the square stones were hewed, and set in the place of those which had been removed; but the round ones were not placed in the building, because they were too hard to be shaped, and to work on them was slow. So they were placed by the side of the tower, as though they were intended to be shaped and placed in the building; for they were very bright.

Chapter 7

1 So then, having accomplished these things, the glorious man who was lord of the whole tower called the shepherd to him, and delivered unto him all the stones which lay by the side of the tower, which were cast out from the building, and saith unto him;

2 "Clean these stones carefully, and set them in the building of the tower, these, I mean, which can fit with the rest; but those which will not fit, throw far away from the tower."

3 Having given these orders to the shepherd, he departed from the tower with all those with whom he had come. And the virgins stood round the tower watching it.

4 I say to the shepherd, "How can these stones go again to the building of the tower, seeing that they have been disapproved?" He saith unto me in answer; "Seest thou", saith he, "these stones ?" I see them, Sir," say I. "I myself," saith he, "will shape the greater part of these stones and put them

into the building, and they shall fit in with the remaining stones."

5 "How, Sir," say I, "can they, when they are chiseled, fill the same space?" He saith unto me in answer, "As many as shall be found small, shall be put into the middle of the building; but as many as are larger, shall be placed nearer the outside, and they will bind them together."

6 With these words he saith to me, "Let us go away, and after two days let us come and clean these stones, and put them into the building; for all things round the tower must be made clean, lest haply the master come suddenly and find the circuit of the tower dirty, and he be wroth, and so these stones shall not go to the building of the tower, and I shall appear to be careless in my master's sight."

7 And after two days we came to the tower, and he saith unto me; "Let us inspect all the stones, and see those which can go to the building." I say to him, "Sir, let us inspect them."

Chapter 8

1 And so commencing first we began to inspect the black stones; and just as they were when set aside from the building, such also they were found. And the shepherd ordered them to be removed from the tower and to be put on one side.

2 Then he inspected those that were mildewed, and he took and shaped many of them, and ordered the virgins to take them up and put them into the building. And the virgins took them up and placed them in the building of the tower in a middle position. But the rest he ordered to be placed with the black ones; for these also were found black.

3 Then he began to inspect those that had the cracks; and of these he shaped many, and he ordered them to be carried away by the hands of the virgins for the building. And they were placed towards the outside, because they were found to be sounder. But the rest could not be shaped owing to the number of the cracks. For this reason therefore they were cast aside from the building of the tower.

4 Then he proceeded to inspect the stunted (stones), and many among them were found black, and some had contracted great cracks; and he ordered these also to be placed with those that had been cast aside. But those of them which remained he cleaned and shaped, and ordered to be placed in the building. So the virgins took them up, and fitted them into the middle of the building of the tower; for they were somewhat weak.

5 Then he began to inspect those that were half white and half black, and many of them were (now) found black; and he ordered these also to be taken up with those that had been cast aside. But all the rest were found white, and were taken up by the virgins; for being white they were fitted by the virgins themselves into the building. But they were placed towards the outside, because they were found sound, so that they could hold together those that were placed in the middle; for not a single one of them was too short.

6 Then he began to inspect the hard and rough; and a few of them were cast away, because they could not be shaped; for they were found very hard. But the rest of them were shaped and taken up by the virgins and fitted into the middle of the building of the tower; for they were somewhat weak.

7 Then he proceeded to inspect those that had the spots, and of these some few had turned black and were cast away among the rest; but the remainder were found bright and sound, and these were fitted by the virgins into the building; but they were placed towards the outside, owing to their strength.

Chapter 9

1 Then he came to inspect the white and round stones, and he saith unto me; "What shall we do with these stones?" "How do I know, Sir?" say I. And he saith to me, "Perceivest thou nothing concerning them?"

2 "I, Sir," say I, "do not possess this art, neither am I a mason, nor can I understand." Seest thou not," saith he, "that they are very round; and if I wish to make them square, very much must needs be chiseled off from them? Yet some of them must of necessity be placed into the building."

3 "If then, Sir," say I, "it must needs be so, why distress thyself, and why not choose out for the building those thou willest, and fit them into it?" He chose out from them the large and the bright ones, and shaped them; and the virgins took them up, and fitted them into the outer parts of the building.

4 But the rest, which remained over, were taken up, and put aside into the plain whence they were brought; they were not however cast away, "Because," saith he, there remaineth still a little of the tower to be builded. And the master of the tower is exceedingly anxious that these stones be fitted into the building, for they are very bright."

5 So twelve women were called, most beautiful in form, clad in black, girded about and having the

shoulders bare, with their hair hanging loose. And these women, methought, had a savage look. And the shepherd ordered them to take up the stones which had been cast away from the building, and to carry them off to the same mountains from which also they had been brought;

6 and they took them up joyfully, and carried away all the stones and put them in the place whence they had been taken. And after all the stones had been taken up, and not a single stone still lay round the tower, the shepherd saith unto me; "Let us go round the tower, and see that there is no defect in it." And I proceeded to go round it with him.

7 And when the shepherd saw that the tower was very comely in the building, he was exceedingly glad; for the tower was so well builded, that when I saw it I coveted the building of it; for it was builded, as it were, of one stone, having one fitting in it. And the stone-work appeared as if hewn out of the rock; for it seemed to me to be all a single stone.

Chapter 10

1 And I, as I walked with him, was glad to see so brave a sight. And the shepherd saith to me; "Go and bring plaster and fine clay, that I may fill up the shapes of the stones that have been taken up and put into the building; for all the circuit of the tower must be made smooth."

2 And I did as he bade, and brought them to him. "Assist me," saith he, "and the work will speedily be accomplished." So he filled in the shapes of the stones which had gone to the building, and ordered the circuit of the tower to be swept and made clean.

3 And the virgins took brooms and swept, and they removed all the rubbish from the tower, and sprinkled water, and the site of the tower was made cheerful and very seemly.

4 The shepherd saith unto me, "All," saith he, "hath now been cleaned. If the lord come to inspect the tower, he hath nothing for which to blame us." Saying this, he desired to go away.

5 But I caught hold of his wallet, and began to adjure him by the Lord that he would explain to me all what he had showed me. He saith to me; "I am busy for a little while, and then I will explain everything to thee. Await me here till I come."

6 I say to him; "Sir, when I am here alone what shall I do?" "Thou art not alone," saith he; "for these virgins are here with thee." "Commend me then to them," say I. The shepherd calleth them to

him and saith to them; "I commend this man to you till I come," and he departed.

7 So I was alone with the virgins; and they were most cheerful, and kindly disposed to Me especially the four of them that were the more glorious in appearance.

Chapter 11

1 The virgins say to me; "Today the shepherd cometh not here." "What then shall I do?" say I. "Stay for him," say they, "till eventide; and if he come, he will speak with thee; but if he come not, thou shalt stay here with us till he cometh."

2 I say to them; "I will await him till evening, and if he come not, I will depart home and return early in the morning." But they answered and said unto me; "To us thou wast entrusted; thou canst not depart from us."

3 "Where then," say I, "shall I remain?" "Thou shalt pass the night with us," say they as a brother, not as a husband; for thou art our brother, and henceforward we will dwell with thee; for we love thee dearly." But I was ashamed to abide with them.

4 And she that seemed to be the chief of them began to kiss and to embrace me; and the others seeing her embrace me, they too began to kiss me, and to lead me round the tower, and to sport with me.

5 And I had become as it were a younger man, and I commenced myself likewise to sport with them. For some of them began to dance, others to skip, others to sing. But I kept silence and walked with them round the tower, and was glad with them.

6 But when evening came I wished to go away home; but they would not let me go, but detained me. And I stayed the night with them, and I slept by the side of the tower.

7 For the virgins spread their linen tunics on the ground, and made me lie down in the midst of them, and they did nothing else but pray; and I prayed with them without ceasing, and not less than they. And the virgins rejoiced that I so prayed. And I stayed there with the virgins until the morning till the second hour.

8 Then came the shepherd, and saith to the virgins; "Have ye done him any injury?" "Ask him," say they. I say to him, "Sir, I was rejoiced to stay with them." "On what didst thou sup?" saith he "I supped, Sir," say I, "on the words of the Lord the whole night through." "Did they treat thee well?" saith he. "Yes, Sir," say I.

9 "Now," saith he, "what wouldest thou hear first?" "In the order as thou showedst to me, Sir, from the beginning," say I; "I request thee, Sir, to explain to me exactly in the order that I shall enquire of thee." According as thou desirest," saith he, "even so will I interpret to thee, and I will conceal nothing whatever from thee."

Chapter 12

1 "First of all, Sir," say I, "explain this to me. The rock and the gate, what is it?" "This rock," saith he, "and gate is the Son of God." "How, Sir," say I, "is the rock ancient, but the gate recent?" "Listen," saith he, "and understand, foolish man.

2 The Son of God is older than all His creation, so that He became the Father's adviser in His creation. Therefore also He is ancient." "But the gate, why is it recent, Sir?" say I.

3 "Because," saith he, "He was made manifest in the last days of the consummation; therefore the gate was made recent, that they which are to be saved may enter through it into the kingdom of God.

4 Didst thou see," saith he, "that the stones which came through the gate have gone to the building of the tower, but those which came not through it were cast away again to their own place?" "I saw, Sir," say I. "Thus," saith he, "no one shall enter into the kingdom of God, except he receive the name of His Son.

5 For if thou wishest to enter into any city, and that city is walled all round and has one gate only, canst thou enter into that city except through the gate which it hath?" "Why, how, Sir," say I, "is it possible otherwise?" "If then thou canst not enter into the city except through the gate itself, even so," saith he, "a man cannot enter into the kingdom of God except by the name of His Son that is beloved by Him.

6 Didst thou see," saith he, "the multitude that is building the tower?" "I saw it, Sir," say I. "They," saith he, are all glorious angels. With these then the Lord is walled around. But the gate is the Son of God; there is this one entrance only to the Lord. No one then shall enter in unto Him otherwise than through His Son.

7 Didst thou see," saith he, "the six men, and the glorious and mighty man in the midst of them, him that walked about the tower and rejected the stones from the building?" "I saw him, Sir," say I.

8 "The glorious man," saith he, "is the Son of God, and those six are the glorious angels who guard

Him on the right hand and on the left. Of these glorious angels not one," saith he, "shall enter in unto God without Him; whosoever shall not receive His name, shall not enter into the kingdom of God."

Chapter 13

1 "But the tower," say I, "what is it?" "The tower," saith he, "why, this is the Church.

2 "And these virgins, who are they?" "They," saith he, "are holy spirits; and no man can otherwise be found in the kingdom of God, unless these shall clothe him with their garment; for if thou receive only the name, but receive not the garment from them, thou profitest nothing. For these virgins are powers of the Son of God. If therefore thou bear the Name, and bear not His power, thou shalt bear His Name to none effect.

3 And the stones," saith he, "which thou didst see cast away, these bare the Name, but clothed not themselves with the raiment of the virgins." "Of what sort, Sir," say I, "is their raiment?" "The names themselves," saith he, "are their raiment. Whosoever beareth the Name of the Son of God, ought to bear the names of these also; for even the Son Himself beareth the names of these virgins.

4 As many stones," saith he, "as thou sawest enter into the building of the tower, being given in by their hands and waiting for the building, they have been clothed in the power of these virgins.

5 For this cause thou seest the tower made a single stone with the rock. So also they that have believed in the Lord through His Son and clothe themselves in these spirits, shall become one spirit and one body, and their garments all of one color. But such persons as bear the names of the virgins have their dwelling in the tower."

6 "The stones then, Sir," say I, "which are cast aside, wherefore were they cast aside? For they passed through the gate and were placed in the building of the tower by the hands of the virgins." "Since all these things interest thee," saith he, "and thou enquirest diligently, listen as touching the stones that have been cast aside.

7 These all," saith he, "received the name of the Son of God, and received likewise the power of these virgins. When then they received these spirits, they were strengthened, and were with the servants of God, and they had one spirit and one body and one garment; for they had the same mind, and they wrought righteousness.

8 After a certain time then they were persuaded by the women whom thou sawest clad in black raiment, and having their shoulders bare and their hair loose, and beautiful in form. When they saw them they desired them, and they clothed themselves with their power, but they stripped off from themselves the power of the virgins.

9 They then were cast away from the house of God, and delivered to these (women). But they that were not deceived by the beauty of these women remained in the house of God. So thou hast," saith he, "the interpretation of them that were cast aside."

Chapter 14

1 What then, Sir," say I, "if these men, being such as they are, should repent and put away their desire for these women, and return unto the virgins, and walk in their power and in their works? Shall they not enter into the house of God?"

2 "They shall enter," saith he, "if they shall put away the works of these women, and take again the power of the virgins, and walk in their works. For this is the reason why there was also a cessation in the building, that, if these repent, they may go into the building of the tower; but if they repent not, then others will go, and these shall be cast away finally."

3 For all these things I gave thanks unto the Lord, because He had compassion on all that called upon His name, and sent forth the angel of repentance to us that had sinned against Him, and refreshed our spirit, and, when we were already ruined and had no hope of life, restored our life.

4 "Now, Sir," say I, "show me why the tower is not built upon the ground, but upon the rock and upon the gate." "Because thou art senseless," saith he, "and without understanding thou askest the question." "I am obliged, Sir," say I, "to ask all questions of thee, because I am absolutely unable to comprehend anything at all; for all are great and glorious and difficult for men to understand."

5 "Listen," saith he. "The name of the Son of God is great and incomprehensible, and sustaineth the whole world. If then all creation is sustained by the Son of God, what thinkest thou of those that are called by Him, and bear the name of the Son of God, and walk according to His commandments?"

6 Seest thou then what manner of men He sustaineth? Even those that bear His name with their whole heart. He Himself then is become their

foundation, and He sustaineth them gladly, because they are not ashamed to bear His name."

Chapter 15

1 "Declare to me, Sir," say I, "the names of the virgins, and of the women that are clothed in the black garments." "Hear," saith he, "the names of the more powerful virgins, those that are stationed at the corners.

2 The first is Faith, and the second, Continnence, and the third, Power, and the fourth, Long-suffering. But the others stationed between them have these names--Simplicity, Guilelessness, Purity, Cheerfulness, Truth, Understanding, Concord, Love. He that beareth these names and the name of the Son of God shall be able to enter into the kingdom of God.

3 Hear," saith he, "likewise the names of the women that wear the black garments. Of these also four are more powerful than the rest; the first is Unbelief; the second, Intemperance; the third, Disobedience; the fourth, Deceit; and their followers are called, Sadness, Wickedness, Wantonness, Irascibility, Falsehood, Folly, Slander, Hatred. The servant of God that beareth these names shall see the kingdom of God, but shall not enter into it."

4 "But the stones, Sir," say I, "that came from the deep, and were fitted into the building, who are they?" "The first," saith he, "even the ten, that were placed in the foundations, are the first generation; the twenty-five are the second generation of righteous men; the thirty-five are God's prophets and His ministers; the forty are apostles and teachers of the preaching of the Son of God."

5 "Wherefore then, Sir," say I, "did the virgins give in these stones also for the building of the tower and carry them through the gate?"

6 "Because these first," saith he, "bore these spirits, and they never separated the one from the other, neither the spirits from the men nor the men from the spirits, but the spirits abode with them till they fell asleep; and if they had not had these spirits with them, they would not have been found useful for the building of this tower."

Chapter 16

1 "Show me still further, Sir," say I. "What desirest thou to know besides?" saith he. "Wherefore, Sir," say I, "did the stones come up from the deep, and wherefore were they placed into the building, though they bore these spirits?"

2 "It was necessary for them," saith he, "to rise up through water, that they might be made alive; for otherwise they could not enter into the kingdom of God, except they had put aside the deadness of their former life.

3 So these likewise that had fallen asleep received the seal of the Son of God and entered into the kingdom of God. For before a man," saith he, "has borne the name of the Son of God, he is dead; but when he has received the seal, he layeth aside his deadness, and resumeth life.

4 The seal then is the water: so they go down into the water dead, and they come up alive. "thus to them also this seal was preached, and they availed themselves of it that they might enter into the kingdom of God."

5 "Wherefore, Sir," say I, "did the forty stones also come up with them from the deep, though they had already received the seal?" "Because," saith he, "these, the apostles and the teachers who preached the name of the Son of God, after they had fallen asleep in the power and faith of the Son of God, preached also to them that had fallen asleep before them, and themselves gave unto them the seal of the preaching.

6 Therefore they went down with them into the water, and came up again. But these went down alive and again came up alive; whereas the others that had fallen asleep before them went down dead and came up alive.

7 So by their means they were quickened into life, and came to the full knowledge of the name of the Son of God. For this cause also they came up with them, and were fitted with them into the building of the tower and were builded with them, without being shaped; for they fell asleep in righteousness and in great purity. Only they had not this seal. Thou hast then the interpretation of these things also." "I have, Sir," say I.

Chapter 17

1 "Now then, Sir, explain to me concerning the mountains. Wherefore are their forms diverse the one from the other, and various?" "Listen," saith he. "These twelve mountains are twelve tribes that inhabit the whole world. To these (tribes) then the Son of God was preached by the Apostles."

2 But explain to me, Sir, why they are various--these mountains--and each has a different appearance." "Listen," saith he. "These twelve tribes which inhabit the whole world are twelve nations; and they are various in understanding and

in mind. As various, then, as thou sawest these mountains to be, such also are the varieties in the mind of these nations, and such their understanding. And I will show unto thee the conduct of each."

3 "First, Sir," say I, "show me this, why the mountains being so various, yet, when their stones were set into the building, became bright and of one color, just like the stones that had come up from the deep."

4 "Because," saith he, "all the nations that dwell under heaven, when they heard and believed, were called by the one name of the Son of God. So having received the seal, they had one understanding and one mind, and one faith became theirs and one love, and they bore the spirits of the virgins along with the Name; therefore the building of the tower became of one color, even bright as the sun.

5 But after they entered in together, and became one body, some of them defiled themselves, and were cast out from the society of the righteous, and became again such as they were before, or rather even worse."

Chapter 18

1 "How, Sir," say I, "did they become worse, after they had fully known God?" "He that knoweth not God," saith he, "and committeth wickedness, hath a certain punishment for his wickedness; but he that knoweth God fully ought not any longer to commit wickedness, but to do good.

2 If then he that ought to do good committeth wickedness, does he not seem to do greater wickedness than the man that knoweth not God? Therefore they that have not known God, and commit wickedness, are condemned to death; but they that have known God and seen His mighty works, and yet commit wickedness, shall receive a double punishment, and shall die eternally. In this way therefore shall the Church of God be purified.

3 And as thou sawest the stones removed from the tower and delivered over to the evil spirits, they too shall be cast out; and there shall be one body of them that are purified, just as the tower, after it had been purified, became made as it were of one stone. Thus shall it be with the Church of God also, after she hath been purified, and the wicked and hypocrites and blasphemers and double-minded and they that commit various kinds of wickedness have been cast out.

4 When these have been cast out, the Church of God shall be one body, one understanding, one mind, one faith, one love. And then the Son of God shall rejoice and be glad in them, for that He hath received back His people pure." "Great and glorious, Sir," say I, "are all these things.

5 Once more, Sir," say I, "show me the force and the doings of each one of the mountains, that every soul that trusteth in the Lord, when it heareth, may glorify His great and marvelous and glorious name." "Listen," saith he, "to the variety of the mountains and of the twelve nations.

Chapter 19

1 "From the first mountain, which was black, they that have believed are such as these; rebels and blasphemers against the Lord, and betrayers of the servants of God. For these there is no repentance, but there is death. For this cause also they are black; for their race is lawless.

2 And from the second mountain, the bare one, they that believed are such as these; hypocrites and teachers of wickedness. And these then are like the former in not having the fruit of righteousness. For, even as their mountain is unfruitful, so likewise such men as these have a name indeed, but they are void of the faith, and there is no fruit of truth in them. For these then repentance is offered, if they repent quickly; but if they delay, they will have their death with the former."

3 "Wherefore, Sir," say I, "is repentance possible for them, but not for the former? For their doings are almost the same." "On this account," he saith, "is repentance offered for them, because they blasphemed not their Lord, nor became betrayers of the servants of God; yet from desire of gain they played the hypocrite, and taught each other after the desires of sinful men. But they shall pay a certain penalty; yet repentance is ordained for them, because they are not become blasphemers or betrayers.

Chapter 20

1 "And from the third mountain, which had thorns and briars, they that believed are such as these; some of them are wealthy and others are entangled in many business affairs. The briars are the wealthy, and the thorns are they that are mixed up in various business affairs.

2 These then, that are mixed up in many and various business affairs, cleave not to the servants of God, but go astray, being choked by their affairs, but the wealthy unwillingly cleave to the

servants of God, fearing lest they may be asked for something by them. Such men therefore shall hardly enter into the kingdom of God.

3 For as it is difficult to walk on briars with bare feet, so also it is difficult for such men to enter the kingdom of God.

4 But for all these repentance is possible, but it must be speedy, that in respect to what they omitted to do in the former times, they may now revert to (past) days, and do some good. If then they shall repent and do some good, they shall live unto God; but if they continue in their doings, they shall be delivered over to those women, the which shall put them to death.

Chapter 21

1 "And from the fourth mountain, which had much vegetation, the upper part of the grass green and the part towards the roots withered, and some of it dried up by the sun, they that believed are such as these; the double-minded, and they that have the Lord on their lips, but have Him not in their heart.

2 Therefore their foundations are dry and without power, and their words only live, but their works are dead. Such men are neither alive nor dead. They are, therefore, like unto the double-minded; for the double-minded are neither green nor withered; for they are neither alive nor dead.

3 For as their grass was withered up when it saw the sun, so also the double-minded, when they hear of tribulation, through their cowardice worship idols and are ashamed of the name of their Lord.

4 Such are neither alive nor dead. Yet these also, if they repent quickly, shall be able to live; but if they repent not, they are delivered over already to the women who deprive them of their life.

Chapter 22

1 "And from the fifth mountain, which had green grass and was rugged, they that believed are such as these; they are faithful, but slow to learn and stubborn and self-pleasers, desiring to know all things, and yet they know nothing at all.

2 By reason of this their stubbornness, understanding stood aloof from them, and a foolish senselessness entered into them; and they praise themselves as having understanding, and they desire to be self-appointed teachers, senseless though they are.

3 Owing then to this pride of heart many, while they exalted themselves, have been made empty; for a mighty demon is stubbornness and vain confidence. Of these then many were cast away,

but some repented and believed, and submitted themselves to those that had understanding, having learnt their own senselessness.

4 Yea, and to the rest that belong to this class repentance is offered; for they did not become wicked, but rather foolish and without understanding. If these then shall repent, they shall live unto God; but if they repent not, they shall have their abode with the women who work evil against them.

Chapter 23

1 "But they that believed from the sixth mountain, which had clefts great and small, and in the clefts herbage withered, are such as these;

2 they that have the small clefts, these are they that have aught against one another, and from their backbitings they are withered in the faith; but many of these repented Yea, and the rest shall repent, when they hear my commandments; for their backbitings are but small, and they shall quickly repent.

3 But they that have great clefts, these are persistent in their backbitings and bear grudges, nursing wrath against one another. These then were thrown right away from the tower and rejected from its building. Such persons therefore shall with difficulty live.

4 If God and our Lord, Who ruleth over all things and hath the authority over all His creation, beareth no grudge against them that confess their sins, but is propitiated, doth man, who is mortal and full of sins, bear a grudge against man, as though he were able to destroy or save him?

5 I say unto you--I, the angel of repentance--unto as many as hold this heresy, put it away from you and repent, and the Lord shall heal your former sins, if ye shall purify yourselves from this demon; but if not, ye shall be delivered unto him to be put to death.

Chapter 24

1 " And from the seventh mountain, on which was herbage green and smiling, and the whole mountain thriving, and cattle of every kind and the fowls of heaven were feeding on the herbage on that mountain, and the green herbage, on which they fed, only grew the more luxuriant, they that believed are such as these;

2 they were ever simple and guileless and blessed, having nothing against one another, but rejoicing always in the servants of God, and clothed in the Holy Spirit of these virgins, and having

compassion always on every man, and out of their labors they supplied every man's need without reproach and without misgiving.

3 The Lord then seeing their simplicity and entire childliness made them to abound in the labors of their hands, and bestowed favor on them in all their doings.

4 But I say unto you that are such--I, the angel of repentance--remain to the end such as ye are, and your seed shall never be blotted out. For the Lord hath put you to the proof, and enrolled you among our number, and your whole seed shall dwell with the Son of God; for of His Spirit did ye receive.

Chapter 25

1 "And from the eighth mountain, where were the many springs, and all the creatures of the Lord did drink of the springs, they that believed are such as these;

2 apostles and teachers, who preached unto the whole world, and who taught the word of the Lord in soberness and purity, and kept back no part at all for evil desire, but walked always in righteousness and truth, even as also they received the Holy Spirit. Such therefore shall have their entrance with the angels.

Chapter 26

1 "And from the ninth mountain, which was desert, which had the reptiles and wild beasts in it which destroy mankind, they that believed are such as these;

2 they that have the spots are deacons that exercised their office ill, and plundered the livelihood of widows and orphans, and made gain for themselves from the ministrations which they had received to perform. If then they abide in the same evil desire, they are dead and there is no hope of life for them; but if they turn again and fulfill their ministrations in purity, it shall be possible for them to live.

3 But they that are mildewed, these are they that denied and turned not again unto their Lord, but having become barren and desert, because they cleave not unto the servants of God but remain alone, they destroy their own souls.

4 For as a vine left alone in a hedge, if it meet with neglect, is destroyed and wasted by the weeds, and in time becometh wild and is no longer useful to its owner, so also men of this kind have given themselves up in despair and become useless to their Lord, by growing wild.

5 To these then repentance cometh, unless they be found to have denied from the heart; but if a man be found to have denied from the heart, I know not whether it is possible for him to live.

6 And this I say not in reference to these days, that a man after denying should receive repentance; for it is impossible for him to be saved who shall now deny his Lord; but for those who denied Him long ago repentance seemeth to be possible. If a man therefore will repent, let him do so speedily before the tower is completed; but if not, he shall be destroyed by the women and put to death.

7 And the stunted, these are the treacherous and backbiters; and the wild beasts which thou sawest on the mountain are these. For as wild beasts with their venom poison and kill a man, so also do the words of such men poison and kill a man.

8 These then are broken off short from their faith through the conduct which they have in themselves; but some of them repented and were saved; and the rest that are of this kind can be saved, if they repent; but if they repent not, they shall meet their death from those women of whose power they are possessed.

Chapter 27

1 "And from the tenth mountain, where were trees sheltering certain sheep, they that believed are such as these;

2 bishops, hospitable persons, who gladly received into their houses at all times the servants of God without hypocrisy. These bishops at all times without ceasing sheltered the needy and the widows in their ministration and conducted themselves in purity at all times.

3 These all then shall be sheltered by the Lord for ever. They therefore that have done these things are glorious in the sight of God, and their place is even now with the angels, if they shall continue unto the end serving the Lord.

Chapter 28

1 "And from the eleventh mountain, where were trees full of fruit, decked with divers kinds of fruits, they that believed are such as these;

2 they that suffered for the Name of the Son of God, who also suffered readily with their whole heart, and yielded up their lives."

3 "Wherefore then, Sir," say I, "have all the trees fruits, but some of their fruits are more beautiful than others?" "Listen," saith he; "all as many as ever suffered for the Name's sake are glorious in the sight of God, and the sins of all these were

taken away, because they suffered for the name of the Son of God. Now here why their fruits are various, and some surpassing others.

4 "As many," saith he, "as were tortured and denied not, when brought before the magistry, but suffered readily, these are the more glorious in the sight of the Lord; their fruit is that which surpasseth. But as many as become cowards, and were lost in uncertainty, and considered in their hearts whether they should deny or confess, and yet suffered, their fruits are less, because this design entered into their heart; for this design is evil, that a servant should deny his own lord.

5 See to it, therefore, ye who entertain this idea, lest this design remain in your hearts, and ye die unto God. But ye that suffer for the Name's sake ought to glorify God, because God deemed you worthy that ye should bear this name, and that all your sins should be healed.

6 Reckon yourselves blessed therefore; yea, rather think that ye have done a great work, if any of you shall suffer for God's sake. The Lord bestoweth life upon you, and ye perceived it not; for your sins weighed you down, and if ye had not suffered for the Name of the Lord, ye had died unto God by reason of your sins.

7 These things I say unto you that waver as touching denial and confession. Confess that ye have the Lord, lest denying Him ye be delivered into prison.

8 If the Gentiles punish their slaves, if any one deny his lord, what think ye the Lord will do unto you, He who has authority over all things? Away with these designs from your hearts, that ye may live forever unto God."

Chapter 29

1 "And from the twelfth mountain, which was white, they that believed are such as these; they that are as very babes, into whose heart no guile entereth, neither learnt they what wickedness is, but they remained as babes forever.

2 Such as these then dwell without doubt in the kingdom of God, because they defiled the commandments of God in nothing, but continued as babes all the days of their life in the same mind.

3 As many of you therefore as shall continue," saith he, "and shall be as infants not having guile, shall be glorious even than all them that have been mentioned before; for all infants are glorious in the sight of God, and stand first in His sight. Blessed then are ye, as many as have put away wickedness

from you, and have clothed yourselves in guilelessness: ye shall live unto God cheifest of all."

4 After he had finished the parables of the mountains, I say unto him, "Sir, now explain to me concerning the stones that were taken from the plain and placed in the building in the room of the stoes that were taken from the tower, and concerning the round (stones) which were placed in the building, and concerning those that were still round".

Chapter 30

1 "Hear," saith he, "likewise concerning all these things. The stones which were taken from the plain and placed in the building of the tower in the room of those that were rejected, are the roots of this white mountain.

2 When then they that believed from this mountain were all found guiltless, the lord of the tower ordered these from the roots of the mountain to be put into the building of the tower. For He knew that if these stones should go into the building of the tower, they would remain bright and not one of them would turn black.

3 But if he added (stones) from other mountains, he would have been obliged to visit the tower again, and to purify it. Now all these have been found white, who have believed and who shall believe; for they are of the same kind. Blessed is this kind, for it is innocent!

4 Hear now likewise concerning those round and bright stones. All these are from the white mountain. Now here wherefore they have been found round. Their riches have darkened and obscured them a little from the truth.

5 When therefore the Lord percieved their mind, *that they could favor the truth,* and likewise remain good, He commanded their possessions to be cut off from them, yet not to be taken away altogether, so that they might be able to do some good with that which hath been left to them, and might live unto God for that they come of a good kind. So therefore they have been cut away a little, and placed in the building of this tower".

Chapter 31

1 "But the other (stones), which have remained round and have not been fitted into the building, because they have not yet received the seal, have been replaced in their own possession, for they were found very round.

2 For this world and the vanities of their possessions must be cut off from them, and then they will fit into the kingdom of God. For it is necessary that they should enter into the kingdom of God; because the Lord hath blessed this innocent kind. Of this kind then not one shall perish. Yea, even though any one of them being tempted by the most wicked devil have committed any fault, he shall return speedily unto his Lord.

3 Blessed I pronounced you all to be--I the angel of repentance--whoever of you are guileless as infants, because your part is good and honorable in the sight of God.

4 Moreover I bid all of you, whoever have received this seal, keep guilelessness, and bear no grudge, and continue not in your wickedness nor in the memory of the offenses of bitterness; but become of one spirit, and heal these evil clefts and take them away from among you, that the owner of the flocks may rejoice concerning them.

5 For he will rejoice, if he find all things whole. But if he find any part of the flock scattered, woe unto the shepherds.

6 For if the shepherds themselves shall have been found scattered, how will they answer for the flocks? Will they say that they were harassed by the flock? No credence will be given them. For it is an incredible thing that a shepherd should be injured by his flock; and he will be punished the more because of his falsehood. And I am the shepherd, and it behoveth me most strongly to render an account for you.

Chapter 32

1 "Amend yourselves therefore, while the tower is still in course of building.

2 The Lord dwelleth in men that love peace; for to Him peace is dear; but from the contentious and them that are given up to wickedness He keepeth afar off. Restore therefore to Him your spirit whole as ye received it.

3 For suppose thou hast given to a fuller a new garment whole, and desirest to receive it back again whole, but the fuller give it back to thee torn, wilt thou receive it thus? Wilt thou not at once blaze out and attack him with reproaches, saying; "The garment which I gave thee was whole; wherefore hast thou rent it and made it useless? See, by reason of the rent, which thou hast made in it, it cannot be of use." Wilt thou not then say all this to a fuller even about a rent which he has made in thy garment?

4 If therefore thou art thus vexed in the matter of thy garment, and complainest because thou receivest it not back whole, what thinkest thou the Lord will do to thee, He, Who gave thee the spirit whole, and thou hast made it absolutely useless, so that it cannot be of any use at all to its Lord? For its use began to be useless, when it was corrupted by thee. Will not therefore the Lord of this spirit for this thy deed punish thee with death?"

5 "Certainly," I said, "all those, whomsoever He shall find continuing to bear malice, He will punish." "Trample not," said he, "upon His mercy, but rather glorify Him, because He is so long-suffering with your sins, and is not like unto you. Practice then repentance which is expedient for you.

Chapter 33

1 "All these things which are written above I, the shepherd, the angel of repentance, have declared and spoken to the servants of God. If then ye shall believe and hear my words, and walk in them, and amend your ways, ye shall be able to live. But if ye continue in wickedness and in bearing malice, no one of this kind shall live unto God. All things which were to be spoken by me have (now) been spoken to you."

2 The shepherd said to me, "Hast thou asked me all thy questions?" And I said, "Yes, Sir." "Why then hast thou not enquired of me concerning the shape of the stones placed in the building, in that we filled up their shapes?" And I said, "I forgot, Sir."

3 "Listen now," said he, "concerning them. These are they that have heard my commandments now, and have practiced repentance with their whole heart. So when the Lord saw that their repentance was good and pure, and that they could continue therein, he ordered their former sins to be blotted out. These shapes then were their former sins, and they have been chiseled away that they might not appear."

Parable 10

Chapter 1

1 After I had written out this book completely, the angel who had delivered me to the shepherd came to the house where I was, and sat upon a couch, and the shepherd stood at his right hand. Then he called me, and spake thus unto me;

2 "I delivered thee," said he, "and thy house to this shepherd, that thou mightest be protected by him." "True, Sir," I said "If therefore," said he, "thou desirest to be protected from all annoyance and all

cruelty, to have also success in every good work and word, and all the power of righteousness, walk in his commandments, which I have given thee, and thou shalt be able to get the mastery over all wickedness.

3 For if thou keep his commandments, all evil desire and the sweetness of this world shall be subject unto thee; moreover success shall attend thee in every good undertaking. Embrace his gravity and self-restraint, and tell it out unto all men that he is held in great honor and dignity with the Lord, and is a ruler of great authority, and powerful in his office. To him alone in the whole world hath authority over repentance been assigned. Seemeth he to thee to be powerful? Yet ye despise the gravity and moderation which he useth towards you."

Chapter 2

1 I say unto him; "Ask him, Sir, himself, whether from the time that he hath been in my house, I have done ought out of order, whereby I have offended him."

2 "I myself know," said he, "that thou hast done nothing out of order, nor art about to do so. And so I speak these things unto thee, that thou mayest persevere. For he hath given a good account of thee unto me. Thou therefore shalt speak these words to others, that they too who have practiced or shall practice repentance may be of the same mind as thou art; and he may give a good report of them to me, and I unto the Lord."

3 "I too, Sir," I say, "declare to every man the mighty works of the Lord; for I hope that all who have sinned in the past, if they hear these things, will gladly repent and recover life."

4 "Continue therefore," said he, "in this ministry, and complete it unto the end. For whosoever fulfill his commandments shall have life; yea such a man (shall have) great honor with the Lord. But whosoever keep not his commandments, fly from their life, and oppose him, and follow not his commandments, but deliver themselves over to death; and each one becometh guilty of his own blood. But I bid thee obey these commandments, and thou shalt have a remedy for thy sins.

Chapter 3

1 "Moreover, I have sent these virgins unto thee, that they may dwell with thee; for I have seen that they are friendly towards thee. Thou hast them therefore as helpers, that thou mayest be the better able to keep his commandments; for it is

impossible that these commandments be kept without the help of these virgins. I see too that they are glad to be with thee. But I will charge them that they depart not at all from thy house.

2 Only do thou purify thy house; for in a clean house they will gladly dwell. For they are clean and chaste and industrious, and have favor in the sight of the Lord. If, therefore, they shall find thy house pure, they will continue with thee; but if the slightest pollution arise, they will depart from thy house at once. For these virgins love not pollution in any form."

3 I said unto him, "I hope, Sir, that I shall please them, so that they may gladly dwell in my house for ever; and just as he to whom thou didst deliver me maketh no complaint against me, so they likewise shall make no complaint."

4 He saith unto the shepherd, "I perceive," saith he, "that he wishes to live as the servant of God, and that he will keep these commandments, and will place these virgins in a clean habitation."

5 With these words he again delivered me over to the shepherd, and called the virgins, and said to them; "Inasmuch as I see that ye are glad to dwell in this man's house, I commend to you him and his house, that ye depart not at all from his house." But they heard these words gladly.

Chapter 4

1 He said then to me, "Quit you like a man in this ministry; declare to every man the mighty works of the Lord, and thou shalt have favor in this ministry. Whosoever therefore shall walk in these commandments, shall live and be happy in his life; but whosoever shall neglect them, shall not live, and shall be unhappy in his life.

2 Charge all men who are able to do right, that they cease not to practice good works; for it is useful for them. I say moreover that every man ought to be rescued from misfortune; for he that hath need, and suffereth misfortune in his daily life, is in great torment and want.

3 Whosoever therefore rescueth from penury a life of this kind, winneth great joy for himself. For he who is harassed by misfortune of this sort is afflicted and tortured with equal torment as one who is in chains. For many men on account of calamities of this kind, because they can bear them no longer, lay violent hands on themselves. He then who knows the calamity of a man of this kind and rescueth him not, committeth great sin, and becometh guilty of the man's blood.

4 Do therefore good works, whoever of you have received (benefits) from the Lord, lest, while ye delay to do them, the building of the tower be completed. For it is on your account that the work of the building has been interrupted. Unless then ye hasten to do right, the tower will be completed, and ye shut out."

5 When then he had finished speaking with me, he rose from the couch and departed, taking with him the shepherd and the virgins. He said however unto me, that he would send the shepherd and the virgins back again to my house. . .

A decorative border surrounds the page, featuring gold-colored leaves, swirls, and small floral motifs on a thin brown vine. The border is most prominent on the left and right sides, with a zigzag pattern along the left edge.

Appendix



Ο
ΤΙ
Γ

Ν
Α
Θ
Ν
Α
Ι
Σ

ὁ ΠΡΕΣΒΥΤΕΡΟΣ

ὁ ΜΕΓΑΣ

6. [. . .] as Life, he came to those who are dead, and as God, he came to human beings. In this way those who did not seek him found him, and he was made manifest to those who did not ask him.³⁸ So too he became a light for the blind when he opened their eyes,³⁹ and he became a staff for the lame when he healed them and they walked.⁴⁰ Once and for all he became a teacher for everyone in everything.

7. For the teaching of piety does not come from human beings; rather, it is the Lord who reveals his Father to those whom he wills because it is he who knows him.⁴¹ First he did this to the apostles; one of them, Paul, writes to the Galatians: “I am informing you, brothers and sisters, about the gospel that was proclaimed through me, that it is not of human origin, nor was I taught it; rather, it is according to a revelation of Jesus Christ.”⁴² Moreover, writing to those in Ephesus, he said: “If you have heard about the working of the grace of God that has been given to me for you, how in a revelation I was informed about the mystery, just as I wrote to you earlier in a little bit as you are able, you desire to understand my teaching in the mystery of Christ, which was not revealed to the generations of the children of humanity as it has now been revealed to his prophets and holy apostles.”⁴³

8. Not they alone, brothers and sisters, are the ones to whom the Lord has become a teacher by revealing the mystery to them; rather, he is a teacher to us all. For Paul rejoices with his disciples that they have been taught about the gospel in this way: he prays in behalf of those in Ephesus that “the God of our Lord Jesus Christ, the Father of glory, might give to you a spirit of wisdom and revelation in his knowledge.”⁴⁴ The apostle knows that we all share in this prayer that he made for them (the Ephesians)—and not only at that former time when the Lord revealed the knowledge to human beings. No, it is he who “corrects until the end,” he who “teaches knowledge to humanity,” according to the word of the psalmist.⁴⁵ It is he whom his disciples asked to teach them how to pray, and he who taught daily in the temple, as Luke said.⁴⁶ It is he whom his disciples asked, “Teacher, when will these things happen, and what is the sign that all these things are going to be fulfilled?”⁴⁷ When his disciples asked him, “Where do you want us to prepare to eat the Passover?” he answered and said to them, “Behold, when you enter this city, a man will meet you carrying a jar. Follow him into the house that he enters

³⁸ See Isa 65:1; Rom 10:20.

³⁹ See Isa 35:5; Matt 11:5; Luke 4:18.

⁴⁰ See Luke 7:22.

⁴¹ See Matt 11:27; Luke 10:22; John 10:15; 17:25.

⁴² Gal 1:11–12.

⁴³ Eph 3:2–5.

⁴⁴ Eph 1:17.

⁴⁵ Pss 17(18):35; 93(94):10.

⁴⁶ Luke 11:1; 19:47.

⁴⁷ Mark 13:4; Luke 21:7.

and say to the master of the house, 'It is the Teacher who says to you, "Where is my guest room where I will eat the Passover with my disciples?"' ⁴⁸

9. Well indeed he spoke like this, for the name of Wisdom is fitting for him because it is he alone who is the true Teacher. For who is to be trusted to teach human beings about the Father, except he who exists always in his bosom? ⁴⁹ Thus, who can convince those whom he teaches about "things that eye has not seen nor ear heard nor have arisen upon the human heart," ⁵⁰ except he who alone knows the Father and has established for us the way to enter the kingdom of heaven? Therefore, he charged his disciples, just as Matthew said: "Let none of you be called 'Rabbi,' for your Teacher is one, and you are all brothers and sisters. And do not call for yourselves 'Father' on earth, for your Father in heaven is one. And do not be called 'Teacher,' for your Teacher, Christ, is one. And the great one among you will be your servant." ⁵¹

10. But it is not fitting, brothers and sisters, that we should listen to the holy words carelessly. Therefore, why does the apostle in one place call himself "teacher of the Gentiles in faith and truth," ⁵² and in another place say about the Lord, "It is he who has made some apostles, and some preachers, and others pastors and teachers" ⁵³ And James commands and says, "Let not many be teachers, my brothers and sisters: you know that we will receive a more severe judgment than you all." ⁵⁴ He did not say this because there were no teachers, but because there were some, although it was not necessary that there be teachers.

11. And yet, although these people (Paul and James) speak in this way, it is written in the gospel that the Lord commanded that we not be called "Rabbi" and that no one be called "Teacher" except the Lord alone. While I was examining these (passages), a thought occurred to me that requires your scrutiny. What I thought is this: The task of the teacher is to teach, and that of the disciple is to learn. But even if these people teach, they are still called "disciples," for it is not they who are the originators of what they proclaim; rather, they are at the service of the words of the true Teacher. For our Lord and our God Jesus Christ, because he wanted to inform us of this, said to his disciples, "What I say to you in the darkness, say in the light, and what you hear with your ears, proclaim upon the rooftops." ⁵⁵ For the words that the disciples proclaim do not belong to them; rather, they are what they heard from the Savior. Therefore, even if it is Paul who teaches, it is nevertheless Christ who speaks in him. ⁵⁶ And even if he says that the Lord has

⁴⁸ Luke 22:9–11.

⁴⁹ See John 1:18.

⁵⁰ 1 Cor 2:9.

⁵¹ Matt 23:8–11.

⁵² 1 Tim 2:7.

⁵³ Eph 4:11.

⁵⁴ Jas 3:1.

⁵⁵ Matt 10:27; see also Luke 12:3.

⁵⁶ See Gal 2:20.

appointed teachers in the churches,⁵⁷ he (the Lord) nevertheless first teaches them and then sends them out.

12. For the nature of everyone who is of the created order is to be taught, but our Lord and Demiurge is by nature a teacher. For he was not taught by someone else how to be a teacher; but all human beings, even if they are called “Teacher,” were disciples first. For all people are instructed because the Savior supplies them with the knowledge of the Spirit, so that “they all might be taught by God.”⁵⁸

13. But our Lord and Savior Jesus Christ—being the Word of the Father and having not been instructed by anyone—rightly he alone is the Teacher, so that the Jews were astonished when they heard him and said, “How does he know the Scriptures without having been taught?”⁵⁹ Therefore, when he was teaching in the synagogue and healing the sick, the Jews persecuted him, and so “from their feet to their head they do not lack wounds or bruises”;⁶⁰ rather, such punishment came upon them as a great madness. For “they have not understood,” as it is written, “nor have they learned wisdom; rather, they walk in darkness.”⁶¹

14. And, following them, those from the heresies who have caught up to them, namely the wretched Melitians, by denying him, have walked in waterless places and have abandoned the spring of life.⁶² Therefore, even if they talk about the Passover hypocritically for the sake of the glory of human beings, their gathering is a bread of mourning, for they take counsel evilly against the truth, so that whoever sees such a gathering speaks the word that is written as suited to them: “Why have the nations become arrogant, and why have the peoples worried about vain things?”⁶³ For the Jews gather together like Pontius Pilate, and the Arians and the Melitians like Herod, not to celebrate the feast, but to blaspheme the Lord, saying, “What is truth?”⁶⁴ and “Take him away! Crucify him! Release to us Barabbas!”⁶⁵ For it is just like the request for Barrabas to say that the Son of God is a creature and that there was a time when he was not. As for them, it is no surprise that they have remained dead in their unbelief by being bound by their evil thoughts, just as the Egyptians were bound by their own axles.⁶⁶

15. But for our part, let us now keep the feast according to the tradition of our ancestors, because we have the Holy Scriptures, which are sufficient to instruct us perfectly. When we read them carefully with a good conscience, we will be “like the tree that grows upon places of flowing water, which brings forth its fruit in its

⁵⁷ See 1 Cor 12:28; Eph 4:11.

⁵⁸ John 6:45; Isa 54:13.

⁵⁹ John 7:15.

⁶⁰ Isa 1:6.

⁶¹ Ps 81(82):5.

⁶² See Matt 12:43; Luke 11:24; Jer 2:13; 7:13.

⁶³ Ps 2:1.

⁶⁴ John 18:38.

⁶⁵ Luke 23:18, 21.

⁶⁶ See Exod 14:25 in the LXX.

season and whose leaves do not wither."⁶⁷ But inasmuch as we have mentioned that the heretics are dead but we have the divine Scriptures for salvation, and we are afraid that, as Paul wrote to the Corinthians,⁶⁸ a few of the simple folk might be led astray from sincerity and purity through human deceit and might then begin to read other books, the so-called apocrypha, deceived by their having the same names as the genuine books, I exhort you to bear with me if, to remind you, I write about things that you already know, on account of the church's need and advantage.

16. As I begin to mention these things, in order to commend my audacity, I will employ the example of Luke the evangelist and say myself: Inasmuch as certain people have attempted to set in order for themselves the so-called apocryphal books and to mix these with the divinely inspired Scripture, about which we are convinced it is just as those who were eyewitnesses from the beginning and assistants of the Word handed down to our ancestors, it seemed good to me, because I have been urged by genuine brothers and sisters and instructed from the beginning, to set forth in order the books that are canonized, transmitted, and believed to be divine, so that those who have been deceived might condemn the persons who led them astray, and those who have remained pure might rejoice to be reminded (of these things).⁶⁹

17. There are, then, belonging to the Old Testament in number a total of twenty-two, for, as I have heard, it has been handed down that this is the number of the letters in the Hebrew alphabet. In order and by name they are as follows: first, Genesis; then Exodus; then Leviticus; and after this, Numbers; and finally Deuteronomy. After these is Joshua, the son of Nun; and Judges; and after this, Ruth; and again, next four books of Kings, the first and second of these being reckoned as one book, and the third and fourth likewise being one. After these are First and Second Chronicles, likewise reckoned as one book; then First and Second Esdras, likewise as one. After these is the book of Psalms; and then Proverbs; then Ecclesiastes and the Song of Songs. After these is Job; and finally the Prophets, the twelve being reckoned as one book; then Isaiah; Jeremiah and with it, Baruch; Lamentations and the Letter; and after it, Ezekiel and Daniel. To this point are the books of the Old Testament.

18. Again, one should not hesitate to name the books of the New Testament. For these are the four Gospels, Matthew, Mark, Luke, and John; than after these, Acts of the Apostles and seven letters, called catholic, by the apostles, namely: one by James; two by Peter; then three by John; and after these, one by Jude. After these there are fourteen letters by Paul, written in this order: first to the Romans; then two to the Corinthians; and after these, to the Galatians; and next to the Ephesians; then to the Philippians and to the Colossians; and after these, two to the Thessalonians;

⁶⁷ Ps 1:3.

⁶⁸ See 2 Cor 11:3.

⁶⁹ See Luke 1:1–4.

and that to the Hebrews; and additionally, two to Timothy, one to Titus, and finally that to Philemon. And besides, the Revelation of John.

19. These are the springs of salvation, so that someone who thirsts may be satisfied by the words they contain. In these books alone the teaching of piety is proclaimed. Let no one add to or subtract from them.⁷⁰ Concerning them the Lord put the Sadducees to shame when he said, “You err because you do not know the Scriptures or their meaning,”⁷¹ and he reproved the Jews, “Search the Scriptures, for it is they that testify to me.”⁷²

20. But for the sake of greater accuracy, I add this, writing from necessity. There are other books, in addition to the preceding, which have not been canonized, but have been appointed by the ancestors to be read to those who newly join us and want to be instructed in the word of piety: the Wisdom of Solomon, the Wisdom of Sirach, Esther, Judith, Tobit, the book called *Teaching of the Apostles*, and the *Shepherd*.

21. Nevertheless, beloved, the former books are canonized; the latter are (only) read; and there is no mention of the apocryphal books. Rather, (the category of apocrypha) is an invention of heretics, who write these books whenever they want and then generously add time to them, so that, by publishing them as if they were ancient, they might have a pretext for deceiving the simple folk. Great is the hardheartedness of those who do this and who do not fear the word that is written: “You shall not add to the word that I commanded you, nor shall you subtract from it.”⁷³ Who has made the simple folk believe that those books belong to Enoch even though no Scripture existed before Moses? On what basis will they say that there is an apocryphal book of Isaiah? He preaches openly on the high mountain and says, “I did not speak in secret or in a dark land.”⁷⁴ How could Moses have an apocryphal book? He is the one who published Deuteronomy with heaven and earth as witnesses.⁷⁵

22. No, this can be nothing except itchy ears, trading in piety, and the pleasing of women.⁷⁶ Paul spoke about such people beforehand when he wrote to his disciple: “A time will come when they will not keep to the salvific teaching, but according to their own desire they will produce teachers for themselves, when their ear will itch, and they will turn their ears away from the truth and go after myths.”⁷⁷ For truly the apocryphal books are filled with myths, and it is a vain thing to pay attention to them, because they are empty and polluted voices. For they are the beginning of discord, and strife is the goal of people who do not see what is beneficial for the

⁷⁰ See Deut 13:1; 4:2; Rev 22:18–19.

⁷¹ Matt 22:29; Mark 12:24.

⁷² John 5:39.

⁷³ Deut 4:2.

⁷⁴ See Isa 40:9; 45:19.

⁷⁵ See Deut 4:26; 30:19; 31:28.

⁷⁶ See 2 Tim 4:3; 1 Tim 6:5; 2 Tim 3:6.

⁷⁷ 2 Tim 4:3–4.

church, but who desire to receive compliments from those whom they lead astray, so that, by publishing new discourses, they will be considered great people.

23. Therefore, it is fitting for us to decline such books. For even if a useful word is found in them, it is still not good to trust them. For this is work of the wickedness of those who have conceived of mixing one or two inspired texts, so that, through such deception, they might somehow cover up the evil teachings that they have clearly created. Therefore, it is even more fitting for us to reject such books, and let us command ourselves not to proclaim anything in them nor to speak anything in them with those who want to be instructed, even if there is a good word in them, as I have said. For what do the spiritual Scriptures lack that we should seek after these empty voices of unknown people? It is appropriate for us to cite the text that is written about them: “Is there no balm in Gilead nor physician there?”⁷⁸ and again, “Of what profit to you is the road to Egypt so that you drink the troubled water from Gehon?”⁷⁹ and again, “Of what profit to you is the way to Assyria that you drink the water from their rivers?”⁸⁰

24. Therefore, if we seek the faith, it is possible for us to discover it through (the Scriptures), so that we might believe in the Father, the Son, and the Holy Spirit. If (we seek after) the subject of his humanity, John cries out, “The Word became flesh and lived among us.”⁸¹ And on the subject of the resurrection, the Lord put the Sadducees to shame, saying, “Have you not read what is said to you by God, who says, ‘I am the God of Abraham, the God of Isaac, the God of Jacob’? He is not the God of the dead, but of the living.”⁸² On the subject of the coming judgment, it is written, “We shall all stand

<p>1 ΠΗΔΡΗΠΡΗΝΑ ΗΠΕΧΣ ΧΕΚΑΣ 2 ΕΡΕΠΟΥΑ ΠΟΥΑ ΧΙ ΗΝΕΒΟΛ 3 ΖΙΤΗΠΕΨΩΝΑ ΠΡΟΣΗΝΤΑΨΑΔΥ 4 ΕΙΤΕ ΑΓΑΘΟΝ ΕΙΤΕ ΠΕΘΟΝⁱ 5 ΕΡΕΝΗΔΗΧΑΙΟΣ ΟΥΟΝΖ ΕΒΟΛ ΖΙΤΗΝΑΙ 6 [[ΧΕΖΙΤΗΝΑΙ]] ΧΕΖΕΝΑΨΕΒΗΣ Η[Ε] 7 ΕΥΨΩΤΗ ΕΡΟΟΥ ΕΥΨΩ ΕΒΟΛⁱⁱⁱ 8 ΕΤΒΕΠΠΟΥΤΕ ΧΕ[ΑΨ]ΤΑΝΙΟ ΗΠΚΑΖ</p>	<p>before the judgment seat of Christ, so that each may receive in his body recompense for what he has done, whether good or evil.”ⁱⁱ 25. It is through these (passages) that the Manichaeans are exposed as impious when they hear them proclaim about God^{iv}: “He</p>
---	---

⁷⁸ Jer 8:22.

⁷⁹ Jer 2:18

⁸⁰ Ibid.

⁸¹ John 1:14.

⁸² Matt 22:31–32

ⁱ That is, ΠΕΘΟΥ. Elanskaya suggests the influence of ΑΓΑΘΟΝ.

ⁱⁱ 2 Cor 5:10; see also Rom 14:10.

ⁱⁱⁱ The photographed text is mostly illegible here. Elanskaya reads ΕΡΟΝ. Camplani suggests ΕΒΟΛ (*Atanasio di Alessandria*, 514), which makes more sense.

^{iv} Alternatively, “when they (the passages) are heard proclaiming about God.”

9 ΗΘΕ ΠΟΥΛΑΔΥ ΑΥΩ ΟΗ ΧΕΝΗΗ
 10 ΠΕΝΤΑϞΤΑΜΙΕΝΑΙ ΤΗΡΟΥ ΑΥΩ ΟΗ
 11 ΕΗΝΟΕΙ ΧΕΝΤΑΥϞΒΤΕΝΑΙΩΗ
 12 ΖΗΠΩΑΧΕ ΗΠΗΟΥΤΕ ΧΕΠΕΤΗΝΑΥ
 13 ΕΡΟϞ ΝΤΑϞΨΩΠΕ ΕΒΟΛ
 14 ΖΗΠΕΤΕΝϞΨΟΟΠ ΔΗ.
 15 ΤΑΙ ΟΗ ΘΕ Ν[.
 16 Ω[Η]ΤΑϞΟΥΩΗΖ ΕΒΟΛ Η[ΔΙ]ΗΑΡΚΙΟΗ
 17 ΧΕΝϞΗΟΕΙ ΔΗ ΧΕΠΗΝΟϞϞ ΟΥΑΔΒ
 18 ΑΥΩ ΤΕΝΤΟΛΗ ΟΥΑΔΒ ΑΥΩ
 19 ΟΥΔΙΚΑΙΟΗ ΤΕ ΑΥΩ ΟΥΑΓΑΘΟΗ ΤΕ
 20 ΗΑΙϞΤΑ ΕΡΕΠϞΩΤΗΡ ΧΩ ΗΜΟϞ
 21 ΧΕΕΝΕΤΕΤΗΠΙϞΤΕΥΕ ΕΗΩΥϞΗϞ
 22 ΝΕΤΕΤΗΑΠΙϞΤΕΥΕ ΕΡΟΙ ΠΕ
 23 ΑΠΕΤΗΝΑΥ ΓΑΡ ϞΖΑΙ ΕΤΒΗΗΤ ΑΥΩ ΟΗ
 24 ΧΕΖΟΤΖΤ ΗΝΕΓΡΑΦΗ ΧΕΝΑΙ
 25 ΝΕΤΡΗΗΤΡΕ ΕΤΒΗΗΤ.
 26 [ΗΤ]ΟΟΥ ΔΕ ΟΗ ΝΕΓΡΑΦΗ ΕΤΟΥΑΔΒ
 27 ΝΕΝΤΑΥΟΥΕ[ΗΖ]ΗΕΤΖΗΤΕΦ<Ρ>Υ[ΓΙ]Δ^{xi}
 28 ΕΒΟΛ ΧΕΖΕΗ[ΖΑΙ]ΡΕΤΙΚΟϞ ΝΕ
 29 ΖΗΠΤΡΕΠΕΠΝΑ ΕΤΟΥΑΔΒ ΕΙ ΕΠΕϞΗΤ
 30 ΕΧΗΗΝΑΘΗΤΗϞ ΑΥΩ [Η]ϞΕΤΑΔϞ
 31 [ΗΝΕΧΡ]ΙϞΤ[ΔΗ]Ϟ.
 32 ΗΑΡ[Ι]ΔΗΟϞ ΔΕ ΟΗ
 33 ΗΗΝΕΥ[Π]ΑΡΑϞΙΤΟϞ ΗΗΕ[ΛΙ]ΤΙΑΝΟϞ
 34 ΑΥ[ΧΙ]ΨΗΠΕ ΕΡΕΙΩΖΑΗΗΗϞ ΕΠΗΟΕΙ
 35 ΗΤΕΥΗΗΤΑϞΕΒΗϞ ΧΕΟΥΗΟΥΟΕΨ
 36 ΨΟΟΠ ΕΗϞΨΟΟΠ ΔΗ ΗΠΨΗΡΕ
 37 ΕϞΑΘΕΤΕΙ ΔΕ ΗΜΟϞ ΖΙΤΗΤΕΙϞΗ
 38 ΧΕΖΗΤΕΖΟΥΕΙΤΕ ΝΕϞΨΟΟΠ
 39 ΗΠΨΑΧΕ ΑΥΩ ΠΩΑΧΕ ΝΕϞΨΟΟΠ
 40 ΗΗΑΖΡΗΠΗΟΥΤΕ ΑΥΩ ΝΕΟΥΗΟΥΤΕ ΠΕ

created the earth out of nothing”;^v
 and also, “Who created all these
 things?”^{vi}; and also, “We
 understand that the worlds were
 prepared by the word of God, so
 that what we see was made from
 what does not exist.”^{vii}

In the same way
 Marcion was exposed as not
 understanding that “the law is holy,
 and the commandment is holy and
 just and good”^{viii}
 especially when the Savior said, “If
 you believed Moses, you would
 believe me, for he wrote about
 me,”^{ix} and also, “Search the
 Scriptures because it is they that
 testify on my behalf.”^x

In addition, it is the holy Scriptures
 that exposed the people in Phrygia
 as heretics
 when the Holy Spirit descended
 upon the disciples and they gave it
 to the Christians.^{xii}

Also, the Arians
 and their parasites, the Melitians,
 were put to shame when John
 considered their impiety,
 “There is a time when the Word
 was not,”
 and rejected it with this saying:
 “In the beginning was the Word,
 and the Word was

^v Isa 40:23.

^{vi} Isa 40:26.

^{vii} Heb 11:3.

^{viii} Rom 7:12.

^{ix} John 5:46.

^x See John 5:39.

^{xi} Elanskaya reads ΤΕΦΥ[ϞΙ]Δ. Lucchesi suggested the reading given here (“Un nouveau complément,” 258), which is certainly correct.

^{xii} See John 20:22–23; Acts 2:2–4; 8:17–18; etc.

- 41 ΠΩΔΧΕ.
 42 ΑΛΛΑ ΠΕΧΑϞ ΧΕΑΠΑΥΛΟΣ
 43 ΧΙΟΥΜΗΝΤΗΝΤΡΕ ΕΒΟΛ ΖΗΝΑΠΟΚΡΥΦΟΝ
 44 ΕϞΩ ΜΗΟΣ ΧΕΝΕΤΕΝΠΕΒΑΛ ΗΑΥ
 45 ΕΡΟΟΥ ΗΠΕΝΑΔΧΕ ΣΟΤΜΟΥ
 46 ΝΕΤΕΝΠΟΥΔΔΕ ΕΖΡΑΙ ΕΧΜΠΖΗΤ
 47 ΗΡΩΝΕ.
 48 †ΗΔΟΥΩΒ ΗΑϞ ΧΕΠΕΙΖΩΒ
 49 ΠΑΖΕΝΡΩΜΕ ΠΕ ΗΡΕϞ†[†]ΩΗ.
 50 ΕΡΕΠΑΥΛΟΣ ΣΥΗΖΙΣΤΑ ΔΗ
 51 <Η>ΗΕϞΩΔΧΕ ΖΙΤΗΖΕΝΩΔΧΕ ΑΛΛΑ^{xv}
 52 ΝΕΤΧΗΖ ΗΕ [ΖΗΝΕ] ΖΗΝΕΓΡΑΦΗ.
 53 ΗΑΙ ΝΕΝΤΑΠΑΥΛΟΣ ΣΕΥΖΠΕΥΗΟΥϞ
 54 ΕΖΟΥΗ ΔϞΣΖΑΙΣΟΥ.
 55 ΔΥΩ ΟΥΗΟΥΑ ΗΑΨΕΙΗΕ ΕΠΑΙ
 56 ΖΙΤΗΝΩΔΧΕ ΗΝΕΠΡΦΗΤΗΣ.
 57 ΝΕΤΧΗΖ ΓΑΡ ΖΗΝΣΔΙΑΣ ΧΕΝΑΔ
 58 ΗΑΣΩΤΗ ΖΗΠΕΖΟΥϞ ΕΤΗΗΔΥ
 59 ΕΝΩΔΧΕ ΗΠΧΩΩΗΕ ΔΥΩ ΗΒΑΔ
 60 ΗΗΒΑΔΕ ΕΤΖΗΠΚΑΚΕ ΗΝΠΕΖΛΟΣΤΗ
 61 ΗΑΗΔΥ ΕΒΟΛ ΔΥΩ ΝΕΤΕΜΗΤ[ΟΥ]
 62 ΖΕΛΠΙΣ ΗΗΔΥ ΖΗΗΡΩΗΕ ΣΕΗΔΣΕΙ
 63 ΗΟΥΗΟΥ ΗΑΙ ΝΕΤΕΝΠΕΒΑΛ ΗΑΥ
 64 ΕΡΟΟΥ ΝΕΤΕΝΠΕΝΑΔΧΕ ΣΟΤΜΟΥ
 65 ΗΠΟΥΔΔΕ ΕΖΡΑΙ ΕΧΜΠΖΗΤ ΗΗΡΩΗΕ.
 66 ΔΨ ΓΑΡ ΗΟΥΟΕΙΩ ΗΤΑΟΥΒΛΛΕ Η ΟΥΔΔ
 67 ΖΕΛΠΙΖΕ ΕϞΩΤΗ Η ΕΗΔ[Υ Ε]ΠΗΟΥΤΕ
 68 ΕϞ[ΟΗΖ]
- with God, and the Word was God.”^{xiii}
 26. But he has said that Paul took a testimony from the apocryphal books when he says, “What no eye has seen, nor ear heard, things that have not arisen upon the human heart.”^{xiv}
 I will answer him that this stuff is typical of contentious persons. Paul does not support his words through (merely other) words; rather, they are things written in the Scriptures.
 It is these (words in the Scriptures) whose meaning Paul gathered and wrote.
 And someone can understand this through the words of the prophets. For the things that are written in Isaiah—“The deaf will hear on that day the words of the book, and the eyes of the blind that are in darkness and fog will see, and those who have no hope among people will be filled with joy”^{xvi}—these are “the things that no eye has seen, the things that no ear has heard nor have arisen upon the heart of human beings.”^{xvii}
 For when did a blind person or a deaf person hope to hear or to see God [living]

among human beings? Who among those who have no hope could at all think that the Word would become flesh?⁸³ Have the things in God’s heart arisen upon the heart of human beings? When has anyone known his heart?⁸⁴ [. . .]

⁸³ See John 1:14.

⁸⁴ See Rom 11:34.

^{xiii} John 1:1.

^{xiv} 1 Cor 2:9.

^{xv} Elanskaya mistakenly omits a line of text here, reading instead ΔΗ ΗΕϞΩΔΧΕ ΑΛΛΑ.

^{xvi} Isa 29:18–19.

^{xvii} 1 Cor 2:9.

27. [. . .] Paul [. . .] and “these are the things that he proclaimed” [or “as] he said” [or] “Isaiah charges and says”⁸⁵ and “as David says”⁸⁶ and also “Moses says beforehand”⁸⁷ and again “the Scripture says that Elijah.”⁸⁸ Even when he says, “as it is written,”⁸⁹ and does not make clear where the text is written or who proclaimed it, nevertheless we the readers know where it is written in the Scriptures. This text—“the things that no eye has seen . . .”—we do not find written in the Scripture just as it is. But if it is written⁹⁰ in the apocryphal books, as the heretics say, then those who invented these books stole Paul’s words and wrote it at a later time.

28. Therefore, inasmuch as it is clear that the testimony from the apocryphal books is superfluous because it is unfounded—for the Scripture is perfect in every way—let the teacher teach from the words of Scripture, and let him place before those who desire to learn those things that are appropriate to their age. In the case of those who begin to study as catechumens, it is not right to proclaim the obscure texts of Scripture, because they are mysteries, but instead to place before them the teaching that they need: what will teach them how to hate sin and to abandon idolatry as an abomination, the teaching [. . .]

29. [. . .] is written: [. . .] his neighbor [. . .] in the one whose thought [. . .]

32. [. . .] in the Scriptures. I am satisfied that this will remind you, so that, when you take for yourselves the saints as examples and administer well the words of the holy Scriptures, you will hear sometime, “Well done, good and faithful servant! Because you are trustworthy in small things, I will place you over great things.”⁹¹ I have not written these things as if I were teaching, for I have not attained such a rank. Rather, because I heard that the heretics, especially the wretched Melitians, were boasting about the books that they call “apocryphal,” I thus have informed you of everything that I heard from my father,⁹² as if I were with you and you with me in a single house, that is, “the church of God, the pillar and strength of truth.”⁹³ When we gather in a single place, let us purify it (the church) of every defilement, of double-heartedness, of fighting and childish arrogance. Let us be satisfied with only the Scripture inspired by God to instruct us. Its books we have set forth in the words above: which they are and how many their number. For in this way we

⁸⁵ See Rom 10:20.

⁸⁶ See Rom 4:6; 11:9.

⁸⁷ See Rom 10:19.

⁸⁸ See Rom 11:2.

⁸⁹ Rom 1:17; 2:24; etc.

⁹⁰ Leforts’s text reads εἰς ζῶντος (literally, “if it is alive”). Camplani translates “se poi si trova chiaramente.” My translation suggests that we should read εἰς ζῶντος. In any event, the meaning is clear.

⁹¹ Matt 25:21, 23.

⁹² Bishop Alexander of Alexandria.

⁹³ 1 Tim 3:15.

now celebrate the feast as is fitting, “not with old leaven nor with evil or wicked leaven, but with pure and true leaven.”⁹⁴

33. We will begin the holy Lent on the twenty-fifth of the month of Mechir (19 February), and the great week of the saving Passover on the last of the month of Phamenouth (26 March). And we will finish the holy fast on the fifth of the month of Pharmuthi (31 March). And next we will celebrate the seven weeks of the holy Pentecost, remembering the poor and sharing with one another and with the needy, in accordance with the word of Esdra.⁹⁵ Once and for all we do everything, glorifying God, in accordance with the command of Paul in Christ Jesus our Lord, through whom be glory and power with the Holy Spirit for ever and ever. Amen.

“Greet one another with a holy kiss. All the brothers and sisters with me greet you.”⁹⁶

I inform you of this as well: that when the blessed Lampon, bishop of Darnei, died, [. . .] was appointed [. . .].

⁹⁴ 1 Cor 5:8.

⁹⁵ 2 Esd (Neh) 8:10.

⁹⁶ Rom 16:16 etc.; Phil 4:21.



"There are other books ...
appointed by the Fathers
to be read by those who newly join us,
and who wish for instruction
in the word of godliness.
The Wisdom of Solomon,
and the Wisdom of Sirach,
and Esther, and Judith, and Tobit,
and that which is called the Teaching of the Apostles,
and the Shepherd"
(367 AD Easter Epistle 39
of st. Athanasius of Alexandria, the Great)