

## APPENDIX A

### 4 MACCABEES

*The Book of 4 Maccabees is 'hidden' and is not included by the Church under the canonical books of the Old Testament. Partly because of the importance of its contents and its inclusion in the ancient manuscripts of the translation of the Septuagint, it is usually published after the other Books of the Maccabees (1-3).*

#### CHAPTER 1

As I am about to discuss a most philosophical proposition, namely, whether devout reason be sovereign over the passions, I would willingly advise you to give the utmost heed unto the philosophy. <sup>2</sup>For the subject is necessary to every one as a path to knowledge, and more especially doth it embrace the praise of the highest virtue; I speak, of course, of prudence. <sup>3</sup>If then, it be evident that reason ruleth over the passions that stand in the way of temperance, namely, gluttony and lust, <sup>4</sup>then it surely also and manifestly beareth the rule over the affections that be contrary to justice, such as malice; and of them that be hindrances to courage, as anger, fear and pain. <sup>5</sup>How then, is it, peradventure some may say, that reasoning, if it rule the affections, be not also master of forgetfulness and ignorance? Their attempt at an argument is ridiculous. <sup>6</sup>For reason ruleth not his own passions, but such as be contrary to justice, manliness, temperance and prudence; and yet it overcometh these to withstand them, without destroying them. <sup>7</sup>I might prove unto you from many and divers considerations that reason is sole master of the passions, <sup>8</sup>but I shall demonstrate it with the greatest force from the fortitude of such as suffered death in defence of virtue: Eleazar, and seven brethren, and their mother. For all of these, despising sufferings even unto death, demonstrated that reason beareth rule over the passions. <sup>10</sup>For all their virtues, then, it is right that I should commend those men that died with their mother at this time for the sake of uprightness; and for their honours I may count them blessed. <sup>11</sup>For they, winning admiration not only from men in general, but also from their persecutors, for their courage and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance; so that by them their country was purified. <sup>12</sup>But we may now at once enter upon the question, having begun, as is our custom, with laying down of the doctrine, and so proceed to the story of these persons, giving glory unto the all wise God.

<sup>13</sup>The question therefore is, whether reason be sovereign of the passions. <sup>14</sup>Let us then determine what is reason, and what is passion, and how many kinds of passion there be, and whether reason ruleth over all of these. <sup>15</sup>Now reason is, then, the mind accompanied with a life of uprightness, putting foremost the consideration of wisdom. <sup>16</sup>And wisdom is knowledge of Divine and human things, and of their causes. <sup>17</sup>And this is contained in the education of the law, whereby we learn Divine things reverently, and human things profitably. <sup>18</sup>And the forms of wisdom are prudence, justice, courage, and temperance. <sup>19</sup>That which leadeth these is prudence; by whose means, indeed, it is that reason beareth rule over the passions. <sup>20</sup>Of the passions, pleasure and pain are the two most comprehensive, and they also by nature are concerned both with body and with soul. <sup>21</sup>And there be many attendant affections, that compass pleasure and pain. <sup>22</sup>Before pleasure there is lust, and after pleasure there is joy. <sup>23</sup>And before pain there is fear, and after pain there is sorrow. <sup>24</sup>Wrath is an affection common both to pleasure and to pain, if any will take heed when it cometh upon him. <sup>25</sup>And there is in pleasure a malicious disposition, which is the most multiform of all the affections. <sup>26</sup>In the soul it is arrogancy, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye. <sup>27</sup>In the body it is greediness, gluttony, and solitary gormandizing. <sup>28</sup>As pleasure and pain are therefore two growths of the body and the soul, so there are many offshoots of these growths. <sup>29</sup>And reason, the universal

husbandman, purging and pruning these severally, and binding round, and watering and transplanting, in every way improveth the materials of the morals and affections. <sup>30</sup>For reason is the guide of the virtues, but it is the sovereign of the passions.

Observe then first, through the very things that stand in the way of temperance, that reason is sovereign of the passions. <sup>31</sup>Now temperance consisteth in command of the lusts. <sup>32</sup>But of the lusts, some pertain unto the soul, others unto the body; and over each of these two, reason appeareth to bear sway. <sup>33</sup>For whence is it, otherwise, that when urged on to forbidden meats, we turn ourselves away from the pleasures that are to be had of them? Is it not that reason is able to command the appetites? So do I believe. <sup>34</sup>Hence it is, then, that when we lust after sea creatures, and fowls, and four-footed beasts, and all manner of meats that are forbidden us by the law, we abstain by reason of the mastery of reason. <sup>35</sup>For the affections of our appetites are refrained, checked by the temperate understanding, and bent back again; and all the emotions of the body are kept in by reason.

## CHAPTER 2

And what wonder? If the lusts of the soul for the enjoying of beauty are rendered powerless, <sup>2</sup>on this ground, therefore, the temperate Joseph is praised, in that by reason, he subdued upon reflection the indulgence of sense. <sup>3</sup>For when he was young and ripe for intercourse, he rendered powerless by reason the frenzied desire of his passions. <sup>4</sup>And it is not merely the stimulus of sensual indulgence, but that of every desire, that reason is able to overcome. <sup>5</sup>For the law saith, 'Thou shalt not covet thy neighbour's wife, nor any thing that is thy neighbour's'. <sup>6</sup>Now therefore, since it is the law that hath forbidden us to desire, I shall much the more easily persuade you, that reason is able to govern our lusts, as it doth with the passions that are impediments to justice. <sup>7</sup>Since in what way is a solitary gormandizer, and a glutton, and a drunkard reclaimed, except it be clear that reason is lord of the passions? <sup>7</sup>A man, therefore, that ordereth his course by the law, even if he be a lover of money, straightway overcometh his own disposition; lending without interest unto the needy, and cancelling the debt at the incoming of the seventh year. <sup>9</sup>And should a man be parsimonious, he is ruled by the law acting through reason, so that he gleaneth neither his harvest nor his vintage; and in other things we may perceive that it is reason that overcometh the passions. <sup>10</sup>For the law overcometh even affection for parents, not betraying virtue on their account. <sup>11</sup>And it prevaieth over married love, rebuking it when it transgresseth the law. <sup>12</sup>And it beareth sway over the love of parents toward their children, for they punish them for vice; and it mastereth the love of friends, reproving them when they are wicked. <sup>13</sup>And think it not a paradox when reason, through the law, can prevail even over enmity, <sup>14</sup>not hewing down the cultivated herb of an enemy, but preserving the substance of enemies from the destroyers, and helping to raise up again what is fallen. <sup>15</sup>And it is clear that reason overcometh even the more vehement passions, as love of power, vaingloriousness, empty boasting, and arrogancy and envy. <sup>16</sup>For the temperate understanding repelleth all these malignant passions, even as it repelleth anger; for it overcometh even this. <sup>17</sup>Thus Moses, when he was angry with Dathan and Abiram, nothing did against them in wrath, but tempered his anger by reason. <sup>18</sup>For the temperate mind is able, as I have said, to rise above the passions, and to alter some, and render others powerless. <sup>19</sup>For why else doth our most wise father Jacob censure them that were about Simeon and Levi, for having slain, contrary to reason, the whole race of the Shechemites, saying, 'Cursed be their anger'. <sup>20</sup>For if reason had not the power of subduing anger, he would not have spoken thus. <sup>21</sup>For at the time when God created man, He planted in him his passions and habits of mind; <sup>22</sup>but at the same time He enthroned among the mind among the senses, as an holy governor over them all, <sup>23</sup>and unto this mind gave He the law. He that adopteth a way of life according to it shall rule a kingdom that is just and good, and of a good courage. <sup>24</sup>How then, a man may ask, if reason be master of the passions, hath it no mastery over forgetfulness and ignorance?

### CHAPTER 3

But this argument is exceeding ridiculous: for reason seemeth not to bear sway over his own affections, but over those of the body, <sup>2</sup>in such a way as that any one of you may not be able to root out desire, but reason will provide a way for you not to be enslaved thereby. <sup>3</sup>No one of us is able to root out anger from the soul, but it is possible to withstand anger. <sup>4</sup>No one of us is able to root out malice, but reason hath force to work with us, that we be not overcome by malice. <sup>5</sup>For reason is not a rooter out of the passions, but their antagonist. <sup>6</sup>And this may be more clearly understood by means of the thirst of king David. <sup>7</sup>For after David had fought the Philistines all the day long, he with the soldiers of his nation killed many of them; <sup>8</sup>but when evening fell came he, sweating and exceeding weary, unto the royal tabernacle, round about which the whole host of our ancestors was encamped. <sup>9</sup>Now all the rest were at supper; <sup>10</sup>but the king, being very much athirst, although he had abundant spring at hand, could not by their means quench his thirst; <sup>11</sup>but a certain irrational desire for the water in the enemy's camp grew stronger and fiercer upon him, and undid and consumed him. <sup>12</sup>Wherefore his armourbearers, being troubled at this longing of the king, two valiant young soldiers, respecting the desire of the king, put on their full armour, and taking a pitcher, gat them over the ramparts of the enemies. <sup>13</sup>And unperceived by the guardians of the gate, they went in search throughout the whole camp of the enemy; <sup>14</sup>and having found the spring, they boldly filled out of it a draught for the king. <sup>15</sup>But he, though parched with thirst, reasoned that a draught reputed of equal value to blood would be a dire danger to his soul. <sup>16</sup>Wherefore, opposing reason to desire, he poured out the draught for an offering unto God. <sup>17</sup>For the temperate mind hath power to conquer the compulsions of the passions, and to quench the fires of excitement, <sup>18</sup>and to overpower the pains of the body, howsoever extreme; and, through the excellency of reason to abhor all domination by the passions. <sup>19</sup>But this occasion inviteth us to give an illustration of temperate reason from history. <sup>20</sup>For at a time when our fathers, in possession of undisturbed peace through obedience to the law, and prospering, so that even Seleucus Nicanor the king of Asia had both set aside money for them for the temple service, and accepted their polity; <sup>21</sup>then certain persons, bringing in new things contrary to the general harmony, suffered many and various disasters.

### CHAPTER 4

For a certain man named Simon, which then was in opposition to Onias, which then held the high priesthood for life, and was an honourable and good man; after that by slandering him in every way, he could not injure him with the people, went away as an exile, with the intention of betraying his country. <sup>2</sup>Whence coming to Apollonius, the military governor of Syria and of Phoenicia and of Cilicia, he said, <sup>3</sup>'Having good will toward the king's affairs, I am come to disclose that many thousands of private funds are stored up in the treasuries of Jerusalem, that are not the possession of the temple, but pertain to king Seleucus'. <sup>4</sup>Apollonius acquainted himself with the particulars of these things, and praised Simon for his care of the king's interests; and going up to Seleucus, informed him of the treasure. <sup>5</sup>And having received authority about it, he speedily advanced into our country with the accursed Simon, and an exceeding strong host; <sup>6</sup>and said that he came with the command of the king, that he should take the private money of the treasury. <sup>7</sup>And the people, indignant at this proclamation, and replying to the effect that it was outrageous that those that had entrusted deposits to the sacred treasury should be deprived of them, resisted as well as they were able. <sup>8</sup>But Apollonius went away with threats into the temple. <sup>9</sup>And while the priests, with women and children, were beseeching God in the temple to throw His shield over the sacred place that was despised; <sup>10</sup>and while Apollonius went up with his armed force to the seizure of the treasure, there appeared from heaven angels riding on horseback, with lightning flashing from their weapons, filling them with much fear and trembling. <sup>11</sup>And

Apollonius fell down half dead upon the court that is open to all nations, and spread out his hands to heaven, and with tears implored the Hebrews to pray for him, and to propitiate the heavenly host. <sup>12</sup>For he said that he had sinned, that he was worthy of death; and that if he were saved he would praise the blessedness of the holy place before all people. <sup>13</sup>Onias the high priest induced by these words, although for other reasons anxious that king Seleucus should not suppose that Apollonius was slain by human device, and not by Divine punishment, prayed for him; <sup>14</sup>and he, being thus unexpectedly saved, departed to manifest unto the king what had happened to him. <sup>15</sup>But on the death of Seleucus the king, his son Antiochus Epiphanes succeedeth to the kingdom, a man of haughty pride and terrible. <sup>16</sup>Who having deposed Onias from the high priesthood, appointed his brother Jason to be high priest; <sup>17</sup>who had made a covenant, if he would give him this authority, to pay yearly three thousand and six hundred and sixty talents. <sup>18</sup>And he committed unto him the high priesthood, and rulership of the nation. <sup>19</sup>And he both changed the manner of life of the people, and perverted their civil customs into all lawlessness. <sup>20</sup>So that he not only erected a gymnasium on the very citadel of our country, but also abolished the service of the temple. <sup>21</sup>At which, Divine vengeance being grieved, caused Antiochus himself to make war against them. <sup>22</sup>For being at war with Ptolemy in Egypt, he heard that upon a rumour of his death being spread abroad, the inhabitants of Jerusalem had rejoiced exceedingly; and he speedily marched against them. <sup>23</sup>And having subdued them, he established a decree, that if any of them lived according to the laws of his country, he should die. <sup>24</sup>And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect; <sup>25</sup>for even women, because they continued to circumcise their children, were thrown down headlong along with them, knowing beforehand of the punishment. <sup>26</sup>When, therefore, his decrees were despised by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish godliness.

## CHAPTER 5

The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed soldiers standing in a circle round about him, ordered his bodyguards <sup>2</sup>to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols. <sup>3</sup>And if any of them were unwilling to eat the accursed meat, they were to be tortured upon the wheel, and then slain. <sup>4</sup>And when many had been seized, a foremost man of the assembly, a Hebrew by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought before him. <sup>5</sup>And Antiochus seeing him, said, <sup>6</sup>I would counsel thee, old man, before thy tortures begin, to taste the swine's flesh, and save thy life; for I feel respect for thine age and grey hairs, which since thou hast had so long, thou seemest not to be a philosopher in that thou observest the superstition of the Jews. <sup>7</sup>For wherefore, since nature hath conferred upon thee the most excellent flesh of this animal, dost thou abhor it? <sup>8</sup>For it seemeth foolish not to enjoy what is pleasant, yet not disgraceful, and out of notions of sinfulness to reject the gifts of nature. <sup>9</sup>And I think that thou wilt be acting still more foolishly, if thou followest vain conceits about the truth. <sup>10</sup>And moreover thou wilt despise me, to thine own punishment. <sup>11</sup>Wilt thou not awake from thy trifling philosophy, and give up the foolishness of thy reasonings; and regaining understanding worthy of thine age, pursue a true philosophy of what is beneficial; <sup>12</sup>and reverencing my kindly admonition, have pity upon thine own years? <sup>13</sup>For bear in mind that, if there be any power that watcheth over this godliness of thine, it will pardon thee all transgressions of the law that thou commitest through compulsion.' <sup>14</sup>While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged leave to speak. <sup>15</sup>And having received power to speak, he began thus to deliver himself: <sup>16</sup>O Antiochus, we that are persuaded that we live under a Divine law consider no compulsion to be so powerful as obedience to that

law; <sup>17</sup>wherefore we consider that we ought not in any point to transgress the law. <sup>18</sup>And indeed, were our law (as thou supposest) not in truth Divine, and if we wrongly think it Divine, we should have no right even in that case to destroy our godly reputation. <sup>19</sup>Think not, therefore, that the eating of the unclean is a trifling offence. <sup>20</sup>For transgression of the law, whether it be in small or great matters, is of equal moment, <sup>21</sup>for in either case the law is equally slighted. <sup>22</sup>But thou deridest our philosophy, as though our living by it were contrary to reason. <sup>23</sup>Yet it teacheth us temperance, so that we overcome all pleasures and lusts; and it also exerciseth us in courage, so that we cheerfully undergo every grievance. <sup>24</sup>And it instructeth us in justice, that in all our doings we render what is due; and it teacheth us godliness, that we worship the one only God in a way that befitteth His greatness. <sup>25</sup>Wherefore it is that we eat not the unclean; for believing that the law was established by God, we know that the Creator of the world, sheweth us sympathy in giving a law that is according to nature. <sup>26</sup>Those things that are convenient for our souls hath He directed us to eat, but those that are repugnant to them hath He forbidden. <sup>27</sup>But like a tyrant thou not only compellest us to break the law, but also to eat in such a way that thou mayest deride us as we thus profanely eat. <sup>28</sup>But thou shalt not have this cause of laughter against me, neither will I transgress the sacred oaths of my fathers to keep the law; <sup>29</sup>nay, not if thou pluckest out mine eyes, and melt down mine entrails. <sup>30</sup>I am not so old or so little a man, but that my reasoning powers are youthful in defence of godliness. <sup>31</sup>Now therefore prepare thy wheels, and kindle a fiercer flame. <sup>32</sup>I will not so pity mine old age as to subvert the law of my country. <sup>33</sup>I will not belie thee, O law, mine instructor, neither will I forsake thee, O beloved self control. <sup>34</sup>I will not put thee to shame, O philosophical reason, nor deny thee, O honoured priesthood, and knowledge of the law. <sup>35</sup>Mouth, thou shalt not defile mine old age nor the full stature of a perfect life. <sup>36</sup>My fathers shall receive me pure, not having drawn back before thy compulsion, though it be unto death. <sup>38</sup>For thou shalt tyrannize over the ungodly, but neither by words nor by deeds shalt thou master my reasonings about godliness, either by words or deeds.'

## CHAPTER 6

When Eleazar had in this manner eloquently answered the exhortations of the tyrant, the spearbearers came up, and roughly haled Eleazar to the instruments of torture. <sup>2</sup>And first they stripped the old man, adorned as he was with the comeliness of godliness. <sup>3</sup>Then tying back his arms and hands, they disdainfully scourged him with stripes, <sup>4</sup>a herald crying out, 'Obey the king's commands!' But Eleazar, the high-minded and truly noble, like as one tortured in a dream, answered it not at all. <sup>6</sup>But while he raised his eyes on high unto heaven, the old man's flesh was stripped off by the scourges, and his blood streamed down, and his sides were pierced through. <sup>7</sup>And falling upon the ground, because his body had no power to support the pains, yet kept he his reason upright and unswerving. <sup>8</sup>Then one of the harsh spearbearers leaped upon his belly, and kicked him in the side with his foot, to keep him upright as he fell. <sup>9</sup>But he endured the pain, and despised the cruelty, and persevered through the indignities; <sup>10</sup>and like a noble athlete, the old man when struck vanquished his torturers. <sup>11</sup>His countenance sweating, and he panting for breath, he was admired by the very torturers for his courage. <sup>12</sup>Wherefore in part because they pitied his old age, <sup>13</sup>in part from the sympathy of acquaintance, and in part from admiration of his endurance, some of the king's attendants said, <sup>14</sup>'Wherefore dost thou unreasonably destroy thyself, O Eleazar, with these miseries? <sup>15</sup>We will set before thee some cooked meat; and do thou save thyself by pretending that thou hast tasted swine's flesh.' <sup>16</sup>And Eleazar, as though the more bitterly tortured by this counsel, cried out, <sup>17</sup>'Let not us which are children of Abraham be so evil advised as by giving way to make use of an unbecoming pretence; <sup>18</sup>for it were irrational, if having lived up to old age in all truth, and having maintained, by observing the law, the reputation of such a life, we should now turn back, <sup>19</sup>and ourselves become a pattern for ungodliness to the young, as being an example of

defiled eating. <sup>20</sup>It would be shameful if we should live on some short time, and that scorned by all men for cowardice, <sup>21</sup>and be condemned by the tyrant for unmanliness, by not contending to the death for our Divine law. <sup>22</sup>Wherefore do you, O children of Abraham, die nobly for your godliness. <sup>23</sup>Ye spearbearers of the tyrant, wherefore do ye linger?" <sup>24</sup>When they beheld him so lofty of mind against misery, and unmoved at their pity, they led him to the fire. <sup>25</sup>Then with their wickedly contrived instruments, they burned upon the fire, and poured stinking liquids into his nostrils. <sup>26</sup>When he was now burned to his very bones, and about to expire, he lifted up his eyes unto God, and said, 'Thou knowest, O God, that when I might have been saved, I am slain for the sake of the law by tortures of fire. <sup>28</sup>Be merciful unto thy people, and be satisfied with my punishment on their behalf. <sup>29</sup>Let my blood be a purification unto them, and take Thou my life as a recompence for theirs.' <sup>30</sup>Thus speaking, the holy man departed nobly in his torments; he stood firm even unto the agonies of death, by virtue of reason in defence of the law. <sup>31</sup>Confessedly therefore, godly reason is master of the passions. <sup>32</sup>For if the passions had overcome reason, I would have borne witness to them of their mastery. <sup>33</sup>But now, since reason conquered the passions, we fittingly award it the authority of first place. <sup>34</sup>And it is but right that we acknowledge the strength of reason, since it prevaileth over external agonies. <sup>35</sup>Were it not so, it would be ridiculous; and I have proved that reason hath not only overcome agonies, but also that it overcometh pleasures, and withstandeth them.

## CHAPTER 7

For like a most skilful pilot, the reason of our father Eleazar steered the vessel of godliness in the sea of passions, <sup>2</sup>and though buffeted by the threats of the tyrant, and overwhelmed with the breakers of torture, <sup>3</sup>by no means did it shift the rudders of godliness, until it sailed into the harbour of victory over death. <sup>4</sup>Not so hath ever a besieged city held out against many and varied machines as did that holy man, when his godly soul was tried with the fiery trial of tortures and rackings, move his besiegers through the reason that shielded his godliness. <sup>5</sup>For father Eleazar, setting his mind firm like a jutting promontory, brake the raging waves of the passions. <sup>6</sup>O priest, worthy of the priesthood! Thou neither didst defile thy sacred teeth, nor profane thy appetite, which had ever embraced the clean and lawful, by partaking of profanity. <sup>7</sup>O man in harmony with the law, philosopher of the Divine life! <sup>8</sup>Of such a character ought those to be that perform the duties of the law, defending it with their own blood and noble sweat in sufferings even unto death. <sup>9</sup>Thou, O father, hast gloriously established our loyalty to the law by thine endurance; and solemnly avowing the sacred service, thou hast not subverted it; and by thy deeds hast made credible thy words of Divine philosophy. <sup>10</sup>O aged man, more powerful than tortures; O elder, fiercer than fire; O supreme king over passions, Eleazar! <sup>11</sup>For as our father Aaron, armed with a censer, hastened through the throng of his people, and conquered the fiery angel, <sup>12</sup>even so did the descendent of Aaron, Eleazar, though consumed by the fire, remain unswayed in his reason. <sup>13</sup>And, what is more wonderful, even though he was an old man, though the labours of his body were now spent, and his fibres were already loosed, and his sinews worn out, he recovered youth <sup>14</sup>in spirit through reason; and by reason, like that of Isaac, he rendered powerless the many-headed instrument. <sup>15</sup>O man of blessed age, of reverend grey hairs, and life obedient to the law, whom the faithful seal of death hath perfected! <sup>16</sup>If therefore, an old man through godliness despised tortures even unto death, by common consent godly reason is sovereign of the passions.

<sup>17</sup>But perhaps some may say, 'It is not all that have conquered passions, because not all possess wise reason'. <sup>18</sup>But they that have meditated upon godliness with their whole heart, these alone can master the passions of the flesh. <sup>19</sup>They that believe that they die not to God, even as our fathers Abraham, Isaac and Jacob died not to God; they live to God. <sup>20</sup>This circumstance, then, is by no means an objection, that some that have weak reason are governed by their passions,

<sup>21</sup>since what person, walking piously by the whole rule of philosophy, and believing in God <sup>22</sup>and knowing that it is a blessed thing to endure all manner of hardship for virtue, would not for the sake of godliness master his passion? <sup>23</sup>For the wise and brave man only is lord over his passions.

## CHAPTER 8

Whence it is, that even the very young, imbued with the philosophy of godly reason, have overcome still more bitter tortures. <sup>2</sup>For when the tyrant was manifestly vanquished in his first attempt, being unable to compel an old man to eat the unclean thing; then indeed, being vehemently swayed with passion, he gave charge to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go when they had eaten; but if they refused, to torment even more grievously. <sup>3</sup>When the tyrant had given this charge, seven brethren were brought into his presence, comely and modest and well-born, and altogether accomplished, along with their aged mother. <sup>4</sup>Whom, when the tyrant beheld, compassing their mother as though they were a chorus, he was pleased at them; and being struck by their becoming appearance and noble mien, smiled upon them, and calling them near, said, <sup>5</sup>O youths, with favourable feelings I admire each of you; and greatly honouring the comeliness of so numerous a band of brethren, I not only counsel you not to share the madness of the old man which hath been tortured afore, but also encourage you to yield, and to enjoy my friendship. <sup>6</sup>For I possess the power, not only of punishing them that disobey my commandments, but also of doing good unto them that obey them. <sup>7</sup>Put confidence in me, then, and you shall receive places of authority in my government, if you forsake the ancestral law of your nation, <sup>8</sup>and conforming to the Greek way of life, alter your rule, and enjoy youth's delights. <sup>9</sup>For if you provoke me by your disobedience, you will compel me to destroy you every one with terrible punishments by tortures. <sup>10</sup>Have mercy, then, upon your own selves, whom I, although an enemy, pity for your age and comeliness. <sup>11</sup>Will you not reason upon this, that if you disobey there will be nothing left for you but to die in tortures? <sup>12</sup>Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat of unclean meat. <sup>13</sup>And when the spearmen brought forth the wheels, and the racks, and the hooks, and catapults, and caldrons, and pans, and thumbscrews, and iron hands, and wedges, and bellows, the tyrant continued, <sup>14</sup>Be fearful, young men, and the righteousness which ye worship will be merciful unto you, if you transgress the law through compulsion'. <sup>15</sup>Now they having heard these words of persuasion, and seeing the fearful instruments, not only were they not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power. <sup>16</sup>Now let us consider the matter: had any among them been fainthearted and unmanly, what reasonings would they have employed but such as these? <sup>17</sup>O wretched that we are, and exceeding foolish! When the king exhorteth us, and calleth us unto his bounty, should we not obey him? <sup>18</sup>Wherefore do we cheer ourselves with vain counsels, and venture upon a disobedience that bringeth death? <sup>19</sup>Shall we not fear, O brethren, the instruments of torture, and weigh the threatenings of torment, and shun this vaingloriousness and destructive pride? <sup>20</sup>Let us have compassion upon our age, and relent over the years of our mother, <sup>21</sup>and let us bear in mind that if we disobey, we shall die. <sup>22</sup>And Divine justice will pardon us, if we fear the king through necessity. <sup>23</sup>Why withdraw ourselves from most sweet life, and deprive ourselves of this pleasant world? <sup>24</sup>Let us not oppose necessity, nor seek vainglory by our own excruciation. <sup>25</sup>The law itself is not forward to put us to death if we dread torture. <sup>26</sup>Whence hath such contentiousness taken hold upon us, and such fatal obstinacy approved itself to us, when we might live undisturbed by giving ear unto the king? <sup>27</sup>But nothing of this kind did the young men say when they were about to be tortured. <sup>28</sup>For they were well aware of the sufferings, and masters over agonies. <sup>29</sup>So that as soon as the tyrant had ceased from counselling them, they altogether with one voice, as from the same soul, said unto him,

## CHAPTER 9

'Wherefore dost thou delay, O tyrant? For we are more ready to die than to transgress the commandments of our fathers. <sup>2</sup>For we should disgrace our fathers, if we did not obey the law, and take knowledge for our guide. <sup>3</sup>O counsellor and tyrant of transgression, in thy hatred unto us do not pity us more than we pity ourselves. <sup>4</sup>For we account the mercy that thou offerest us, which ensureth our escape at the price of transgression of the law, to be worse than death itself. <sup>5</sup>And thou thinkest to scare us by threatening us with death by tortures, as though thou hast learned nothing by the death of Eleazar. <sup>6</sup>But if aged men of the Hebrews have died in the cause of godliness after enduring torture, more rightly should we younger men die, scorning thy cruel tortures which the old man our teacher conquered. <sup>7</sup>Make the attempt then, O tyrant, and if thou puttest us to death for our godliness, think not that thou harmest us by torturing us. <sup>8</sup>For we, through this suffering and endurance, shall bear off the rewards of virtue. <sup>9</sup>But thou, for the wicked and despotic slaughter of us, from the Divine justice shalt endure eternal torture by fire.' <sup>10</sup>When they had said these things, the tyrant was not only indignant against them as being refractory, but enraged with them as being ungrateful. <sup>11</sup>So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs. <sup>12</sup>And when they had laboured hard without effect in scourging him, they hurled him upon the wheel. <sup>13</sup>When the noble youth was stretched out upon this, his limbs were dislocated. <sup>14</sup>And with every limb out of joint, he exclaimed in denunciation, saying, <sup>15</sup>'O most accursed tyrant, and enemy of heavenly justice, and cruel hearted, I am no murderer nor sacrilegious man, whom thou thus usest ill, but a defender of the Divine law'. <sup>16</sup>And when the spearmen said, 'Consent to eat, that you may be released from your tortures', <sup>17</sup>he answered, 'Not so powerful, O accursed ministers, is your wheel as to stifle my reason; cut my limbs, burn my flesh, and twist my joints. <sup>18</sup>For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.' <sup>19</sup>While he said this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more. <sup>20</sup>And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered round about the axles of the machine. <sup>21</sup>And although the skeleton of his bones was now destroyed, the lofty minded youth and son of Abraham groaned not; <sup>22</sup>but as though transformed by fire into immortality, he nobly endured the rackings, saying, <sup>23</sup>'Imitate me, O brethren, and do not ever desert your station, nor renounce the brotherhood of courage. Fight the holy and noble fight of godliness, <sup>24</sup>by which means the just providence of our father may become merciful to our nation and take vengeance of the pestilent tyrant.' <sup>25</sup>And saying this, the holy youth brake off his life. <sup>26</sup>And all marvelling at his courageous soul, the spearmen brought him forward that was second in age; and having put on iron bands, bound him with pointed hooks to the catapult. <sup>27</sup>And when, on enquiring whether he would eat before he was tortured, they heard his noble decision, <sup>28</sup>after they with the iron hands had tore all the flesh from the neck unto the chin, these leopards tore off the very skin of his head. But he, bearing with firmness this misery, said, <sup>29</sup>'How sweet is every form of death for the godliness of our fathers!' And he said unto the tyrant, <sup>30</sup>'Thinkest thou not, O most cruel of tyrants, that thou art now tortured more than I, finding the overweening reasoning of thy tyranny defeated by our patience in behalf of our godliness?' <sup>31</sup>For I lighten my suffering by the joys that come from virtue. <sup>32</sup>But thou art tortured with threatenings for ungodliness; and thou shalt not escape, O most abominable tyrant, the vengeance of Divine wrath.'

## CHAPTER 10

Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste and save his life. <sup>2</sup>But he cried out and said, 'Know ye not, that the father of those that are dead begat me also, and that the

same mother bare me, and that I was brought up the same tenets? <sup>3</sup>I renounce not the noble relationship of my brethren. <sup>4</sup>Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are not able to touch my soul, even if ye wish it.' <sup>5</sup>But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him. <sup>6</sup>And they dragged round his fingers, and his arms, and his legs, and his ankles. <sup>7</sup>And not being by any means able to strangle him, they tore off his skin together with the extreme tips of his fingers, flayed him, and then haled him to the wheel, <sup>8</sup>about which the joints of his backbone were loosened. And he saw his own flesh torn to shreds, and streams of blood flowing from his entrails. <sup>9</sup>And when he was about to die, he said, <sup>10</sup>'We, O accursed tyrant, suffer this for the sake of Divine virtue and teaching. <sup>11</sup>But thou, for thine ungodliness and shedding of blood, shalt endure torments unceasing.' <sup>12</sup>And thus having died worthily of his brethren, they dragged forward the fourth, saying, <sup>13</sup>'Do not thou share the madness of thy brethren, but give regard unto the king and save thyself'. <sup>14</sup>But he said unto them, 'Ye have not a fire so scorching as to make me play the coward. <sup>15</sup>By the blessed death of my brethren and the eternal punishment of the tyrant and the glorious life of the godly, I will not disown the noble brotherhood. <sup>16</sup>Contrive tortures, O tyrant, that thou mayest learn even through them that I am the brother of them that were tormented before.' <sup>17</sup>When he had said this, the bloodthirsty and murderous, and unhallowed Antiochus gave order that his tongue be cut off. <sup>18</sup>But he said, 'Even if ye take away the organ of speech, yet God heareth the silent. <sup>19</sup>Behold, my tongue is put out, cut it off; for not for that shalt thou cut off our reason. <sup>20</sup>Gladly do we lose our limbs in behalf of God. <sup>21</sup>But God shall speedily find you, since ye cut off a tongue that hath been the instrument of Divine melodiousness.'

## CHAPTER 11

And when he had died, disfigured in his torments, the fifth leaped forward and said, <sup>21</sup>'I intend not, O tyrant, to beg to be excused from the torment which is in behalf of virtue. <sup>3</sup>But I have come of mine own accord, that by the death of me thou mayest owe heavenly vengeance a punishment for more crimes. <sup>4</sup>O thou hater of virtue and men, what have we done that thou thus revellest in our blood? <sup>5</sup>Doth it seem evil unto thee that we worship the Creator of all things, and live according to His surpassing law? <sup>6</sup>But this is worthy of honours, not of torments, <sup>7</sup>hadst thou been capable of the higher feelings of men, and possessed the hope of salvation from God. <sup>8</sup>Behold now, being alien from God, thou makest war against them that are godly toward God.' <sup>9</sup>As he said this, the spearbearers bound him, and drew him unto the catapult; <sup>10</sup>to which, when they had bound him at his knees, and fastened them with iron fetters, they bent down his loins upon the wedge of the wheel; and his body was then dismembered in the manner of a scorpion. <sup>11</sup>With his breath thus confined, and his body strangled, he said, <sup>12</sup>'A great favour thou bestowest upon us, O tyrant, by enabling us to shew our enduring adherence to the law by means of yet nobler sufferings'. <sup>13</sup>He also being dead, the sixth, a mere boy, was brought forth; and when the tyrant asked him whether he would eat and be delivered, he said, <sup>14</sup>'I am indeed younger than my brethren, but in understanding I am as old; <sup>15</sup>for having been born and reared unto the same end, we are bound to die also in behalf on the same cause. <sup>16</sup>So that if you think proper to torment us for not eating the unclean, torment!' <sup>17</sup>As he said this, they brought him unto the wheel. <sup>18</sup>Being stretched upon which, with limbs racked and dislocated, he was gradually roasted from beneath. <sup>19</sup>And when they had heated sharp spits, they applied them to his back; and having pierced his sides, they burned away his entrails. <sup>20</sup>And he, while tormented, said, 'O period good and holy, wherein for the sake of godliness we brethren have been called to a school in sufferings, a contest wherein we have not been defeated! <sup>21</sup>For godly understanding, O tyrant, is unconquered. <sup>22</sup>Armed with upright virtue, I also shall depart with my brethren; <sup>23</sup>but thou, O tyrant, shalt receive the same vengeance, deviser of tortures, and

enemy of the truly godly. <sup>24</sup>We six youths have destroyed thy tyranny. <sup>25</sup>For is not thine inability to sway our reason, and to compel us to eat the unclean, thine own destruction? <sup>26</sup>Thy fire is cold to us, thy catapults are painless, thy violence unavailing. <sup>27</sup>For the bodyguards that govern us are not those of a tyrant, but are the Divine law; through this we keep our reason unconquered.

## CHAPTER 12

When he too had undergone blessed martyrdom, and died in the caldron whereinto he had been thrown, the seventh, the youngest of all, came forward; <sup>2</sup>whom the tyrant pitied, though he had been vehemently reproached by his brethren. <sup>3</sup>And seeing him already encompassed with chains, he had him brought nearer, and endeavoured to counsel him, saying, <sup>4</sup>Thou seest the end of the madness of thy brethren, for they have died in torture through disobedience; and thou, if disobedient, having first been miserably tormented, shalt thyself perish before thy time. <sup>5</sup>But if thou obey, thou shalt be my friend, and shalt have a charge over the affairs of my kingdom.' <sup>6</sup>And having thus exhorted him, he sent for the lad's mother; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient. <sup>7</sup>And after his mother had urged him on in the Hebrew tongue, (as we shall shortly tell,) he saith, <sup>8</sup>Release me, that I may speak unto the king and all his friends'. <sup>9</sup>And they rejoiced exceedingly at the promise of his youth, and quickly loosed him. <sup>10</sup>And he, running up to the pans, said, <sup>11</sup>Ungodly tyrant and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness? <sup>12</sup>Wherefore the divine vengeance reserveth thee for eternal fire and torments, which shall cling to thee for all time. <sup>13</sup>Wert thou not ashamed, man as thou art, to cut out the tongues of men of like feeling and origin, and having thus abused, to torture them? <sup>14</sup>But they, bravely dying, fulfilled their godliness toward God. <sup>15</sup>But thou shalt groan according to thy deserts for having slain without cause the champions of virtue. <sup>16</sup>Wherefore,' he continued, 'I myself, being about to die, <sup>17</sup>will not forsake the testimony of my brethren. <sup>18</sup>And I call upon the God of my fathers to be merciful unto my race. <sup>19</sup>But thee, both living and dead, will He punish.' <sup>20</sup>Thus having prayed, he hurled himself into the pans, and so gave up *his life*.

## CHAPTER 13

If, then, the seven brethren despised afflictions even unto death, it must be confessed on all sides that right reason is sovereign of the passions. <sup>2</sup>For if they had been slaves to the passions, and had eaten of the unholy, we should have said that they had been conquered by them. <sup>3</sup>Now, however, it is not so; but by means of the reason which is commended by God, they mastered their passions. <sup>4</sup>And it is impossible to overlook the mind's supremacy over the passions, for it gained the victory over both passions and afflictions. <sup>5</sup>How then is it possible not to acknowledge the control of passions by right reason, since they drew not back from the pains of fire? <sup>6</sup>For just by means of towers that project before harbours, men break the threatening waves, and so ensure a still course unto vessels that enter port; <sup>7</sup>even so that the seven-towered reason of the young men, by securing the harbour of godliness, conquered the intemperance of the passions. <sup>8</sup>For having constituted an holy choir of godliness, they encouraged one another, saying, <sup>9</sup>Brothers, let us die like brethren for the sake of the law. Let us imitate the three young men in Assyria, which despised the selfsame civic rights that are accorded us, in a furnace. <sup>10</sup>Let us not be cowards in our demonstration of godliness.' <sup>11</sup>And one said, 'Courage, brother'; and another, 'Nobly endure'. <sup>12</sup>And another, 'Remember whence you came, and who the father was by whose hand Isaac submitted to be slain for the sake of godliness'. <sup>13</sup>And one and all, looking upon each other serene and confident, said, 'Let us sacrifice with our whole heart our souls unto the God

Which gave them, and employ our bodies for the keeping of the law. <sup>14</sup>Let us not fear him that thinketh he killeth, <sup>15</sup>for great is the trial of soul and danger of eternal torment laid up for them that transgress the commandment of God. <sup>16</sup>Let us arm ourselves, therefore, in the abnegation of Divine reason. <sup>17</sup>For if we suffer thus, Abraham and Isaac and Jacob will receive us, and all the fathers will commend us.’ <sup>18</sup>And as each one of the brethren was haled away, the others exclaimed, ‘Disgrace us not, O brother, nor be false unto them that died before thee’. <sup>19</sup>Now you are not ignorant of the bonds of brotherhood, which the Divine and all wise Providence hath imparted through fathers unto children, and hath engendered through the mother’s womb, <sup>20</sup>in which these brethren, having remained an equal time; and having been formed for the same period, and increased by the same blood; and having been perfected through the same principle of life; <sup>21</sup>and having been brought forth at equal intervals; and having sucked milk from the same fountains: hence their brotherly souls are reared up lovingly together, <sup>22</sup>and increase the more powerfully by reason of this common nurture, daily companionship, and by other education and exercise in the law of God. <sup>23</sup>Brotherly love being so sympathetically constituted, the seven brethren had yet a still greater mutual sympathy. <sup>24</sup>For being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this sympathy with each other. <sup>25</sup>For a like ardour for what is right and honourable increased their fellow feeling toward each other; <sup>26</sup>for with their godliness they made their brotherly feeling still dearer to them. <sup>27</sup>And yet, although nature, companionship and virtuous habits, had combined to increase the bonds of brotherhood, those that were left endured to behold their brethren, which were ill used for their godliness, tortured even unto death.

#### CHAPTER 14

Moreover, they even urged them on to this ill treatment; so that they not only despised pains themselves, but even overcame the passions of brotherly love. <sup>2</sup>O power of reason, more powerful than kings, and freer than the free! <sup>3</sup>O sacred and harmonious unanimity of the seven brethren in defence of godliness! <sup>4</sup>None of the seven youths played the coward, or shrank back from death; <sup>5</sup>but all, as though they ran the road to immortality, hastened them to death through tortures. <sup>6</sup>For just as hands and feet are moved in harmony with the promptings of the soul, so those holy youths, as though moved by an immortal soul of godliness, advanced unto death for the sake of such godliness. <sup>7</sup>O holy band of seven, band of brethren in harmony! For as the seven days of creation form a circle round about godliness, <sup>8</sup>so the youths in chorus formed a circle round about the sevenfold band, annulling their fear of the tortures. <sup>9</sup>Now we shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire. <sup>10</sup>And what could be more painful? For the power of fire, being sharp and quick, speedily destroyed their bodies. <sup>11</sup>And think it not wonderful that reason bare rule over those men in their torments, when even a woman’s mind despised agonies yet more diverse. <sup>12</sup>For the mother of those seven youths endured the torments of each one of her seven children. <sup>13</sup>And consider how comprehensive is the love of offspring, which draweth every one’s feeling into a sympathy rooted deep within, <sup>14</sup>where even animals that are without reason shew a similar sympathy and love for their offspring to that of men. <sup>15</sup>For the tame birds, that frequent the mountains, protect their fledglings upon the housetops; <sup>16</sup>and others, building their nests on mountain tops and in the precipices of valleys, in holes of trees, or in the tops thereof, hatch their young, and keep off the intruder. <sup>17</sup>And if they are unable to fend it off, they help their offspring in whatsoever manner they are able, by flying in circles round about them, and calling unto them with their own voice, sorrowing all the while for love. <sup>18</sup>But wherefore should we shew proof of sympathy toward offspring on the part of animals that are without reason, <sup>19</sup>when even bees, at the season for making of honeycombs, attack all that come near, and pierce with their sting, as with a sword them that draw nigh unto their hive, and repel them even unto death? <sup>20</sup>But

sympathy for her children turned not aside the young men's mother, which had a spirit that was kindred with that of Abraham.

## CHAPTER 15

O reason of the children, tyrant over the passions, and godliness, dearer to a mother than her children! <sup>2</sup>The mother, when two things were set before her, godliness and the safety of her sons for a time, on the terms of the promise of a tyrant, <sup>3</sup>rather chose the godliness that, according to God, preserveth unto everlasting life. <sup>4</sup>O how can I characterize the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the greater sympathy of mothers with the feelings of them that are born unto them? <sup>5</sup>For by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder are they of children. <sup>6</sup>And of all mothers, the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them; <sup>7</sup>and through her many pains undergone with each one, was compelled to feel sympathy with them. <sup>8</sup>Yet, through fear of God, she neglected the temporary salvation of her children. <sup>9</sup>Not only that, but by reason of the excellent disposition of her sons, and their obedience to the law, her maternal affection toward them was increased. <sup>10</sup>For they were both just and temperate, and manly and high-minded, and fond of their brethren, and so fond of their mother that they obeyed her by obeying the law even unto death. <sup>11</sup>And yet, though there were so many circumstances connected with love of children, to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle. <sup>12</sup>But she inclined each one separately, and all together to death for godliness. <sup>13</sup>O holy nature and parental feeling and reward of bringing up children, and unconquerable maternal affection! <sup>14</sup>As each one of them was racked and roasted, the observant mother was prevented by godliness from changing. <sup>15</sup>She beheld her children's flesh dissolve round about the fire, and their extremities quiver upon the ground, and the flesh of their heads down to their chins exposed like masks. <sup>16</sup>O thou mother, that wast tried at this time with more bitter pains than even the pangs of childbirth that thou didst suffer for them! <sup>17</sup>O woman, who alone gave birth to such perfect godliness! <sup>18</sup>Thy firstborn dying turned thee not; nor the second, looking at thee piteously in his torments; nor thy third, breathing out his soul. <sup>19</sup>Nor when thou didst behold the eyes of each of them looking boldly in their tortures, or didst see in their nostrils the signs of their approaching death. <sup>20</sup>When thou sawest the burning flesh of children lying upon the flesh of children, hands upon hands cut off, severed heads upon heads, corpses fallen upon corpses; and when thou sawest the place filled with people by reason of the tortures of thy children, thou didst not shed tears. <sup>21</sup>Neither the songs of sirens nor the voice of swans so draw the hearers to hearing, O voices of children calling upon their mother in the midst of torments! <sup>22</sup>O how great and how many were the torments by which the mother was herself tortured, as her sons did undergo the wheel and the fires! <sup>23</sup>But godly reason, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love. <sup>24</sup>Although she beheld the destruction of seven children, the noble mother, after one embrace, stripped off *her feelings* through faith in God. <sup>25</sup>For just as in a council chamber, beholding in her own soul vehement counsellors, nature and parentage, and love of her children, and the racking of her children, <sup>26</sup>she holding two votes, one for the death, the other for the preservation of her children, <sup>27</sup>leaned not unto that which would have saved her children for the safety of a brief space. <sup>28</sup>But this daughter of Abraham remembered his holy fortitude. <sup>29</sup>O mother of a nation, avenger of the law, and defender of godliness, and prize-bearer in the battle of the affections! <sup>30</sup>O thou nobler in endurance than men, and more manly than men in patience! <sup>31</sup>For as the ark of Noah, bearing the world in the flood that filled the world, bare up against the waves, <sup>32</sup>so thou, the guardian of the law, when compassed on every side by the flood of passions and straitened by violent storms

that were the torments of thy children, didst bear up nobly against the storms against godliness.

## CHAPTER 16

If, then, a woman, and that an aged one and the mother of seven children, endured to see her children's torments even unto death, by common confession godly reason is the sole master even of the passions. <sup>2</sup>Thus I have proved that not only men have obtained the mastery of the passions. <sup>3</sup>And not so fierce were the lions that compassed Daniel about, nor the furnace of Mishael that burned with most vehement fire, as that natural love of children that burned within her, when she beheld her seven sons tortured. <sup>4</sup>But with the reason that is grounded in godliness, the mother quenched passions so great and powerful. <sup>5</sup>For we must consider this also: that had the mother been faint hearted, as being their mother, she would have lamented over them, and might have spoken thus: <sup>6</sup>'Ah, wretched I, and many times miserable; who having borne seven sons, am become the mother of none. <sup>7</sup>O seven vain childbirths, and seven periods of labour, and unfruitful givings of suck, and miserable nursings at the breast! <sup>8</sup>Vain for your sakes, O sons, have I endured many pangs, and the still more trying anxieties of upbringing. <sup>9</sup>Alas, my children, some of you unmarried, and some that have married to no profit, I shall not see your children, nor have the happiness of being called grandmother. <sup>10</sup>Ah that I, who had so many and fair children, should be a lone widow, full of sorrows! <sup>11</sup>Nor, should I die, shall I have any of my sons to bury me.' <sup>12</sup>But with such a lament as this the holy and God-fearing mother bewailed none of them, and neither attempted to dissuade any of them from dying; nor, as they died, did she grieve. <sup>13</sup>But as one possessed of a mind of adamant, and as one bringing forth again her full number of sons to immortality, she rather with supplications exhorted them to death for the sake of godliness. <sup>14</sup>O woman, soldier of God for godliness, thou, aged and a woman, hast conquered through endurance even a tyrant; and thou but weak, hast been found more powerful in deeds and words. <sup>15</sup>For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst unto sons in the Hebrew tongue, <sup>16</sup>'O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country. <sup>17</sup>For it were shameful that this old man should endure pains for the sake of righteousness, and that you that are younger should be afraid of the tortures. <sup>18</sup>Remember that through God ye obtained existence, and have enjoyed it. <sup>19</sup>And for this reason ye ought to bear every affection because of God; <sup>20</sup>for whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him. <sup>21</sup>And the righteous Daniel was cast unto the lions; and Ananiah and Azariah and Mishael were thrown into a furnace of fire; yet they endured through God. <sup>22</sup>You, then, having the like faith toward God, be not troubled. <sup>23</sup>For it is unreasonable that they that know godliness should not stand up against these afflictions.' <sup>24</sup>With these arguments, the mother of seven, exhorting each of her sons, encouraged and persuaded each of her sons to die rather than transgress the commandment of God. <sup>25</sup>And they saw this also, that they that die unto God live unto God; as Abraham and Isaac and Jacob and all the patriarchs.

## CHAPTER 17

And some of the spearbearers said that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than that they should touch her person. <sup>2</sup>O thou mother, that together with thy seven children didst destroy the violence of the tyrant, and frustrate his wicked intentions and exhibit the nobleness of faith! <sup>3</sup>For thou, like an house nobly built upon the pillar of thy children, endured unmoved the earthquake of the tortures. <sup>4</sup>Be of good cheer, then O holy minded mother, holding fast the firm hope of thy

steadfastness with God. <sup>5</sup>The moon in heaven with the stars appeareth not so gracious, as thou art established honourable before God, and fixed in the firmament with thy seven sons, whom thou didst illuminate with godliness unto the stars. <sup>6</sup>For thy bearing of children was after Abraham our father. <sup>7</sup>If it were possible for us to paint as on a tablet the godliness of thy story, would not the onlookers shudder at beholding the mother of seven children enduring for the sake of godliness divers tortures even unto death? <sup>8</sup>And it had been a worthy thing to have inscribed upon the tomb itself these words, as a memorial to those of our nation. <sup>9</sup>Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews. <sup>10</sup>These also avenged their nation, looking unto God, and enduring torments unto death. <sup>11</sup>For it was truly a divine contest that was carried on by them. <sup>12</sup>For at that time virtue presided over the contest, approving the victory through endurance, namely incorruptibility in eternal life. <sup>13</sup>Eleazar was the first to contend; and the mother of the seven children entered the contest, and the brethren contended. <sup>14</sup>The tyrant was the antagonist, and the world and living men were the onlookers. <sup>15</sup>And reverence for God conquered and crowned her own athletes. <sup>16</sup>Who did not marvel at the athletes contending for the law code? Who were not astonished? <sup>17</sup>The tyrant himself, and all his council, marvelled at their endurance, <sup>18</sup>through which also they now stand beside the Divine throne, and live a blessed life. <sup>19</sup>For Moses saith, 'And all the sanctified ones are under Thy hands'. <sup>20</sup>These therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy overcame not our nation; <sup>21</sup>and that the tyrant was punished, and their country purified. <sup>22</sup>For they became, as it were, a ransom for the sin of the nation. <sup>23</sup>And through the blood of these godly people, and the atonement wrought by their death, Divine Providence saved Israel, which had aforesaid been afflicted. <sup>24</sup>For the tyrant Antiochus, looking to the virtue of their courage, and to their endurance in torture, proclaimed that endurance as an example to his soldiers. <sup>25</sup>And he made them noble and brave for fighting on foot, and for siege; and pillages and stormed the towns of all his enemies.

## CHAPTER 18

O Israelitish children, offspring of the seed of Abraham, obey this law, and in every way be godly, <sup>2</sup>knowing that godly reason is master of the passions, and those not only inward but outward. <sup>3</sup>Wherefore those that gave up their souls to pains for the sake of godliness were not only admired by men, but were also deemed worthy of a divine inheritance. <sup>4</sup>And the nation through them obtained peace, and having renewed the observance of the law in their own country, drove the enemy out of the land. <sup>5</sup>The tyrant Antiochus was both punished upon earth, and is punished now that he is dead; for when he was quite unable to compel the Israelites to observe foreign customs, and to forsake the manner of life of their fathers, <sup>6</sup>then, departing from Jerusalem, he made war against the Persians. <sup>7</sup>And the mother of the seven children spake these righteous words unto her children: 'I was a pure virgin, and went not beyond my father's house, but kept watch over my womanhood. <sup>8</sup>No destroyer of the desert or ravisher of the plain corrupted me, neither did the seducing serpent of deceit defile the chastity of my virginity; <sup>9</sup>and in the time of my maturity I remained with my husband; when these sons did come of age, their father died. Blessed was he, for he lived a life marked by the blessing of children and suffered not the sorrow of the time of childlessness. <sup>10</sup>And while he was yet with you, he taught you the law and the prophets. <sup>11</sup>He read to you of Abel, which was murdered by Cain; of Isaac, which was offered as a whole-burnt offerings; and of Joseph in prison. <sup>12</sup>And he told you of the zealous Phinehas, and taught you about Ananiah, Azariah, and Mishael in the fire. <sup>13</sup>And he glorified Daniel in the den of lions, and blessed him. <sup>14</sup>And he put you in mind of the scripture of Isaiah, which saith, "Even if thou pass through the fire, it shall not burn thee". <sup>15</sup>He sang to you with words of David the psalmist, when he saith, "Many are the afflictions of the righteous". <sup>16</sup>He declared unto you the proverb of Solomon, who saith "He is a tree

of life unto them that do His will". <sup>17</sup>He affirmed the words of Ezekiel, which said, "Shall these dry bones live?" <sup>18</sup>For he forgat not the song which Moses taught, which saith, <sup>19</sup>"I will kill, and I will make to live; this is your life, and the length of your days". <sup>20</sup>O that bitter, and yet not bitter, day wherein the bitter tyrant of the Greeks quenched fire with fire in his cruel caldron, and brought with seething rage the seven sons of Abraham unto the catapult, and unto all his torments! <sup>21</sup>He pierced their eyeballs, and cut out their tongues, and put them to death with varied tortures. <sup>22</sup>Wherefore divine retribution hath pursued, and shall pursue, the pestilent wretch. <sup>23</sup>But the children of Abraham, with their victorious mother, are gathered together to the choir of the fathers, and have received pure and immortal souls from God, <sup>24</sup>unto Whom be glory for ever and ever. Amen.

## APPENDIX B

### **THE PRAYER OF MANASSEH AND THE FOUR BOOKS OF ESDRA (EZRA) AS THEY APPEAR IN THE SLAVONIC AND RUSSIAN BIBLES**

*The Prayer of Manasseh does not appear in the Greek Bible, although it forms part of the Byzantine Office of Compline. In the Slavonic and Russian Bibles it follows immediately at the end of 2 Paraleipomenon, verse 36.*

#### **THE PRAYER OF MANASSEH KING OF JUDEA, WHILE BEING HELD IN THE CAPTIVITY OF BABYLON**

‘O LORD Almighty, <sup>1</sup>the God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed; Who hast made the heaven and the earth, with all the adornment thereof; Who hast bound the sea by the word of Thy commandment; Who hast shut up the abyss, and sealed it with Thy terrible and glorious name; Whom all things fear, and tremble before the face of Thy power; <sup>2</sup>for the majesty of Thy glory cannot be borne, and Thy threatening toward sinners <sup>3</sup>cannot be resisted: <sup>4</sup>but the mercy of Thy promise is unmeasurable and unsearchable; for thou art the LORD Most High, compassionate, longsuffering, and most merciful, repenting of the evils of men. <sup>5</sup>Thou, O LORD, according to the abundance of Thy goodness hast proclaimed repentance and forgiveness to them that have sinned against Thee; and in the multitude of Thy kindnesses Thou hast decreed repentance to sinners unto salvation. Thou therefore, O LORD, the God of the just, <sup>6</sup>hast not appointed repentance to the just, to Abraham, and Isaac, and Jacob, which have not sinned against Thee; but Thou hast appointed repentance unto me that am a sinner: <sup>7</sup>for I have sinned above the number of the sands of the sea. My transgressions, O LORD, are multiplied; they are multiplied, and I am not worthy to behold or see the height of heaven for the multitude of mine iniquities, <sup>8</sup>being bowed down with many iron bands, that I cannot lift up mine head, neither is there for me any release: for I have provoked Thy wrath, <sup>9</sup>and done evil before Thee, not doing Thy will, neither keeping Thy commandments, but setting up abominations, and multiplying offences. <sup>10</sup>And now I bow the knee of mine heart, beseeching Thy goodness. I have sinned, O LORD; I have sinned, and I acknowledge my transgressions. But I pray and beseech Thee, release me, O LORD; release me, and destroy me not with my transgressions. Keep not Thou evils for me in anger for ever, neither condemn me to the lowest parts of the earth. For Thou art God, even the God of them that repent, and in me Thou wilt shew all Thy benevolence; for Thou wilt save me that am unworthy, according to Thy great mercy. <sup>11</sup>And I will praise Thee continually all the days of my life; for all the hosts of the heavens do sing praise unto Thee, and Thine is the glory for ever and ever. Amen.’

# 1 ESDRA

## CHAPTER 1

Now in the first year of Cyrus king of the Persians, that the word of the LORD by Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of the Persians, and he issued a proclamation through all his kingdom, and that in writing, saying, <sup>2</sup>Thus saith Cyrus king of the Persians: "The LORD God of heaven hath given me all the earth, and He hath given me a charge to build Him an house in Jerusalem, which is in Judah. <sup>3</sup>Who is there among you of all His people? For his God shall be with him; and he shall go up to Jerusalem, which is in Judah, and let him build the house of the God of Israel; He is the God Which is in Jerusalem. <sup>4</sup>And every one that remaineth, let him go from every place where he sojourneth, and the men of his place help him with silver and with gold, and with goods, and with cattle, together with the freewill offering for the house of God that is in Jerusalem." ' <sup>5</sup>Then rose up the chiefs of the families of Judah and Benjamin, and the priests and the Levites, all whose spirit the LORD had stirred up to go up to build the house of the LORD which is in Jerusalem. <sup>6</sup>And all they that were round about strengthened their hands with vessels of silver, with gold, with goods, and with cattle, and with presents, beside the freewill offerings. <sup>7</sup>Also king Cyrus brought forth the vessels, which Nebuchadnezzar had brought out from Jerusalem, and put in the house of his god. <sup>8</sup>And them did Cyrus king of the Persians bring forth by the hand of Mithredath the treasurer; and he numbered them unto Sheshbazzar, the chief man of Judah. <sup>9</sup>And this is the number of them: thirty basins of gold, and a thousand basins of silver, nine and twenty changes, <sup>10</sup>thirty goblets of gold, and four hundred and ten double silver vessels, and a thousand other vessels. <sup>11</sup>All the gold and silver vessels were five thousand four hundred, *even* all that went up with Sheshbazzar from the *place of* transportation, from Babylon unto Jerusalem.

## CHAPTER 2

Now these are the sons of the land that went up from the captivity of the exile, whom Nebuchadnezzar king of Babylon had carried away unto Babylon. And they came again unto Judah and Jerusalem, every man unto his city, <sup>2</sup>who came with Zerubbabel: Jeshua, Nehemiah, Sasa, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of Israel: <sup>3</sup>the sons of Parosh, two thousand and hundred seventy and two. <sup>4</sup>The sons of Shephatiah, three hundred seventy and two. <sup>5</sup>The sons of Arah, seven hundred seventy and five. <sup>6</sup>The sons of Pahath-Moab, pertaining to the sons of Jeshua and Joab, two thousand eight hundred and twelve. <sup>7</sup>The sons of Elam, a thousand two hundred fifty and four. <sup>8</sup>The sons of Zattu, nine hundred forty and five. <sup>9</sup>The sons of Zaccai, seven hundred and threescore. <sup>10</sup>The sons of Bani, six hundred forty and two. <sup>11</sup>The sons of Bebai, six hundred twenty and three. <sup>12</sup>The sons of Azgad, a thousand two hundred twenty and two. <sup>13</sup>The sons of Adonikam, six hundred sixty and six. <sup>14</sup>The sons of Bigvai, two thousand fifty and six. <sup>15</sup>The sons of Adin, four hundred fifty and four. <sup>16</sup>The sons of Ater the son of Hezekiah, ninety and eight. <sup>17</sup>The sons of Bezai, three hundred twenty and three. <sup>18</sup>The sons of Jorah, an hundred and twelve. <sup>19</sup>The sons of Hashum, two hundred twenty and three. <sup>20</sup>The sons of Gibbar, ninety and five. <sup>21</sup>The sons of Bethlehem, an hundred twenty and three. <sup>22</sup>The sons of Netophah, fifty and six. <sup>23</sup>The sons of Anathoth, an hundred twenty and eight. <sup>24</sup>The sons of Azmaveth, forty and three. <sup>25</sup>The sons of Kirjath-Jearim, Chephirah, and Beeroth, seven hundred and forty and three. <sup>26</sup>The sons of Ramah and Geba, six hundred twenty and one. <sup>27</sup>The sons of Michmas, an hundred twenty and two. <sup>28</sup>The men of Michmash, an hundred twenty and two. The men of Bethel and Ai, four hundred and twenty and three. <sup>29</sup>The sons of Nebo, fifty and two. <sup>30</sup>The sons of Magbish, an hundred fifty and six. <sup>31</sup>The sons of Elamer, a thousand two hundred fifty and four.

<sup>32</sup>The sons of Elam, three hundred and twenty. <sup>33</sup>The sons of Lod, and Ono, seven hundred twenty and five. <sup>34</sup>The sons of Jericho, three hundred forty and five. <sup>35</sup>The sons of Senaah, three thousand and six hundred and thirty. <sup>36</sup>And the priests, the sons of Jedaiah, pertaining to the house of Jeshua, nine hundred seventy and three. <sup>37</sup>The sons of Immer, a thousand fifty and two. <sup>38</sup>The sons of Pashhur, a thousand two hundred forty and seven. <sup>39</sup>The sons of Harim, a thousand and seven. <sup>40</sup>And the Levites, the sons of Jeshua and Kadmiel, pertaining to the sons of Hodvaiah, seventy and four. <sup>41</sup>The sons of Asaph, singers, an hundred twenty and eight. <sup>42</sup>The sons of the porters, the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, in all an hundred thirty and nine. <sup>43</sup>The Nethinim, the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, <sup>44</sup>the sons of Keros, the sons of Siaha, the sons of Padon, <sup>45</sup>the sons of Lebanah, the sons of Hagabah, the sons of Akkub, <sup>46</sup>the sons of Hagab, the sons of Shalmal, the sons of Hanan, <sup>47</sup>the sons of Giddel, the sons of Gahar, the sons of Reaiah, <sup>48</sup>the sons of Rezin, the sons of Nekoda, the sons of Gazzam, <sup>49</sup>the sons of Uzza, the sons of Paseah, the sons of Besai, <sup>50</sup>the sons of Asnah, the sons of Meunim, the sons of Nephusim, <sup>51</sup>the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, <sup>52</sup>the sons of Bazluth, the sons of Mehida, the sons of Harsha, <sup>53</sup>the sons of Barkos, the sons of Sisera, the sons of Tamah, <sup>54</sup>the sons of Neziah, the sons of Hatipha, <sup>55</sup>the sons of the servants of Solomon, the sons of Sotai, the sons of Sophereth, the sons of Peruda, <sup>56</sup>the sons of Jaala, the sons of Darkon, the sons of Giddel, <sup>57</sup>the sons of Shephatiah, the sons of Hattil, the sons of Pochereth, the sons of Zebaim, the sons of Ami. <sup>58</sup>All the Nethinim, and the sons of Abdeselma, were three hundred ninety and two. <sup>59</sup>And these are they that went up from Tel-melah, Tel-harsha, Cherub, Addan, Immer; but they could not shew their father's house and their seed, whether they were of Israel. <sup>60</sup>The sons of Delaiah, the sons of Bua, the sons of Tobiah, the sons of Nekoda, six hundred fifty and two; <sup>61</sup>and of the sons of the priests, the sons of Habaiah, the sons of Kos, the sons of Barzillai, who took a wife and daughter of Barzillai the Gileadite, and was called by their name. <sup>62</sup>These sought their genealogy as though they had been reckoned; but they were not found; therefore were they put away from the priesthood. <sup>63</sup>And Athersatha told them that they should not eat of the most holy things until a priest should arise with Lights and Perfections. <sup>64</sup>And the whole congregation together was forty and two thousand three hundred and threescore, <sup>65</sup>beside their menservants and their maidservants. And these were seven thousand three hundred thirty and seven, and among these were two hundred singing men and singing women. <sup>66</sup>Their horses were seven hundred thirty and six, their mules two hundred forty and five, <sup>67</sup>their camels four hundred thirty and five, their asses six thousand seven hundred and twenty. <sup>68</sup>And some of the chiefs of families, when they went into the house of the LORD which was in Jerusalem, offered freely for the house of God, to establish it in the prepared place thereof. <sup>69</sup>According to their power they gave into the treasury of the work pure gold: threescore and one pieces, and five thousand pounds of silver, and one hundred priests' garments. <sup>70</sup>So the priests and the Levites and some of the people, and the singers and the porters and the Nethinim dwelt in their cities; and all Israel in their cities.

### CHAPTER 3

And the seventh month came on, and the children of Israel were in their cities, and the people gathered themselves together as one man at Jerusalem. <sup>2</sup>Then stood up Joshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, and built the altar of the God of Israel to offer whole burnt-offerings thereon, according to the things that were written in the law of Moses the man of God. <sup>3</sup>And they set up the altar on its place, for there was a terror upon them because of the people of the lands; and the whole burnt-offering was offered up thereon unto the LORD morning and evening. <sup>4</sup>They kept also the feast of tabernacles, according to that which was written, and offered whole burnt-offerings daily by number, according to the ordinance, the exact daily

rate; <sup>5</sup>and after this, the perpetual whole burnt-offering, and for the season of new moon, and for all the hallowed feasts of the LORD, and for every one that offered a freewill offering unto the LORD. <sup>6</sup>On the first day of the seventh month began they to offer whole burnt-offerings unto the LORD; but the foundation of the house of the LORD was not yet laid. <sup>7</sup>They gave money also unto the masons, and to the carpenters, and food and drink and oil unto them of Sidon and of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant of Cyrus king of the Persians unto them. <sup>8</sup>Now in the second year of their coming to the house of God in Jerusalem, in the second month, began Zerubbabel the son of Shealtiel and Joshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and they appointed the Levites from twenty years old and upward over the workmen in the house of the LORD. <sup>9</sup>Then stood Jeshua and his sons, and his brethren Kadmiel and his sons, and the sons of Judah over them that wrought in the house of the LORD, the sons of Henadad, their sons and their brethren the Levites. <sup>10</sup>And they laid a foundation for building the house of the LORD, and the priests in their apparel stood with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, according to the ordinance of David king of Israel. <sup>11</sup>And they answered with praise and thanksgiving unto the LORD, because He is good, for His mercy endureth for ever toward Israel. And all the people shouted with a loud voice, to praise the LORD at the laying of the foundation of the house of the LORD. <sup>12</sup>But many of the priests and Levites, and the elders, chiefs of families, that had seen the former house upon the foundation thereof, and who saw this house with their eyes, wept with a loud voice; but the multitude shouted with joy to raise a song. <sup>13</sup>And the people did not discern the voice of the glad shout from the voice of the weeping of the people; for the people shouted with a loud voice, and the voice was heard from afar off.

#### CHAPTER 4

Now they that afflicted Judah and Benjamin heard that the sons of the captivity built an house unto the LORD God of Israel. <sup>2</sup>And they drew near unto Zerubbabel, and to the heads of the families, and said unto them, 'We will build with you; for we seek our God as you do, and we do sacrifice unto Him since the days of Esarhaddon king of Assyria, which brought us hither'. <sup>3</sup>Then Zerubbabel and Joshua, and the rest of the heads of the families of Israel, said unto them, 'It is not for us and you to build an house unto our God; for we ourselves together will build unto the LORD our God, as Cyrus the king of the Persians hath commanded us'. <sup>4</sup>Then the people of the land weakened the hands of the people of Judah, and hindered them in building, <sup>5</sup>hiring *counsellors* against them, also plotting to frustrate their counsel all the days of Cyrus king of the Persians, even until the reign of Darius king of the Persians.

<sup>6</sup>And in the reign of Ahasuerus, even in the beginning of his reign, they wrote a letter against the inhabitants of Judah and Jerusalem. <sup>7</sup>And in the days of Artaxerxes wrote Tabeel unto Mithradates and unto the rest of his fellow servants; the tribute gatherer did write unto Artaxerxes, king of the Persians, a writing in the Syrian tongue and *the same* interpreted. <sup>8</sup>Rehum the chancellor and Shimshai the scribe wrote an epistle against Jerusalem to king Artaxerxes, saying, <sup>9</sup>"Thus hath judged Rehum the chancellor and Shimshai the scribe and the rest of our fellow servants, the Dinaites, the Apharsathchites, the Tarphalaeans, the Apharsaeans, the Erechites, the Babylonians, the Susanchites, the Dehavites, <sup>10</sup>and the rest of the nations whom the great and noble Ashurbanipal carried away, and settled in the cities of Samaria, and the rest beyond the river. <sup>11</sup>This is the purport of the letter that they sent unto him: 'Thy servants the men beyond the river unto king Artaxerxes. <sup>12</sup>Be it known unto the king that the Jews which came up from thee to us are come unto Jerusalem the rebellious and wicked city which they are building, and the walls thereof are set in order, and they have exalted the foundations thereof. <sup>13</sup>Now then be it known unto the king that if that city be built up and the walls

thereof finished, thou shalt have no tribute neither will they pay, and this injureth kings. <sup>14</sup>And it is not lawful for us to see the dishonour of the king; therefore have we sent and certified *the matter* to the king <sup>15</sup>that examination may be made in the book of record of thy fathers. So shalt thou know that that city is rebellious and do hurt unto kings and countries, and there are in the midst thereof from very old time refuges for runaway slaves; therefore hath this city been made desolate. <sup>16</sup>We therefore declare unto the king that if the city be built and the walls thereof set up again, thou shalt not have peace.'

<sup>17</sup>Then sent the king to Rehum the chancellor and Shimshai the scribe and the rest of their fellow servants that dwelt in Samaria and the rest beyond the river, *saying*, "Peace," and he saith, <sup>18</sup>"The tribute gatherer, whom ye sent to us, hath been called before me. <sup>19</sup>And a decree hath been made by me, and we have examined and found that that city of old time exalteth herself against kings, and that rebellions and desertion take place therein. <sup>20</sup>There were powerful kings also in Jerusalem, and they ruled over all *the countries* beyond the river, and abundant revenues and tribute were given unto them. <sup>21</sup>Now therefore make a decree to halt the work of those men, and that city shall be no more built. <sup>22</sup>Be ye careful of the decree not to be remiss concerning this matter, lest at any time destruction abound to the hurt of kings."

<sup>23</sup>Then did the tribute gatherer of king Artaxerxes read the letter before Rehum the chancellor and Shimshai the scribe and his fellow servants, and they went in haste to Jerusalem and through Judah and made them to cease with horse and an armed force. <sup>24</sup>Then ceased the work of the house of God in Jerusalem, and it was at a stand unto the second year of the reign of Darius king of the Persians.

## CHAPTER 5

And Haggai the prophet and Zechariah the son of Iddo prophesied a prophecy unto the Jews in Judah and Jerusalem, in the name of the God of Israel, even unto them. <sup>2</sup>Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Juzzahdak, and began to build the house of God which was in Jerusalem; and with them were the prophets of God helping them. <sup>3</sup>At the same time came there upon them Tattenai, the governor on this side of the river, and Shethar-Boznai and their fellow servants and spake thus unto them, 'Who hath ordained a decree for you to build this house and to *make this* preparation?' <sup>4</sup>Then spake they thus unto them, 'What are the names of the men that build this city?' <sup>5</sup>But the eyes of God were upon the captivity of Judah, and they did not cause them to cease till the decree was brought to Darius. And then was sent answer by the tribute gatherer concerning this.

<sup>6</sup>The copy of a letter, which Tattenai, the governor of the part on this side the river, and Shethar-Boznai, and their fellow servants the Apharsachites, which were on this side the river, sent unto king Darius. <sup>7</sup>They sent an account unto him, and thus was written therein: 'All peace unto Darius the king. <sup>8</sup>Be it known unto the king that we went into the land of Judah to the house of the great God; and it is building with choice stones, and they are laying timbers in the walls; and that work prospereth and goeth favourably on in their hands. <sup>9</sup>Then asked we those elders and said unto them thus, "Who gave you the order to build this house and make this preparation?" <sup>10</sup>We asked them their names also, to declare them to thee, to write the names of their chief men unto thee. <sup>11</sup>And thus they returned us answer, saying, "We are the servants of the God of heaven and earth, and build the house that was built many years before this; and a great king of Israel built it, and established it for them. <sup>12</sup>But after that our fathers had provoked the God of heaven, He gave them into the hands of Nebuchadnezzar the Chaldean, king of Babylon; and he destroyed this house, and carried the people captive to Babylon. <sup>13</sup>And in the first year of king Cyrus, Cyrus the king made a decree that this house of God should be built. <sup>14</sup>And the gold and silver vessels of the house of God, which Nebuchadnezzar brought out of the house that was in Jerusalem, and carried them into the temple of the king, those did king Cyrus bring out from the temple of the

king, and give them unto Sheshbazzar the treasurer, who was over the treasure,<sup>15</sup> and said unto him, 'Take all the vessels and go, put them into the house that is in Jerusalem in their place'.<sup>16</sup> Then came the same Sheshbazzar, and laid the foundations of the house of God in Jerusalem; and since that time even until now hath it been in building, and hath not been finished.'<sup>17</sup> Now therefore, if it seem good to the king, let there be search made in the king's treasure house at Babylon, that thou mayest know if that a decree was made by king Cyrus to build that house of God that was in Jerusalem; and let the king send to us, when he hath learnt concerning this matter.

## CHAPTER 6

Then Darius the king made a decree, and caused a search to be made in the houses of the rolls, where the treasure is laid up in Babylon.<sup>2</sup> And there was found in the city, in the palace, a volume, and this was the record written therein.<sup>3</sup> In the first year of king Cyrus, Cyrus the king made a decree concerning the holy house of God that was in Jerusalem, saying, "Let the house be built and the place where they sacrifice the sacrifices. (Also he appointed the elevation thereof, in height sixty cubits; the breadth thereof of sixty cubits.)<sup>4</sup> And let there be three strong layers of stones, and one layer of timber; and the expenses shall be paid out of the king's house.<sup>5</sup> And the silver and the gold vessels of the house of God, which Nebuchadnezzar carried away out of the house that was in Jerusalem, and carried to Jerusalem, let them even be given and carried again unto the temple which is in Jerusalem, and placed in the place where they were set in the house of God.'<sup>6</sup> Now, ye rulers beyond the river, Shetharboznai and their fellow servants the Persians which are beyond the river, give these things, keeping far from that place.<sup>7</sup> Now let the work of the house of God alone; let the rulers of the Jews and the elders of the Jews build that house of God in its place.<sup>8</sup> Moreover a decree is made by me, if haply ye may do somewhat in concert with the elders of the Jews for the building of the house of God; to wit, out of the king's goods, even of the tribute beyond the river, let there be money to defray the expenses carefully granted unto those men that they be not hindered.<sup>9</sup> And whatsoever need, ye shall give both the young of bulls and rams, and lambs for whole burnt-offerings to the God of heaven, wheat, salt, wine and oil, according to the word of the priests which are in Jerusalem, let it be given them day by day whatsoever they shall ask,<sup>10</sup> that they may offer sweet savours unto the God of heaven, and that they may pray for the life of the king and his sons.<sup>11</sup> And a decree is made by me, that every man that shall alter this word, timber shall be pulled down from his house; and let him be lifted up and slain thereon; and his house shall be confiscated.<sup>12</sup> And may the God, Whose name dwelleth there, overthrow every king and people which is in Jerusalem. I Darius have made a decree; let it be diligently attended to.'

<sup>13</sup> Then Tattenai, the governor on this side beyond the river, Shetharboznai and his fellow servants, according to that which king Darius had sent, so did they diligently.<sup>14</sup> And the elders of the Jews and Levites built, at the prophecy of Haggai the prophet, and Zechariah the son of Iddo, and they built and finished it by the decree of the God of Israel, and by the decree of Cyrus and Darius and Artaxerxes, kings of the Persians.<sup>15</sup> And they finished this house by the third day of the month Adar, which is the sixth year of the reign of Darius the king.<sup>16</sup> And the children of Israel, the priests and the Levites, and the rest of the sons of the captivity, kept the dedication of the house of God with gladness.<sup>17</sup> And they offered for the dedication of the house of God an hundred calves, two hundred rams, four hundred lambs, and for a sin offering for all Israel, twelve kids of the goats, according to the number of the tribes of Israel.<sup>18</sup> And they set the priests in their divisions, and the Levites in their separate orders, for the services of God in Jerusalem, according to the writing of the book of Moses.

<sup>19</sup> And the sons of the captivity kept the Passover upon the fourteenth day of the first month.<sup>20</sup> For the priests and Levites were purified; all were clean to a man; and they killed the Passover for all the sons of the captivity, and for their brethren

the priests, and for themselves. <sup>21</sup>And the children of Israel did eat the Passover, even they that were of the captivity, and every one that had separated himself unto them from the uncleanness of the nations of the land, to seek the LORD God of Israel. <sup>22</sup>And they kept the feast of unleavened bread seven days with gladness; for the LORD had made them glad, and turned the heart of the king of Assyria unto them, to strengthen their hands in the works of the house of the God of Israel.

## CHAPTER 7

Now after these things, in the reign of Artaxerxes king of the Persians, came up Esdras the son of Sasa, the son of Azariah, the son of Hilkiah, <sup>2</sup>the son of Shallum, the son of Zadok, the son of Ahitub, <sup>3</sup>the son of Amariah, the son of Azariah, the son of Maraioth, <sup>4</sup>the son of Zeremiah, the son of Uzzi, the son of Bukki, <sup>5</sup>the son of Abishua, the son of Phinehas the son of Eleazar, the son of Aaron the first priest. <sup>6</sup>This Esdras went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given; and the king gave him *leave*, for the hand of the LORD his God was upon him in all things that he sought. <sup>7</sup>And there went up some of the children of Israel, and of the priests and of the Levites, and the singers, and the porters, and the Nethinim unto Jerusalem in the seventh year of Artaxerxes the king. <sup>8</sup>And they came to Jerusalem in the fifth month; this was the seventh year of the king. <sup>9</sup>For in the first day of the first month began he the going up from Babylon, and on the first day of the fifth month came they to Jerusalem; for the good hand of the LORD his God was upon him. <sup>10</sup>For Esdras had determined in his heart to seek the law. and to do and teach the ordinances and judgments in Israel.

<sup>11</sup>Now this is the copy of the order that Artaxerxes gave unto Esdras the priest, the scribe of the book of the words of the commandments of the LORD and of His ordinances to Israel. <sup>12</sup>“Artaxerxes, king of kings, to Esdras, the scribe of the law of the LORD God of heaven, Let the order and the answer be accomplished. <sup>13</sup>A decree is made by me that every one that is willing in my kingdom of the people of Israel, and of the priests and the Levites, to go up to Jerusalem, let *them* go with thee. <sup>14</sup>*One* hath been sent from the king and the sevenscoundrellors, to visit Judah and Jerusalem according to the law of their God that is in thine hand, <sup>15</sup>and to carry away even for the house of the LORD silver and gold, which the king and the counsellors have freely given unto the God of Israel Which dwelleth in Jerusalem, <sup>16</sup>and all the silver and gold, whatsoever thou shalt find in all the land of Babylon, with the freewill offering of the people and the priests, that offer freely for the house of God which is in Jerusalem. <sup>17</sup>And as for every one that that arriveth there, speedily order him by this letter to bring calves, rams, lambs and their corn offerings and their drink offerings, and thou shalt offer them on the altar of your God which is in Jerusalem. <sup>18</sup>And whatsoever it shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, do as it is pleasing unto your God. <sup>19</sup>And deliver the vessels that are given thee for the service of the house of God, before God in Jerusalem. <sup>20</sup>And as to the rest of the need of the house of thy God, thou shalt give from the king’s treasure houses <sup>21</sup>and from me. I, king Artaxerxes, have made a decree for all the treasuries that are in the *country* beyond the river, that whatsoever Esdras the priest and scribe of the God of heaven may ask you, it shall be done readily, <sup>22</sup>to the amount of an hundred talents of silver, and an hundred measures of wheat, and an hundred baths of wine, and an hundred baths of oil, and salt without reckoning. <sup>23</sup>Let whatsoever is in the decree of the God of heaven be done; take heed lest any one make an attack on the house of the God of heaven, lest at any time there be wrath against the realm of the king and his sons. <sup>24</sup>Also this hath been certified unto you, touching all the priests and Levites, the singers, porters, Nethinim and ministers of the house of God, let no tribute be paid unto thee; thou shalt not have power to oppress them. <sup>25</sup>And thou, Esdras, as the wisdom of God is in thine hand, appoint scribes and judges, that they may judge for all the people beyond the river, all that know the law of the LORD thy God; and ye shall make it known to him that knoweth not. <sup>26</sup>And whosoever shall not do the law

of God and the law of the king readily, judgment shall be taken upon him, whether it be to death, or to chastisement, or to a fine of his property, or to casting into prison.'

<sup>27</sup>Blessed be the LORD God of our fathers, Which hath put it thus in the king's heart, to glorify the house of the LORD which is in Jerusalem, <sup>28</sup>and hath given me favour in the sight of the king, and of his counsellors, and all the rulers of the king, the exalted ones. And I was strengthened according to the good hand of God upon me; and I gathered together out of Israel chief men to go up with me.

## CHAPTER 8

And these are heads of the families, the leaders that went up with me in the reign of Artaxerxes the king of Babylon. <sup>2</sup>Of the sons of Phinehas: Gershon. Of the sons of Ithamar: Daniel. Of the sons of David: Hattush. <sup>3</sup>Of the sons of Shechaniah, and the sons of Parosh: Zechariah, and with him a company of an hundred and fifty. <sup>4</sup>Of the sons of Pahath-Moab: Eliehoenai the son of Zerariah, and with him two hundred that were males. <sup>5</sup>And of the sons of Zathoe: Shechaniah the son of Jahaziel, and with him three hundred males. <sup>6</sup>And of the sons of Adin: Ebed the son of Jonathan, and with him fifty males. <sup>7</sup>And of the sons of Elam: Jeshaiiah the son of Athaliah, and with him seventy males. <sup>8</sup>And of the sons of Shephatiah: Zebadiah the son of Michael, and with him fourscore males. <sup>9</sup>And of the sons of Joab: Obadiah the son of Jehiel, and with him two hundred and eighteen males. <sup>10</sup>And of the sons of Baani: Shelomith the son of Josiphiah, and with him an hundred and threescore males. <sup>11</sup>And of the sons of Bebai: Zechariah the son of Babai, and with him twenty and eight males. <sup>12</sup>And of the sons of Azgad: Johanan the son of Hakkatan, and with him an hundred and ten males. <sup>13</sup>And of the sons of Adonikam last; and these were their names: Eliphelet, Jeiel and Shemiah, and with them threescore males. <sup>14</sup>And of the sons of Bigvai: Uthai and Zabud, and with him seventy males.

<sup>15</sup>And I gathered them together to the river that cometh to Ahava; and there we pitched three days; and I reviewed the people and the priests, and found there none of the sons of Levi. <sup>16</sup>And I sent men of understanding unto Eleazar, to Ariel, to Shimaiah, to Elnathan, to Jarib, to Elnathan, to Nathan, to Zechariah, to Meshullam, to Joiarib, and to Elnathan. <sup>17</sup>And I sent them to the rulers with the money of the place, and put words in their mouth to speak unto their brethren the Nethinim, with the money of the place, that they should bring us singers for the house of our God. <sup>18</sup>And they came unto us, as the good hand of our God was upon us, even a man of understanding of the sons of Mahli the son of Levi, the son of Israel; and at the commencement came his sons and his brethren, eighteen. <sup>19</sup>And Hashabiah and Jeshaiiah, of the sons of Merari, his brethren and his sons, twenty. <sup>20</sup>And of the Nethinim, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim; all of them were gathered by their names. <sup>21</sup>Then I proclaimed a fast there at the river of Ahava, that we should humble ourselves before our God, to seek of him a straight way for us, and for our sons, and for all our substance. <sup>22</sup>For I was ashamed to ask of the king a guard and horsemen, to save us from the enemy in the way; for we had spoken unto the king, saying, 'The hand of our God is upon all them for good that seek Him, but His power and His wrath are upon all them that forsake Him'. <sup>23</sup>So we fasted, and asked of our God concerning this; and He hearkened unto us. <sup>24</sup>And I gave charge to twelve of the chiefs of the priests, unto Sherebiah, to Hashabiah and ten of their brethren with them. <sup>25</sup>And I weighed unto them the silver, and the gold, and the vessels of the first-fruits of the house of our God, which the king, and his counsellors and his princes, and all Israel that were found, had dedicated. <sup>26</sup>I even weighed into their hands six hundred and fifty talents of silver, and an hundred silver vessels, and an hundred talents of gold, <sup>27</sup>and twenty golden bowls of about a thousand drachmas, and superior vessels of fine shining brass, precious as gold. <sup>28</sup>And I said unto them, 'Ye are holy unto the LORD; the vessels are holy also, and the silver and the gold are freewill offerings unto the LORD God of our fathers. <sup>29</sup>Be watchful, and keep them

until ye weigh them before the chief priests and the Levites, and the chiefs of the families in Jerusalem, at the chambers of the house of the LORD.’ <sup>30</sup>So the priests and the Levites took the weight of the silver, and the gold, and the vessels, to bring to Jerusalem into the house of the LORD.

<sup>31</sup>Then we departed from the river of Ahava on the twelfth day of the last month, to come unto Jerusalem; and the hand of our God was upon us, and delivered us from the hand of the enemy and adversary in the way. <sup>32</sup>And we came to Jerusalem, and abode there three days. <sup>33</sup>And it came to pass on the fourth day that we weighed the silver and the gold, and the vessels in the house of our God into the hand of Meremoth the son of Uriah the priest. And with him was Eleazar the son of Phinehas, and with them Jozabad the son of Jeshua, and Noadiah the son of Binnui, the Levites. <sup>34</sup>All things were reckoned by number and weight, and all the weight was written down. <sup>35</sup>At that time the sons of the banishment that came from the captivity offered whole burnt-offerings unto the God of Israel, twelve calves for all Israel, ninety and six rams, seventy and seven lambs, twelve goats for a sin offering; all whole burnt-offerings unto the LORD. <sup>36</sup>And they gave the king’s commission unto the king’s lieutenants, and the governors beyond the river, and they honoured the people and the house of God.

## CHAPTER 9

Now when these things were done the princes drew near to me, saying, ‘The people of Israel, and the priests and the Levites, have not separated themselves from the people of the lands in their abominations, even the Canaanite, the Hittite, the Perizzite, the Jebusite, the Ammonite, the Moabite, the Moserite, and the Amorite. <sup>2</sup>For they have taken of their daughters for themselves, and for their sons; and the holy seed hath passed among the nations of the lands. Yea, the hand of the princes hath been first in this transgression.’ <sup>3</sup>And when I heard this thing, I rent my garments, and trembled, and plucked of the hairs of my head and of my beard, and sat down mourning. <sup>4</sup>Then were assembled unto me all that followed the word of the God of Israel, because of the transgression of the captivity; and I remained mourning until the evening sacrifice. <sup>5</sup>And at the evening sacrifice I arose up from my humiliation, and when I had rent my garments then I trembled, and I bowed myself on my knees, and spread out my hands unto the LORD God, <sup>6</sup>and said, ‘O LORD, I am ashamed and confounded, my God, for our transgressions are abounded over our head, and our trespasses are increased even unto heaven. <sup>7</sup>Since the days of our fathers have we been in a great trespass unto this day, and for our iniquities have we, our kings and our sons, been delivered into the hand of the kings of the nations, by the sword, and by captivity, and by spoil, and with shame of our face as at this day. <sup>8</sup>And now our God hath dealt mercifully with us, to leave us to escape, and to give us an establishment in the place of His sanctuary, to lighten our eyes, and to give a little quickening in our servitude. <sup>9</sup>For we are bondmen; yet our God hath not forsaken us in our servitude, but hath extended favour unto us in the sight of the kings of the Persians, to give us a reviving, that they should raise up the house of our God, and restore the desolate places thereof, and to give us a fence in Judah and Jerusalem. <sup>10</sup>O our God, what shall we say after this? For we have forsaken Thy commandments, <sup>11</sup>which Thou hast given us by the hand of Thy servants the prophets, saying, “The land into which ye go to inherit it is a land subject to disturbance by the removal of the people of the nations for their abominations, wherewith they have filled it from one end to the other by their uncleannesses. <sup>12</sup>Now therefore give not your daughters unto their sons, and take not of their daughters for your sons; neither shall ye seek their peace or their good for ever, that ye may be strong, and eat the good of the land, and give it as an inheritance unto your sons for ever.” <sup>13</sup>And after all that is come upon us for our evil deeds, and for our great trespass, *it is clear* that there is none like unto our God; for Thou hast lightly visited our iniquities, and given us deliverance; <sup>14</sup>whereas we have again broken Thy commandments, and joined in affinity with the people of the lands. Be not very angry with us unto our utter destruction, so that there should be

no remnant, nor escaping. <sup>15</sup>O LORD God of Israel, Thou art righteous, for we remain *yet* escaped as at this day; behold, we are before Thee in our trespasses, for we cannot stand before Thee because of this.'

## CHAPTER 10

So when Esdras had prayed and when he had confessed, weeping and praying before the house of God, there assembled unto him out of Israel a very great congregation of men and women and youths; for the people wept and wept aloud. <sup>2</sup>And Shechaniah the son of Jehiel, of the sons of Elam, answered and said unto Esdras, 'We have broken covenant with our God, and have taken strange wives of the nations of the land; yet now there is patience *of hope* unto Israel concerning this thing. <sup>3</sup>Now therefore, let us make a covenant with our God to put away all the wives, and all such as are born of them, as thou shalt advise. <sup>4</sup>Arise, and alarm them with the commandments of our God; and let it be done according to the law. Arise, for the matter is upon thee, and we are with thee; be strong and do.' <sup>5</sup>Then arose Esdras, and made the chief priests, the Levites and all Israel, to swear that they should do according to this word. <sup>6</sup>Then Esdras rose up from before the house of God, and went unto the treasury of Jehohanan the son of Eliashib. He even went thither; he did eat no bread, and drank no water; for he mourned over the unfaithfulness *of them* of the captivity. <sup>7</sup>And they made proclamation throughout Judah and Jerusalem unto all the sons of the captivity, that they should gather themselves together unto Jerusalem, saying, <sup>8</sup>'Every one that shall not arrive within three days, as is the counsel of the princes and the elders, all his substance shall be forfeited and himself separated from the congregation of the captivity'.

<sup>9</sup>So all the men of Judah and Benjamin gathered themselves together at Jerusalem within the three days. This was the ninth month; on the twentieth day of the month all the people sat down in the street of the house of the LORD, because of their alarm concerning the word, and for the storm. <sup>10</sup>And Esdras the chief priest arose and said unto them, 'Ye have broken covenant, and have taken strange wives, to add to the trespass of Israel. <sup>11</sup>Now therefore give praise unto the LORD God of our fathers, and do that which is pleasing in His sight, and separate yourselves from the people of the land, and from the strange wives.' <sup>12</sup>Then all the congregation answered and said, 'This thy word is powerful upon us to do it. <sup>13</sup>But the people is many in number, and the season is stormy, and we are not able to stand without, and the work is more than enough for one day or for two; for we have greatly sinned in this matter. <sup>14</sup>Let now our rulers stand, and for all in our cities that have taken strange wives, let them come at appointed times, and with them elders city by city and judges, to turn away the fierce wrath of our God from us concerning this matter.' <sup>15</sup>Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, were with me concerning this, and Meshullam and Shabbethai the Levite helped them. <sup>16</sup>And the sons of the captivity did so; and Esdras the priest, and certain heads of families according to their house were separated, and all by their names; for they turned in the first day of the month, to examine the matter. <sup>17</sup>And they made an end with all the men that had taken strange wives by the first day of the first month.

<sup>18</sup>And of the priests there were found that had taken strange wives, of the sons of Jeshua the son of Juzzahdak, and his brethren: Maaseiah, Eliezer, Jarib, and Gedaliah. <sup>19</sup>And they gave their hands that they would put away their wives, and offered a ram of the flock for a trespass offering, because of their trespass. <sup>20</sup>And of the sons of Immer: Hanani and Zebadiah. <sup>21</sup>And of the sons of Harim: Maaseiah, Elijah, Shemiah, Jehiel and Uziah. <sup>22</sup>And of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, Nethanel, Jozabad, and Elasaah. <sup>23</sup>And of the Levites: Jozabad, Shimei, Kelaiah (the same is Kelita), Pethahiah, Judah, and Eliezer. <sup>24</sup>And of the singers: Eliashib. And of the porters: Shallum, Telem, and Uri. <sup>25</sup>Also of Israel, of the sons of Parosh: Ramiah, Jeziah, Malchiah, Miamin, Eleazar, Asabia, and Benaiah. <sup>26</sup>And of the sons of Elam: Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth, and Eliah. <sup>27</sup>And of the sons of Zattu: Elioenai, Eliashib, Mattanaih, Jeremoth, Zabad, and Aziza. <sup>28</sup>And of the sons of Bebai: Jehohanan, Hananiah,

Zabbai, and Athlai. <sup>29</sup>And of the sons of Bani: Meshullam, Malluch, Adaiah, Jashub, Sheal, and Ramoth. <sup>30</sup>And of the sons of Pahath-Moab: Adna, Chelal, Benaiah, Maaseiah, Mattaniah, Bezalel, Binnui, and Manesseh. <sup>31</sup>And of the sons of Harim: Eliezer, Ishijah, Malchijah, Shemiah, Shimeon, <sup>32</sup>Benjamin, Malluch, Shemariah. <sup>33</sup>And of the sons of Hashum: MattenAi, Mattattah, Zadab, Eliphelet, JereamAi, Manesseh, Shimei. <sup>34</sup>And of the sons of Bani: MaadAi, Amram, Uel, <sup>35</sup>Benaiah, Badeiah, Cheluh, <sup>36</sup>Vaniah, Meremoth, Eliashib, <sup>37</sup>Mattaniah, Mattenai. <sup>38</sup>And so did the sons of Bani and the sons of Shimei <sup>39</sup>and Shelemiah and Nathan and Adaiah, <sup>40</sup>Machnadebai, Shashai, Sharai, <sup>41</sup>Azarel and Shelemiah and Shemariah <sup>42</sup>and Shallum, Amariah, Joseph. <sup>43</sup>Of the sons of Nebo: Jeiel, Matithiah, Zebed, Zebina, Jaddai and Joel and Benaiah. <sup>44</sup>All these had taken strange wives, and begat sons of them.

## NEHEMIAH

### CHAPTER 1

The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chislev, of the twentieth year, that I was in Susa the palace. <sup>2</sup>And Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning them that had escaped, who were left of the captivity, and concerning Jerusalem. <sup>3</sup>And they said unto me, 'The remnant that are left of the captivity are there in the land, in great affliction and reproach. The walls also of Jerusalem are thrown down; and the gates thereof are burned with fire.' <sup>4</sup>And it came to pass when I heard these words, that I sat down and wept, and mourned for days, and continued fasting and praying before the God of heaven. <sup>5</sup>And I said, 'Nay, I pray Thee, O LORD God of heaven, the mighty, the great and terrible, that keepeth the covenant and mercy for them that love Him, and for them that observe His commandments: <sup>6</sup>let Thine ear now be attentive, and Thine eyes open, that Thou mayest hear the prayer of Thy servant, which I pray before Thee at this time, this day both day and night, for the children of Israel Thy servants, and confess the sins of the children of Israel which we have sinned against Thee. Both I and my father's house have sinned. <sup>7</sup>We have altogether departed from Thee, and have not kept the commandments and the ordinances and the judgments which Thou commandedst Thy servant Moses. <sup>8</sup>Remember, I beseech Thee, the word wherewith Thou didst charge Thy servant Moses, saying: "If ye break covenant, I will scatter you abroad among the nations. <sup>9</sup>But if ye return unto Me, and keep My commandments, and do them, though you dispersion be unto the uttermost *part* of heaven, yet will I gather them from thence, and will bring them into the place that I have chosen to set My name there." <sup>10</sup>Now these are Thy servants and thy people, whom Thou hast redeemed with Thy great power, and with Thy strong hand. <sup>11</sup>O LORD, I beseech Thee, let Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy servants that desire to fear Thy name; and prosper, I pray Thee, Thy servant this day, and grant him to find mercy in the sight of this man.' And I was the king's cupbearer.

### CHAPTER 2

And it came to pass in the month Nisan in the twentieth year of king Artaxerxes, that wine was before me. And I took up the wine, and gave it unto the king; and there was none other in his presence. <sup>2</sup>And the king said unto me, 'Why is thy countenance sad, seeing art thou not sick? this is nothing *else* but sorrow of heart.' Then I was very sore afraid. <sup>3</sup>And I said unto the king, 'Let the king live for ever; why should not my countenance be sad, when the city, the house of my fathers' sepulchres, hath been laid waste, and the gates thereof are consumed with fire?' <sup>4</sup>Then the king said unto me, 'For what seekest thou thus?' So I prayed to the God of heaven. <sup>5</sup>And I said unto the king, 'If it seem good to the king, and if thy servant have found favour in thy sight, that thou wouldest send him into Judah, unto the city of my fathers' sepulchres; then shall I rebuild it'. <sup>6</sup>And the king (his concubine also sitting by him said unto me, 'For how long shall thy journey be, and when wilt thou return?') And it was pleasing before the king, and he sent me, and I set him a time. <sup>7</sup>Moreover I said unto the king, 'If it seem good to the king, let him give me letters to the governors beyond the river, that I may take my journey till I come to Judah, <sup>8</sup>and a letter unto Asaph the keeper of the garden that pertaineth to the king, that he may give me timber to cover the gates, and for the wall of the city, and for the house that I shall enter into'. And the king granted me, according to the good hand of the LORD upon me. <sup>9</sup>Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. <sup>10</sup>And Sanballat the Horonite, and Tobias the servant, the

Ammonite, heard of it, and it was an evil thing to them that there was come a man to the welfare of the children of Israel.

<sup>11</sup>So I came to Jerusalem, and was there three days. <sup>12</sup>And I arose in the night, I and some few men with me; neither told I any man what God had put into my heart to do along with Israel, neither was there any beast with me, save the beast that I rode upon. <sup>13</sup>And I went out by night by the gate of the valley, even before the mouth of the well of fig trees, and to the dung gate, and I mourned over the wall of Jerusalem, which they broke down; and the gates thereof were consumed with fire. <sup>14</sup>Then went I on to the gate of the fountain, and to the king's pool; but there was no place for the beast *that was* under me to pass. <sup>15</sup>Then went I up in the night by the wall of the brook, and mourned over the wall, and passed through the gate of the valley, and returned. <sup>16</sup>And the sentinels knew not why I went, nor what I did; neither did I tell it to the Jews, or to the priests, or to the nobles, or to the captains, or to the rest that did the works until my return. <sup>17</sup>Then said I unto them, 'Ye see the evil case that we are in, how Jerusalem is desolate and the gates thereof are given to fire. Come, let us build up the wall of Jerusalem, and we shall no more suffer reproach.' <sup>18</sup>Then told I them of the hand of God which was good upon me, as also the king's words that he had spoken unto me; and I said, 'Let us rise up and build'. And their hands were strengthened for the good work. <sup>19</sup>And Sanballat the Horonite and Tobias the servant, the Ammonite, and Geshem the Arabian heard it; and they laughed us to scorn, and came against us and said, 'What is the thing that ye are doing? Will ye rebel against the king?' <sup>20</sup>Then answered I them, and said unto them, 'The God of heaven, He will prosper us; and we His servants are innocent, and we will build; but ye have no portion, nor right, nor memorial in Jerusalem'.

### CHAPTER 3

Then Eliashib the high priest rose up with his brethren the priests, and they built the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of the hundred they sanctified it, unto the tower of Hananel. <sup>2</sup>And they built it at the side of the men of Jericho, and at the side of the sons of Zaccur, the son of Imri. <sup>3</sup>But the fish gate did the sons of Hassenaah build; they roofed it, and covered in the doors thereof, and the bars thereof, and the bolts thereof. <sup>4</sup>And at their hand one of Meremoth the son of Uriah, the son of Hakkoz, took his place; and at their hand Meshullam the son of Berachiah took his place, and at their hand Zadok the son of Baana took his place. <sup>5</sup>And at their hand the Tekoites took their place; but the Adorites put not their neck to their service. <sup>6</sup>Moreover Jehoiada the son of Paseah and Meshullam the son of Basodeiah repaired the gate of Jasana; they covered it in, and set up the doors thereof, and the bolts thereof, and the bars thereof. <sup>7</sup>And at their hand repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon and Mizpah, unto the throne of the governor on this side the river. <sup>8</sup>And at their hand repaired Uzziel the son of Arachiah of the smiths. Next unto them also repaired Hananiah, the son of one of the apothecaries; and they finished Jerusalem unto the broad wall. <sup>9</sup>And next unto them repaired Rephaiah the son of Zur, the ruler of the half part of the district round about Jerusalem. <sup>10</sup>And next unto them repaired Jedaiah the son of Harumaph, even in front of his house, and next unto him repaired Hattush the son of Hashabniah. <sup>11</sup>And Malchijah the son of Harim and Hashub the son of Pahath-moab repaired even unto the tower of the furnaces. <sup>12</sup>And next unto him repaired Shallum the son of Hallohesh, the ruler of the half part of the area round about Jerusalem, he and his daughters. <sup>13</sup>The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, and the bolts thereof, and the bars thereof, and a thousand cubits of the wall unto the dung gate. <sup>14</sup>But the dung gate repaired Malchijah the son of Rechab, the ruler of the district round about Beth-Haccerim, he and his sons; and they covered it and set up the doors thereof, and the bolts thereof, and the bars thereof. <sup>15</sup>But the gate of the fountain repaired Solomon the son of Cholezah, the ruler of part of Mizpah; he built it, and covered it, and set up

the doors thereof, and the bars thereof, and the wall of the pool of the skins by the king's meadow, and unto the steps that lead down from the city of David. <sup>16</sup>After him repaired Nehemiah the son of Azbuk, the ruler of the half part of the area round about Beth-Zur, unto the garden of the sepulchre of David, and to the pool that was made, and unto the house of the mighty. <sup>17</sup>After him repaired the Levites, Rehum the son of Bani; next unto him repaired Hashabiah, the ruler of the half part of the area round about Keilah in his district. <sup>18</sup>And after him repaired his brethren, Bani the son of Henadad, the ruler of the half part of the area round about Keilah. <sup>19</sup>And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece of the tower of going up where it meeteth the corner. <sup>20</sup>After him repaired Baruch the son of Zabbai a second piece from the corner unto the door of the house of Eliashib the high priest. <sup>21</sup>And after him repaired Meremoth the son of Urijah, the son of Koz, a second part, from the door of the house of Eliashib even to the end of the house of Eliashib. <sup>22</sup>And after him repaired the priests, the men of Achechar. <sup>23</sup>And after him repaired Benjamin and Hasshub over against their house, and after him repaired Azariah the son of Maaseiah, the son of Ananiah, near to his house. <sup>24</sup>After him repaired Binnui the son of Henadad, another piece, from the house of Azariah unto the corner and to the turning *of the wall*. <sup>25</sup>Palai the son of Uzai, over against the corner and also the tower that lieth out from the king's house, even the upper one of the prison house; and after him Pedaiah the son of Parosh. <sup>26</sup>Moreover the Nethinim which dwelt in Ophel repaired unto the garden of the water gate eastward, and the tower that lieth out. <sup>27</sup>And after them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel. <sup>28</sup>From above the horse gate repaired the priests, every man over against his own house. <sup>29</sup>And after him repaired Zadok the son of Immer over against his own house, and after him repaired Shemiah, the son of Shechaniah, the guard of the east gate. <sup>30</sup>After him repaired Hananiaha the son of Shelemiah and Hanun the sixth son of Zalaph another piece; after him repaired Meshullam the son of Berechiah over against his treasury. <sup>31</sup>After him repaired Malchijah the son of Saraphi unto the house of the Nethinim and of the merchants, over against the gate of Miphkad, and unto the steps of the corner. <sup>32</sup>And between that and the sheep gate repaired the smiths and the merchants.

<sup>33</sup>Now it came to pass when Sanballat heard that we had rebuilt the wall, he was wroth, and took great indignation, and mocked the Jews. <sup>34</sup>And he said before his brethren, 'Is this the power of Samaria, that these Jews do build them the city? Do they indeed sacrifice? Will they then be strong, and will they this day revive the stones which are burned after they had been the heap of rubbish of the land?' <sup>35</sup>And Tobias the Ammonite came near to him; and they said unto themselves, 'Will they sacrifice or eat in their place? Shall not a fox go up, and even break down their stone wall?' <sup>36</sup>Hear, O our God, for we are despised; and return their reproach upon their own head, and make them a scorn in a land of captivity, and cover not their iniquity.

#### CHAPTER 4

But it came to pass that when Sanballat and Tobias, and the Arabians, and the Ammonites heard that the height of the walls of Jerusalem increased, for that the breaches began to be stopped, it seemed very evil to them. <sup>2</sup>And they gathered all of them together, to come and fight against Jerusalem, and to destroy it utterly. <sup>3</sup>Nevertheless we made our prayer unto our God, and set watchmen against them day and night, because of them. <sup>4</sup>And Judah said, 'The strength of the enemy is broken, but there is much rubbish, and we shall not be able to build upon the wall'. <sup>5</sup>And they that afflicted us said, 'They shall not know, neither shall they see, till we come in the midst among them, and slay them, and cause the work to cease'. <sup>6</sup>And it came to pass, that when the Judeans which dwelt by them came, they said unto us, 'They come up against us from all places'. <sup>7</sup>Therefore set I in the lowest parts of the place, behind the wall in the covered places, I even set the people according to their families, with their swords, their spears and their bows. <sup>8</sup>And I looked, and

rose up and said unto the nobles, and to the rulers, and to the rest of the people, 'Be ye not afraid of them; remember our God, *Which is great and terrible*, and fight for your brethren, your sons and your daughters, your wives and your houses'. <sup>9</sup>And it came to pass, when our enemies heard that it was known unto us, and God had scattered their counsel, that we returned all of us to the wall, every one unto his work. <sup>10</sup>And it came to pass from that day forth, that the half of them that had been arrayed wrought the work, and half of them kept watch; and *there were* spears, and shields, and bows, and breastplates, and rulers behind all the house of Judah, <sup>11</sup>even of them which built the wall. And they that carried the burdens *were* under arms; each with one hand wrought his work, and with the other held his javelin. <sup>12</sup>And the builders wrought, each man having his sword girt upon his loins; and so they built, and the trumpeter with his trumpet next to him. <sup>13</sup>And I said unto the nobles, and to the rulers, and to the rest of the people, 'The work is great and abundant, and we are scattered upon the wall each at a great distance from the other. <sup>14</sup>In what place soever ye shall hear the sound of the trumpet, gather ye together thither unto us; and our God shall fight for us.' <sup>15</sup>So we laboured in the work, and half of them held the spears, from the rising of the morning till the stars appeared. <sup>16</sup>And at that time said I unto the people, 'Lodge ye every man with his servant in the midst of Jerusalem; and let the night be a time of watch to you, and the day a time of work'. <sup>17</sup>And I was there, and the watchman behind me, and there was not a man of us that put off his clothes.

## CHAPTER 5

And there was a great cry of the people and of their wives against their brethren the Judeans. <sup>2</sup>For there were some that said, 'We with our sons and our daughters are many; therefore we will take up corn, and eat, and live'. <sup>3</sup>Some also there were that said, 'Our fields, and our vineyards, and our houses, let us mortgage them, and we will take corn and eat'. <sup>4</sup>And some said, 'As for our fields and our vineyards and houses, we have borrowed money for the king's tributes. <sup>5</sup>Yet now our flesh is as the flesh of our brethren, our sons as their sons; and lo, we do bring into bondage our sons and our daughters, to be slaves, and there is no power of our hands, for our fields and our vineyards pertain unto the nobles.' <sup>6</sup>And I was much grieved when I heard their cry and these words. <sup>7</sup>And my heart took counsel within me, and I contended with the nobles and the rulers, and said unto them, 'Shall every man demand of his brother what ye demand?' And I set a great assembly against them. <sup>8</sup>And I said unto them, 'We of our own freewill have redeemed our brethren the Jews, which were sold unto the nations; and do ye even sell your brethren? and shall they be delivered unto us?' Then held they their peace, and found no answer. <sup>9</sup>And I said, 'The thing that ye do is not good. Not thus; ye shall depart in the fear of our God because of the reproach of the nations our enemies. <sup>10</sup>And my brethren, and mine acquaintance, and I have lent them money and corn; let us now leave off this exaction. <sup>11</sup>Restore unto them even as at this day their fields, their vineyards, their oliveyards, and their houses, and bring forth to them corn and wine and oil of the money.' <sup>12</sup>And they said, 'We will restore, and we will not exact of them; so we will do as thou sayest'. Then I called the priests, and bound them by oath to do according to this word. <sup>13</sup>And I shook out my garment and said, 'So God shake out every man from his house, and from his labour, that shall not keep to this word; even thus shall he be shaken out as an outcast and empty'. And all the congregation said, 'Amen', and praised the LORD, and the people did this thing.

<sup>14</sup>From the day that He charged me to be their ruler in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes, that is, twelve years, I and my brethren ate not provision extorted from them. <sup>15</sup>But as for the former acts of extortion wherein those that were before me oppressed them, they even took of them their last money, forty didrachmas for bread and wine; yea the very outcasts of them exercised authority over the people, but so did not I, because of the fear of God. <sup>16</sup>Yea, also in the work of the wall treated I not them with rigour;

I bought not land; and all that were gathered together came thither unto the work. <sup>17</sup>And the Judeans to the number of five hundred and fifty men, beside those that came unto us from among the nations round about, *were* at my table. <sup>18</sup>And there came unto me for one day one calf, and I had six choice sheep, and a goat, and every ten days wine in abundance of all sorts; yet with these required I not the bread of extortion, because the bondage was heavy upon this people. <sup>19</sup>Remember me, O God, for good, in all that I have done for this people.

## CHAPTER 6

Now it came to pass, when Sanballat, and Tobias, and Geshem the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no breach left therein; (though up to that time I had not set up the doors upon the gates;) <sup>2</sup>Sanballat and Geshem sent unto me, saying, 'Come, and let us meet together in the villages in the plain of Ono'. But they thought to do me mischief. <sup>3</sup>And I sent messengers unto them, saying, 'I am doing a great work, and I shall not be able to come down lest the work cease. When I have finished it, I shall come down to you.' <sup>4</sup>Yet they sent again unto me after this sort, and I sent them word after the same manner. <sup>5</sup>Then sent Sanballat his servant unto me, with an open letter in his hand. <sup>6</sup>And therein was written, 'It is reported among the nations that thou and the Jews do plan to revolt, for which cause thou buildest the wall; and thou wilt be a king unto them. <sup>7</sup>And moreover thou hast appointed prophets unto thyself, that thou mightest dwell in Jerusalem as a king over Judah; and now shall these words be reported to the king. Come now therefore, let us take counsel together.' <sup>8</sup>Then sent I unto him, saying, 'It hath not happened as thou sayest, for thou feignest them out of thine own heart'. <sup>9</sup>For they all tried to make us afraid, saying, 'Their hands shall be weakened from this work, and it shall not be done'. Now therefore have I strengthened my hands.

<sup>10</sup>And I came unto the house of Shemiah the son of Delaiah, the son of Mehetabel; and he was shut up, and he said, 'Let us meet together in the house of God in the midst thereof, and let us shut the doors of it, for they are coming by night to slay thee'. <sup>11</sup>And I said, 'Who is the man that shall enter into the house, that he may live?' <sup>12</sup>And I perceived; and lo, God had not sent him, for the prophecy was a fable against us; <sup>13</sup>and Tobias and Sanballat had hired a multitude against me, that I should be afraid, and do this, and sin, and become unto them an ill name, that they might reproach me. <sup>14</sup>Remember, O God, Tobias and Sanballat according to these their works, and the prophetess Noadiah, and the rest of the prophets that tried to put me in fear.

<sup>15</sup>So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. <sup>16</sup>And it came to pass, that when all our enemies heard thereof, all the nations that were round about us feared, and great fear fell upon them. And they perceived that it was of our God that this work should be finished. <sup>17</sup>And in those days letters came unto Tobias from many nobles of Judah, and those of Tobias came unto them. <sup>18</sup>For many in Judah were bound unto him by oath, because he was the son-in-law of Shechaniah the son of Arah, and his son Jehohanan had taken the daughter of Meshullam the son of Berechiah to wife. <sup>19</sup>Also they reported his words unto me, and carried out my words to him; and Tobias sent letters to put me in fear.

## CHAPTER 7

Now it came to pass, when the wall was built and I had set up the doors, and the porters and the singers and the Levites were appointed, <sup>2</sup>that I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem; for he was a faithful man, and feared God beyond many. <sup>3</sup>And I said unto them, 'The gates of Jerusalem shall not be opened until the sun be hot; and while they still watch, let

the doors be shut and barred; and appoint watches of them that dwell in Jerusalem, every man at his post, and every man over against his house’.

<sup>4</sup>Now the city was large and great, but the people were few therein, and the houses were not rebuilt. <sup>5</sup>And God put it into mine heart, and I gathered together the nobles and the rulers and the people into companies. And I found a register of the company that came up first, and found written therein as follows: <sup>6</sup>Now these are the sons of the country that came up out of captivity, of the number which Nebuchadnezzar king of Babylon had carried away, and that came again to Jerusalem and Judah, every man unto his city, <sup>7</sup>with Zerubbabel and Jeshua and Nehemiah, Azariah and Raaemia, Nahamani, Mordecai, Bilshan, Mispereth, Esdra, Bigvai, Nehum, Baanah, Masphar, men of the people of Israel. <sup>8</sup>The sons of Parosh: two thousand and hundred seventy and two. <sup>9</sup>The sons of Shephatiah: three hundred seventy and two. <sup>10</sup>The sons of Arah: six hundred fifty and two. <sup>11</sup>The sons of Pahath-Moab, with the sons of Jeshua and Joab: two thousand and six hundred and eighteen. <sup>12</sup>The sons of Elam: a thousand two hundred fifty and four. <sup>13</sup>The sons of Zattu: eight hundred forty and five. <sup>14</sup>The sons of Zaccai: seven hundred and threescore. <sup>15</sup>The sons of Binnui: six hundred forty and eight. <sup>16</sup>The sons of Bebai: six hundred twenty and eight. <sup>17</sup>The sons of Azgad: two thousand three hundred twenty and two. <sup>18</sup>The sons of Adonikam: six hundred sixty and seven. <sup>19</sup>The sons of Bigvai: two thousand threescore and seven. <sup>20</sup>The sons of Adin: six hundred fifty and five. <sup>21</sup>The sons of Ater the son of Hezekiah: ninety and eight. <sup>22</sup>The sons of Hashum: three hundred twenty and eight. <sup>23</sup>The sons of Bezai: three hundred twenty and four. <sup>24</sup>The sons of Hariph: an hundred and twelve. The sons of Asen: two hundred twenty and three. <sup>25</sup>The sons of Gibeon: ninety and five. <sup>26</sup>The sons of Bethlehem: an hundred twenty and three. The sons of Netophah: fifty and six. <sup>27</sup>The sons of Anathoth: an hundred twenty and eight. <sup>28</sup>The men of Bethazmaveth: forty and two. <sup>29</sup>The men of Kirjath-Jearim, Chephirah, and Beeroth: seven hundred forty and three. <sup>30</sup>The men of Ramah and Geba: six hundred and twenty. <sup>31</sup>The men of Michmas: an hundred twenty and two. <sup>32</sup>The men of Bethel and Ai: an hundred twenty and three. <sup>33</sup>The men of Nebo: an hundred fifty and two. <sup>34</sup>The men of Elam: one thousand two hundred fifty and two. <sup>35</sup>The sons of Harim: three hundred and twenty. <sup>36</sup>The sons of Jericho: three hundred forty and five. <sup>37</sup>The sons of Lod, Hadid, and Ono: seven hundred twenty and one. <sup>38</sup>The sons of Senaah: three thousand nine hundred and thirty. <sup>39</sup>The priests: the sons of Jedaiah, pertaining to the house of Jeshua: nine hundred seventy and three. <sup>40</sup>The sons of Immer: one thousand fifty and two. <sup>41</sup>The sons of Phashur: one thousand two hundred forty and seven. <sup>42</sup>The sons of Harim: a thousand and seventeen. <sup>43</sup>The Levites: the sons of Jeshua the son of Kadmiel, with the sons of Hodevah: seventy and four. <sup>44</sup>The singers: the sons of Asaph: an hundred forty and eight. <sup>45</sup>The porters: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai: an hundred thirty and eight. <sup>46</sup>The Nethinim: the sons of Ziha, the sons of Hasupha, the sons of Tabbaoth, <sup>47</sup>the sons of Keros, the sons of Sia, the sons of Padon, <sup>48</sup>the sons of Lebana, the sons of Hagaba, the sons of Salmai, <sup>49</sup>the sons of Hanan, the sons of Giddel, the sons of Gahar, <sup>50</sup>the sons of Reaiah, the sons of Rezin, the sons of Nekoda, <sup>51</sup>the sons of Gazzam, the sons of Uzza, the sons of Paseah, <sup>52</sup>the sons of Besai, the sons of Meunim, the sons of Nephishesim, <sup>53</sup>the sons of Bakbuk, the sons of Hakupha, the sons of Harhur, <sup>54</sup>the sons of Bazlith, the sons of Mehida, the sons of Adashan, <sup>55</sup>the sons of Barkos, the sons of Sisera, the sons of Tamah, <sup>56</sup>the sons of Neziah, the sons of Hatipha. <sup>57</sup>The sons of the servants of Solomon: the sons of Sotai, the sons of Sophereth, the sons of Perida, <sup>58</sup>the sons of Jaala, the sons of Darkon, the sons of Giddel, <sup>59</sup>the sons of Shephatiah, the sons of Hattil, the sons of Pochereth, the sons of Zebaim, the sons of Amon. <sup>60</sup>All the Nethinim, and sons of the servants of Solomon, were three hundred ninety and two. <sup>61</sup>And these went up from Tel-melah, Tel-harsha, Cherub, Addon, Immer, but they could not shew their father’s house nor their seed whether they were of Israel: <sup>62</sup>The sons of Delaiah, the sons of Tobias, the sons of Nekoda, six hundred forty and two. <sup>63</sup>And of the priests: the sons of Habaiah, the sons of Koz, the sons of Barzillai; for they took wives of the daughters of Barzillai the Gileadite, and were called after their name. <sup>64</sup>These sought the register of their

company, and it was not found; and they were removed from the priesthood. <sup>65</sup>And the governor said that they should not eat of the most holy things, until a priest should stand up to give light. <sup>66</sup>And the whole congregation was about forty and two thousand three hundred and threescore, <sup>67</sup>beside their menservants, and their maidservants; these were seven thousand three hundred thirty and seven, and the singing men and singing women two hundred forty and five. <sup>69</sup>Two thousand seven hundred asses. <sup>70</sup>And part of the heads of the families gave into the treasury to Nehemiah for the work a thousand pieces of gold, fifty basins, and thirty priests' garments. <sup>71</sup>And some of the heads of families gave into the treasuries of the work twenty thousand pieces of gold, and two thousand three hundred pounds of silver. <sup>72</sup>And the rest of the people gave twenty thousand pieces of gold, and two thousand two hundred pounds of silver, and threescore and seven priests' garments. <sup>73</sup>And the priests and the Levites, and the porters, and the singers, and some of the people, and the Nethinim, and all Israel, dwelt in their cities.

## CHAPTER 8

And the seventh month came, and the children of Israel were in their tents. And all the people were gathered together as one man unto the broad place before the water gate; and they told Esdra the scribe to bring the book of the law of Moses, which the LORD had commanded Israel. <sup>2</sup>And Esdra the priest brought the law before the congregation, both of men and women and every one that had understanding to hear on the first day of seventh month. <sup>3</sup>And he read therein from the time of sunrise until the mid of the day before the men and women; and they understood it, and the ears of all the people were attentive unto the book of the law. <sup>4</sup>And Esdra the scribe stood upon a stage of wood, and next to him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hiliah, and Maaseiah, on his right hand, and on his left hand Pedaiah, and Mishael, and Malchijah, and Hashum, and Hashbadana, and Zechariah, and Meshullam. <sup>5</sup>And Esdra opened the book before all the people, (for he was above the people); and it came to pass when he opened it that all the people stood up. <sup>6</sup>And Esdra blessed the LORD, the great God, and all the people answered, and said 'Amen', lifting up their hands; and they bowed down and worshipped the LORD, with their faces to the ground. <sup>7</sup>Also Jeshua, and Bani, and Sherebiah instructed the people in the law; and the people stood in their place. <sup>8</sup>And they read in the book of the law of God, and Esdra taught and instructed them distinctly in the knowledge of the LORD; and the people understood in the reading. <sup>9</sup>And Nehemiah, and Esdra the priest and scribe, and the Levites, and they that instructed the people, spake, and said unto all the people, 'It is a holy day unto the LORD our God; mourn not nor weep'. For all the people wept when they heard the word of the law. <sup>10</sup>Then he said unto them, 'Go, eat the fat, and drink the sweet, and send portions unto them that have nothing; for the day is holy unto the LORD; and faint not, for the LORD is our strength'. <sup>11</sup>And the Levites caused all the people to be silent, saying, 'Hold your peace, for this is a holy day; neither be ye despondent'. <sup>12</sup>And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that he made known unto them.

<sup>13</sup>And on the second day were gathered together the heads of the families with all the people, the priests and the Levites, unto Esdra the scribe, even to attend unto all the words of the law. <sup>14</sup>And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths on the feast in the seventh month, <sup>15</sup>and that they should sound with trumpets in all their cities and in Jerusalem. And Esdra said, 'Go forth unto the mount, and fetch olive branches, and branches of cypress trees, and myrtle branches, and palm branches, and branches of thick tree to make booths, according to that which was written'. <sup>16</sup>And the people went forth, and brought them, and made themselves booths, each one upon his roof, and in their courts, and in the courts of the house of God, and in the streets of the city, and unto the gate of Ephraim. <sup>17</sup>And all the congregation that had come again from the captivity made booths, and dwelt in booths; for since the

days of Joshua the son of Nun unto that day had not the children of Israel done so; and there was great gladness. <sup>18</sup>Also Esdra read in the book of the law of God daily, from the first day even unto the last day; and they kept the feast seven days; and on the eighth day was a solemn assembly according unto the ordinance.

## CHAPTER 9

Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and in sackcloths, and with ashes upon their head. <sup>2</sup>And the children of Israel separated themselves from every stranger, and stood and confessed their sins and the iniquities of their fathers. <sup>3</sup>And they stood up in their place, and read in the book of the law of the LORD their God, and they confessed their sins unto the LORD, and worshipped the LORD their God. <sup>4</sup>Then stood up upon the stairs of the Levites, Jeshua and the sons of Kadmiel, Shebaniah the son of Sherebiah, the son of Chenani, and they cried with a loud voice unto the LORD their God. <sup>5</sup>Then the Levites, Jeshua, and Kadmiel, said, 'Rise up, and bless the LORD our God for ever and ever; and let them bless Thy glorious name, and exalt it with all blessing and praise'. <sup>6</sup>And Esdra said, 'Thou art the only LORD Himself; Thou madest the heavens, and the heaven of heavens, and all their array, the earth and all things that are therein; and Thou quickenest all things; and the hosts of heaven worship Thee. <sup>7</sup>Thou art the LORD God, Thou didst choose Abram, and broughtest him forth out of the land of the Chaldeans, and gavest him the name of Abraham. <sup>8</sup>And Thou foundest his heart faithful before Thee, and madest a covenant with him, to give unto him and his seed the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Jebusites, and the Girgashites. And Thou hast confirmed Thy words, for Thou art righteous. <sup>9</sup>And Thou didst see the affliction of our fathers in Egypt, and heardest their cry by the Red Sea. <sup>10</sup>And Thou shewedst signs and wonders in Egypt, upon Pharoah, and on all his servants, and on all the people of his land; for Thou knowest that they behaved themselves insolently against them, and Thou madest Thee a name as at this day. <sup>11</sup>And Thou didst cleave the sea before them; and they went through the midst of the sea on dry land; and them that were about to pursue them Thou threwest into the deep, as a stone into the mighty water. <sup>12</sup>Moreover Thou guidedst them by day by a pillar of cloud, and by night a pillar of fire, to give them light for the way wherein they should walk. <sup>13</sup>Thou camest down also upon mount Sinai, and didst speak with them from heaven, and gavest them right judgments and laws of truth, ordinances and good commandments. <sup>14</sup>And Thou didst make known unto them Thy holy Sabbaths, and enjoinedst upon them commandments, and ordinances, and a law by the hand of Thy servant Moses. <sup>15</sup>And Thou gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and badest them go in to inherit the land over which Thou stretchedst forth Thine hand to give it them. <sup>16</sup>But they and our fathers dealt proudly, and hardened their neck, and hearkened not to Thy commandments, <sup>17</sup>and refused to hearken; neither were they mindful of Thy wonders that Thou wroughtest with them. But they hardened their neck, and appointed a leader to return to their bondage in Egypt. But Thou, O God, art merciful and compassionate, and abundant in mercy, and forsookest them not. <sup>18</sup>And still farther, they even made them a molten calf, and said, "These are the gods that brought us up out of the land of Egypt"; and they wrought great provocations. <sup>19</sup>Yet Thou in Thy great compassion forsook them not in the wilderness; Thou didst not turn away from them the pillar of the cloud by day, to guide them in the way, nor the pillar of fire by night, to enlighten for them the way wherein they should walk. <sup>20</sup>Thou gavest also Thy good Spirit to instruct them, and withheldest not Thy manna from their mouth, and gavest them water for their thirst. <sup>21</sup>Yea, forty years didst Thou sustain them in the wilderness; Thou sufferedst not any thing to fail them; their clothes waxed not old, and their feet were not bruised. <sup>22</sup>Moreover Thou gavest them kingdoms and nations, and didst divide nations unto them; and they inherited the land of Sihon king of Heshbon, and the land of Og king of Bashan. <sup>23</sup>Their sons also multipliedst

Thou as the stars of heaven, and broughtest them into the land concerning which Thou spakest to their fathers. <sup>24</sup>And they inherited it; and Thou destroyedst from before them that dwelt in the land of the Canaanites, and gavest into their hands them, and their kings, and the nations of the land, that they might do unto them as it pleased them. <sup>25</sup>And they took lofty cities, and inherited houses full of all good things, wells digged, vineyards and oliveyards, and every fruit tree in abundance, so that they did eat, and were filled, and grew fat, and rioted in Thy great goodness. <sup>26</sup>Nevertheless they turned, and revolted from Thee, and cast thy law behind their backs, and slew Thy prophets which testified against them to turn them to Thee, and they wrought great provocations. <sup>27</sup>Then Thou gavest them into the hand of them that afflicted them, and they did afflict them. And in the time of their affliction they cried unto Thee; and Thou heardest them from Thy heaven, and in Thy great compassion Thou gavest them deliverers, and didst save them out of the hand of them that afflicted them. <sup>28</sup>But when they rested, they did evil again before Thee; so Thou leftest them in the hands of their enemies; and they ruled over them. And they cried again unto Thee, and Thou heardest them from heaven, and didst deliver them in Thy great compassion. <sup>29</sup>And Thou testifiedst against them, that Thou mightest bring them back unto Thy law; yet they hearkened not, but sinned against Thy commandments and Thy judgments, (which if a man do, he shall live in them), and turned their back, and hardened their neck, and heard not. <sup>30</sup>Yet many years didst Thou bear long with them, and testifiedst to them by the Spirit by the hand of the prophets; yet they hearkened not, so Thou gavest them into the hand of the nations of the land. <sup>31</sup>But Thou in Thy many mercies didst not appoint them unto destruction, nor forsake them; for Thou art strong and merciful and full of pity. <sup>32</sup>And now, O LORD our God, the powerful, the great, the mighty and the terrible, keeping Thy covenant and mercy, let not all the affliction seem little before Thee that hath come upon us, and our kings, and our princes, and our priests, and our prophets, and our fathers, and upon all Thy people, since the days of the kings of Assyria unto this day. <sup>33</sup>Howbeit Thou art just in all the things that come upon us, for Thou hast done faithfully; but we have sinned greatly. <sup>34</sup>And our kings, and our princes, and our priests, and our fathers have not performed Thy law, nor hearkened unto Thy commandments and Thy testimonies, which Thou didst testify unto them. <sup>35</sup>And they served Thee not in Thy kingdom, and in Thy great goodness which Thou gavest unto them, and in the great and fat land which Thou furnishedst before them; neither turned they from their evil devices. <sup>36</sup>Behold, we are servants this day; and for the land that Thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we are servants in it, <sup>37</sup>and the produce thereof is abundant for the kings whom Thou didst appoint over us because of our sins. Also they have dominion over our bodies, and over our cattle, as it pleaseth them; and we are in great affliction. <sup>38</sup>And in all these things we ordain a trust, and write it, and our princes, Levites and priests put their seal unto it.'

## CHAPTER 10

And over them that sealed were Nehemiah the governor, the son of Hachaliah, and Zedekiah <sup>2</sup>the son of Sasa, and Azariah and Jeremiah, <sup>3</sup>Pashhur, Amariah, Malchijah, <sup>4</sup>Hattush, Shebaniah, Malluch, <sup>5</sup>Harim, Meremoth, Obadiah, <sup>6</sup>Daniel, Ginnethon, Baruch, <sup>7</sup>Meshullam, Abijah, Mijamin, <sup>8</sup>Maaziah, Bilgai, Shemiah: these were priests. <sup>9</sup>And the Levites were Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel <sup>10</sup>and his brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, <sup>11</sup>Micha, Rehob, Hashabiah, <sup>12</sup>Zaccur, Sherebiah, Shebaniah, <sup>13</sup>Hodijah, the sons of Beninu. <sup>14</sup>The heads of the people: Parosh, Pahath-moab, Elam, Zattu, <sup>15</sup>the sons of Bunni, Azgad, Bebai, <sup>16</sup>Adonijah, Bigvai, Adin, <sup>17</sup>Ater, Hezekiah, Azzur, <sup>18</sup>Hodijah, Hashum, Bezai, <sup>19</sup>Hariph, Anathoth, Nebai, <sup>20</sup>Magpiash, Meshullam, Hezir, <sup>21</sup>Meshezabel, Zadok, Jaddua, <sup>22</sup>Pelatia, Hanan, Anaiah, <sup>23</sup>Hoshea, Hananiah, Hasshub, <sup>24</sup>Hallohesh, Pilhah, Shobek, <sup>24</sup>Rehum, Hashabnah, Maaseiah, <sup>26</sup>and Ahijah, Hanan, Anan, <sup>27</sup>Malluch, Harim, Baanah. <sup>28</sup>And the rest of the people, the priests, the Levites, the porters, the singers, the

Nethinim, and every one that had drawn off from the nations of the land unto the law of God, their wives, their sons, and the daughters, every one having knowledge and understanding, <sup>29</sup>were urgent with their brethren, and bound them under a curse, and entered into a curse, and into an oath to walk in God's law, which was given by Moses the servant of God, to observe and do all the commandments of the LORD, and His judgments, and His ordinances, <sup>30</sup>and that we will not give our daughters unto the people of the land, nor take their daughters to our sons. <sup>31</sup>And the people of the land, who bring wares and all merchandise to sell on the Sabbath, we will not buy of them on the Sabbath or on the holy day; and we will release the seventh year, and the exaction of every debt. <sup>32</sup>Also we will impose ordinances upon ourselves, to levy on ourselves yearly the third part of a didrachma for the service of the house of our God, <sup>33</sup>for the loaves of presentation, and for the continual corn offering, and for the continual whole burnt-offering of the Sabbaths, of the new moon, for the feasts, and for the holy things, and for the sin offerings, to make an atonement for Israel, and for the works of the house of our God. <sup>34</sup>And we cast lots for the office of wood bearing, the priests, and the Levites, and the people, to bring it into the house of our God, according to the house of our families, at certain times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law, <sup>35</sup>and to bring the first-fruits of our land and the first-fruits of every tree year by year into the house of the LORD, <sup>36</sup>and the firstborn of our sons and of our cattle, as it is written in the law, also the firstborn of our herds and of our flocks, to bring unto the house of the LORD for the priests that minister in the house of the LORD. <sup>37</sup>And the first-fruits of our corn, and the fruit of every tree, of wine, and of oil, we will bring unto the priests to the treasury of the house of God, and a tithe of our land unto the Levites; for the same Levites shall receive tithes in all the cities of the land we till. <sup>38</sup>And the priest the son of Aaron shall be with the Levites in the tithe of the Levite; and the Levites shall bring up a tenth part of their tithe unto the house of our God, into the treasuries of the house of God. <sup>39</sup>For the children of Israel and the sons of Levi shall bring into the treasuries the first-fruits of the corn and wine and oil; and there are the holy vessels, and the priests, and them that minister, and the porters, and the singers. And we will not forsake the house of our God.

## CHAPTER 11

And the chiefs of the people dwelt at Jerusalem; the rest of the people also cast lots to bring one of ten to dwell in Jerusalem, the holy city, and nine parts in the other cities. <sup>2</sup>And the people blessed all the men that willingly offered themselves to dwell at Jerusalem. <sup>3</sup>Now these are the chiefs of the province that dwelt in Jerusalem and in the cities of Judah: every man dwelt in his possession in their cities, to wit, Israel, the priests and the Levites and the Nethinim and the sons of Solomon's servants. <sup>4</sup>And at Jerusalem dwelt certain of the sons of Judah, and of the children of Benjamin. Of the sons of Judah: Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalalel, and of the sons of Pharez. <sup>5</sup>And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. <sup>6</sup>All the sons of Pharez that dwelt in Jerusalem were four hundred fourscore and eight men of might. <sup>7</sup>And these were the children of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jeshaiiah. <sup>8</sup>And after him Gabbai, Sallai: nine hundred twenty and eight. <sup>9</sup>And Joel the son of Zichri was overseer over them, and Judah the son of Asana was second in the city. <sup>10</sup>Of the priests: both Jedaiah, the son of Joiarib, and Jachin, <sup>11</sup>Sasa the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was over the house of God. <sup>12</sup>And their brethren that did the work of the house were eight hundred twenty and two, and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Passhur, the son of Malchijah, <sup>13</sup>and his brethren, the chiefs of families, two hundred forty and two. And Amashai the

son of Azarel, the son of Meshillemoth, the son of Immer, <sup>14</sup>and his brethren, mighty men of war: an hundred twenty and eight; and their overseer was Zabdiel the son of one of the great men. <sup>15</sup>And of the Levites: Shemiah the son of Azrikam, <sup>17</sup>Mattaniah the son of Micha, and Jobebah the son of Zamui: <sup>18</sup>two hundred eighty and four. <sup>19</sup>And the porters: Akkub, Talmon and their brethren: an hundred seventy and two. <sup>22</sup>And the overseer of the Levites was the son of Bani the son of Uzzi, the son of Hashabiah, the son of Micah. Of the sons of Asaph the singers some were over the house of God; <sup>23</sup>for so was the king's commandment concerning them. <sup>24</sup>And Pethahiah the son of Meshezabel was in attendance on the king in every matter for the people, <sup>25</sup>and with regard to the villages in their country district; and some of the sons of Judah dwelt in Kirjath-Arba, <sup>26</sup>and in Jeshua, <sup>27</sup>and in Beersheba; <sup>30</sup>and their villages were Lachish and her lands; and they pitched their tents in Beersheba. <sup>31</sup>And the children of Benjamin dwelt from Geba unto Michmash. <sup>36</sup>And of the Levites there were divisions unto Judah and to Benjamin.

## CHAPTER 12

Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Sasa, Jeremiah, Esdra, <sup>2</sup>Amariah, Malluch, <sup>3</sup>Shecheniah. <sup>7</sup>These were the chiefs of the priests and of their brethren in the days of Joshua. <sup>8</sup>Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah. He was over the bands, and his brethren were appointed to the daily courses. <sup>10</sup>And Jeshua: Joiakim; and Joiakim begat Eliashib, and Eliashib begat Joiada, <sup>11</sup>and Joiada begat Jonathan, and Jonathan begat Jaddua. <sup>12</sup>And in the days of Joiakim, his brethren the priests and the heads of families were: to Sasa, Meraiah; to Jeremiah, Hananiah; <sup>13</sup>to Esdra, Meshullam; to Amariah, Jehohanan; <sup>14</sup>to Melichu, Jonathan; to Shebaniah, Joseph; <sup>15</sup>to Harim, Adna; to Meraioth, Helkai; <sup>16</sup>to Iddo, Zechariah; to Ginnethon, Meshullam; <sup>17</sup>to Abijah, Zichri; to Minjamin of Moadiah, Piletai; <sup>18</sup>to Bilgah, Shammua; to Shemiah, Jonathan; <sup>19</sup>to Joiarib, Mattenai; to Jedaiah, Uzzi; <sup>20</sup>to Sallai, Kallai; to Amok, Eber; <sup>21</sup>to Hilkiah, Hashabiah; to Jedaiah, Nethanael. <sup>22</sup>The Levites in the days of Eliashib, Joiada, Jaddusa, Joanan and Idua were recorded heads of families, also the priests, in the reign of Darius the Persian. <sup>23</sup>And the sons of Levi, heads of families, were written in the books of the chronicles, even until the days of Johanan the son of Eliashib. <sup>24</sup>And the heads of the Levites were Hashabiah, Sherebiah, and Jeshua; and the sons of Kadmiel and their brethren over against them were to sing hymns of praise according to the commandment of David the man of God, course by course. <sup>25</sup>When I gathered the porters, <sup>26</sup>it was in the days of Joiakim the son of Jeshua, the son of Juzzahdak, and in the days of Nehemiah. And Esdra the priest was scribe.

<sup>27</sup>And at the dedication of the wall of Jerusalem they sought the Levites in their places, to bring them to Jerusalem, to keep a feast of dedication and gladness with thanksgiving; and they sounded cymbals with songs and psalteries and harps. <sup>28</sup>And the sons of the singers were assembled both from the neighbourhood round about unto Jerusalem, and from the villages, <sup>29</sup>and from the country; for the singers had built them villages by Jerusalem. <sup>30</sup>And the priests and the Levites purified themselves, and purified the people, and the porters, and the wall. <sup>31</sup>And they brought up the princes of Judah upon the wall, and appointed two great companies for thanksgiving; and they passed on the right hand of the wall of the dung gate. <sup>32</sup>And after them went Hoshai, and half the princes of Judah, <sup>33</sup>and Azariah, and Esdra, and Meshullam, <sup>34</sup>and Judah, and Benjamin, and Shemiah, and Jeremiah. <sup>35</sup>And some of the sons of the priests with trumpets: Zechariah the son of Jonathan, the son of Shemiah, the son of Mattaniah, the son of Michai, the son of Zaccur, the son of Asaph, <sup>36</sup>and his brethren, Shemiah, Uzziel, Gilalai, Jamah, Maai, Nethanael, Judah, Hanani, to praise with the hymns of David the man of God. <sup>37</sup>And Esdra the scribe was before them at the gate, to praise before them; and they went up by the steps of the city of David in the ascent of the wall above the house of David, even unto the water gate <sup>39</sup>of Ephraim, and unto the fish gate, and by the tower of Hananel, and unto the sheep gate. <sup>42</sup>And the singers were heard, and were

numbered. <sup>43</sup>And in that day they offered great sacrifices and rejoiced, for God had made them exceeding joyful; and their wives and their sons rejoiced; and the joy in Jerusalem was heard even afar off.

<sup>44</sup>And in that day they appointed men over the treasuries for the treasures, the first-fruits, and the tithes, and for the chiefs of the cities that waited. <sup>45</sup>And they kept the charges of their God, and the charges of the purification, and the singers and the porters, according to the commandments of David and his son Solomon. <sup>46</sup>For in the days of David Asaph was of old the first of the singers, and they sang hymns and praise unto God. <sup>47</sup>And all Israel in the days of Zerubbabel and in the days of Nehemiah gave the portions of the singers and the porters, a daily rate; and they consecrated them unto the Levites, and the Levites consecrated them unto the sons of Aaron.

## CHAPTER 13

In that day they read in the book of Moses in the ears of the people; and therein was found written that the Ammonites and the Moabites should not enter into the congregation of God for ever, <sup>2</sup>because they met not the children of Israel with bread and water, but hired Balaam against them, to curse them; howbeit our God turned the curse into a blessing. <sup>3</sup>Now it came to pass, when they had heard the law, that they were separated every mixed one in Israel. <sup>4</sup>And before this time Eliashib the priest dwelt in the treasury of the house of our God, allied unto Tobias; <sup>5</sup>and he had made him a great treasury. And they were aforetime in the habit of bestowing the offerings, and the frankincense, and the vessels, and the tithe of the corn, and the wine, and the oil, the commanded portion of the Levites, and the singers, and the porters, and the first-fruits of the priests. <sup>6</sup>But in all this time was I not in Jerusalem; for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after a certain time made my request of the king. <sup>7</sup>And I came to Jerusalem, and understood the mischief which Eliashib had done in the case of Tobias, in making him a treasury in the court of the house of God. <sup>8</sup>And it appeared very evil to me, so I cast forth all the household stuff of Tobias out of the treasury. <sup>9</sup>Then I commanded, and they cleansed the treasuries; and thither restored I the vessels of the house of God, and the offerings, and the frankincense. <sup>10</sup>And I perceived that the portion of the Levites had not been given them, and the Levites and the singers that did the work were fled every one to his field. <sup>11</sup>Then contended I with the commanders, and said, 'Wherefore is the house of God forsaken?' And I gathered them together, and set them in their place. <sup>12</sup>Then brought all Judah a tithe of the wheat, and the wine, and the oil, unto the treasuries <sup>13</sup>into the charge of Shelemiah the priest and Zadok the scribe, and of the Levites, Pedaiah. And next to them was Hanan the son of Zaccur, the son of Mattaniah, for they were counted faithful; their office was to distribute unto their brethren. <sup>14</sup>Remember me, O LORD in this, and let not my kindness be forgotten which I have wrought for the house of the LORD God. <sup>15</sup>In those days saw I in Judah some treading wine presses on the Sabbath, and carrying sheaves, and lading asses with both wine, and grapes, and figs, and all manner of burdens and bringing them into Jerusalem on the Sabbath; <sup>16</sup>and I testified in the day of their sale. There dwelt also men of Tyre also therein, bringing fish, and selling on the Sabbath all manner of ware unto the sons of Judah, and in Jerusalem. <sup>17</sup>Then I contended with the free sons of Judah, and said unto them, 'What evil thing is this that ye do and profane the Sabbath day? <sup>18</sup>Did not your fathers thus, and our God did bring all these evils upon them, and upon this city? And do ye bring yet more wrath upon Israel by profaning the Sabbath?' <sup>19</sup>And it came to pass, when the gates were set up in Jerusalem before the Sabbath, that I spake; and they shut the gates, and I charged that they should not be opened till after the Sabbath. And some of my servants set I at the gates, that none should bring in burdens on the Sabbath day. <sup>20</sup>So all the merchants lodged, and carried on traffic without Jerusalem once or twice. <sup>21</sup>Then I testified against them, and said unto them, 'Why lodge ye before the wall? If ye do so again, I will stretch out mine hand upon you.' From that time forth came they

not on the Sabbath. <sup>22</sup>And I told the Levites that purified themselves, and came and kept the gate, that they should sanctify the Sabbath day. Remember me, O God, for these things, and spare me according to the abundance of Thy mercy. <sup>23</sup>In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; <sup>24</sup>and their sons spake half in the speech of Ashdod, and knew not how to speak in the Jewish language. <sup>25</sup>And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, 'Ye shall not give your daughters unto their sons, and ye shall not take of their daughters unto your sons. <sup>26</sup>Did not Solomon king of Israel sin thus? Though among many nations there was no king like him, and he was beloved of God, and God made him king over all Israel, nevertheless him did strange women turn aside. <sup>27</sup>So will we not hearken unto you to do all this evil, to break covenant with our God, and to marry strange wives.' <sup>28</sup>And Elishub the high priest, one of the sons of Jehoaida, being son-in-law to Sanballat the Horonite, did I chase from me. <sup>29</sup>Remember them, O God; for they were against the right of inheritance of the priesthood, and the covenant of the priesthood, and of the Levites. <sup>30</sup>So I cleansed them from all strange connection, and established courses for the priests and the Levites, every man according to his work. <sup>31</sup>And for the wood offering, at the time appointed and for the first-fruits, remember me, O our God, for good.

## 2 ESDRA

### CHAPTER 1

And Josiah held the feast of the Passover in Jerusalem unto his LORD, and offered the Passover the fourteenth day of the first month, <sup>2</sup>having set the priests according to their daily courses, being arrayed in long garments in the temple of the LORD. <sup>3</sup>And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the LORD, to set the holy Ark of the LORD in the house that king Solomon the son of David had built, *and said*, <sup>4</sup>'Ye shall no more bear the Ark upon your shoulders; now therefore serve the LORD your God, and minister unto His people Israel, and prepare you after your families and kindreds according as David the king of Israel prescribed, and according to the magnificence of Solomon his son. <sup>5</sup>And standing in the temple according to the office of the families of you, the Levites, who minister in the presence of your brethren the children of Israel, <sup>6</sup>offer the Passover in order, and make ready the sacrifices for your brethren, and keep the Passover according to the commandment of the LORD which was given unto Moses.' <sup>7</sup>And unto the people that was found there Josiah gave thirty thousand lambs and kids, and three thousand calves; these things were given of the king's allowance, according as he promised to the people, to the priests and to the Levites. <sup>8</sup>And Hilkiah, Zechariah and Jehiel, the governors of the temple, gave to the priests for the Passover two thousand and six hundred sheep, and three hundred calves. <sup>9</sup>And Jechoniah, and Shemiah, and Nathanael his brother, and Hashabiah, and Ochiel, and Joram, captains over thousands, gave to the Levites for the Passover five thousand sheep, and seven hundred calves. <sup>10</sup>And when these things were done, the priests and the Levites, having the unleavened bread, stood in proper order according to the kindreds, and according to the several dignities of the fathers before the people, to offer to the LORD as it is written in the book of Moses; and thus *did they* in the morning. <sup>11</sup>And they roasted the Passover with fire as required. As for the sacrifices, they seethed them in brass pots and pans with a good savour, and set them before all the people. <sup>12</sup>And after these things they prepared for themselves, and for the priests their brethren the sons of Aaron; <sup>13</sup>for the priests offered the fat until night, and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron. <sup>14</sup>The holy singers also, the sons of Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zechariah and Eddinus, who was of the king's retinue. <sup>15</sup>Moreover the porters were at every gate; it was not lawful for any to go from his ordinary service, for their brethren the Levites prepared for them. <sup>16</sup>Thus were the things that belonged to the sacrifices of the LORD accomplished in that day, that they might hold the Passover, and offer sacrifices upon the altar of the LORD, according to the commandment of king Josiah. <sup>17</sup>So the children of Israel which were present held the Passover at that time, and the feast of unleavened bread, seven days. <sup>18</sup>And such a Passover was not kept in Israel since the time of the prophet Samuel. <sup>19</sup>Yea, all the kings of Israel held not such a Passover as Josiah, and the priests, and the Levites, and the Jews held, with all Israel that were found dwelling at Jerusalem. <sup>20</sup>In the eighteenth year of the reign of Josiah was this Passover kept. <sup>21</sup>And the works of Josiah were upright before his LORD, with a heart full of godliness. <sup>22</sup>As for the things that came to pass in his time, they were written in former times concerning those that sinned and did wickedly against the LORD, above all people and kingdoms, and how they grieved Him exceedingly; so that the words of the LORD rose up against Israel.

<sup>23</sup>Now after all these acts of Josiah, it came to pass that Pharaoh the king of Egypt came to raise war at Carchemish upon the Euphrates; and Josiah went out against him. <sup>24</sup>But the king of Egypt sent to him, saying, 'What have I to do with thee, O king of the Judeans? <sup>25</sup>I am not sent out from the LORD God against thee, for my war is upon the Euphrates. And now the LORD is with me; yea, the LORD is with me hasting me forward; depart from me and be not against the LORD.' <sup>26</sup>Howbeit Josiah did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremiah spoken by the mouth of the LORD, <sup>27</sup>but joined battle with him in the plain of Megiddo; and the princes came

against king Josiah. <sup>28</sup>Then said the king unto his servants, 'Carry me away out of the battle, for I am very weak'. And immediately his servants took him away out of the battle. <sup>29</sup>Then gat he upon his second chariot, and being brought back to Jerusalem, died, and was buried in his father's sepulchre. <sup>30</sup>And in all Judah they mourned for Josiah; yea, Jeremiah the prophet lamented for Josiah, and the chief men with the women made lamentation for him unto this day; and this was given out for an ordinance to be done continually in all the nation of Israel. <sup>31</sup>These things are written in the book of the stories of the kings of the Judeans, and every one of the acts that Josiah did, and his glory, and his understanding in the law of the LORD, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judah.

<sup>32</sup>And the people took Jechoniah the son of Josiah, and made him king in stead of Josiah his father, when he was twenty and three years old. <sup>33</sup>And he reigned in Israel and Jerusalem three months. And then the king of Egypt deposed him from reigning in Jerusalem, <sup>34</sup>and he set a tax upon the land of an hundred talents of silver and one talent of gold. <sup>35</sup>The king of Egypt also made king Jehoiakim his brother king of the Judeans and Jerusalem. <sup>36</sup>And he bound Jehoiakim and the nobles, but Zarius his brother he apprehended, and brought him out of Egypt.

<sup>37</sup>Five and twenty years old was Jehoiakim when he was made king in the land of Judah and Jerusalem; and he did evil before the LORD. <sup>38</sup>Wherefore against him Nebuchadnezzar the king of Babylon came up, and bound him with a chain of bronze, and carried him unto Babylon. <sup>39</sup>Nebuchadnezzar also took of the holy vessels of the LORD, and carried them away, and set them in his own temple at Babylon. <sup>40</sup>But those things that are recorded of him, and his uncleanness and impiety, are written in the chronicles of the kings.

<sup>41</sup>And Jehoiachin his son reigned in his stead; he was made king, being eighteen years old. <sup>42</sup>And he reigned but three months and ten days in Jerusalem, and did evil before the LORD.

<sup>43</sup>So after a year Nebuchadnezzar sent, and caused him to be brought into Babylon with the holy vessels of the LORD, <sup>44</sup>and made Zedekiah king of the Judeans and Jerusalem when he was one and twenty years old. And he reigned eleven years, <sup>45</sup>and he did evil also in the sight of the LORD, and cared not for the words that were spoken unto him by the prophet Jeremiah from the mouth of the LORD. <sup>46</sup>And after that king Nebuchadnezzar had made him to swear by the name of the LORD, he forswore himself and rebelled; and hardening his neck and his heart, he transgressed the laws of the LORD God of Israel. <sup>47</sup>The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the LORD, which was sanctified in Jerusalem. <sup>48</sup>And the God of their fathers sent by His messenger to call them back, because He spared them and His tabernacle also. <sup>49</sup>But they had His messengers in derision; and look, when the LORD spake unto them, they made a sport of His prophets so far forth that He, being wroth with His people for their great ungodliness, commanded the kings of the Chaldeans to come up against them; <sup>50</sup>who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child among them; for He delivered all into their hands. <sup>51</sup>And they took all the holy vessels of the LORD, both great and small, with the vessels of the Ark of God, and the king's treasures, and carried them away into Babylon. <sup>52</sup>As for the house of the LORD, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers. <sup>53</sup>And as for all her glorious things, they never ceased till they had consumed and brought them to naught; and the people that were not slain with the sword, he carried into Babylon. <sup>54</sup>And they became servants to him and to his children, till the Persians reigned, to fulfil the word of the LORD spoken by the mouth of Jeremiah: <sup>55</sup>'Until the land had enjoyed her Sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years'.

## CHAPTER 2

In the first year of Cyrus king of the Persians, that the word of the LORD might be accomplished that He had promised by the mouth of Jeremiah, <sup>2</sup>the LORD raised up the spirit of Cyrus the king of the Persians. And he made proclamation through all his kingdom, and also by writing, saying, <sup>3</sup>Thus saith Cyrus king of the Persians: "The LORD of Israel, the Most high LORD, hath made me king of the whole world. <sup>4</sup>And He hath commanded me to build Him an house at Jerusalem in Judah. <sup>5</sup>If therefore there be any of you that are of His people, let the LORD, even his LORD, be with him; and let him go up to Jerusalem that is in Judah, and build the house of the LORD of Israel (for He is the LORD that dwelleth in Jerusalem.) <sup>6</sup>Whosoever then dwell in the places round about, let them help him, (those, I say, that are his neighbours) with gold and with silver, with gifts, with horses, and with cattle and other things which have been set forth by vow for the temple of the LORD at Jerusalem." <sup>7</sup>Then the chief of the families of Judah and of the tribe of Benjamin stood up, the priests also, and the Levites, and all they whose mind the LORD had moved to go up and to build an house for the LORD at Jerusalem, <sup>8</sup>and they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of great number, whose minds were stirred up thereto. <sup>9</sup>King Cyrus also brought forth the holy vessels which Nebuchadnezzar had carried away from Jerusalem, and had set up in his temple of idols. <sup>10</sup>Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer; <sup>11</sup>and by him they were delivered to Sheshbazzar, the governor of Judah. <sup>12</sup>And this was the number of them: a thousand golden cups, and a thousand of silver; censers of silver, twenty nine; vials of gold, thirty; and of silver, two thousand four hundred and ten; and a thousand other vessels. <sup>13</sup>So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine. <sup>14</sup>These were brought back by Sheshbazzar, together with them of the captivity, from Babylon to Jerusalem.

<sup>15</sup>But in the time of Artaxerxes king of the Persians, Bishlam and Mithridates and Tabeel and Rehum, Beltethmus and Shimshai the secretary, with the rest that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judah and Jerusalem this letter following: <sup>16</sup>"To king Artaxerxes our lord, thy servants Rehum the recorder, and Shimshai the scribe, and the rest of their council and the judges that are in Coelesyria and Phoenicia. <sup>17</sup>Be it now known to the lord the king that the Jews that are come up from you to us, being come into Jerusalem, that rebellious and wicked city, do build the marketplaces, and repair the walls of it, and do lay the foundations of the temple. <sup>18</sup>Now if this city and the walls thereof be made up again, they will not only refuse to give tribute, but also rebel against kings. And forasmuch as the things pertaining to the temple are now in hand, we think it meet not to neglect such a matter, but to speak unto our lord the king, to the intent that, if it be thy pleasure, it may be sought out in the books of thy fathers. <sup>19</sup>And thou shalt find in the chronicles what is written concerning these things, and shalt understand that the city was rebellious, troubling both kings and cities, and that the Jews were rebellious, and raised always wars therein; for the which cause even this city was made desolate. <sup>20</sup>Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no passage into Coelesyria and Phoenicia." <sup>21</sup>Then the king wrote back again to Rehum the recorder, to Beltethmus, to Shimshai the scribe, and to the rest that were in commission, and dwellers in Samaria and Syria and Phoenicia, after this manner: <sup>22</sup>"I have read the epistle which ye have sent unto me; therefore I commanded to make diligent search; and it hath been found that the city was from the beginning practising against kings; <sup>23</sup>and the men therein were given to rebellion and war; and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in Coelesyria and Phoenicia. <sup>24</sup>Now therefore I have commanded to hinder those men from building the city, and heed to be taken that there be no more done in it, and that those wicked workers proceed no further to the annoyance of kings." <sup>25</sup>Then king Artaxerxes his letters being read, Rehum and Shimshai the scribe and the rest that were in commission with them, removing in haste toward Jerusalem with a

troop of horsemen and a multitude of people in battle array, began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

### CHAPTER 3

Now when Darius the king reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia, <sup>2</sup>and to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, in the hundred twenty and seven provinces. <sup>3</sup>And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked. <sup>4</sup>Then three young men that were of the king's bodyguard spake one to another, <sup>5</sup>'Let every one of us speak a sentence. He that shall overcome and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts and great things in token of victory, <sup>6</sup>as to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with a bridle of gold, and a turban of fine linen, and a chain about his neck. <sup>7</sup>And he shall sit next to Darius because of his wisdom, and shall be called kinsman of Darius.' <sup>8</sup>And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow, and said, <sup>9</sup>'When the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall victory be given as was appointed'. <sup>10</sup>The first wrote, 'Wine is the strongest'. <sup>11</sup>The second wrote, 'The king is strongest'. <sup>12</sup>The third wrote, 'Women are strongest; but above all things Truth beareth away the victory'. <sup>13</sup>Now when the king was risen up, they took their writings, and delivered them unto him; and so he read them. <sup>14</sup>And sending forth, he called all the princes of Persia and Media, and the governors and the captains, and the lieutenants and the chief officers, and sat him down in the royal seat of judgment; and the writings were read before them. <sup>15</sup>And he said, 'Call the young men; and they shall declare their own sentences'. So they were called and came in. <sup>16</sup>And he said unto them, 'Declare unto us your mind concerning the writings'.

<sup>17</sup>Then began the first, who had spoken of the strength of wine, and he said thus, 'O ye men, how exceeding strong is wine! It causeth all men to err that drink it; <sup>18</sup>it maketh the mind of the king and of the fatherless child to be all one, of the bondman and of the freeman, of the poor man and of the rich; <sup>19</sup>it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; <sup>20</sup>and it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by much money. <sup>21</sup>And when they are in their cups they forget their love both to friends and brethren, and a little after draw out swords; <sup>22</sup>but when they are far from the wine they remember not what they have done. <sup>23</sup>O ye men, is not wine the strongest, that enforceth to do thus?' And when he had so spoken, he held his peace.

### CHAPTER 4

Then the second, that had spoken of the strength of the king, began to say, <sup>2</sup>'O ye men, do not men excel in strength, that bear rule over sea and land and all things in them? <sup>3</sup>But yet the king is most mighty, for he is the LORD of all these things, and hath dominion over them, and whatsoever he commandeth them they do. <sup>4</sup>If he bid them make war the one against the other, they do it; if he send them out against the enemies, they go and break down mountains, walls and towers. <sup>5</sup>They slay, and are slain, and transgress not the king's commandment; if they get the victory, they bring all to the king, as well the spoil as all things else. <sup>6</sup>Likewise for those that are no soldiers, and have not to do with wars but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king. <sup>7</sup>And yet he is but one man; if he command to kill, they kill; if he command to spare, they spare; <sup>8</sup>if he command to

smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; <sup>9</sup>if he command to cut down, they cut down; if he command to plant, they plant. <sup>10</sup>So all his people and his armies obey him. Furthermore he lieth down, he eateth and drinketh, and taketh his rest; <sup>11</sup>and these keep watch round about him, neither may any one depart and do his own business, neither disobey they him in any thing. <sup>12</sup>O ye men, how should not the king be mightiest, when in such sort he is obeyed?' And he held his tongue.

<sup>13</sup>Then the third, who had spoken of women and of the truth - this was Zerubabel - began to speak. 'O ye men, <sup>14</sup>it is not the great king, nor the multitude of men, neither is it wine that excelleth. Who is it then that ruleth them, or hath the lordship over them? Are they not women? <sup>15</sup>Women have borne the king, and all the people that bear rule by sea and land. <sup>16</sup>Even of them came they, and they nourished them up that planted the vineyards from whence the wine cometh. <sup>17</sup>These also make garments for men; these bring glory unto men, and without women cannot men be. <sup>18</sup>Yea, and if men have gathered together gold and silver or any other goodly thing, do they not love a woman which is comely in favour and beauty? <sup>19</sup>And letting all those things go, do not they gape and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold or any goodly thing whatsoever? <sup>20</sup>A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. <sup>21</sup>He releaseth his soul to spend his life with his wife and remembereth neither father nor mother nor country. <sup>22</sup>By this also ye must know that women have dominion over you; do ye not labour and toil and give and bring all to the woman? <sup>23</sup>Yea, a man taketh his sword and goeth his way to rob and to steal, to sail upon the sea and upon rivers, <sup>24</sup>and looketh upon a lion and goeth in the darkness, and when he hath stolen, spoiled and robbed, he bringeth it to his love. <sup>25</sup>Wherefore a man loveth his wife better than father or mother. <sup>26</sup>Yea, many there be that have run out of their wits for women, and become servants for their sakes. <sup>27</sup>Many also have perished, have erred and sinned, for women. <sup>28</sup>And now do ye not believe me? Is not the king great in his power? Do not all regions fear to touch him? <sup>29</sup>Yet did I see him and Apame, the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king, <sup>30</sup>and taking the crown from the king's head and setting it upon her own head; she also struck the king with her left hand. <sup>31</sup>And yet for all this the king gaped and gazed upon her with open mouth; if she laughed upon him he laughed also, but if she took any displeasure at him the king was fain to flatter, that she might be reconciled to him again. <sup>32</sup>O ye men, how can it be but women should be strong, seeing they do thus?' <sup>33</sup>Then the king and the princes looked one upon another; so he began to speak of the truth. <sup>34</sup>O ye men, are not women strong? Great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about and fetcheth his course again to his own place in one day. <sup>35</sup>Is He not great, that maketh these things? Therefore great is the truth, and stronger than all things. <sup>36</sup>All the earth calleth upon the truth, and the heaven blesseth it; all works shake and tremble at it, and with it is no unrighteous thing. <sup>37</sup>Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works, and there is no truth in them; in their unrighteousness also they shall perish. <sup>38</sup>As for the truth, it endureth and is always strong; it liveth and conquereth for evermore. <sup>39</sup>With her there is no accepting of persons or rewards, but she doeth the things that are just and refraineth from all unjust and wicked things, and all men do well like her works, neither in her judgment is any unrighteousness. <sup>40</sup>And she is the strength, kingdom, power and majesty, of all ages. Blessed be the God of truth.' <sup>41</sup>And with that he held his peace. And all the people then shouted and said, 'Great is Truth and mighty above all things'.

<sup>42</sup>Then said the king unto him, 'Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me and shalt be called my kinsman'. <sup>43</sup>Then said he unto the king, 'Remember thy vow, which thou hast vowed to build Jerusalem in the day when thou camest to thy kingdom, <sup>44</sup>and to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart when he vowed to destroy Babylon

and to send them again thither. <sup>45</sup>Thou hast also vowed to build up the temple, which the Edomites burned when Judah was made desolate by the Chaldeans. <sup>46</sup>And now, O LORD the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself. I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.' <sup>47</sup>Then Darius stood up and kissed him, and wrote letters for him unto all the treasurers and lieutenants, and captains and governors, that they should safely convey on their way both him and all those that went up with him to build Jerusalem. <sup>48</sup>He wrote letters also unto the lieutenants that were in Coelesyria and Phoenicia, and unto them in Lebanon, that they should bring cedar wood from Lebanon unto Jerusalem, and that they should build the city with him. <sup>49</sup>Moreover he wrote for all the Jews that went up out of his realm up into Judah, concerning their freedom, that no officer, no ruler, no lieutenant nor treasurer, should forcibly enter into their doors, <sup>50</sup>and that all the country which they held should be free without tribute, and that the Edomites should give over the villages of the Jews which then they held; <sup>51</sup>yea, that there should be yearly given twenty talents to the building of the temple until the time that it were built, and other ten talents yearly <sup>52</sup>to maintain the burnt offerings upon the altar every day, (as they had a commandment to offer seventeen), <sup>53</sup>and that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away. <sup>54</sup>He wrote also concerning the charges and the priests' vestments wherein they minister, <sup>55</sup>and likewise for the charges of the Levites to be given them until the day that the house were finished, and Jerusalem built up. <sup>56</sup>And he commanded to give to all that kept the city lands and wages. <sup>57</sup>He sent away also all the vessels from Babylon that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

<sup>58</sup>Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of Heaven, and said, <sup>59</sup>From Thee cometh victory, from Thee cometh wisdom, and Thine is the glory, and I am Thy servant. <sup>60</sup>Blessed art Thou, Who hast given me wisdom; and to Thee I give thanks, O LORD of our fathers.' <sup>61</sup>And so he took the letters, and went out and came unto Babylon, and told it to all his brethren. <sup>62</sup>And they praised the God of their fathers, because He had given them freedom and liberty <sup>63</sup>to go up, and to build Jerusalem and the temple which is called by His name. And they feasted with instruments of music and gladness seven days.

## CHAPTER 5

After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle. <sup>2</sup>And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments, timbrels and flutes. <sup>3</sup>And all their brethren played; and he made them go up together with them.

<sup>4</sup>And these are the names of the men which went up, according to their families among their tribes, after their several heads. <sup>5</sup>The priests, the sons of Phinehas the son of Aaron: Jeshua the son of Juzzahdak, the son of Sasa, and Joakim the son of Zerubbabel, the son of Shealtiel of the house of David, out of the kindred of Phares of the tribe of Judah, <sup>6</sup>who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month. <sup>7</sup>And these are they of Judah that came up from the captivity where they dwelt as strangers, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon. <sup>8</sup>And they returned unto Jerusalem, and to the other parts of Judah, every man to his own city, who came with Zerubbabel, with Jeshua, Nehemiah and Zariah and Resaiah, Nahamani, Mordecai, Bilshan, Aspurahsu, Elijah, Roimah and Baanah, their guides. <sup>9</sup>The number of them of the nation and their governors, the sons of Parosh: two thousand an hundred seventy and two. The

sons of Shephathiah: four hundred seventy and two. <sup>10</sup>The sons of Arah: seven hundred fifty and six. <sup>11</sup>The sons of Phahath-Moab, among the sons of Jeshua and Joab: two thousand eight hundred and twelve. <sup>12</sup>The sons of Elam: a thousand two hundred fifty and four. The sons of Zattu: nine hundred seventy and five. The sons of Chorbe: seven hundred and five. The sons of Bani: six hundred forty and eight. <sup>13</sup>The sons of Bebai: six hundred thirty and three. The sons of Azgad: one thousand three hundred twenty and two. <sup>14</sup>The sons of Adonikam: six hundred thirty and seven. The sons of Bigvai: two thousand six hundred and six. The sons of Adin: four hundred fifty and four. <sup>15</sup>The sons of Ater the son of Hezekiah: ninety and two. The sons of Kilan and Azetus: threescore and seven. The sons of Azaru: four hundred thirty and two. <sup>16</sup>The sons of Annias: an hundred and one. The sons of Arom: thirty two. The sons of Bezai: three hundred twenty and three. The sons of Hariph: an hundred and two. <sup>17</sup>The sons of Baiterus: three thousand and five. The sons of Bethlomon: an hundred twenty and three. <sup>18</sup>They of Netophah: fifty and five. They of Anathoth: an hundred fifty and eight. They of Beth-Azmaveth: forty and two. <sup>19</sup>They of Kirjath-Jearim: twenty and five. They of Chephirah and Beeroth: seven hundred forty and three. <sup>20</sup>They of Chadias and Ammidias: four hundred twenty and two. They of Kiramah and Geba: six hundred twenty and one. <sup>21</sup>They of Macalon: an hundred twenty and two. They of Betolio: fifty and two. The sons of Nephish: an hundred fifty and six. <sup>22</sup>The sons of Calamolalus and Ono: seven hundred twenty and five. The sons of Jerechus: two hundred forty and five. <sup>23</sup>The sons of Senaah: three thousand three hundred and one. <sup>24</sup>The priests: the sons of Jedaiah the son of Jeshua, among the sons of Anasib: eight hundred seventy and two. The sons of Immer: two hundred fifty and two. <sup>25</sup>The sons of Pashur: a thousand forty and seven. The sons of Charme: two hundred and seventeen. <sup>26</sup>The Levites: the sons of Joshua, Kadmiel, Bannuas and Sudias: seventy and four. <sup>27</sup>The holy singers: the sons of Asaph, an hundred twenty and eight. <sup>28</sup>The porters: the sons of Shallum, the sons of Atar, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai: in all an hundred thirty and nine. <sup>29</sup>The servants of the temple: the sons of Esau, the sons of Hasupha, the sons of Tabbaoth, the sons of Keros, the sons of Sua, the sons of Padon, the sons of Lebanah, the sons of Hagabah. <sup>30</sup>The sons of Akkub, the sons of Uthai, the sons of Ketab, the sons of Hagab, the sons of Subai, the sons of Hana, the sons of Cathua, the sons of Geddur. <sup>31</sup>The sons of Jairus, the sons of Daisan, the sons of Noeba, the sons of Chezib, the sons of Gazera, the sons of Uzza, the sons of Phinoe, the sons of Hasrah, the sons of Basthai, the sons of Asnah, the sons of Maoni, the sons of Nephisim, the sons of Acuph, the sons of Hakupha, the sons of Asur, the sons of Purahkim, the sons of Bazluth, <sup>32</sup>the sons of Mehida, the sons of Cutha, the sons of Charea, the sons of Barkos, the sons of Serar, the sons of Temah, the sons of Neziah, the sons of Hatipha. <sup>33</sup>The sons of the servants of Solomon: the sons of Assaphioth, the sons of Peruda, the sons of Jaalah, the sons of Lozon, the sons of Isdael, the sons of Shephathiah. <sup>34</sup>The sons of Agia, the sons of Pochereth, the sons of Sabi, the sons of Sarothie, the sons of Masaiah, the sons of Gas, the sons of Addus, the sons of Zobahs, the sons of Apherra, the sons of Barodis, the sons of Shaphat, the sons of Allon. <sup>35</sup>All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two. <sup>36</sup>These came up from Thermeleth and Thelersas, Charaath leading them and Amar; <sup>37</sup>they could not shew their families or their stock, how they were of Israel. The sons of Delaah, the son of Tobiah; the sons of Nekoda: six hundred fifty and two. <sup>38</sup>And of the priests that usurped the office, and were not found: the sons of Habadiah, the sons of Hakkoz, the sons of Jaddus, who married Agia one of the daughters of Barzillai, and was named after his name. <sup>39</sup>And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood; <sup>40</sup>for unto them said Nehemiah and Attharias that they should not be partakers of the holy things, till there rose up an high priest clothed with doctrine and truth. <sup>41</sup>So of Israel, from them of twelve years old and upward, besides menservants and womenservants, they were all in number forty thousand two thousand three hundred and sixty. Their menservants and handmaids were seven thousand three hundred thirty and seven; the singing men and singing women, two hundred forty

and five; <sup>42</sup>four hundred thirty and five camels; seven thousand thirty and six horses; two hundred forty and five mules; five thousand five hundred twenty and five beasts used to the yoke. <sup>43</sup>And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in its own place according to their ability, <sup>44</sup>and to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments. <sup>45</sup>And so dwelt the priests, and the Levites, and the people in Jerusalem, and in the country; the singers also and the porters, and all Israel in their villages.

<sup>46</sup>But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came altogether with one consent into the open space of the first gate, which is toward the east. <sup>47</sup>Then stood up Jeshua the son of Juzzahdak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and made ready the altar of the God of Israel, <sup>48</sup>to offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses, the man of God. <sup>49</sup>And there were gathered unto them out of the other nations of the land; and they erected the altar upon its own place, because all the nations of the land were at enmity with them, and oppressed them. And they offered sacrifices according to the time, and whole burnt-offerings to the LORD both morning and evening. <sup>50</sup>Also they held the feast of tabernacles, as it is commanded in the law, and offered sacrifices daily, as was meet, <sup>51</sup>and after that the continual oblations, and the sacrifice of the Sabbaths, and of the new moons, and of all holy feasts. <sup>52</sup>And all they that had made any vow to God began to offer sacrifices to God from the first day of the seventh month, although the temple of the LORD was not yet built. <sup>53</sup>And they gave unto the masons and carpenters money, food and drink with cheerfulness. Unto them of Sidon also and Tyre they gave carts that they should bring cedar trees from Lebanon, which should be brought by floats to the haven of Joppa, according as it was commanded them by Cyrus king of the Persians. <sup>54</sup>And in the second year and second month after his coming to the temple of God at Jerusalem began Zerubbabel the son of Shealtiel, and Jeshua the son of Juzzahdak, and their brethren, and the priests and the Levites, and all they that were come unto Jerusalem out of the captivity. <sup>55</sup>And they laid the foundation of the house of God in the first day of the second month, in the second year after they were come to Judah and Jerusalem. <sup>56</sup>And they appointed the Levites from twenty years old over the works of the LORD. Then stood up Jeshua, and his sons and brethren, and Kadmiel his brother, and the sons of Emadabun, with the sons of Joda the son of Iliadun, with their sons and brethren, all Levites, with one accord set forth of the business, labouring to advance the works in the house of the LORD. So the builders built the temple of the LORD. <sup>57</sup>And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites, the sons of Asaph, had cymbals singing songs of thanksgiving and praising the LORD, according as David the king of Israel had ordained. <sup>58</sup>And they sang with loud voices songs to the praise of the LORD, because His mercy and glory is for ever in all Israel. <sup>59</sup>And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving unto the LORD for the rearing up of the house of the LORD. <sup>60</sup>Also of the priests and Levites, and of the chief of their families the elders who had seen the former house, came to the building of this with weeping and great crying. <sup>61</sup>But many with trumpets and joy shouted with loud voice, <sup>62</sup>insomuch that the trumpets might not be heard for the weeping of people; yet the multitude sounded marvellously so that it was heard afar off.

<sup>63</sup>Wherefore when the enemies of the tribe of Judah and Benjamin heard it, they came to know what the noise of trumpets *should mean*. <sup>64</sup>And they perceived that they that were of the captivity did build the temple unto the LORD God of Israel. <sup>65</sup>So they went to Zerubbabel and Jeshua, and to the chief of the families, and said unto them, 'We will build together with you, <sup>66</sup>for we likewise, as ye, do obey your LORD and do sacrifice unto Him, from the days of Esarhaddon the king of the Assyrians, who brought us hither'. <sup>67</sup>Then Zerubbabel and Jeshua and the chief of the families of Israel said unto them, 'It is not for us and you to build together an house unto the LORD our God. <sup>68</sup>We ourselves alone will build unto the LORD of Israel, according as Cyrus the king of the Persians hath commanded us.' <sup>69</sup>But the

nations of the land, lying heavy upon the inhabitants of Judah, and besieging them, hindered their building. <sup>70</sup>And by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived; so that they were hindered from building for the space of two years, until the reign of Darius the king.

## CHAPTER 6

Now in the second year of the reign of Darius the king, Haggai and Zechariah the son of Iddo, the prophets, prophesied unto the Jews in Judah and Jerusalem in the name of the LORD God of Israel, Which was upon them. <sup>2</sup>Then stood up Zerubbabel the son of Shealtiel, and Jeshua the son of Juzzahdak, and began to build the house of the LORD at Jerusalem, the prophets of the LORD being with them *and* helping them. <sup>3</sup>At the same time came unto them Sisinnes the governor of Syria and Phoenicia, with Sathrabuzanes and his companions, and said unto them, <sup>4</sup>'By whose appointment do ye build this house and this roof, and perform all the other things; and who are the workmen that perform these things?' <sup>5</sup>Nevertheless the elders of the Jews obtained favour, because the LORD had visited the captivity; <sup>6</sup>and they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

<sup>7</sup>The copy of the letters which Sisinnes governor of Syria and Phoenicia, and Sathrabuzanes with their companions, rulers in Syria and Phoenicia, wrote and sent unto Darius: 'To king Darius, greeting. <sup>8</sup>Let all things be known unto our LORD the king, that being come into the country of Judah, and entered into the city of Jerusalem, we found in the city of Jerusalem the elders of the Jews that were of the captivity building an house unto the LORD, great and new, of hewen and costly stones, and the timber already laid upon the walls. <sup>9</sup>And these works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made. <sup>10</sup>Then asked we these elders, saying, "By whose commandment build ye this house and lay the foundations of these works?" <sup>11</sup>Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men. <sup>12</sup>So they gave us this answer, saying, "We are the servants of the LORD Which made the heaven and the earth. <sup>13</sup>And as for this house, it was built many years ago by a king of Israel great and strong, and was finished. <sup>14</sup>But when our fathers provoked God unto wrath, and sinned against the LORD of Israel Which is in heaven, He gave them over into the power of Nebuchadnezzar king of Babylon, king of the Chaldees, <sup>15</sup>who pulled down the house, and burned it, and carried away the people captives into Babylon. <sup>16</sup>But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build this house. <sup>17</sup>And the holy vessels of gold and of silver that Nebuchadnezzar had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon; and they were delivered to Zerubbabel, *that is* to Sheshbazzar the ruler, <sup>18</sup>with the commandment that he should carry away the same vessels, and put them in the temple at Jerusalem, and that the temple of the LORD should be built in that place. <sup>19</sup>Then the same Sheshbazzar, being come hither, laid the foundations of the house of the LORD at Jerusalem; and from that time to this being still a building, it is not yet finished." <sup>20</sup>Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus; <sup>21</sup>and if it be found that the building of the house of the LORD at Jerusalem hath been done with the consent of king Cyrus, and if our LORD the king be so minded, let him signify unto us thereof.'

<sup>22</sup>Then commanded king Darius to seek among the records at Babylon. And so at Ekbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded: <sup>23</sup>In the first year of the reign of Cyrus, king Cyrus commanded that the house of the LORD should be built again, where they do sacrifice with continual fire; <sup>24</sup>whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that

country; and the expenses thereof to be given out of the house of king Cyrus; <sup>25</sup>and that the holy vessels of the house of the LORD, both of gold and silver, that Nebuchadnezzar took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before'. <sup>26</sup>And also commanded he that Sisinnes the governor of Syria and Phoenicia, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phoenicia, should be careful to stay away from the place; but suffer Zerubbabel the servant of the LORD and governor of Judah, and the elders of the Jews, to build the house of the LORD in that place. <sup>27</sup>I have commanded also to have it built up whole again, and that they look diligently to help those that be of the captivity of the Jews till the house of the LORD be finished, <sup>28</sup>and out of the tribute of Coelesyria and Phoenicia a portion carefully to be given these men for the sacrifice of the LORD; that is, to Zerubbabel the governor for calves, and rams, and lambs, <sup>29</sup>and also corn, salt, wine and oil; and that continually every year without further question, according as the priests that be in Jerusalem shall signify to be daily spent, <sup>30</sup>that offerings may be made to the Most High God for the king, and for his children; and that they may pray for their lives. <sup>31</sup>And he commanded that whosoever should transgress, yea, or make light of any thing herein written, out of his own house should a beam be taken, and he thereon hanged, and all his goods seized for the king. <sup>32</sup>The LORD therefore, Whose name is there called upon, utterly destroy every king and nation that stretcheth out his hand to hinder or damage that house of the LORD in Jerusalem. <sup>33</sup>I, Darius the king have ordained that according unto these things it be done with diligence.'

## CHAPTER 7

Then Sisinnes the governor of Coelesyria and Phoenicia, and Sathrabuzanes with their companions, following the commandments of king Darius, <sup>2</sup>did very carefully oversee the holy works, assisting the elders of the Jews and governors of the temple. <sup>3</sup>And so the holy works prospered when Haggai and Zechariah the prophets prophesied. <sup>4</sup>And they finished these things by the commandment of the LORD God of Israel; and with the consent of Cyrus, Darius and Artaxerxes, kings of Persia, <sup>5</sup>the holy house was finished in the three and twentieth day of the month Adar in the sixth year of king Darius. <sup>6</sup>And the children of Israel, the priests and the Levites, and others that were of the captivity that were added unto them, did according to the things written in the book of Moses. <sup>7</sup>And to the dedication of the temple of the LORD they offered an hundred calves, two hundred rams, four hundred lambs, <sup>8</sup>and twelve goats for the sin of all Israel, according to the number of the chief of the tribes of Israel. <sup>9</sup>The priests also and the Levites stood arrayed in their vestments, according to their kindreds in the service of the LORD God of Israel, according to the book of Moses, and the porters at every gate. <sup>10</sup>And the children of Israel that were of the captivity held the Passover the fourteenth day of the first month, after that the priests and the Levites were sanctified, <sup>11</sup>together with all the sons of the captivity; for they were sanctified because the Levites were all sanctified together. <sup>12</sup>And so they offered the Passover for all them of the captivity, and for their brethren the priests, and for themselves. <sup>13</sup>And the children of Israel that came out of the captivity did eat, even all they that had separated themselves from the abominations of the people of the land, and sought the LORD. <sup>14</sup>And they kept the feast of unleavened bread seven days, making merry before the LORD; <sup>15</sup>for that He had turned the counsel of the king of Assyria toward them, to strengthen their hands in the works of the LORD God of Israel.

## CHAPTER 8

And after these things, when Artaxerxes the king of the Persians reigned, came Esdras *the son* of Azariah, the son of Ezeriah, the son of Hilkiyah, the son of Shallum, <sup>2</sup>the son of Zadok, the son of Ahitub, the son of Amariah, the son of Uzzi,

the son of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest. <sup>3</sup>This Esdras went up from Babylon as a scribe, being very ready in the law of Moses that was given by the LORD God of Israel. <sup>4</sup>And the king did him honour, for he found grace in his sight in all his requests. <sup>5</sup>There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters and ministers of the temple, unto Jerusalem, <sup>6</sup>in the seventh year of the reign of Artaxerxes, in the fifth month; this was the king's seventh year. For they went from Babylon in the first day of the first month, and came to Jerusalem according to the prosperous journey which the LORD gave to him. <sup>7</sup>For Esdras had very great skill, so that he omitted nothing of the law and commandments of the LORD, but taught all Israel the ordinances and judgments.

<sup>8</sup>Now the copy of the commission which was written from Artaxerxes the king and came to Esdras the priest and reader of the law of the LORD is that which followeth: <sup>9</sup>'King Artaxerxes unto Esdras the priest and reader of the law of the LORD sendeth greeting. <sup>10</sup>Having determined to deal graciously, I have given order that such of the nation of the Jews, and of the priests and Levites being within our realm as are willing and desirous, should go with thee to Jerusalem. <sup>11</sup>As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and to my seven friends the counsellors; <sup>12</sup>that they may look into the affairs of Judah and Jerusalem, agreeably to that which is in the law of the LORD, <sup>13</sup>and carry the gifts unto the LORD of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the LORD in Jerusalem, with that also which is given of the people for the temple of the LORD their God in Jerusalem, <sup>14</sup>and that silver and gold may be collected for calves, rams and lambs, and things thereunto appertaining; <sup>15</sup>to the end that they may offer sacrifices unto the LORD upon the altar of the LORD their God, which is in Jerusalem. <sup>16</sup>And whatsoever thou and thy brethren will do with the silver and gold, that do according to the will of thy God. <sup>17</sup>And the holy vessels of the LORD, which are given thee for the use of the temple of thy God which is in Jerusalem, thou shalt set before thy God in Jerusalem. <sup>18</sup>And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury. <sup>19</sup>And I, king Artaxerxes, have also commanded the keepers of the treasures in Syria and Phoenicia that whatsoever Esdras the priest and reader of the law of the most high God shall send for, they should give it him with speed, to the sum of an hundred talents of silver; <sup>20</sup>likewise also of wheat unto an hundred cors and an hundred measures of wine, <sup>21</sup>and other things in abundance. Let all things be performed after the law of God diligently unto the Most High God, that wrath come not upon the kingdom of the king and his sons. <sup>22</sup>I command you also that ye require no tax nor any other imposition of any of the priests or Levites, or holy singers or porters or ministers of the temple, or of any that have doings in this temple, and that man have authority to impose any thing upon them. <sup>23</sup>And thou, Esdras, according to the wisdom of God ordain judges and justices, that they may judge in all Syria and Phoenicia all those that know the law of thy God, and those that know it not thou shalt teach. <sup>24</sup>And whosoever shall transgress the law of thy God, and of the king, shall be punished diligently, whether it be by death or other punishment, by penalty of money, or by imprisonment.'

<sup>25</sup>Then said Esdras the scribe, 'Blessed be the only God of thy fathers, Who hath put these things into the heart of the king, to glorify His house that is in Jerusalem, <sup>26</sup>and hath honoured me in the sight of the king, and his counsellors and all his friends and nobles. <sup>27</sup>Therefore was I encouraged by the help of the LORD my God, and gathered together men of Israel to go up with me.

<sup>28</sup>And these are the chief according to their families and several dignities that went up with me from Babylon in the reign of king Artaxerxes. <sup>29</sup>Of the sons of Phinehas: Gershom. Of the sons of Ithamar: Gamael. Of the sons of David: Hattush the son of Sechenias. <sup>30</sup>Of the sons of Parosh: Zechariah, (and with him were counted an hundred and fifty men). <sup>31</sup>Of the sons of Pahath-Moab: Eliehoenai the son of Zerariah, and with him two hundred men. <sup>32</sup>Of the sons of Zattu: Secheniah the son of Jahaziel, and with him three hundred men. Of the sons of Adin: Obed the son of Jonathan, and with him two hundred and fifty men. <sup>33</sup>Of the sons of

Elam: Josiah son of Gotholiah, and with him seventy men. <sup>34</sup>Of the sons of Shaphathiah: Zarahiah son of Michael, and with him threescore and ten men. <sup>35</sup>Of the sons of Joab: Obadiah son of Jezelous, and with him two hundred and twelve men. <sup>36</sup>Of the sons of Bani: Shelomith son of Josiphiah, and with him an hundred and threescore men. <sup>37</sup>Of the sons of Bebai: Zechariah son of Bebai, and with him twenty and eight men. <sup>38</sup>Of the sons of Azag: Johanan *son of* Hakkatan, and with him an hundred and ten men. <sup>39</sup>Of the sons of Adonikam, the last; and these are the names of them, Eliphalat son of Jeuel, and Shemiah, and with them seventy men. <sup>40</sup>Of the sons of Bigvai: Uthai the son of Istalcurus, and with him seventy men.

<sup>41</sup>And these I gathered together to the river called Theras, where we pitched our tents three days, and then I surveyed them. <sup>42</sup>But when I found there none of the priests and Levites, <sup>43</sup>then sent I unto Eleazar, and Iduel, and Maheah, and Maasmas, <sup>44</sup>and Elnathan, and Samaiah, and Jarib, and Nathan, Ennatan, Zechariah and Meshullam, principal men and learned. <sup>45</sup>And I bade them that they should go to unto Iddo the captain, who was in the place of the treasury, and commanded them that they should speak unto Iddo and to his brethren and to the treasurers in that place, to send us such men as might execute the priests' office in the house of the LORD. <sup>46</sup>And by the mighty hand of our LORD they brought unto us skilful men of the sons of Mahli the son of Levi, the son of Israel, Sherebiah, and his sons and his brethren, who were eighteen. <sup>47</sup>And Asebiah, and Annunus, and Hosaiah his brother, of the sons of Chanounaius and their sons, were twenty men. <sup>48</sup>And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites, to wit, the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed. <sup>49</sup>And there I vowed a fast unto the young men before our LORD, <sup>50</sup>to desire of Him a prosperous journey both for us and them that were with us, for our children, and for the cattle; <sup>51</sup>for I was ashamed to ask the king footmen and horsemen and conduct for safeguard against our adversaries. <sup>52</sup>For we had said unto the king that the power of the LORD our God should be with them that seek Him, to support them in all ways. <sup>53</sup>And again we besought the LORD as touching these things, and found Him favourable unto us. <sup>54</sup>Then I separated twelve of chief leaders of the priests, Serebiah and Asabiah, and ten men of their brethren with them; <sup>55</sup>and I weighed them the gold, and the silver, and the holy vessels of the house of our LORD, which the king and his council and the princes and all Israel had given. <sup>56</sup>And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold, and twenty golden vessels, and twelve vessels of brass, even of fine brass glittering like gold. <sup>57</sup>And I said unto them, "Both ye are holy unto the LORD, and the vessels are holy; and the gold and the silver is a vow unto the LORD, the LORD of our fathers. <sup>58</sup>Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel in Jerusalem, into the chambers of the house of our God." <sup>59</sup>So the priests and the Levites, who had received the silver, and the gold, and the vessels, brought them unto Jerusalem into the temple of the LORD.

<sup>60</sup>And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our LORD, which was with us. And from the beginning of our journey the LORD delivered us from every enemy; and so we came to Jerusalem. <sup>61</sup>And when we had been there three days, the gold and the silver that was weighed was delivered in the house of our LORD, on the fourth day, unto Marmuth the priest, the son of Uriah; <sup>62</sup>and with him was Eleazar the son of Phinehas, and with them was Joshebad the son of Joshua, and Moeth the son of Shebannus, Levites; all was delivered them by number and weight, and all the weight of them was written up the same hour. <sup>63</sup>Moreover they that were come out of the captivity offered sacrifice unto the LORD God of Israel, even twelve calves for all Israel, fourscore and sixteen rams, threescore and twelve lambs, goats for a peace offering, twelve; all of them a sacrifice to the LORD. <sup>64</sup>And they delivered the king's commandments unto the king's stewards, and to the governors of Coelesyria and Phoenicia; and they honoured the people, and the temple of the LORD.

<sup>65</sup>Now when these things were done, the rulers came unto me and said,  
<sup>66</sup>The nation of Israel, the princes, the priests and Levites, have not put away from them the strange people of the land, nor their pollutions from the nations, *to wit*, the Canaanites, Hittites, Perizzites, Jebusites, and the Moabites, Egyptians, and Edomites. <sup>67</sup>For both they and their sons have married with their daughters, and the holy seed is mixed with the strange people of the land; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.”  
<sup>68</sup>And as soon as I had heard these things, I rent my clothes and the holy garment, and pulled off the hair from off my head and beard, and sat me down, sad and very heavy. <sup>69</sup>So all they that were then moved at the word of the LORD God of Israel assembled unto me, whilst I mourned for the iniquity; but I sat still full of heaviness until the evening sacrifice. <sup>70</sup>Then rising up from the fast, with my clothes and the holy garment rent, and bowing my knees, and stretching forth my hands unto the LORD, I said, <sup>71</sup>“O LORD, I am confounded and ashamed before Thy face; <sup>72</sup>for our sins are multiplied above our heads, and our ignorances have reached up unto heaven. <sup>73</sup>For ever since the time of our fathers we *have been* and are in great sin even unto this day. <sup>74</sup>And for our sins and our fathers’ we, with our brethren, and our kings, and priests, were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day. <sup>75</sup>And now in some measure hath mercy been shewed unto us from Thee, O LORD, that there should be left us a root and a name in the place of Thy sanctuary, and to discover unto us a light in the house of the LORD our God, and to give us food in the time of our servitude.” <sup>76</sup>Yea, when we were in bondage, we were not forsaken of our LORD; <sup>77</sup>but He made us favoured before the kings of Persia, so that they gave us food, <sup>78</sup>yea, and honoured the temple of the our LORD, and raised up the desolate Sion, that they have given us a sure abiding in Judah and Jerusalem. <sup>79</sup>And now, O LORD, what shall we say having these things? For we have transgressed Thy commandments, which Thou gavest by the hand of Thy servants the prophets, saying, <sup>80</sup>“That the land, which ye enter into to possess as a heritage, is a land polluted with the pollutions of the strangers of the land; and they have filled it with their uncleanness. <sup>81</sup>Therefore now shall ye not join your daughters unto their sons, neither shall ye take their daughters unto your sons. <sup>82</sup>Moreover ye shall never seek to have peace with them, that ye may be strong and eat the good things of the land, and that ye may leave the inheritance of the land unto your children for evermore.” <sup>83</sup>And all that is befallen is done unto us for our wicked works and great sins; for Thou, O LORD, didst make our sins light, <sup>84</sup>and didst give us such a root; but we have turned back again to transgress Thy law, and to mingle ourselves with the nations of the land. <sup>85</sup>Mightest Thou not be angry with us, to destroy us till Thou hadst left us neither root, seed, nor shame? <sup>86</sup>O LORD of Israel, Thou art true; for we are left a root this day. <sup>87</sup>Behold, now are we before Thee in our iniquities, for we cannot stand any longer by reason of these things before Thee.’

<sup>88</sup>And as Esdras in his prayer made his confession, weeping and lying flat upon the ground before the temple, there gathered unto him from Jerusalem a very great multitude of men and women and children; for there was great weeping among the multitude. <sup>89</sup>Then Shechaniah the son of Jehiel, one of the children of Israel, called out, and said, ‘O Esdras, we have sinned against the LORD God; we have married strange women of the nations of the land, and now is there hope in Israel. <sup>90</sup>Let us make an oath to the LORD that we will put away all our wives which we have taken of the nations with their children, like as thou hast decreed, and as many as do obey the law of the LORD. <sup>91</sup>Arise, and put in execution; for to thee doth this matter appertain, and we will be with thee: do valiantly.’ <sup>92</sup>So Esdras arose, and took an oath of the chief of the priests and Levites of all Israel, to do after these things; and so they sware.

## CHAPTER 9

Then Esdras, rising from the court of the temple, went to the chamber of Jehohanan the son of Eliashib, <sup>2</sup>and remained there, and did eat no food nor drink

water, mourning for the great iniquities of the multitude. <sup>3</sup>And there was a proclamation in all Judah and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem, <sup>4</sup>and that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be seized to the use of the temple and himself cast out from them that were of the captivity. <sup>5</sup>And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem the twentieth day of the month. <sup>6</sup>And all the multitude sat in the broad court of the temple trembling, because of the present foul weather. <sup>7</sup>So Esdras arose up and said unto them, 'Ye have transgressed the law in marrying strange wives thereby to increase the sins of Israel. <sup>8</sup>And now, by confessing, give glory unto the LORD God of our fathers, <sup>9</sup>and do His will, and separate yourselves from the nations of the land and from the strange women.'<sup>10</sup>Then cried the whole multitude, and said with a loud voice, 'Like as thou hast spoken, so will we do. <sup>11</sup>But forasmuch as the people are many, and it is foul weather, so that we cannot stand without, and this is not a work of a day or two, seeing our sin in these things is spread far; <sup>12</sup>therefore let the rulers of the multitude stay, and let all them of our habitations that have strange wives come at the time appointed, <sup>13</sup>and with them the rulers and judges of every place, till we turn away the wrath of the LORD from us for this matter.'<sup>14</sup>Then Jonathan the son of Azahel, and Jehziah the son of Thokanos, accordingly took this matter upon them, and Meshullam, and Levi, and Shabbethai helped them. <sup>15</sup>And they that were of the captivity did according to all these things. <sup>16</sup>And Esdras the priest chose unto him the principal men of their families all by name; and in the first day of the tenth month they sat together to examine the matter. <sup>17</sup>So their cause that held strange wives was brought to an end in the first day of the first month. <sup>18</sup>And of the priests that were come together, and had strange wives, there were found <sup>19</sup>of the sons of Joshua the son of Juzzahdak and his brethren: Maseiah, and Eliazar, and Jarib, and Jodan. <sup>20</sup>And they gave their hands to put away their wives, and to offer rams to make reconciliation for their errors. <sup>21</sup>And of the sons of Immer: Ananias, Zebadiah, Manes, Shemiah, Jehiel, and Azariah. <sup>22</sup>And of the sons of Pashur: Elionai, Maasiah, Ishmael, Nathanael, Okideilus, and Salthas. <sup>23</sup>And of the Levites: Jozabad, Shimei, and Kolaiyah, who was called Kalitah, and Pethaiah, and Judah and Jonah. <sup>24</sup>Of the holy singers: Eliashib, Bacchurus. <sup>25</sup>Of the porters: Shallum, and Tolbanes. <sup>26</sup>Of them of Israel, of the sons of Phorus: Jermas, Izziyah, Melchiah, Mijamin, Eleazar, Asibias, and Benaiah. <sup>27</sup>Of the sons of Elan: Mattaniah, Zechariah and Jezrielus and Obadiah and Jeremoth and Elijah. <sup>28</sup>And of the sons of Zamoth: Eliadas, Eliasimus, Othoniah, Jeremoth and Shebathus and Zerdaiah. <sup>29</sup>Of the sons of Bebai: Johannes, Ananias, Zabdus and Emathis. <sup>30</sup>Of the sons of Mani: Olamus, Mamuchus, Jedaiah, Jashub, Asaeilus and Jeremoth. <sup>31</sup>And of the sons of Addi: Naathus, Moosiah, Lacunus, Naidus, Mattaniah, Sestheel, Balnouas and Manesseh. <sup>32</sup>And of the sons of Hannahn: Elionas, Asaias, Melchias, Sabbaias and Simon Chosamaias. <sup>33</sup>And of the sons of Asam: Maltanias, Mattathias, Zabhannahias, Eliphalat, Manesseh and Shimei. <sup>34</sup>And of the sons of Bahni: Jeremiah, Mamdias, Maerus, Joel, Mamdai, Paedias, Vaniah, Carabasian, Eliazibas, Mamnitanimas, Eliasius, Bannus, Elialis, Shomeis, Shelemiah, Nethaniah. And of the sons of Ezora: Shessis, Esriel, Azeilas, Samatus, Zambris, Joseph. <sup>35</sup>And of the sons of Noomah: Mazitias, Zabadias, Iddo, Joel, Benaiah. <sup>36</sup>All these had taken strange wives; and they put them away, with their children.

<sup>37</sup>And the priests and the Levites and they that were of Israel dwelt in Jerusalem and in the country in the first day of the seventh month; so the children of Israel were in their habitations. <sup>38</sup>And the whole multitude came together with one accord into the broad place of the holy porch, toward the east; <sup>39</sup>and they spake unto Esdras the priest and reader, that he would bring the law of Moses that was given of the LORD God of Israel. <sup>40</sup>So Esdras the chief priest brought the law to the whole multitude, from man to woman, and to all the priests, to hear the law in the first day of the seventh month. <sup>41</sup>And he read in the broad court before the holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law. <sup>42</sup>And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made for that purpose. <sup>43</sup>And there

stood up by him Mattathias, Shammus, Ananias, Azariah, Uriah, Hezekiah, Baalimamus, upon the right hand; <sup>44</sup>and upon the left hand Pedaiah, Mishael, Melchiah, Lothasubus, Nabariah, Zechariah. <sup>45</sup>Then took Esdras the book of the law before the multitude; for he sat honourably in the first place in the sight of them all. <sup>46</sup>And when he opened up the law, they stood all straight up. So Esdras blessed the LORD God Most High, the God of hosts, Almighty. <sup>47</sup>And all the host answered, 'Amen'; and lifting up their hands, they fell to the ground and worshipped the LORD. <sup>48</sup>Also Jeshua, Anniuth, Sarabiah, Jadinus, Jakubas, Sabbateas, Autias, Maihannahs, Kalitas, Azariah, Jozabdas, Ananias, Pelaiiah, the Levites, taught the law of the LORD, and read the law of the LORD to the multitude, making them withal to understand it. <sup>49</sup>Then spake Attarates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying, <sup>50</sup>'This day is holy unto the LORD', (for they all wept when they heard the law). <sup>51</sup>'Go then, and eat the fat, and drink the sweet, and send part to them that have nothing; <sup>52</sup>for this day is holy unto the LORD. And be not sorrowful, for the LORD will bring you to honour.' <sup>53</sup>So the Levites published all things to the people, saying, 'This day is holy to the LORD; be not sorrowful'. <sup>54</sup>Then went they their way, every one to eat and drink and make merry, and to give part to them that had nothing, and to make great cheer; <sup>55</sup>because they understood the words wherein they were instructed, and for the which they had been assembled.

### 3 ESDRA

*This book is not found in the Hebrew and Greek. The Slavonic and Russian translations were made from the Vulgate. In this latter the Book is divided into two parts. The first consists of Chapters 3-14 in the Slavonic and the second Chapters 1, 2, 15 and 16.*

*3 Esdra is found in the Slavonic Bible as the last Book of the Old Testament, following 3 Maccabees.*

#### CHAPTER 1

The third book of the prophet Esdra the son of Seraiah, the son of Azariah, the son of Hilkiah, the son of Shallum, the son of Zadok, the son of Ahitub, <sup>2</sup>the son of Ahijah, the son of Phinehas, the son of Eli, the son of Amariah, the son of Azariah, the son of Meraioth, the son of Arna, the son of Uzzi, the son of Borith, the son of Abishua, the son of Phinehas, the son of Eleazar, <sup>3</sup>the son of Aaron, of the tribe of Levi; which was captive in the land of the Medes in the reign of Artaxerxes, king of the Persians.

<sup>4</sup>And the word of the LORD came unto me, saying, <sup>5</sup>Go thy way, and shew My people their sinful deeds, and their children their wickednesses which they have done against Me, that they may tell their children's children; <sup>6</sup>because the sins of their fathers are increased in them, for they have forgotten Me and have sacrificed unto strange gods. <sup>7</sup>Did I not bring them out of the land of Egypt, from the house of bondage? But they have provoked Me unto wrath, and despised My counsels. <sup>8</sup>Pull thou off then the hair of thy head, and cast all evils upon them, for they have not been obedient unto My law, and it is a people without discipline. <sup>9</sup>How long shall I forbear them upon whom I have bestowed so great benefits? <sup>10</sup>Many kings have I overthrown from them: Pharaoh with his servants and all his hosts have I smitten down. <sup>11</sup>All the nations have I destroyed before them, and in the east have I scattered the peoples of two provinces, even of Tyre and Sidon, and have slain all their enemies. <sup>12</sup>Speak thou therefore unto them, saying, Thus saith the LORD, <sup>13</sup>I made you to pass through the sea, and in the beginning gave you a large and safe passage; I gave you Moses for your leader, and Aaron for a priest. <sup>14</sup>I gave you light by a pillar of fire, and great wonders have I done among you, yet have ye forgotten Me," saith the LORD. <sup>15</sup>Thus saith the Almighty LORD, "The quails were as a token for you; I gave you tents for your safeguard; nevertheless ye murmured there, <sup>16</sup>and triumphed not in My name for the destruction of your enemies; but ever to this day do ye yet murmur. <sup>17</sup>Where are the benefits that I have done for you? When ye were hungry and thirsty in the wilderness, did ye not cry unto me, <sup>18</sup>saying, "Why hast Thou brought us into this wilderness to kill us? It had been better for us to have served the Egyptians, than to die in this wilderness." <sup>19</sup>Then had I pity upon your mournings, and gave you manna to eat; so ye did eat angel's bread. <sup>20</sup>When ye were thirsty, did I not cleave the rock, and water flowed out to your fill? For the heat I covered you with the leaves of the trees. <sup>21</sup>I divided among you a fruitful land; I cast out the Canaanites, the Perizzites and the Philistines before you; what shall I yet do more for you?" saith the LORD.

<sup>22</sup>Thus saith the Almighty LORD, "When ye were in the wilderness, in the river of the Amorites, being athirst and blaspheming My name, <sup>23</sup>I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet. <sup>24</sup>What shall I do unto thee, O Jacob? Thou, Judah, wouldest not obey Me; I will turn Me to other nations, and unto those will I give My name, that they may keep My statutes. <sup>25</sup>Seeing ye have forsaken Me, I will forsake you also; when ye desire Me to be gracious unto you, I shall have no mercy upon you. <sup>26</sup>Whensoever ye shall call upon Me, I will not hear you: for ye have defiled your hands with blood, and your feet are swift to commit manslaughter. <sup>27</sup>Ye have not as it were forsaken Me, but your own selves," saith the LORD.

<sup>28</sup>Thus saith the Almighty LORD, 'Have I not prayed for you as a father his sons, as a mother her daughters, and a nurse her young babes, <sup>29</sup>that ye would be My people, and I should be your God; that ye would be My children, and I should be your father? <sup>30</sup>So I gathered you together, as a hen gathereth her chickens under her wings; but now, what shall I do unto you? I will cast you out from My face. <sup>31</sup>When ye offer oblation unto Me, I will turn My face from you; for your solemn feast days, your new moons and your circumcisions have I forsaken. <sup>32</sup>I sent unto you My servants, the prophets, whom ye have slain, and taken, and torn their bodies in pieces, whose blood I will require of your hands,' saith the LORD.

<sup>33</sup>Thus saith the Almighty LORD, 'Your house is desolate; I will cast you out, as the wind doth stubble. <sup>34</sup>And your children shall not be fruitful, for they have despised My commandment, and done the thing that is evil before Me. <sup>35</sup>Your houses will I give to a people that shall come; which not being heard of Me, yet shall believe Me; to whom I have shewed no signs, yet they shall do that I have commanded them; <sup>36</sup>they have seen no prophets, yet shall they call their sins to remembrance, and acknowledge them. <sup>37</sup>I take to witness the grace of the people to come, whose little ones rejoice in gladness; and though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say.'

<sup>38</sup>And now, brother, behold what glory, and see the people that cometh from the east, <sup>39</sup>unto whom will I give for leaders, Abraham, Isaac and Jacob, Hosea, Amos and Micah, Joel, Obadiah and Jonah, <sup>40</sup>Nahum and Habbakuk, Zephaniah, Haggai, Zechariah and Malachi, which is called also an angel of the LORD.

## CHAPTER 2

Thus saith the LORD, 'I brought My people out of bondage, and I gave them my commandments by My servants the prophets; whom they would not hear, but despised My counsels. <sup>2</sup>The mother that bare them saith unto them, "Go your way, ye children, for I am a widow and forsaken. <sup>3</sup>I brought you up with gladness, but with sorrow and heaviness have I lost you; for ye have sinned before the LORD your God, and done the thing that is evil before Him. <sup>4</sup>But what shall I now do unto you? I am a widow, and forsaken; go your way, O my children, and ask mercy of the LORD." <sup>5</sup>As for Me, O father, I call upon thee for a witness over the mother of these children, which would not keep My covenant, <sup>6</sup>that thou bring them to confusion and their mother to a spoil, that there may be no offspring of them. <sup>7</sup>Let them be scattered abroad among the heathen; let their names be put out of the earth, for they have despised My covenant. <sup>8</sup>Woe be unto thee, Assyria, thou that hidest the unrighteous in thee! O thou wicked people, remember what I did unto Sodom and Gomorrah, <sup>9</sup>whose land lieth in clods of pitch, and heaps of ashes; even so also will I do unto them that hear Me not,' saith the Almighty LORD.

<sup>10</sup>Thus saith the LORD unto Esdra, 'Tell My people that I will give them the kingdom of Jerusalem, which I would have given unto Israel. <sup>11</sup>Their glory also will I take unto Me, and give these the everlasting tabernacles, which I had prepared for them. <sup>12</sup>They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary. <sup>13</sup>Go, and ye shall receive; pray for few days unto you, that they may be shortened; the kingdom is already prepared for you: watch. <sup>14</sup>Take heaven and earth to witness, for I have broken the evil in pieces, and created the good; for I live,' saith the LORD. <sup>15</sup>'Mother, embrace thy children, and bring them up with gladness; make their feet as fast as a pillar, for I have chosen thee,' saith the LORD. <sup>16</sup>And those that be dead will I raise up again from their places, and bring them out of the graves; for I have known My name in Israel. <sup>17</sup>Fear not, thou mother of the children, for I have chosen thee,' saith the LORD. <sup>18</sup>For thy help will I send My servants Isaiah and Jeremiah, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits, <sup>19</sup>and as many fountains flowing with milk and honey, and seven mighty mountains, whereupon there grow roses and lilies, whereby I will fill thy children with joy. <sup>20</sup>Do right to the widow, judge for the fatherless, give to the poor, defend the orphan, clothe the naked, <sup>21</sup>heal the broken and the weak, laugh not a lame man to scorn, defend the maimed, and

let the blind man come into the sight of My clearness. <sup>22</sup>Keep the old and young within thy walls. <sup>23</sup>Wheresoever thou findest the dead, take them, and bury them, and I will give thee the first place in My resurrection. <sup>24</sup>Abide still, O My people, and take thy rest, for thy quietness shall come. <sup>25</sup>Nourish thy children, O thou good nurse; establish their feet. <sup>26</sup>As for the servants whom I have given thee, there shall not one of them perish, for I will require them from among thy number. <sup>27</sup>Be not weary; for when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shalt be merry, and have abundance. <sup>28</sup>The heathen shall envy thee, but they shall be able to do nothing against thee,' saith the LORD. <sup>29</sup>'My hands shall cover thee, so that thy children shall not see Hades. <sup>30</sup>Be joyful, O thou mother, with thy children, for I will deliver thee,' saith the LORD. <sup>31</sup>'Remember thy children that sleep, for I shall bring them out of the sides of the earth, and shew mercy unto them; for I am merciful,' saith the LORD Almighty.' <sup>32</sup>'Embrace thy children until I come and shew mercy unto them; for My wells run over, and My grace shall not fail.'

<sup>33</sup>I, Esdra, received a charge of the LORD upon the mount Horeb that I should go unto Israel; but when I came unto them, they set me at naught, and despised the commandment of the LORD. <sup>34</sup>And therefore I say unto you, 'O ye heathen, that hear and understand, look for your shepherd; He shall give you everlasting rest, for He is nigh at hand, that shall come in the end of the world. <sup>35</sup>Be ready to the reward of the kingdom, for the everlasting light shall shine upon you for evermore. <sup>36</sup>Flee the shadow of this world, receive the joyfulness of your glory; I testify my Saviour openly. <sup>37</sup>O receive the gift that is given you, and be glad, giving thanks unto Him that hath called you to the heavenly kingdom. <sup>38</sup>Arise up and stand, behold the number of those that be sealed in the feast of the LORD, <sup>39</sup>which are departed from the shadow of the world, and have received glorious garments of the LORD. <sup>40</sup>Take thy number, O Zion, and shut up those of thine that are clothed in white, which have fulfilled the law of the LORD. <sup>41</sup>The number of thy children, whom thou longedst for, is fulfilled; beseech the power of the LORD, that Thy people, which have been called from the beginning, may be hallowed.

<sup>42</sup>I, Esdra, saw upon the mount Zion a great people whom I could not number, and they all praised the LORD with songs. <sup>43</sup>And in the midst of them was a young man of an high stature, taller than all the rest, and upon every one of their heads He set crowns, and was more exalted; which I marvelled at greatly. <sup>44</sup>So I asked the angel and said, 'LORD, what are these?' <sup>45</sup>He answered and said unto me, 'These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God; now are they crowned, and receive palms.' <sup>46</sup>Then said I unto the angel, 'What young person is it that crowneth them, and giveth them palms in their hands?' <sup>47</sup>So he answered and said unto me, 'It is the Son of God, Whom they have confessed in the world'. Then began I greatly to commend them that stood so stiffly for the name of the LORD. <sup>48</sup>Then the angel said unto me, 'Go thy way, and tell my people what manner of things and how great wonders of the LORD thy God thou hast seen'.

### CHAPTER 3

In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon me bed, and my thoughts came up over my heart; <sup>2</sup>for I saw the desolation of Zion, and the wealth of them that dwelt at Babylon. <sup>3</sup>And my spirit was sore moved, so that I began to speak words full of fear to the Most High, <sup>4</sup>and said, 'O LORD, Who bearest rule, Thou spakest at the beginning, when Thou didst plant the earth, and that Thyself alone, and commandedst the people, <sup>5</sup>and gavest a body unto Adam without soul, which was the workmanship of Thine hands, and didst breathe into him the breath of life; and he was made living before Thee. <sup>6</sup>And Thou leddest him into paradise, which Thy right hand had planted, before ever the earth came forward. <sup>7</sup>And unto him Thou gavest commandment to love Thy way, which he transgressed; and forthwith Thou appointedst death in him and in his generations, of whom came nations, tribes, peoples and kindreds out of number.

<sup>8</sup>And every people walked after their own will, and did wonderful things before Thee, and despised Thy commandments. <sup>9</sup>And again in process of time Thou broughtest the flood upon those that dwelt in the world, and destroyedst them; <sup>10</sup>and it came to pass in every of them, that as death was to Adam, so the flood was to these. <sup>11</sup>Nevertheless, one of them thou leftest, namely, Noah, with his household, of whom came all righteous men. <sup>12</sup>And it happened that when they that dwelt upon the earth began to multiply, and had gotten them many children, and were a great people, they began again to be more ungodly than the first. <sup>13</sup>Now when they lived so wickedly before Thee, Thou didst choose Thee a man from among them, whose name was Abraham. <sup>14</sup>And him Thou lovedst, and unto him only Thou shewedst Thy will, <sup>15</sup>and madest an everlasting covenant with him, promising him that Thou wouldest never forsake his seed. And unto him Thou gavest Isaac, and unto Isaac also Thou gavest Jacob and Esau. <sup>16</sup>As for Jacob, Thou didst choose him to Thee and put by Esau; and so Jacob became a great multitude. <sup>17</sup>And it came to pass, that when Thou leddest his seed out of Egypt, Thou broughtest them up to the mount Sinai. <sup>18</sup>And bowing the heavens, Thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troubledst the men of that age. <sup>19</sup>And Thy glory went through four gates, of fire, and of earthquake, and of wind, and of cold, that thou mightiest give the law unto the seed of Jacob, and diligence unto the generation of Israel. <sup>20</sup>And yet tookest Thou not away from them a wicked heart, that Thy law might bring forth fruit in them. <sup>21</sup>For the first Adam, bearing a wicked heart, transgressed, and was overcome; and so be all they that are born of him. <sup>22</sup>Thus infirmity was made permanent, and the law also in the heart of the people with the malignity of the root; so that the good departed away, and the evil abode still. <sup>23</sup>So the times passed away, and the evils were brought to an end; then didst Thou raise Thee up a servant called David, <sup>24</sup>whom Thou commandedst to build a city unto thy name, and to offer incense and oblations unto Thee therein. <sup>25</sup>When this was done many years, then they that inhabited the city forsook Thee, <sup>26</sup>and in all things did even as Adam and all his generations had done, for they also had a wicked heart; <sup>27</sup>and so Thou gavest Thy city over into the hands of Thine enemies. <sup>28</sup>Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Zion? <sup>29</sup>For when I came thither and had seen impieties without number, then my soul saw many evildoers in this thirtieth year, so that my heart failed me. <sup>30</sup>For I have seen how Thou sufferest them sinning, and hast spared wicked doers, and hast destroyed Thy people, and hast preserved Thine enemies, and hast not signified it. <sup>31</sup>I do not remember how this way may be left. Are they then of Babylon better than they of Zion? <sup>32</sup>Or is there any other people that knoweth Thee, beside Israel? Or what generation hath so believed Thy covenants as Jacob? <sup>33</sup>And yet their reward appeareth not, and their labour hath no fruit; for I have gone here and there through the heathen, and I see that they flow in wealth, and think not upon Thy commandments. <sup>34</sup>Weigh Thou therefore our wickedness now in the balance, and theirs also that dwell in the world; and so shall Thy name nowhere be found but in Israel. <sup>35</sup>Or when was it that they which dwell upon the earth have not sinned in Thy sight? Or what people have so kept Thy commandments? <sup>36</sup>Thou shalt find that Israel by name hath kept Thy precepts; but not the heathen.'

#### **CHAPTER 4**

And the angel that was sent unto me, whose name was Uriel, gave me an answer <sup>2</sup>and said, 'Thy heart hath gone too far in this world, and thinkest thou to comprehend the way of the Most High?' <sup>3</sup>Then said I, 'Yea, my lord'. And he answered me and said, 'I am sent to shew thee three ways, and to set forth three similitudes before thee; <sup>4</sup>whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.' <sup>5</sup>And I said, 'Tell on, my lord'. Then said he unto me, 'Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past'.

<sup>6</sup>Then answered I and said, 'What man is able to do that, that thou shouldest ask such things of me?' <sup>7</sup>And he said unto me, 'If I should ask thee how great dwellings are in the midst of the sea, or how many springs are in the beginning of the deep, or how many springs are above the firmament, or which are the outgoings of paradise, <sup>8</sup>peradventure thou wouldest say unto me, "I never went down into the deep, not as yet into Hades, neither did I ever climb up into heaven". <sup>9</sup>Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.'

<sup>10</sup>He said moreover unto me, 'Thine own things, and such as are grown up with thee, canst thou not know; <sup>11</sup>how should thy vessel then be able to comprehend the way of the Highest, and, the world being now outwardly corrupted, to understand the corruption that is evident in thy sight?' <sup>12</sup>Then said I unto him, 'It were better that we were not at all, than that we should live still in wickedness, and to suffer and to know not wherefore'. <sup>13</sup>He answered me, and said, 'I went into a forest into a plain, and the trees took counsel, <sup>14</sup>and said, "Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods". <sup>15</sup>The floods of the sea also in like manner took counsel, and said, "Come, let us go up and subdue the woods of the plain, that there also we may make us another country". <sup>16</sup>The thought of the wood was in vain, for the fire came, and consumed it. <sup>17</sup>The thoughts of the floods of the sea came likewise to naught, for the sand stood up, and stopped them. <sup>18</sup>If thou wert judge now betwixt these two, whom wouldest thou begin to justify, or whom wouldest thou condemn?

<sup>19</sup>I answered and said, 'Verily it is a foolish thought that they both have devised, for the ground is given unto the wood, and the sea also hath his place to bear his floods'. <sup>20</sup>Then answered he me and said, 'Thou hast given a right judgment; but why judgest thou not thyself also? <sup>21</sup>For like as the ground is given unto the wood, and the sea to his floods, even so they that dwell upon the earth may understand nothing but that which is upon the earth; and he that dwelleth above the heavens may only understand the things that are above the height of the heavens.' <sup>22</sup>Then answered I and said, 'I beseech thee, O lord, let me have understanding; <sup>23</sup>for it was not my mind to be curious of the high things, but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over to ungodly nations, and why the law of our forefathers is brought to naught, and the written covenants come to none effect, <sup>24</sup>and we pass away out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy. <sup>25</sup>What then will He do unto His name whereby we are called? Of these things have I asked.'

<sup>26</sup>Then answered he me, and said, 'The more thou searchest, the more thou shalt marvel; for the world hasteth fast to pass away, <sup>27</sup>and cannot comprehend the things that are promised to the righteous in time to come; for this world is full of unrighteousness and infirmities. <sup>28</sup>But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the destruction thereof is not yet come. <sup>29</sup>If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good. <sup>30</sup>For the corn of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it brought up unto this time? And how much shall it yet bring forth until the time of threshing come? <sup>31</sup>Ponder now by thyself how great fruit of wickedness the corn of evil seed hath brought forth. <sup>32</sup>And when the ears shall be cut down, which are without number, how great a floor shall they fill?'

<sup>33</sup>Then I answered and said, 'How and when shall these things come to pass? Wherefore are our years few and evil?' <sup>34</sup>And he answered me, saying, 'Do not thou hasten above the Most Highest, for thy haste is in vain to be above Him, for thou hast much exceeded. <sup>35</sup>Did not the souls also of the righteous ask question of these things in their chambers, saying, "How long shall I hope on this fashion? When cometh the fruit of the floor of our reward?" <sup>36</sup>And unto these things Jeremiel the archangel gave them answer, and said, "Even when the number of seeds is filled in you, for He hath weighed the world in the balance. <sup>37</sup>By measure hath He measured

the times, and by number hath He numbered the times; and He shall not move nor stir them until the said measure be fulfilled.”’<sup>38</sup>Then answered I and said, ‘O lord *and Master*, even we all are full of ungodliness.’<sup>39</sup>And for our sakes peradventure it is that the souls of the righteous are not filled, because of the sins of them that dwell upon the earth.’

<sup>40</sup>So he answered me, and said, ‘Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her’.<sup>41</sup>Then said I, ‘No lord, that can she not’. And he said unto me, ‘In the grave the chambers of souls are like the womb of a woman; <sup>42</sup>for like as a woman that travaileth maketh haste to escape the necessity of the travail, even so do these places haste to deliver those things that are committed unto them.’<sup>43</sup>From the beginning, look, what thou desirest to see, it shall be shewed thee.’

<sup>44</sup>Then answered I and said, ‘If I have found favour in thy sight, and if it be possible, and if I be meet therefore, <sup>45</sup>shew me then whether there be more to come than is past or more past than is to come.’<sup>46</sup>What is past, I know, but what is for to come I know not.’<sup>47</sup>And he said unto me, ‘Stand upon the right side, and I shall expound the parable unto thee’.<sup>48</sup>So I stood and saw; and behold, a hot burning oven passed by before me; and it happened that when the flame was gone by, I looked, and behold, the smoke remained still.’<sup>49</sup>After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

<sup>50</sup>Then said he unto me, ‘Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke, but the drops and the smoke remain behind; so the quantity which is past did more exceed’.<sup>51</sup>Then I prayed, and said, ‘May I live, thinkest thou, until that time, or what shall happen in those days?’<sup>52</sup>He answered me and said, ‘As for the tokens whereof thou askest me, I may tell thee of them in part; but as touching thy life, I am not sent to shew thee; for I do not know it.’

## CHAPTER 5

Nevertheless concerning the tokens: Behold, the days shall come that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith. <sup>2</sup>But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago. <sup>3</sup>And the land that thou seest now to have root shalt thou see wasted suddenly. <sup>4</sup>But if the Most High grant thee to live, thou shalt see after the third trumpet that the sun shall suddenly shine again in the night, and the moon thrice in the day, <sup>5</sup>and blood shall drop out of wood, and the stone shall give his voice, and the people shall be troubled. <sup>6</sup>And even he shall rule whom they look not for that dwell upon the earth, and the fowls shall take their flight away together. <sup>7</sup>And the Sodomitish sea shall cast out fish, and make a noise in the night, which many have not known, but they shall all hear the voice thereof. <sup>8</sup>There shall be a confusion also in many places, and the fire shall be oft sent out again, and the wild beasts shall change their places, and monstrous women shall bring forth monsters, <sup>9</sup>and salt waters shall be found in the sweet, and all friends shall destroy one another. Then shall wit hide itself, and understanding withdraw itself into his secret chamber, <sup>10</sup>and shall be sought of many, and yet not be found; then shall unrighteousness and incontinency be multiplied upon earth. <sup>11</sup>One land also shall ask another, and say, “Is righteousness that maketh a man righteous gone through thee?” And it shall say, “No”. <sup>12</sup>At the same time shall men hope, but nothing obtain; they shall labour, but their ways shall not prosper. <sup>13</sup>To shew thee such tokens I have leave; and if thou wilt pray again and weep as now and fast seven days, thou shalt hear yet greater things.’

<sup>14</sup>Then I awaked, and an extreme fearfulness went through all my body, and my mind was troubled, so that it fainted. <sup>15</sup>So the angel that was come to talk with me, held me, comforted me, and set me up upon my feet. <sup>16</sup>And in the second night it came to pass that Phaltiel, the captain of the people, came unto me, saying,

'Where hast thou been, and why is thy countenance so heavy? <sup>17</sup>Knowest thou not that Israel is committed unto thee in the land of their captivity? <sup>18</sup>Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the land of cruel wolves.' <sup>19</sup>Then said I unto him, 'Go thy ways from me, and come not nigh me'. And he heard what I said and went from me.

<sup>20</sup>And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me. <sup>21</sup>And after seven days so it was that the thoughts of my heart were very grievous unto me again. <sup>22</sup>And my soul recovered the spirit of understanding, and I began to talk with the Most High again, and said, <sup>23</sup>'O LORD, that bearest rule of every wood of the earth, and of all the trees thereof, Thou hast chosen Thee one only vine; <sup>24</sup>and of all the lands of the whole world Thou hast chosen Thee one pit; and of all the flowers thereof, one lily; <sup>25</sup>and of all the depths of the sea thou hast filled Thee one river; and of all built cities Thou hast hallowed Zion unto thyself; <sup>26</sup>and of all the fowls that are created Thou hast named Thee one dove; and of all the cattle that are made thou hast provided Thee one sheep; <sup>27</sup>and among all the multitudes of peoples Thou hast gotten Thee one people; and unto this people, whom Thou lovedst, Thou gavest a law that is approved of all. <sup>28</sup>And now, O LORD, why hast thou given over this people unto many, and upon the one root hast Thou prepared others, and why hast Thou scattered Thine only one people among many? <sup>29</sup>And they that did gainsay Thy promises, and believed not Thy covenants, have trodden them down. <sup>30</sup>If Thou didst so much hate Thy people, yet shouldest Thou punish them with Thine own hands.'

<sup>31</sup>Now when I had spoken these words, the angel that came to me the night afore was sent unto me, <sup>32</sup>and said unto me, 'Hear Me, and I will instruct thee; hearken to the thing that I say, and I shall tell thee more'. <sup>33</sup>And I said, 'Speak on, my LORD'. Then said he unto me, 'Thou art sore troubled in mind for Israel's sake; lovest thou that people better than He that made them?' <sup>34</sup>And I said, 'No, lord; but of very grief have I spoken, for my reins pain me every hour, while I labour to comprehend the way of the Most High, and to seek out part of His judgment'.

<sup>35</sup>And He said unto me, 'Thou canst not'. And I said, 'Why, LORD? Whereunto was I born then, or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?' <sup>36</sup>And He said unto me, 'Number Me the things that are not yet come; gather Me together the drops that are scattered abroad; make Me the flowers green again that are withered; <sup>37</sup>open Me the places that are closed, and bring Me forth the winds that in them are shut up; shew Me the image of a voice; and then I will declare to thee the thing that thou labarest to know'.

<sup>38</sup>And I said, 'O LORD and Master, who may know these things but He that hath not His dwelling with men? <sup>39</sup>As for me, I am unwise; how may I then speak of these things whereof thou askest me? <sup>40</sup>Then said He unto me, 'As thou canst do none of these things that I have spoken of, even so canst thou not find out My judgment, or in the end the love that I have promised unto My people'. <sup>41</sup>And I said, 'Behold, O LORD, yet art Thou nigh unto them that be reserved till the end; and what shall they do that have been before me, or we that be now, or they that shall come after us?' <sup>42</sup>And He said unto me, 'I will liken My judgment unto a ring; like as there is no slackness of the last, even so there is no swiftness of the first'. <sup>43</sup>So I answered and said, 'Couldest Thou not make those that have been made, and be now, and that are for to come, at once, that Thou mightiest shew Thy judgment the sooner?' <sup>44</sup>Then answered He me, and said, 'The creature may not haste above the Maker; neither may the world hold them at once that shall be created therein'. <sup>45</sup>And I said, 'As Thou hast said unto Thy servant that Thou, Which givest life to all, hast given life at once to the creature that thou hast created, and the creature bare it; even so might it now also bear them that now be present at once'.

<sup>46</sup>And He said unto me, 'Ask the womb of a woman, and say unto her, "If thou bringest forth children, why dost thou it not together, but one after another?" Pray her therefore to bring forth ten children at once.' <sup>47</sup>And I said, 'She cannot; but must do it by distance of time.' <sup>48</sup>Then said He unto me, 'Even so have I given the womb of the earth to those that be sown in it in their times. <sup>49</sup>For like as a young child may not bring forth the things that belong to the aged, even so have I disposed

the world which I created.’ <sup>50</sup>And I asked, and said, ‘Seeing Thou hast now given me the way, I will proceed to speak before Thee; for our mother, of whom Thou hast told me that she is young, draweth now nigh unto age’. <sup>51</sup>He answered me, and said, ‘Ask a woman that beareth children, and she shall tell thee. <sup>52</sup>Say unto her, “Wherefore are not they whom thou hast now brought forth like those that were before, but less of stature?” <sup>53</sup>And she shall answer thee, “They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise”. <sup>54</sup>Consider thou therefore also, how that ye are less of stature than those that were before you. <sup>55</sup>And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.’

<sup>56</sup>Then said I, ‘LORD, I beseech Thee, if I have found favour in Thy sight, shew Thy servant by whom Thou visitest Thy creation’.

## CHAPTER 6

And He said unto me, ‘In the beginning, when the earth was made, before the borders of the world stood, or ever the winds blew, <sup>2</sup>before it thundered and lightened, or ever the foundations of paradise were laid, <sup>3</sup>before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together, <sup>4</sup>or ever the heights of the air were lifted up, before the measures of the firmament were made, or ever the chimneys in Zion were hot, <sup>5</sup>and ere the present years were sought out, and or ever the inventions of them that now sin were turned, before they were sealed that have gathered faith for a treasure; <sup>6</sup>then did I consider these things, and they were all made through Me alone, and through none other. By Me also they shall be ended, and by none other.’

<sup>7</sup>Then answered I and said, ‘What shall be the parting asunder of the times, or when shall be the end of the first, and the beginning of it that followeth?’ <sup>8</sup>And He said unto me, ‘From Abraham unto Isaac, when Jacob and Esau were born of him, Jacob’s hand held first the heel of Esau. <sup>9</sup>For Esau is the end of the world, and Jacob is the beginning of it that followeth. <sup>10</sup>The hand of man is betwixt the heel and the hand: other question, Esdra, ask thou me not.’ <sup>11</sup>I answered then and said, ‘O LORD and Master, if I have found favour in Thy sight, <sup>12</sup>I beseech Thee, shew Thy servant the end of Thy tokens, whereof Thou shewedst me part the last night’. <sup>13</sup>So He answered and said unto me, ‘Stand up upon thy feet, and hear a mighty sounding voice. <sup>14</sup>And it shall be as it were a great motion; but the place where thou standest shall not be moved. <sup>15</sup>And therefore when it speaketh be not afraid, for the word is of the end, and the foundation of the earth is understood. <sup>16</sup>And why? Because the speech of these things trembleth and is moved, for it knoweth that the end of these things must be changed.’

<sup>17</sup>And it happened that when I had heard it, I stood up upon my feet and hearkened; and behold, there was a voice that spake, and the sound of it was like the sound of many waters. <sup>18</sup>And it said, ‘Behold, the days come, that I will begin to draw nigh, and to visit them that dwell upon the earth, <sup>19</sup>and will begin to make inquisition of them, what they be that have hurt unjustly with their unrighteousness, and when the affliction of Zion shall be fulfilled; <sup>20</sup>and when the world that shall begin to vanish away shall be finished, then will I shew these tokens; the books shall be opened before the firmament, and they shall see all together, <sup>21</sup>and the children of a year old shall speak with their voices; the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up. <sup>22</sup>And suddenly shall the sown places appear unsown; the full storehouses shall suddenly be found empty, <sup>23</sup>and the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid. <sup>24</sup>At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein; the springs of the fountains shall stand still, and in three hours they shall not run. <sup>25</sup>Whosoever remaineth from all these that I have told thee shall escape, and see My salvation, and the end of your world. <sup>26</sup>And the men that are received shall see it, who have not tasted death from their birth, and

the heart of the inhabitants shall be changed, and turned into another meaning. <sup>27</sup>For evil shall be put out, and deceit shall be quenched. <sup>28</sup>As for faith, it shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.'

<sup>29</sup>And when He talked with me, behold, I looked by little and little upon him before whom I stood. <sup>30</sup>And these words said he unto me, 'I am come to shew thee the time of the night to come. <sup>31</sup>If thou wilt yet pray more and fast seven days again, I shall tell thee greater things by day than I have heard. <sup>32</sup>For thy voice is heard before the Most High; for the Mighty hath seen thy righteous dealing, He hath also seen thy chastity, which thou hast had ever since thy youth. <sup>33</sup>And therefore hath He sent me to shew thee all these things, and to say unto thee, "Be of good comfort, and fear not. <sup>34</sup>And hasten not with the times that are past, to think vain things, that thou mayest not hasten from the latter times."'

<sup>35</sup>And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfill the three weeks which he told me. <sup>36</sup>And in the eighth night was my heart vexed within me again, and I began to speak before the Most High. <sup>37</sup>For my spirit was greatly set on fire, and my soul was in distress. <sup>38</sup>And I said, 'O LORD, Thou spakest from the beginning of the creation, even the first day, and saidst thou; "Let heaven and earth be made"; and Thy word was a perfect work. <sup>39</sup>And then was the Spirit, and darkness and silence were on every side; the sound of man's voice was not yet formed. <sup>40</sup>Then commandedst Thou a fair light to come forth of Thy treasures, that Thy work might appear. <sup>41</sup>Upon the second day Thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters; that the one part might go up and the other remain beneath. <sup>42</sup>Upon the third day Thou didst command that the waters should be gathered in the seventh part of the earth; six parts hast thou dried up and kept them, to the intent that of these some being planted of God and tilled might serve Thee. <sup>43</sup>For as soon as Thy Word went forth, the work was made. <sup>44</sup>For immediately there was great and innumerable fruit, and many and divers pleasures for the taste and flowers of unchangeable colour and odours of wonderful smell; and this was done the third day. <sup>45</sup>Upon the fourth day Thou commandedst that the sun should shine, and the moon give her light, and the stars should be in order, <sup>46</sup>and gavest them a charge to do service unto man, that was to be made. <sup>47</sup>Upon the fifth day Thou saidst unto the seventh part, where the waters were gathered, that it should bring forth living creatures, fowls and fishes; and so it came to pass. <sup>48</sup>For the dumb water and without life brought forth living things at the commandment of God, that all people might praise Thy wondrous works. <sup>49</sup>Then Thou didst ordain two living creatures: the one Thou calledst Behemoth, and the other Leviathan, <sup>50</sup>and didst separate the one from the other, for the seventh part (namely, where the water was gathered together) might not hold them both. <sup>51</sup>Unto Behemoth Thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills; <sup>52</sup>but unto Leviathan Thou gavest the seventh part, namely, the moist, and hast kept him to be devoured of whom Thou wilt, and when. <sup>53</sup>Upon the sixth day Thou gavest commandment unto the earth, that before Thee it should bring forth beasts, cattle and creeping things, <sup>54</sup>and after these, Adam also, whom Thou madest LORD of all Thy creatures; of him come we all, and the people also whom Thou hast chosen.

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

## ++++CHAPTER 7

And when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore; <sup>2</sup>and he said unto me, 'Up, Esdra, and hear the words that I am come to tell thee'. <sup>3</sup>And I said, 'Speak on, Lord'. Then said he unto me, 'The sea is set in a wide place, that it might be great and deep. <sup>4</sup>But put the case the entrance were narrow, and like a river: <sup>5</sup>who then could go into the sea to look upon it, and to rule it? If he went not through the narrow, how could he come into the broad? <sup>6</sup>There is also another thing: A city is built and set upon a broad field, and is full of all good things; <sup>7</sup>the entrance thereof is narrow, and is set in a dangerous place to fall, like as if there were a fire on the right hand, and on the left a deep water, <sup>8</sup>and one only path between them both, even between the fire and the water, so small that there could but one man go there at once. <sup>9</sup>If this city now were given unto a man for an inheritance, if he shall never pass the danger set before it, how shall he receive this inheritance?'

<sup>10</sup>And I said, 'It is so, Lord'. Then said he unto me, 'Even so also is Israel's portion. <sup>11</sup>Because for their sakes I made the world, and when Adam transgressed My statutes, then was decreed that now is done. <sup>12</sup>Then were the entrances of this world made narrow, full of sorrow and travail; they are but few and evil, full of perils and very painful. <sup>13</sup>For the entrances of the elder world were wide and sure and brought immortal fruit. <sup>14</sup>If then they that live labour not to enter these strait and vain things, they can never receive those that are laid up for them. <sup>15</sup>Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? And why art thou moved, whereas thou art but mortal? <sup>16</sup>Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?' <sup>17</sup>Then answered I and said, O Lord and Master, Thou hast ordained in Thy law that the righteous should inherit these things, but that the ungodly should perish. <sup>18</sup>Nevertheless the righteous shall suffer strait things, and hope for wide, for they that have done wickedly have suffered the strait things, and yet shall not see the wide.' <sup>19</sup>And He said unto me, 'There is no judge above God, and none that hath understanding above the Highest. <sup>20</sup>For there be many that perish in this life, because they despise the law of God that is set before them. <sup>21</sup>For God hath given strait commandment to such as came what they should do to live, even as they came, and what they should observe to avoid punishment. <sup>22</sup>Nevertheless they were not obedient unto Him, but spake against Him, and imagined vain things; <sup>23</sup>and deceived themselves by their wicked deeds; and said of the Most High, that He is not; and knew not His ways; <sup>24</sup>but His law have they despised, and denied His covenants; in His statutes have they not been faithful, and have not performed His works. <sup>25</sup>And therefore, Esdra, for the empty are empty things, and for the full are the full things. <sup>26</sup>Behold, the time shall come, that these tokens that I have told thee shall come to pass, and the bride shall appear; and she coming forth shall be seen that is now withdrawn from the earth. <sup>27</sup>And whosoever is delivered from the foresaid evils shall see My wonders. <sup>28</sup>For My Son Jesus shall be revealed with those that be with Him, and they that remain shall rejoice within four hundred years. <sup>29</sup>After these years shall My Son Christ die, and all men that have life. <sup>30</sup>And the world shall be turned into the old silence seven days, like as in the former judgments, so that no man shall remain. <sup>31</sup>And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt. <sup>32</sup>And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them. <sup>33</sup>And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the longsuffering shall have an end; <sup>34</sup>but judgment only shall remain, truth shall stand, and faith shall wax strong, <sup>35</sup>and the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule.'

<sup>36</sup>Then said I, 'Abraham prayed first for them of Sodom and Moses for the fathers that sinned in the wilderness, <sup>37</sup>and Joshua after him for Israel in the time of Achan, <sup>38</sup>and Samuel and David for the destruction, and Solomon for them that should come to the sanctuary, <sup>39</sup>and Elijah for those that received rain, and for the dead, that he might live, <sup>40</sup>and Hezekiah for the people in the time of Sennacherib,

and many for many. <sup>41</sup>Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly, wherefore shall it not be so now also?’

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

<sup>46</sup>I answered then and said, ‘This is my first and last saying, that it had been better not to have given the earth to Adam; or else, when it was given him, to have restrained him from sinning. <sup>47</sup>For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment? <sup>48</sup>O thou, Adam, what hast thou done? For though it was thou that sinned, thou art not fallen alone, but we all that come of thee. <sup>49</sup>For what profit is it if there be promised us an immortal time, whereas we have done the works that bring death? <sup>50</sup>And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain? <sup>51</sup>And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly? <sup>52</sup>And that the glory of the Most High is kept to defend them which have led a wary life, whereas we have walked in the most wicked ways of all? <sup>53</sup>And that there should be shewed a paradise, whose fruit endureth for ever, wherein is security and medicine, since we shall not enter into it <sup>54</sup>(for we have walked in unpleasant places)? <sup>55</sup>and that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness? <sup>56</sup>For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.’

<sup>57</sup>Then answered he me and said, ‘This is the condition which man that is born upon earth shall fight; <sup>58</sup>that if he be overcome, he shall suffer as thou hast said, but if he get the victory, he shall receive the thing that I say. <sup>59</sup>For this is the life whereof Moses spake unto the people while he lived, saying, “Choose thee life, that thou mayest live”. <sup>60</sup>Nevertheless they believed not him, nor yet the prophets after him; no, nor Me, which have spoken unto them, <sup>61</sup>that there should not be such heaviness in their destruction as shall be joy over them that are persuaded to salvation.’

<sup>62</sup>I answered then, and said, ‘I know, LORD, that the Most High is called merciful, in that He hath mercy upon them which are not yet come into the world <sup>63</sup>and upon those also that turn to His law; <sup>64</sup>and that He is patient, and long suffereth those that have sinned as His creatures; <sup>65</sup>and that He is bountiful, for He is ready to give where it needed; <sup>66</sup>and that He is of great mercy, for He multiplieth more and more mercies to them that are present and that are past, and also to them which are to come. <sup>67</sup>For if He shall not multiply His mercies, the world would not continue with them that inherit therein. <sup>68</sup>And He pardoneth; for if He did not so of His goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men should not remain living. <sup>69</sup>And being judge, if He should not forgive them that are cured with His word, and put out the multitude of contentions, <sup>70</sup>that there should be very few left peradventure in an innumerable multitude.’

## CHAPTER 8

And he answered me, saying, ‘The Most High hath made this world for many, but the world to come for few. <sup>2</sup>I will tell thee a similitude, Esdra: As when thou asketh the earth, it shall say unto thee that it giveth much mould, whereof earthen vessels are made, but little dust that gold cometh of; even so is the course of this present world. <sup>3</sup>There be many created, but few shall be saved.’

<sup>4</sup>So answered I and said, ‘Swallow then down understanding, O my soul, and devour wisdom. <sup>5</sup>For thou hast agreed to give ear and art willing to prophesy, for thou hast no longer space than only to live. <sup>6</sup>O LORD, if Thou suffer not Thy

servant that we may pray before Thee, and Thou give us seed unto our heart and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man? <sup>7</sup>For Thou art alone and we all one workmanship of Thine hands, like as Thou hast said. <sup>8</sup>For when the body is fashioned now in the mother's womb, and Thou givest it members, Thy creature is preserved in fire and water, and nine months doth Thy workmanship endure Thy creature which is created in her. <sup>9</sup>But that which keepeth and is kept shall both be preserved, and when the time cometh, the womb preserved delivereth up the things that grew in it. <sup>10</sup>For Thou hast commanded out of the parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts, <sup>11</sup>that the thing which is fashioned may be nourished for a time till Thou disposest it to Thy mercy. <sup>12</sup>Thou broughtest it up with Thy righteousness and nurturedst it in Thy law and reformedst it with Thy judgment. <sup>13</sup>And Thou shalt mortify it as Thy creature and quicken it as Thy work. <sup>14</sup>If therefore, Thou shalt destroy him which with so great labour was fashioned, it is an easy thing to be ordained by Thy commandment, that the thing which was made might be preserved. <sup>15</sup>Now therefore, LORD, I will speak; touching man in general, Thou knowest best; but touching Thy people, for whose sake I am sorry; <sup>16</sup>and for Thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for Jacob, for whose sake I am troubled; <sup>17</sup>therefore will I begin to pray before Thee for myself and for them: for I see the falls of us that dwell in the land. <sup>18</sup>But I have heard the swiftness of the Judge Which is to come. <sup>19</sup>Therefore hear my voice and understand my words, and I shall speak before Thee.' This is the beginning of the words of Esdra, before he was taken up. And I said, <sup>20</sup>O LORD, Thou that dwellest in everlastingness, Which beholdest from above things in the heaven and in the air; <sup>21</sup>Whose throne is inestimable; Whose glory may not be comprehended; before Whom the hosts of angels stand with trembling, Whose service is conversant in wind and fire, Whose word is true, and sayings everlasting; <sup>22</sup>Whose commandment is strong and ordinance fearful; Whose look drieth up the depths and indignation maketh the mountains to melt away; Which the truth witnesseth: <sup>23</sup>O hear the prayer of Thy servant, and give ear to the petition of Thy creature. <sup>24</sup>For while I live I will speak, and so long as I have understanding I will answer. O look not upon the sins of Thy people, but on them which serve Thee in truth. <sup>25</sup>Regard not the wicked inventions of the heathen, but the desire of those that keep Thy testimonies in afflictions. <sup>26</sup>Think not upon those that have walked feignedly before Thee, but remember them, which according to Thy will have known Thy fear. <sup>27</sup>Let it not be Thy will to destroy them which have lived like beasts but to look upon them that have clearly taught Thy law. <sup>28</sup>Take Thou no indignation at them which are deemed worse than beasts, <sup>29</sup>but love them that always put their trust in Thy righteousness and glory. <sup>30</sup>For we and our fathers do languish of such diseases, <sup>31</sup>but because of us sinners Thou shalt be called merciful. <sup>32</sup>For if Thou hast a desire to have mercy upon us, Thou shalt be called merciful, to us namely, that have no works of righteousness. <sup>33</sup>For the just, which have many good works laid up with Thee, shall out of their own deeds receive reward. <sup>34</sup>For what is man, that Thou shouldest take displeasure at him, or what is a corruptible generation, that Thou shouldest be so bitter toward it? <sup>35</sup>For in truth there is man among them that be born, but he hath dealt wickedly; and among the faithful there is none which hath not done amiss. <sup>36</sup>For in this, O LORD, Thy righteousness and Thy goodness shall be declared, if Thou be merciful unto them which have not the confidence of good works.'

<sup>37</sup>Then answered He me and said, 'Some things hast thou spoken aright, and according unto thy words it shall be. <sup>38</sup>For indeed I will not think on the disposition of them which have sinned before death, before judgment, before destruction, <sup>39</sup>but I will rejoice over the disposition of the righteous, and I will remember also their pilgrimage, and the salvation and the reward that they shall have. <sup>40</sup>Like as I have spoken now, so shall it come to pass. <sup>41</sup>For as the husbandman soweth much seed upon the ground, and planteth many trees, and yet the thing that is sown good in his season cometh not up, neither doth all that is planted take root, even so it is of them that are sown in the world; they shall not all be saved.'

<sup>42</sup>I answered then and said, 'If I have found grace, let me speak. <sup>43</sup>Like as the husbandman's seed perisheth, if it come not up and receive not Thy rain in due season; or if there come too much rain and corrupt it; <sup>44</sup>even so perisheth man also, which is formed with Thy hands and is called Thine own image, because Thou art like unto him, for whose sake Thou hast made all things, and likened him unto the husbandman' seed. <sup>45</sup>Be not wroth with us, but spare Thy people, and have mercy upon Thine own inheritance, for Thou art merciful unto thy creature.'

<sup>46</sup>Then answered He me and said, 'Things present are for the present, and things to come for such as be to come. <sup>47</sup>For thou comest far short that thou shouldest be able to love thy creature more than I; but I have oftimes drawn nigh unto thee and unto it, but never unto the unrighteous. <sup>48</sup>In this also thou art marvellous before the Most High, <sup>49</sup>in that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous. <sup>50</sup>For many great miseries shall be done to them that in the latter time shall dwell in the world, because they have walked in great pride. <sup>51</sup>But understand thou for thyself, and seek out the glory for such as be like thee. <sup>52</sup>For unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is built, and rest is allowed, yea, perfect goodness and wisdom. <sup>53</sup>The root of evil is sealed up from you, weakness and the moth is hid from you, and corruption is fled into Hades to be forgotten; <sup>54</sup>sorrows are passed, and in the end is shewed the treasure of immortality. <sup>55</sup>And therefore ask thou no more questions concerning the multitude of them that perish. <sup>56</sup>For when they had taken liberty, they despised the Most High, thought scorn of His law and forsook His ways. <sup>57</sup>Moreover they have trodden down His righteous, <sup>58</sup>and said in their heart that there is no God; yea, and that knowing they must die. <sup>59</sup>For as the things aforesaid shall receive you, so thirst and pain are prepared for them; for it was not His will that men should come to naught, <sup>60</sup>but they which be created have defiled the name of Him that made them, and were unthankful unto Him Which prepared life for them. <sup>61</sup>And therefore is My judgment now at hand. <sup>62</sup>These things have I not shewed unto all men, but unto thee and a few like thee.'

<sup>63</sup>Then answered I and said, 'Behold, O LORD, now hast Thou shewed me *in signs* the many wonders which Thou wilt begin to do in the last times; but at what time, Thou hast not shewed me'.

## ++++CHAPTER 9

He answered me then and said, 'Measure thou the time diligently in itself, and when thou seest part of the signs past, which I have told thee before, <sup>2</sup>then shalt thou understand that it is the very same time wherein the Highest will begin to visit the world which He made. <sup>3</sup>Therefore when there shall be seen earthquakes and uproars of the people in the world; <sup>4</sup>then shalt thou understand that the Most High spake of those things from the days that were before thee, even from the beginning. <sup>5</sup>For like as all that is made in the world hath a beginning and an end, and the end is manifest; <sup>6</sup>even so the times also of the Highest have plain beginnings in wonders and powerful works and endings in effects and signs. <sup>7</sup>And every one that shall be saved, and shall be able to escape by his works and by faith, whereby ye have believed, <sup>8</sup>shall be preserved from the said perils, and shall see My salvation in My land and within My borders; for I have sanctified them for Me from the beginning. <sup>9</sup>Then shall they be in a pitiful state, which now have abused My ways, and they that have cast away despitefully shall dwell in torments. <sup>10</sup>For such as in their life have received benefits, and have not known Me; <sup>11</sup>and they that have loathed My law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it; <sup>12</sup>the same must know it after death by pain. <sup>13</sup>And therefore be thou not curious how the ungodly shall be punished, and when; but inquire how the righteous shall be saved, whose the world is, and for whom the world is created.'

<sup>14</sup>Then answered I and said, 'I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish than of them

which shall be saved, <sup>15</sup>like as a wave is greater than a drop'. <sup>16</sup>And He answered me, saying, <sup>17</sup>Like as the field is, so also is the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his husbandry also: for it was the time of the world. <sup>18</sup>And now when I prepared the world, which was not yet made, even for them to dwell in that now live, no one spake against Me. <sup>19</sup>For then every one obeyed; but now the manners of them which are created in this world that is made are corrupted by a perpetual seed and by a law which is unsearchable rid themselves. <sup>20</sup>So I considered the world; and behold, there was peril because of the devices that were come into it. <sup>21</sup>And I saw, and spared it greatly, and have kept Me a grape of the cluster and a plant of a great people. <sup>22</sup>Let the multitude perish then, which was born in vain; and let My grape be kept, and My plant; for with great labour have I made it perfect. <sup>23</sup>Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them, <sup>24</sup>but go into a field of flowers, where no house is built, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only;) <sup>25</sup>and pray unto the Highest continually, then will I come and talk with thee.'

<sup>26</sup>So I went my way into the field which is called Ardat, as He commanded me; and there I sat among the flowers, and did eat of the herbs of the field; and the meat of the same satisfied me. <sup>27</sup>After seven days I sat upon the grass, and my heart was vexed within me, like as before; <sup>28</sup>and I opened my mouth, and began to talk before the Most High, and said, <sup>29</sup>O LORD, Thou that shewest Thyself unto us, Thou wast shewed unto our fathers in the wilderness, in a place where no man treddeth, in a barren place, when they came out of Egypt. <sup>30</sup>And Thou spakest, saying, "Hear me, O Israel, and mark My words, thou seed of Jacob. <sup>31</sup>For behold, I sow My law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever." <sup>32</sup>But our fathers, which received the law, kept it not, and observed not Thine ordinances; and though the fruit of Thy law did not perish, neither could it, for it was Thine; <sup>33</sup>yet they that received it perished, because they kept not the thing that was sown in them. <sup>34</sup>And lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessels meat or drink, that, being perished wherein it was sown or cast into, <sup>35</sup>that thing also which was sown or cast therein or received, doth perish, and remaineth not with us; but with us it hath not happened so. <sup>36</sup>For we that have received the law perish by sin, and our heart also which received it. <sup>37</sup>Notwithstanding the law perisheth not but remaineth in its force.'

<sup>38</sup>And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw a woman; and behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head. <sup>39</sup>Then I let my thoughts go that I was in and turned me unto her <sup>40</sup>and said unto her, 'Wherefore weepest thou? Why art thou so grieved in thy mind?' <sup>41</sup>And she said unto me, 'Sir, let me alone that I may bewail myself and add unto my sorrow, for I am sore vexed in my mind and brought very low'. <sup>42</sup>And I said unto her, 'What aileth thee? tell me'. <sup>43</sup>She said unto me, 'I thy servant have been barren, and had no child, though I had a husband thirty years. <sup>44</sup>And those thirty years I did nothing else, day and night and every hour, but make my prayer to the Highest. <sup>45</sup>After thirty years God heard me thine handmaid, looked upon my misery, considered my trouble, and gave me a son. And I was very glad of him; so was my husband also, and all my neighbours; and we gave great honour unto the Almighty. <sup>46</sup>And I nourished him with great travail. <sup>47</sup>So when he grew up, and came to the time that he should have a wife, I made a feast.

## CHAPTER 10

'And so it came to pass that when my son was entered into his wedding chamber, he fell down and died. <sup>2</sup>Then we all overthrew the lights, and all my neighbours rose up to comfort me; so I took my rest unto the second day at night. <sup>3</sup>And it came to pass, when they had all left off to comfort me, to the end that I might be quiet; then rose I up by night and fled, and came hither into this field, as

thou seest. <sup>4</sup>And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink but continually to mourn and to fast until I die.'

<sup>5</sup>Then left I the meditations wherein I was and spake to her in anger, saying, <sup>6</sup>'Thou foolish woman above all other, seest thou not our mourning, and what happeneth unto us? <sup>7</sup>How that Zion our mother is full of all heaviness and much humbled, mourning very sore? <sup>8</sup>And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son? <sup>9</sup>For ask the earth, and she shall tell thee that it is she that ought to mourn for the fall of so many that grow upon her. <sup>10</sup>For out of her came all at the first, and out of her shall all others come; and behold, they walk almost all into destruction, and a multitude of them is utterly rooted out. <sup>11</sup>Who then should make more mourning than she, that hath lost so great a multitude, and not thou, which art sorry but for one? <sup>12</sup>But if thou sayest unto me, "My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains and bare with sorrows; <sup>13</sup>but the earth not so, for the multitude present in it according to the course of the earth is gone, as it came"; <sup>14</sup>then say I unto thee, 'Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto Him that made her'. <sup>15</sup>Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee. <sup>16</sup>For if thou shalt acknowledge the determination of God to be just, thou shalt both receive thy son in time, and shalt be commended among women. <sup>17</sup>Go thy way then into the city to thine husband.' <sup>18</sup>And she said unto me, 'That will I not do; I will not go into the city, but here will I die'.

<sup>19</sup>So I proceeded to speak further unto her, and said, <sup>20</sup>'Do not so, but be counselled by me; for how many are the adversities of Zion? Be comforted in regard of the sorrow of Jerusalem. <sup>21</sup>For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed, <sup>22</sup>our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned. Our children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished, our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak; and, which is the greatest of all, <sup>23</sup>the seal of Zion hath now lost her honour, for she is delivered into the hands of them that hate us. <sup>24</sup>And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again; and the Highest shall give thee rest and ease from thy labour.'

<sup>25</sup>And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and her countenance glistened, so that I was afraid of her, and mused what it might be. <sup>26</sup>And behold, suddenly she made a great cry very fearful, so that the earth shook at the noise of the woman. <sup>27</sup>And I looked, and behold, the woman appeared unto me no more; but there was a city built, and a large place shewed itself from the foundations. Then was I afraid, and cried with a loud voice, and said, <sup>28</sup>'Where is Uriel the angel, who came unto me at the first? For he hath caused me to fall into many trances, and mine end is turned into corruption and my prayer to rebuke.' <sup>29</sup>And as I was speaking these words, behold, he came unto me, and looked upon me. <sup>30</sup>And lo, I lay as one that had been dead, and mine understanding was taken from me, and he took me by the right hand and comforted me, and set me upon my feet, and said unto me, <sup>31</sup>'What aileth thee, and why art thou so disquieted, and why is thine understanding troubled, and the thoughts of thine heart?' And I said, 'Because thou hast forsaken me, <sup>32</sup>and yet I did according to thy words, and I went into the field, and lo, I have seen, and yet see, that I am not able to express'. <sup>33</sup>And he said unto me, 'Stand up manfully, and I will advise thee'. <sup>34</sup>Then said I, 'Speak on, my LORD, to me; only forsake me not, lest I die frustrate of my hope. <sup>35</sup>For I have seen that I know not, and hear that I do not know. Or is my sense deceived, or my soul in a dream? <sup>36</sup>Now therefore I beseech thee that thou wilt shew thy servant of this vision.'

<sup>37</sup>He answered me then and said, <sup>38</sup>'Hear me, and I shall instruct thee, and tell thee wherefore thou art afraid; for the Highest will reveal many secret things

unto thee. <sup>39</sup>He hath seen that thy way is right, for thou sorrowest continually for thy people, and makest great lamentation for Zion. <sup>40</sup>This therefore is the meaning of the vision which thou lately sawest: <sup>41</sup>thou sawest a woman mourning, and thou beganst to comfort her; <sup>42</sup>but now seest thou the likeness of the woman no more, but there appeared unto thee a city built. <sup>43</sup>And whereas she told thee of the death of her son, this is the solution. <sup>44</sup>This woman, whom thou sawest, is Zion; and whereas she said unto thee, (even she whom thou seest as a city built,) <sup>45</sup>whereas, I say, she said unto thee, that she hath been thirty years barren, those are the thirty years wherein no offering was made in her. <sup>46</sup>But after thirty years Solomon built the city, and offered offerings, and then bare the barren a son. <sup>47</sup>And whereas she told thee that she nourished him with labour, that was the dwelling in Jerusalem. <sup>48</sup>But whereas she said unto thee, "That my son coming into his marriage chamber happened to have a fall and died", this was the destruction that came to Jerusalem. <sup>49</sup>And behold, thou sawest her likeness, and because she mourned for her son, thou beganst to comfort her; and of these things that have chanced, these are to be opened unto thee. <sup>50</sup>For now the Most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath He shewed thee the brightness of her glory, and the comeliness of her beauty. <sup>51</sup>And therefore I bade thee remain in the field where no house was built, <sup>52</sup>for I knew that the Highest would shew this unto thee. <sup>53</sup>Therefore I commanded thee to go into the field, where no foundation of any building was. <sup>54</sup>For in the place where the Highest beginneth to shew His city, there can no man's building be able to stand. <sup>55</sup>And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building as much as thine eyes be able to see; <sup>56</sup>and then shalt thou hear as much as thine ears may comprehend. <sup>57</sup>For thou art blessed above many others, and art called before the Highest; and so are but few. <sup>58</sup>But tomorrow at night thou shalt remain here, <sup>59</sup>and so shall the Highest shew the visions of the high things, which the Most High will do unto them that dwell upon the earth in the last days.' So I slept that night and another, like as he commanded me.

## CHAPTER 11

Then saw I a dream, and behold, there came up from the sea an eagle, which had twelve feathered wings and three heads. <sup>2</sup>And I saw, and behold, he spread his wings over all the earth, and all the winds of the air blew on him, and were gathered together. <sup>3</sup>And I beheld, and out of her feathers there grew other contrary feathers, and they became little feathers and small. <sup>4</sup>But his heads were at rest; the head in the midst was greater than the others, yet rested it with the others. <sup>5</sup>Moreover I beheld; and lo, the eagle flew upon his pinions, and reigned upon earth and over them that dwell therein. <sup>6</sup>And I saw that all things under heaven were subject unto him, and no man spake against him, no, not one creature upon earth.

<sup>7</sup>And I beheld; and lo, the eagle rose upon his talons, and spake to his feathers, saying, <sup>8</sup>'Watch not all at once; sleep every one in his own place, and watch by course, <sup>9</sup>but let the heads be preserved for the last'. <sup>10</sup>And I beheld; and lo, the voice went not out of his heads, but from the midst of his body. <sup>11</sup>And I numbered his contrary feathers, and behold, there were eight of them. <sup>12</sup>And I looked; and behold, on the right side there arose one feather, and reigned over all the earth. <sup>13</sup>And so it was that when it reigned the end of it came, and the place thereof appeared no more; so the next following stood up, and lasted a great time. <sup>14</sup>And it happened that when it reigned, the end of it came also, like as the first, so that it appeared no more. <sup>15</sup>Then came there a voice unto it and said, <sup>16</sup>'Hear, thou that hast borne rule over all the earth so long; this I say unto thee before thou beginnest to appear no more, <sup>17</sup>'There shall none after thee attain unto thy time, neither unto half thereof.' <sup>18</sup>Then arose the third, and reigned as the others before, and appeared no more also. <sup>19</sup>So went it with all the rest one after another, as that every one reigned, and then appeared no more.

<sup>20</sup>Then I beheld; and lo, in process of time the feathers that followed stood up upon the right side, that they might rule also; and some of them ruled, but within a

while they appeared no more, <sup>21</sup>for some of them were set up, but ruled not. <sup>22</sup>After this I looked; and behold, the twelve feathers appeared no more, nor the two little feathers, <sup>23</sup>and there was no more upon the eagle's body but three heads that rested and six little wings. <sup>24</sup>Then saw I also that two little feathers divided themselves from the six and remained under the head that was upon the right side, for the four continued in their place. <sup>25</sup>And I beheld, and lo, the feathers that were under the wing thought to set up themselves and to have the rule. <sup>26</sup>And I beheld; and lo, there was one set up, but shortly it appeared no more. <sup>27</sup>And the second was sooner away than the first. <sup>28</sup>And I beheld; and lo, the two that remained thought also in themselves to reign; <sup>29</sup>and when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst, for that was greater than the other two heads. <sup>30</sup>And then I saw that the other two heads were joined with it. <sup>31</sup>And behold, the head was turned with them that were with it, and did eat up the two feathers under the wing that would have reigned. <sup>32</sup>But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the worlds that had been. <sup>33</sup>And after this I beheld; and lo, the head that was in the midst suddenly appeared no more, like as the wings. <sup>34</sup>But there remained the two heads, which also in like sort ruled upon the earth and over those that dwelt therein. <sup>35</sup>And I beheld; and lo, the head upon the right side devoured it that was upon the left side.

<sup>36</sup>Then I heard a voice, which said unto me, 'Look before thee, and consider the thing that thou seest'. <sup>37</sup>And I beheld; and lo, as it were a roaring lion chased out of the wood; and I saw that he sent out a man's voice unto the eagle and said, <sup>38</sup>'Hear thou, I will talk with thee, and the Highest shall say unto thee, <sup>39</sup>"Art not thou it that remainest of the four beasts, whom I made to reign in My world that the end of their times might come through them?" <sup>40</sup>And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit. <sup>41</sup>For the earth hast thou not judged with truth. <sup>42</sup>For thou hast afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm. <sup>43</sup>Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty. <sup>44</sup>The Highest also hath looked upon the proud times; and behold, they are ended, and his abominations are fulfilled. <sup>45</sup>And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body, <sup>46</sup>that all the earth may be refreshed and may return, being delivered from thy violence, and that she may hope for the judgment and mercy of Him that made her.'

## CHAPTER 12

And it came to pass while the lion spake these words unto the eagle, I saw; <sup>2</sup>and behold, they appeared no more, and the two went unto it and set themselves up to reign, and their kingdom was small and full of uproar. <sup>3</sup>And I saw; and behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear. Then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit, <sup>4</sup>'Lo, this thou hast done unto me, in that thou searchest out the ways of the Highest. <sup>5</sup>Lo, yet am I weary in my mind, and very weak in my spirit, and little strength is there in me for the great fear wherewith I was affrighted this night. <sup>6</sup>Therefore will I now beseech the Highest that He will comfort me unto the end.' <sup>7</sup>And I said, 'O LORD *and Master*, if I have found grace before Thy sight, and if I am justified with Thee before many others, and if my prayer indeed be come up before Thy face; <sup>8</sup>strengthen me then, and shew me Thy servant the interpretation and plain difference of this fearful vision, that Thou mayest perfectly comfort my soul. <sup>9</sup>For thou hast judged me worthy to shew me the last times.'

And He said unto me, <sup>10</sup>This is the interpretation of the vision. <sup>11</sup>The eagle whom thou sawest come up from the sea, is the kingdom, which was seen in the vision of thy brother Daniel. <sup>12</sup>But it was not expounded unto him; therefore now I declare it unto thee. <sup>13</sup>Behold, the days will come that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it. <sup>14</sup>In the same shall twelve kings reign, one after another; <sup>15</sup>whereof the second shall begin to reign, and shall have more time than any of the twelve. <sup>16</sup>And this do the twelve wings signify, which thou sawest.

<sup>17</sup>As for the voice which thou heardest speak, and that thou sawest not to go out from the heads, but from the midst of the body thereof, this is the interpretation: <sup>18</sup>that after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling. Nevertheless it shall not then fall, but shall be restored against to his beginning. <sup>19</sup>And whereas thou sawest the eight small under feathers sticking to his wings, this is the interpretation: <sup>20</sup>that in him there shall arise eight kings, whose time shall be but small, and their years swift. <sup>21</sup>And two of them shall perish, the middle time approaching; four shall be kept until their end begin to approach, but two shall be kept unto the end.

<sup>22</sup>And whereas thou sawest three heads resting, this the interpretation: <sup>23</sup>in his last days shall the Most High raise up three kingdoms, and renew many things therein; and they shall have the dominion of the earth <sup>24</sup>and of those that dwell therein with much oppression above all those that were before them; therefore are they called the heads of the eagle. <sup>25</sup>For these are they that shall accomplish his wickedness, and that finish his last end. <sup>26</sup>And whereas thou sawest that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain. <sup>27</sup>For the two that remain shall be slain with the sword. <sup>28</sup>For the sword of the one shall devour the other, but at the last shall he fall through the sword himself. <sup>29</sup>And whereas thou sawest two feathers under the wings passing over the head that is on the right side, <sup>30</sup>it signifieth that these are they whom the Highest hath kept unto their end; this is the small kingdom, and full of trouble, as thou sawest.

<sup>31</sup>And the lion, whom thou sawest rising up out of the wood, and roaring and speaking to the eagle, and rebuking him for his unrighteousness with all the words which thou hast heard; <sup>32</sup>this is the Anointed, whom the LORD hath kept for them, and for their wickedness unto the end. He shall reprove them, and shall upbraid them with their cruelty. <sup>33</sup>For He shall set them before Him alive in judgment, and shall rebuke them and correct them. <sup>34</sup>For the rest of My people shall He deliver with mercy, those that have been preserved upon My borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning. <sup>35</sup>This the dream that thou sawest, and these are the interpretations. <sup>36</sup>Thou only hast been meet to know this secret of the Highest. <sup>37</sup>Therefore write all these things that thou hast seen in a book, and hide them. <sup>38</sup>And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets. <sup>39</sup>But wait thou here thyself yet seven days more, that it may be shewed thee whatsoever it pleaseth the Highest to declare unto thee.' And with that He went His way.

<sup>40</sup>And it came to pass when all the people saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me and said, <sup>41</sup>'What have we offended thee, and what evil have we done against thee, that thou forsakest us and sittest here in this place? <sup>42</sup>For of all the prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a haven or ship preserved from the tempest. <sup>43</sup>Are not the evils which are come to us sufficient? <sup>44</sup>If thou shalt forsake us, how much better had it been for us if we also had been burnt in the midst of Zion? <sup>45</sup>For we are not better than they that died there.' And they wept with a loud voice.

Then answered I them and said, <sup>46</sup>'Be of good comfort, O Israel, and be not heavy, thou house of Jacob, <sup>47</sup>for the Highest hath you in remembrance, and the Mighty hath not forsaken you in *the time of travail*. <sup>48</sup>As for me, I have not forsaken you, neither am I departed from you, but am come into this place to pray for the

desolation of Zion, and that I might seek mercy for the low estate of your sanctuary.  
<sup>49</sup>And now go your way home every man, and after these days will I come unto you.'

<sup>50</sup>So the people went their way into the city, like as I commanded them; <sup>51</sup>but I remained still in the field seven days, as the angel commanded me, and did eat only in those days of the flowers of the field, and had my meat of the herbs.

### CHAPTER 13

And it came to pass after seven days, I dreamed a dream by night. <sup>2</sup>And lo, there arose a wind from the sea, that it moved all the waves thereof. <sup>3</sup>And I beheld, and lo, that Man waxed strong with the thousands of heaven; and when He turned His countenance to look, all the things trembled that were seen under Him. <sup>4</sup>And whensoever the voice went out of His mouth, all they burned that heard His voice, like as the earth faileth when it feeleth the fire.

<sup>5</sup>And after this I beheld, and lo, there was gathered together a multitude of men out of number from the four winds of the heaven, to subdue the Man that came out of the sea. <sup>6</sup>But I beheld; and lo, He had graved Himself a great mountain, and flew up upon it. <sup>7</sup>But I would have seen the region or place whereout the hill was graven, and I could not. <sup>8</sup>And after this I beheld; and lo, all they that were gathered together to subdue Him were sore afraid, and yet durst fight. <sup>9</sup>And lo, as he saw the violence of the multitude that came, He neither lifted up His hand nor held sword nor any instrument of war; <sup>10</sup>but only I saw that He sent out of His mouth as it had been a blast of fire, and out of His lips a flaming breath; and out of His tongue He cast out sparks and tempests. <sup>11</sup>And they were all mixed together; the blast of fire, the flaming breath, and the great tempest, and fell with violence upon the multitude which was prepared to fight, and burned them up every one; so that upon a sudden of an innumerable multitude nothing was to be perceived, but only dust and smell of smoke; when I saw this I was afraid.

<sup>12</sup>Afterward saw I the same Man come down from the mountain, and call unto Him another peaceable multitude. <sup>13</sup>And there came much people unto Him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered. Then was I sick through great fear, and I awaked and said, <sup>14</sup>Thou hast shewed Thy servant these wonders from the beginning, and hast counted me worthy that Thou shouldest receive my prayer; <sup>15</sup>shew me now yet the interpretation of this dream. <sup>16</sup>For as I conceive in my understanding, woe unto them that shall be left in those days, and much more woe unto them that are not left behind. <sup>17</sup>For they that were not left were in great heaviness. <sup>18</sup>Now understand I the things that are laid up in the latter days, which shall happen unto them and to those that are left behind. <sup>19</sup>Therefore are they come into great perils and many necessities, like as these dreams declare. <sup>20</sup>Yet it is easier for him that is in danger to come into these things than to pass away as a cloud out of the world, and not to see the things that happen in the last days.'

And he answered unto me and said, <sup>21</sup>The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required. <sup>22</sup>Whereas thou hast spoken of them that are left behind, this is the interpretation. <sup>23</sup>He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works and faith toward the Almighty. <sup>24</sup>Know this therefore, that they which be left behind are more blessed than they that be dead.

<sup>25</sup>This is the meaning of the vision: whereas thou sawest a Man coming up from the midst of the sea, <sup>26</sup>the same is He whom God the Highest hath kept a great season, which by His own self shall deliver His creature; and He shall order them that are left behind. <sup>27</sup>And whereas thou sawest that out of His mouth there came as a blast of wind and fire and storm, <sup>28</sup>and that He held neither sword, nor any instrument of war, but that the rushing of Him destroyed the whole multitude that came in to subdue Him; this is the interpretation: <sup>29</sup>behold, the days come when the Most High will begin to deliver them them that are upon the earth. <sup>30</sup>And He shall come to the astonishment of them that dwell on the earth. <sup>31</sup>And one shall undertake to fight against another, one city against another, one place against

another, one people against another, and one realm against another. <sup>32</sup>And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall My Son be declared, Whom thou sawest as a Man ascending. <sup>33</sup>And when all the people hear His voice, every man shall in their own land leave the battle they have one against the other. <sup>34</sup>And an innumerable multitude shall be gathered together, as thou sawest them, willing to come and to overcome Him by fighting. <sup>35</sup>But He shall stand upon the top of the mount Zion. <sup>36</sup>And Zion shall come, and shall be shewed to all men, being prepared and built like as thou sawest the hill graven without hands. <sup>37</sup>And this My Son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest, <sup>38</sup>and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame; and He shall destroy them without labour by the law which is like unto fire.

<sup>39</sup>And whereas thou sawest that He gathered another peaceable multitude unto Him; <sup>40</sup>those are the ten tribes, which were carried away prisoners out of their own land in the time of Hosea the king, whom Shalmanasar the king of Assyria led away captive; and he carried them over the waters, and so came they into another land. <sup>41</sup>But they took this counsel amongst themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, <sup>42</sup>that they might there keep their statutes, which they never kept in their own land. <sup>43</sup>And they entered into Euphrates by the narrow passages of the river. <sup>44</sup>For the Most High then shewed signs for them, and held still the flood till they were passed over. <sup>45</sup>For through that country there was a great way to go, namely, of a year and a half; and the same region is called Asareth. <sup>46</sup>Then dwelt they there until the latter time; and now when they shall begin to come, <sup>47</sup>the Highest shall stay the springs of the stream again, that they may go through; therefore sawest thou the multitude with peace. <sup>48</sup>But those that be left behind of thy people are they that are found within My borders. <sup>49</sup>Now when He destroyeth the multitude of the nations that are gathered together, He shall defend His people that remain. <sup>50</sup>And then shall He shew them great wonders.'

<sup>51</sup>Then said I, 'O LORD *and Master*, shew me this: wherefore have I seen the Man coming up from the midst of the sea?' <sup>52</sup>And He said unto me, 'Like as thou canst neither seek out nor know the things that are in the deep of the sea; even so can no man upon earth see My Son, or those that be with Him, but in the daytime. <sup>53</sup>This is the interpretation of the dream which thou sawest, and whereby thou only art here enlightened. <sup>54</sup>For thou hast forsaken thine own way, and applied thy diligence unto My law, and sought it. <sup>55</sup>Thy life hast thou ordered in wisdom, and hast called understanding thy mother. <sup>56</sup>And therefore have I shewed thee the treasures of the Highest; after three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.' <sup>57</sup>Then went I forth into the field, giving praise and thanks greatly unto the Most High because of His wonders, which He did in time, <sup>58</sup>and because He governeth the same, and such things as fall in their seasons. And there I sat three days.

## CHAPTER 14

And it came to pass upon the third day I sat under an oak, and behold, there came a voice out of a bush over against me and said, 'Esdra, Esdra'. <sup>2</sup>And I said, 'Here am I, LORD'. And I stood up on my feet. <sup>3</sup>Then said He unto me, 'In the bush did I manifestly reveal Myself unto Moses, and talked with him when My people served in Egypt. <sup>4</sup>And I sent him, and led My people out of Egypt, and brought him up to the mount of Sinai, where I held him by Me a long season, <sup>5</sup>and told him many wondrous things, and shewed him the secrets of the times and the end, and commended him, saying, <sup>6</sup>"These words shalt thou declare, and these shalt thou hide". <sup>7</sup>And now I say unto thee <sup>8</sup>that thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard. <sup>9</sup>For thou shalt be taken away from all, and from henceforth thou shalt remain with My Son, and with such as be like thee, until the times be ended. <sup>10</sup>For

the world hath lost his youth, and the times begin to wax old. <sup>11</sup>For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part. <sup>12</sup>And there remaineth that which is after the half of the tenth part. <sup>13</sup>Now therefore set thy house in order, and reprove thy people; comfort such of them as be in trouble, and now renounce corruption. <sup>14</sup>Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature, and set aside the thoughts that are most heavy unto thee, and haste thee to fly from these times. <sup>15</sup>For yet greater evils than those which thou hast seen happen shall be done hereafter. <sup>16</sup>For look how much the world shall be weaker through age; so much the more shall evils increase upon them that dwell therein. <sup>17</sup>For the truth is fled far away, and lying is hard at hand; for now hasteth the vision to come which thou hast seen.'

<sup>18</sup>Then answered I before Thee and said, <sup>19</sup>'Behold, LORD, I will go as Thou hast commanded me, and reprove the people which are present. But they that shall be born afterward, who shall admonish them? <sup>20</sup>Thus the world is set in darkness, and they that dwell therein are without light. <sup>21</sup>For Thy law is burnt; therefore no man knoweth the things that are done of Thee, or the works that shall begin. <sup>22</sup>But if I have found grace before Thee, send the Holy Spirit into me, and I shall write all that hath been done in the world since the beginning, which were written in Thy law, that men may find Thy path, and that they which will live in the latter days may live.'<sup>23</sup>And He answered me, saying, 'Go thy way, gather the people together and say unto them that they seek thee not for forty days. <sup>24</sup>But look thou prepare thee many box trees, and take with thee Sarea, Dabria, Selemia, Ecanus and Asiel, these five which are ready to write swiftly. <sup>25</sup>And come hither, and I shall light a candle of understanding in thy heart, which shall not be put out till the things be performed which thou shalt begin to write. <sup>26</sup>And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise; tomorrow this hour shalt thou begin to write.'

<sup>27</sup>Then went I forth, as He commanded and gathered all the people together and said, <sup>28</sup>'Hear these words, O Israel. <sup>29</sup>Our fathers at the beginning were strangers in Egypt, from whence they were delivered, <sup>30</sup>and received the law of life, which they kept not, which ye also have transgressed after them. <sup>31</sup>Then was the land, even the land of Zion, parted among you by lot; but your fathers and ye yourselves have done unrighteousness, and have not kept the ways which the Highest commanded you. <sup>32</sup>And forasmuch as He is a righteous judge, He took from you in time the thing that He had given you. <sup>33</sup>And now are you here, and your brethren among you. <sup>34</sup>Therefore if so be that you will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy. <sup>35</sup>For after death shall the judgment come, when we shall live again; and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared. <sup>36</sup>Let no man therefore come unto me now, nor seek after me these forty days.'<sup>37</sup>So I took the five men as He commanded me, and we went into the field and remained there. <sup>38</sup>And the next day, behold, a voice called me, saying, 'Esdra, open thy mouth and drink that I give thee to drink'. <sup>39</sup>Then opened I my mouth; and behold, He reached me a full cup, which was full as it were with water, but the colour of it was like fire. <sup>40</sup>And I took it and drank; and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory. <sup>41</sup>And my mouth was opened, and shut no more. <sup>42</sup>The Highest gave understanding unto the five men, and they wrote the wonderful visions of the night that were told, which they knew not. And they sat forty days, and they wrote in the day, and at night they ate bread. <sup>43</sup>As for me, I spake in the day, and held not my tongue by night. <sup>44</sup>In forty days they wrote two hundred and four books.

<sup>45</sup>And it came to pass when the forty days were fulfilled that the Highest spake, saying, <sup>46</sup>'The first that thou hast written, publish openly, that the worthy and unworthy may read it. <sup>47</sup>But keep the seventy last, that thou mayest deliver them only to such as be wise among the people; <sup>48</sup>for in them is the spring of understanding, the fountains of wisdom, and the streams of knowledge.' And I did so.

## CHAPTER 15

'Behold, speak thou in the ears of My people the words of prophecy, which I will put in thy mouth', saith the LORD, <sup>2</sup>'and cause them to be written in paper, for they are faithful and true. <sup>3</sup>Fear not the imaginations against thee; let not the incredulity of them trouble thee, that speak against thee. <sup>4</sup>For all the unfaithful shall die in their unfaithfulness.

<sup>5</sup>'Behold,' saith the LORD, 'I will bring plagues upon the world: the sword, famine, death and destruction. <sup>6</sup>For wickedness hath exceedingly polluted the whole earth, and their hurtful works are fulfilled. <sup>7</sup>Therefore,' saith the LORD, <sup>8</sup>'I will hold My tongue no more as touching their wickedness which they profanely commit, neither will I suffer them in those things in which they wickedly exercise themselves; behold, the innocent and righteous blood crieth unto Me, and the souls of the just complain continually. <sup>9</sup>And therefore,' saith the LORD, 'I will surely avenge them, and receive unto Me all the innocent blood from among them. <sup>10</sup>Behold, My people is led as a flock to the slaughter; I will not suffer them now to dwell in the land of Egypt. <sup>11</sup>But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues as before, and will destroy all the land thereof. <sup>12</sup>Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it. <sup>13</sup>They that till the ground shall mourn, for their seeds shall fail through the blasting and hail, and with a fearful constellation. <sup>14</sup>Woe to the world, and them that dwell therein! <sup>15</sup>For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands. <sup>16</sup>For there shall be sedition among men, and invading one another; they shall not regard their kings nor princes, and the course of their actions shall stand in their power. <sup>17</sup>A man shall desire to go into a city, and shall not be able. <sup>18</sup>For because of their pride the cities shall be troubled, and the houses shall be destroyed, and men shall be afraid. <sup>19</sup>A man shall have no pity upon his neighbor, but shall destroy their houses with the sword and spoil their goods, because of the lack of bread and for great tribulation.

<sup>20</sup>'Behold,' saith the LORD, 'I will call together all the kings of the earth to reverence Me, which are from the rising of the sun, from the south, from the east and Lebanon, to turn themselves one against the other and repay the things that they have done to them. <sup>21</sup>Like as they do yet this day unto My chosen, so will I do also and recompense in their bosom.' Thus saith the LORD God, <sup>22</sup>'My right hand shall not spare the sinners, and My sword shall not cease over them that shed innocent blood upon earth. <sup>23</sup>The fire is gone forth from His wrath, and hath consumed the foundations of the earth and the sinners like the straw that is kindled. <sup>24</sup>Woe to them that sin, and keep not My commandments,' saith the LORD. <sup>25</sup>'I will not spare them; go your way, ye children, from the power, defile not My sanctuary, <sup>26</sup>for the LORD knoweth all them that sin against Him, and therefore delivereth He them unto death and destruction. <sup>27</sup>For now are the plagues come upon the whole earth, and ye shall remain in them, for God shall not deliver you because ye have sinned against Him.

<sup>28</sup>'Behold, an horrible vision and the appearance thereof from the east; <sup>29</sup>where the nations of the dragons of Arabia shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they that hear them shall fear and tremble. <sup>30</sup>Also the Carmonians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come and join battle with them, and shall waste a portion of the land of the Assyrians. <sup>31</sup>And then shall the dragons have the upper hand, remembering their nature; and if they turn themselves, conspiring together in great power to persecute them, <sup>32</sup>then these shall be troubled, and keep silence through their power, and shall flee. <sup>33</sup>And from the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their host shall be fear and dread, and strife among their kings.

<sup>34</sup>'Behold clouds from the east, and from the north unto the south, and they are very horrible to look upon, full of wrath and storm. <sup>35</sup>They shall smite one upon another, and they shall smite down a great multitude of stars upon the earth, even their own star; and blood shall be from the sword unto the belly, <sup>36</sup>and dung of men

unto the camel's hock. <sup>37</sup>And there shall be great fearfulness and trembling upon earth, and they that see the wrath shall be afraid, and trembling shall come upon them. <sup>38</sup>And then shall there come great storms from the south and the north, and another part from the west. <sup>39</sup>And strong winds shall arise from the east, and shall open it, and the cloud, which He raised up in wrath, and the star stirred to cause fear toward the east and west wind shall be destroyed. <sup>40</sup>The great and mighty clouds shall be lifted up full of wrath, and the star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible star, <sup>41</sup>fire and hail, and flying swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters. <sup>42</sup>And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn. <sup>43</sup>And they shall go steadfastly unto Babylon, and make her afraid. <sup>44</sup>They shall come to her, and besiege her; the star and all wrath shall they pour down upon her; then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her. <sup>45</sup>And they that remain under her shall do service unto them that have put her in fear.

<sup>46</sup>And thou, Asia, that art partaker of the hope of Babylon and art the glory of her person, <sup>47</sup>woe be unto thee, thou wretch, because thou hast made thyself like unto her, and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have always desired to commit whoredom with thee. <sup>48</sup>Thou hast followed her that is hated in all her works and inventions. <sup>49</sup>Therefore saith God, I will send plagues upon thee: widowhood, poverty, famine, sword and pestilence, to waste thy houses with destruction and death. <sup>50</sup>And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee. <sup>51</sup>Thou shalt be weakened as a poor woman with stripes and as one chastised with wounds, so that the mighty and lovers shall not be able to receive thee. <sup>52</sup>Would I with jealousy have so proceeded against thee, saith the LORD, <sup>53</sup>if thou hadst not always slain My chosen, exalting the stroke of thy hands and saying over their dead when thou was drunken, <sup>54</sup>Set forth the beauty of thy countenance. <sup>55</sup>The reward of thy whoredom shall be in thy bosom; therefore shalt thou receive recompence.

<sup>56</sup>Like as thou hast done unto My chosen, saith the LORD, even so shall God do unto thee, and shall deliver thee into mischief. <sup>57</sup>Thy children shall die of hunger, and thou shalt fall through the sword; thy cities shall be broken down, and all thine shall perish with the sword in the field. <sup>58</sup>They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood for very hunger of bread and thirst of water. <sup>59</sup>Thou, as unhappy, shalt come through the sea, and receive plagues again. <sup>60</sup>And in the passage they shall rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed. <sup>61</sup>And thou shalt be cast down by them as stubble, and they shall be unto thee as fire, <sup>62</sup>and shall consume thee and thy cities, thy land, and thy mountains, and all thy woods; <sup>63</sup>and thy children shall they carry away into captivity, and look, what thou hast, they shall spoil it and mar the beauty of thy face.'

## CHAPTER 16

Woe be unto thee, Babylon and Asia; woe be unto thee, Egypt and Syria. <sup>2</sup>Gird up yourselves with cloths of sack and hair, bewail your children and be sorry, for your destruction is at hand. <sup>3</sup>A sword is sent upon you, and who may turn it back? <sup>4</sup>A fire is sent among you, and who may quench it? <sup>5</sup>Plagues are sent unto you, and what is he that may drive them away? <sup>6</sup>May any man drive away a hungry lion in the wood, or may any one quench the fire in stubble, when it hath begun to burn? <sup>7</sup>May one turn again the arrow that is shot of a strong archer? <sup>8</sup>The mighty LORD sendeth the plagues; and who is he that can drive them away? <sup>9</sup>A fire shall go forth from His wrath; and who is he that may quench it? <sup>10</sup>He shall cast lightnings; and who shall not fear? He shall thunder; and who shall not be afraid? <sup>11</sup>The LORD shall threaten; and who shall not be utterly beaten to powder at His presence? <sup>12</sup>The earth quaketh and the foundations thereof, the sea ariseth up with

waves from the deep, and the waves of it are troubled, and the fishes thereof also before the LORD, and before the glory of His power; <sup>13</sup>for strong is His right hand that bendeth the bow; His arrows that he shooteth are sharp, and shall not miss when they begin to be shot into the ends of the world. <sup>14</sup>Behold, the plagues are sent, and shall not return again until they come upon the earth. <sup>15</sup>The fire is kindled, and shall not be put out till it consume the foundation of the earth. <sup>16</sup>Like as an arrow, which is shot of a mighty archer, returneth not backward, even so the plagues that shall be sent upon earth shall not return again.

<sup>17</sup>Woe is me, woe is me, who will deliver me in those days? <sup>18</sup>The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; <sup>19</sup>the beginning of evils: what shall I do when these evils shall come? <sup>20</sup>Behold, famine and plague, tribulation and anguish are sent as scourges for amendment. <sup>21</sup>But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges. <sup>22</sup>Behold, victuals shall be so good cheap upon earth that they shall think themselves to be in good case, and even then shall evils grow upon earth, sword, famine and great confusion. <sup>23</sup>For many of them that dwell upon earth shall perish of famine, and the others that escape the hunger shall the sword destroy. <sup>24</sup>And the dead shall be cast out as dung, and there shall be no man to comfort them; for the earth shall be wasted, and the cities shall be cast down. <sup>25</sup>There shall be no man left to till the earth, and to sow it. <sup>26</sup>The trees shall give fruit; and who shall gather them? <sup>27</sup>The grapes shall ripen; and who shall tread them? For all places shall be desolate of men, <sup>28</sup>so that one man shall desire to see another, and to hear his voice. <sup>29</sup>For of a city shall be ten left, and two of the field which shall hide themselves in the thick groves and in the clefts of rocks. <sup>30</sup>As in an orchard of olives upon every tree there are left three or four olives, <sup>31</sup>or as when a vineyard is gathered there are left some clusters of them that diligently seek through the vineyard. <sup>32</sup>Even so in those days there shall be three or four left by them that search their houses with the sword. <sup>33</sup>And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow full of thorns, because no man shall travel therethrough. <sup>34</sup>The virgins shall mourn, having no bridegrooms, the women shall mourn, having no husbands, their daughters shall mourn, having no helpers. <sup>35</sup>In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

<sup>36</sup>Hear now these things and understand them, ye servants of the LORD. <sup>37</sup>Behold the word of the LORD, receive it; believe not the gods of whom the LORD spake. <sup>38</sup>Behold, the plagues draw nigh, and are not slack. <sup>39</sup>As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment; <sup>40</sup>even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side. <sup>41</sup>O My people, hear My word; make you ready to the battle, and in those evils be even as pilgrims upon the earth. <sup>42</sup>He that selleth, let him be as he that fleeth away, and he that buyeth, as one that will lose; <sup>43</sup>he that occupieth merchandise, as he that had no profit by it, and he that buildeth, as he that shall not dwell therein; <sup>44</sup>he that soweth, as if he should not reap; so also he that planteth the vineyard, as he that shall not gather the grapes; <sup>45</sup>they that marry, as they that shall get no children; and they that marry not, as the widowers. <sup>46</sup>And therefore they that labour, labour in vain; <sup>47</sup>for strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives; for in captivity and famine shall they get children. <sup>48</sup>And they that occupy their merchandise with robbery, the more they deck their cities, their houses, their possessions and their own persons, <sup>49</sup>the more will I be angry with them for their sin,' saith the LORD. <sup>50</sup>Like as a whore envieth a right honest and virtuous woman, <sup>51</sup>so shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth. <sup>52</sup>And therefore be ye not like thereunto nor to the works thereof. <sup>53</sup>For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.'

<sup>54</sup>Let not the sinner say that he hath not sinned; for God shall burn coals of fire upon his head, which saith before the LORD God and His glory, 'I have not sinned'. <sup>55</sup>Behold, the LORD knoweth all the works of men, their imaginations, their thoughts and their hearts; <sup>56</sup>Which spake but the word, 'Let the earth be made', and it was made; 'Let the heaven be made', and it was created. <sup>57</sup>In His word were the stars made, and He knoweth the number of them. <sup>58</sup>He searcheth the deep, and the treasures thereof; He hath measured the sea, and what it containeth. <sup>59</sup>He hath shut the sea in the midst of the waters, and with His word hath He hanged the earth upon the waters. <sup>60</sup>He spreadeth out the heavens like a vault; upon the waters hath he founded it. <sup>61</sup>In the desert hath He made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth. <sup>62</sup>He made man, and put his heart in the midst of his body, and gave him breath, life and understanding. <sup>63</sup>Yea, and the Spirit of Almighty God, Which made all things, and searcheth out all hidden things in the secrets of the earth, <sup>64</sup>surely He knoweth your inventions, and what you think in your hearts, even them that sin and would hide their sin. <sup>65</sup>Therefore hath the LORD exactly searched out all your works, and He will put you all to shame. <sup>66</sup>And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day. <sup>67</sup>What will ye do? or how will ye hide your sins before God and His angels? <sup>68</sup>Behold, God Himself is the Judge: fear Him; leave off from your sins, and forget your iniquities, to meddle no more with them for ever; so shall God lead you forth, and deliver you from all trouble. <sup>69</sup>For behold, the burning wrath of a great multitude is kindled over you, and they shall take away certain of you and feed you, being idle, with things offered unto idols. <sup>70</sup>And they that consent unto them shall be had in derision and reproach, and trodden under foot. <sup>71</sup>For there shall be in every place and in the next cities a great insurrection upon those that fear the LORD. <sup>72</sup>They shall be like madmen, sparing none, but still spoiling and destroying those that fear the LORD. <sup>73</sup>For they shall lay waste, and take away their goods, and cast them out of their houses. <sup>74</sup>Then shall they be known, who are My chosen, and they shall be tried as the gold in the fire.'

<sup>75</sup>'Hear, O ye My beloved', saith the LORD, 'behold the days of trouble are at hand, but I will deliver you from the same. <sup>76</sup>Be ye not afraid, neither doubt, for God is your guide, <sup>77</sup>and the guide of them which keep My commandments and precepts,' saith the LORD God; 'let not your sins weigh you down, and let not your iniquities lift up themselves. <sup>78</sup>Woe be unto them that are bound with their sins, and covered with their iniquities, <sup>79</sup>like as a field is covered over with bushes, and the path thereof covered with thorns, that no man may travel through. It is left undressed, and is cast into the fire, to be consumed therewith.'