

IN the first year of Cyrus, **king** of the Persians, that the word of the Lord by the mouth of Jeremias might be **fulfilled**, the Lord stirred up the spirit of Cyrus king of the Persians, and he caused proclamation to be made by word of mouth, and in writing, throughout all his kingdom, saying, [2] Thus **saieth** Cyrus king of the Persians, The Lord God of heaven hath given me all the kingdoms of the earth, and hath watched over me, that **I** should build a house for Him in Jerusalem, which is in Judea. [3] Whoever is among you of all His people, his God be with him; and let him go up to Jerusalem which is in Judea, and build the house of the God of Israel. He who is at Jerusalem is very God. [4] Therefore in regard to every one in every place who is left, let the men of the place where he dwelleth assist him with silver and gold, and furniture and cattle, together with a free will offering for the house of God, which is at Jerusalem.

[5] Thereupon the heads of the patriarchal families of Juda and Benjamin arose with the priests and the Levites, even all whose spirit God stirred up, to go and rebuild the house of the Lord in Jerusalem. [6] And all who were around them strengthened their hands with vessels of silver, with gold, with furniture and with cattle, and with presents, exclusive of free-will offerings. [7] Moreover Cyrus brought out the vessels of the house of the Lord, which Nabuchodonosar had taken from Jerusalem, and deposited in the house of his God. [8] These which were under the care of Mithridates the treasurer, Cyrus, **king** of the Persians, caused to be brought out and counted to Sasabasar, the chief of Juda.

[9] And this was the number of them: thirty goblets of gold, and a thousand goblets of silver, vessels of an unusual form twenty-nine, [10] golden cups, thirty; and silver plated cups, four hundred and ten, and other vessels, a thousand. [11] All the vessels of gold and silver, all that came up with Sasabasar from the captivity from Babylon to Jerusalem, were five thousand four hundred.

NOW these were the children of the province who came up from the captivity—from the distant abode to which **Nabuchodonosar** king of Babylon had sent them away to Babylon, and who returned to Jerusalem and **Juda**, every chief to his city:

[2] The number of the people of Israel who came with **Zorobabel**, **Jesus**, **Nehemias**, **Saraias**, **Reelias**, **Mordecai**, **Balasan**, **Masphar**, **Baguai**, **Reum**, [and] **Baana**,—**the** head men:

[3] The children of **Phares**, two thousand one hundred and seventy-two.

[4] The children of **Saphatia**, three hundred and seventy-two.

[5] The children of **Ares**, seven hundred and seventy-five.

[6] The children of **Phaath Moab**, descendants of **Jesus** and **Joab**, two thousand eight hundred and twelve.

[7] The children of **Ailam**, one thousand two hundred and fifty-four.

[8] The children of **Zatthua**, nine hundred and forty-five.

[9] The children of **Zakchu**, seven hundred and sixty.

[10] The children of **Banni**, six hundred and forty-two.

[11] The children of **Babai**, six hundred and twenty-three.

[12] The children of **Asgad**, a thousand two hundred and twenty-two.

[13] The children of **Adonikam**, six hundred and sixty-six.

[14] The children of **Bague**, two thousand and fifty-six.

[15] The children of **Addin**, four hundred and fifty-four.

[16] The children of **Ater**, descendants of **Ezekias**, ninety-eight.

[17] The children of **Bassou**, three hundred and twenty-three.

[18] The children of **Jora**, a hundred and twelve.

[19] The children of **Asum**, two hundred and twenty-three.

[20] The children of **Gaber**, ninety-five.

[21] The children of **Bethlaem**, a hundred and twenty-three.

[22] The children of **Netopha**, fifty-six.

[23] The children of **Anathoth**, a hundred and twenty-eight.

[24] The children of **Azmoth**, forty-three.

[25] The children of **Kariathiarim**, **Chaphira** and **Beroth**, seven hundred and forty-three.

[26] The children of **Rama** and **Gabaa**, six hundred and twenty-one.

[27] The men of **Machmas**, a hundred and twenty-two.

[28] The men of Baithel and Aia, four hundred and twenty-three.

[29] The children of Nabu, fifty-two.

[30] The children of Magebes, a hundred and fifty-six.

[31] The children of Elamar, a thousand two hundred and fifty-four.

[32] The children of Elam, three hundred and twenty.

[33] The children of Lodadi and Ono, seven hundred and twenty-five.

[34] The children of Jericho, three hundred and forty-five.

[35] The children of Senaa, three thousand six hundred and thirty.

[36] And of the Priests:

The children of Jedua of the house of Jesus, nine hundred and seventy-three;

[37] The children of Emmer, a thousand and fifty-two;

[38] The children of Phassur, a thousand two hundred and forty-seven;

[39] The children of Erem, a thousand and seven.

[40] And of the Levites: The children of Jesu and Kadmiel, descendants of Oduia, seventy-four.

[41] The musicians: The children of Asaph, a hundred and twenty-eight.

[42] The keepers of the gates: The Sellumites, the Aterites, the Telmonites, the Aliubites, the Atitaites, the Sobaites, all these were a hundred and thirty-nine.

[43] The Nathinims; namely, the Southias, the Asuphas, the Tabaoths, [44] the Kades, the Siaas, the Phadons, [45] the Labanos, the Agabas, the Akubs, [46] the Agabs, the Selamis, the Anans, [47] the Geddels, the Gaars, the Raias, [48] the Rasons, the Nekodas, the Gasems, [49] the Asos, the Phases, the Basis, [50] the Asemas, the Moounims, the Nephusims, [51] the Bakbuks, the Akuphas, the Arurs, [52] the Basaloths, the Maoudas, the Arsas, [53] the Barkos, the Sisaras, the Themas, [54] the Nasthics, the Ataphas, [55] the children of Solomon's servants—the Sotais, the Sepheras, the Phaduras, [56] the Jehelas, the Darkons, the Gedels, [57] the Saphatias, the Atils, the Phacheraths, the Aseboeims, the Hemeis. [58] All the Nathinims including the Abdeselmas, were three hundred and ninety-two.

[59] And these were they who came up from Thelmelech: The-
laresa, Cherub, Edan, Emmer, but could not shew the house
of their family, nor their seed, whether they were of Israel—

[60] the children of Dalaia, the children of Bua, the children of Tobiu, the children of Nekoda, six hundred and fifty-two.

[61] And of the children of the priests: the children of Labeia, the children of Akkus, the children of Berzellai, who took to wife one of the daughters of Berzellai the Galaadite, and was called by their name— [62] These sought their register among the Methoesim, but were not found. Though they were related to the priesthood, [63] yet Athersastha [the governor] ordered them not to eat of the most holy meats until there should arise a priest with the Manifestation and the Truth,* [who could discern the truth as to them].

[64] The whole congregation, together, amounted to forty-two thousand three hundred and sixty, [65] exclusive of their men servants and maid servants, amounting to seven thousand three hundred and thirty-seven. And among them were two hundred choristers of both sexes. [66] Their horses were seven hundred and thirty-six; their mules two hundred and forty-five; [67] their camels four hundred and thirty-five; their asses six thousand seven hundred and twenty.

[68] Now some of the chiefs of families when they came to the house of the Lord at Jerusalem, offered free-will offerings for the house of God, to raise it on its foundations. [69] According to their ability they contributed to the treasure for the work, sixty-one thousand pounds of pure gold, and five thousand pounds of silver, and a hundred garments for the priests. [70] Though the priests and the Levites, and some of the people, and the musicians, and the keepers of the gates, and the Nathinims, settled in their cities, and all the chiefs of Israel in their cities.

* CHAPTER III +

YET when the seventh month was come, the Israelites who were in their cities, even the whole people, like one man, assembled at Jerusalem. [2] And Jesus the son of Josedek with his brethren the priests, and Zorobabel the son of Salathiel with his brethren, arose and rebuilt the altar of the God of Israel, that they might offer thereon whole burnt offerings according to what is written in the law of Moses the man of God. [3] And when they

* An interesting rendition in the Septuagint text of the rather mysterious Hebrew *Urim* (lit. Lights) and *Thummim* (Completions) of oracular power. Light manifests, and truth completes.

had erected the altar on its basis (it was done with a dread upon them, on account of the neighbouring people), the whole burnt offering for the morning, and also for the evening, was offered up thereon to the Lord. [4] But when they had celebrated the festival of tabernacles, according to what was written, and offered the whole burnt offering day by day in number as prescribed, the set number for every day— [5] after this they offered the continual burnt offerings in due course, and those for the new moons, and for all the festivals dedicated to the Lord, and for everyone who offered a free-will offering to the Lord.

[6] On the first day of the seventh month they began to offer whole burnt offerings to the Lord, though the foundation of the house of the Lord was not laid: [7] but they had given money to the stone-cutters and carpenters, and meat and drink and oil to the **Sidonians** and **Tyrians**, to bring cedar timber from Lebanon to the sea of Joppa, according to the permission granted them by Cyrus king of the Persians. [8] And in the second year of their coming to the house of God at Jerusalem, in the second month, Zorobabel the son of Salathiel, and Jesus the son of Josedek with the rest of their brethren, the priests, and the Levites, and all who came from the captivity to Jerusalem, made a beginning.

Now they had appointed the Levites, from twenty years old and upwards, over them who did the works in the house of the Lord; so there were over the workmen employed at the house of the Lord, [9] Jesus with his sons and brethren, Kadmiel with his sons, the sons of Juda, the sons of **Enadad**, their sons and their brethren, the Levites. [10] And while they were laying the foundations of the house of the Lord, the priests attended in their robes, with trumpets, and the Levites, the **Asaphites**, with cymbals, to praise the Lord in the manner prescribed by David king of Israel, [11] and they raised their responsive strains, in the song of praise and thanksgiving to the Lord, [entitled] For it is good: for to everlasting His mercy endureth for Israel. And all the people shouted with a great shout, to praise the Lord, at laying the foundation of the house of the Lord.

[12] But many of the priests and Levites, and the old chiefs of families, who with their eyes had seen the former house on its foundations, and now saw this, wept aloud, while the people were shouting for joy to swell the song; [13] so that the people could not distinguish the shouts of joy from the sound of the people's wailing.

4 CHAPTER IV †

BECAUSE the people shouted with a loud shout, therefore the noise was heard at a great distance; and when they who afflicted Juda and Benjamin heard that the children of the captivity were building a house for the Lord God of Israel, [2] they came to Zorobabel and to the chiefs of the families, and said, Let us build with you, for we, like you, seek our God, and we sacrifice to Him, from the days of Asaradan, king of Assur, who brought us here. [3] But Zorobabel and Jesus, and the other chiefs of the families of Israel, said to them, It is not allowable for us, and you, to build a house to our God, for we ourselves assembling together are to build for the Lord our God, as Cyrus the king of the Persians hath commanded us.

[4] Upon this the people of the land began to weaken the hands of the people of Juda, and they impeded their building, [5] and counsellors were hired to frustrate their design, all the days of Cyrus king of the Persians, and even to the reign of Darius king of Persia.

[6] In the reign of Assuerus, even in the beginning of his reign, they wrote a letter against the inhabitants of Juda and Jerusalem. [7] And in the days of Arthasastha, **Tabeel** in concert with **Mithridates**, and the rest of his fellow-servants, wrote to Arthasastha king of the Persians—the collector of the tribute drew up a writing in Syriac; [8] and **Reum** Baltam and **Sampsas** the secretary, wrote a translation of it, as their joint letter against Jerusalem, to Arthasastha the king saying, [9] This hath been agreed on by **Reum** Baltam, and **Sampsas** the secretary, and the rest of our fellow-servants, the **Deinaians**, **Apharsathachaians**, **Tarphaiaians**, **Apharsaians**, **Archuaians**, **Babylonians**, **Susanachaians**, **Davaians**, [10] and the rest of the nations, whom the great and the honourable **Assenaphar** transplanted, and settled in the cities of **Somoron**, and the rest of the country on this side the river. [11] This was the purport of the letter which they sent to him:

To Arthasastha the king, [from] thy servants, the men beyond the river":

[12] Be it known to the king, that the Jews who came up from thee to us, have come to Jerusalem, that rebellious and wicked city, and are rebuilding it. The walls of it are repaired, and they have reared up the foundations of it. [13] Now therefore be it

*This phrase is the original meaning of the word "Hebrews."

known to the king, that if this city be rebuilt, and the walls therefor completed, no tribute will be paid to thee, nor will they do homage. Now as this is injurious to kings, [14] and it is not meet for us to see the king's dishonour, we have therefore sent to inform the king, [15] that he may examine the book of the records of thy fathers, by which thou wilt find, and know that this is a rebellious city, and hurtful to kings and countries, and that there are asylums for slaves in the midst of it, from time immemorial, for which cause this city was laid waste. [16] We therefore certify to the king, that if this city be rebuilt, and the wall thereof reared up, there will be no peace for thee.

[17] To which he replied:

~ h king to Reum Baltam, and Sampsa, the secretary, and to the rest of their fellow-servants, who dwell in Samaria and the rest beyond the river, greeting, and saith:

[18] The collector of the tribute, whom you sent to us, hath been called before me, [19] and I gave orders and we have examined and found, that this city from time immemorial hath set itself up against kings and that there are seditions in it, and asylums for slaves; [20] and that there have been mighty kings in Jerusalem, who have exercised dominion over the whole country beyond the river; and that great tribute, and tolls have been paid to them. [21] Now therefore give orders to stop those men; for that city must not be built any more. [22] See that you merit praise in executing this, lest peradventure the desolation be jitted up to the prejudice of kings.

[23] When king Arthasastha's collector of tribute had read this in the presence of Reum Baltam and Sampsa, the secretary, and his fellow-servants, they marched in haste to Jerusalem, and through Juda, and with horsemen and an army caused them to stop. [24] So a stop was put to the work of the house of God in Jerusalem, and it continued stopped till the second year of the reign of Darius, king of the Persians.

* CHAPTER V *

WHEN Aggaius the prophet and Zacharias the son of Addo prophesied against the Jews who were in Juda and Jerusalem—in the name of the God of Israel against them; [2] then arose Zorobabel the son of Salathiel, and Jesus son of Josedek, and began to build the house of God which is at Jerusalem; and with

them were the prophets of God helping them. [3] At that time Thanthani the chief governor on this side the river, and Satharhouzani, and their fellow-servants, came to them and spoke to them in terms to this effect, Who hath ordered you to build this house, and renew this theatrical entertainment? [4] And they said to them, What are the names of the men who are building this city? [5] Now the eyes of God were on the captivity of Juda, so that they did not cause them to stop until the matter was laid before Darius.

So there was sent to the collector of the tribute, touching this affair, the substance of a letter, [6] which Thanthani the chief governor on this bank of the river, and Satharhouzani, and their fellow servants the Apharsachaians who were on this bank of the river. should send to king Darius. [7] They sent to him a verbal message, and by him the following letter was written:

To Darius the king, all peace. [8] Be it known to the king, that we went to the province of Judea, to the house of the great God, which they are building with choice stones. Timbers are actually laid in the walls, and the work is going on fast and prospereth in their hands; [9] We then questioned the elders and said to them, Who hath given you orders to build this house, and renew this theatrical entertainment? [10] We then asked their names that we might acquaint thee, that we might transmit to thee in writing the names of their principal men. [11] Thereupon they answered us to this effect saying, We are the servants of the God of the heaven and the earth, and we are rebuilding His house which was built many years ago. A great king of Israel actually built it and fitted it up for them; [12] but when our fathers provoked to wrath the God of heaven, he delivered them into the hands of Nabuchodonosar king of Babylon the Chaldean, who destroyed this house and removed the people to Babylon. [13] But in the first year of Cyrus the king, Cyrus the king made a decree that this house of God should be rebuilt: [14] and the vessels of gold and silver belonging to this house of God which Nabuchodonosar had taken from this house in Jerusalem and put in the king's temple, these Cyrus the king caused to be brought out of the king's temple and gave them to Sabanasar the treasurer who was over the treasure, [15] and said to him, Take all these vessels and go and deposit them in the house at Jerusalem, in their places. [16] At that time Sabanasar himself came and laid the foundation of this house of God at Jerusalem; and from that time till now it hath been a building, and is not yet finished. [17] Now therefore if it

seemeth good to the king, let search be made in the treasury of the king of Babylon, that thou **mayst** know whether a decree hath been made by Cyrus the king, to rebuild this house of God at Jerusalem: and let the king, when informed touching this matter, send to us.

✻ CHAPTER VI ✻

THEREUPON Darius the king passed a decree:

He hath caused search to be made in the libraries where the royal treasure is kept at Babylon, [2] and there hath been found in the city, in the royal palace, a roll, in which is written this memorandum, [3] **In** the first year of king Cyrus, Cyrus the king made a decree concerning the holy house of God at Jerusalem, Let the house be built, and the place where they offer sacrifices. Moreover he hath fixed the dimensions, the length sixty cubits and the breadth sixty cubits. [4] And there ore to be three strong stories of stone and one of wood; and the expense is to be defrayed out of the king's house. [5] And let the vessels of the house of God, both of silver and gold, which Nabuchodonosar took out of the house in Jerusalem, and brought to Babylon, be given, and go back to the temple at Jerusalem, to the place where they were deposited in the house of God.

[6] Now therefore you governors beyond the river, **Satharbou-zani**, and you their fellow servants the Apharsachaians, who are beyond the river, keep at a distance from that place. [7] Let the work of the house of God alone. Let the rulers of the Jews, and the elders of the Jews build the house of God in its place.

[8] Furthermore, by me a decree is made in regard to what you may do for **the** elders of ihe Jews, that the house of God may be built. Out of the king's substance, the tributes beyond the river, let the expense be carefully paid to those men, that they may not be forced to stop; [9] and whatever they may stand in need of, such as young bulls and rams and lambs for whole **burnt offerings** to the God of heaven, wheat, salt, wine and oil, according to **the** order of the priests at Jerusalem — let whatever they ask be given **them** day by day, [10] that they may offer continually to the God of heaven sweet smelling sacrifices, and pray for the life of the king and his sons.

[11] Moreover by me a decree is made, that if any man counter-act this mandate, a beam be taken from his house, and that he

being suspended, be executed thereon, and his house confiscated. [12] And may the God whose name dwelleth there, destroy every king and people who shall stretch forth fheir hands to alter or destroy the house of God which is **at** Jerusalem.

I Darius have passed the decree. Lef it be strictly observed.

[13] Upon this **Thanthani** the chief governor on this side the river, and **Satharbouzani** and his fellow servants conformed strictly to what Darius the **king** sent. [14] And the elders of the Jews and the Levites went on with the building by the prophesying of **Aggaius** the prophet, and **Zacharias** the son of **Addo**, and they rebuilt and fitted it up again by the decree of the God of Israel, and by the decree of Cyrus and Darius, and **Arthasastha**, **kings** of Persia; [15] and having finished the house on the third day of the month **Adar**, in the sixth year of the reign of **king** Darius, [16] the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy, [17] and offered for the dedication of the house of God, a hundred young bulls, two hundred rams, four hundred lambs, and twelve he-goats, for a sin offering, for all Israel, according to the number of the tribes of Israel. [18] And they set the priests in their courses, and the Levites in their divisions over the service of God at Jerusalem, according to the writing of the book of Moses.

[19] And on the fourteenth day of the first month, the children of the captivity kept the passover. [20] For the priests and the Levites had purified themselves till **all** were pure. And the Levites **killed** the paschal lambs for **all** the children of the captivity, and for their brethren, the priests, **and** for themselves. [21] So the children of Israel who were of the captivity, **and** everyone who had separated himself from the impurity of the nations of the land and had come to them to seek the Lord God of Israel, ate the passover, [22] and kept the festival of unleavened bread seven days, with joy; for the Lord had made them joyful, and had turned the heart of the king of Assur to them, to strengthen their hands in the works of the house of the God of Israel.

✻ CHAPTER VII ✻

NOW after these things in the reign of **Arthasastha**, king of the Persians, came up **Esdras**, son of **Saraias**, son of **Azaraias**, son of **Chelkias**, [2] son of **Selum**, son of **Sadduk**, son of **Achitoh**, [3] son of **Samaria**, son of **Esria**, son of **Mareoth**, [4] son of **Zaraia**,

son of Ozias, son of Bokki, [5] son of Abisue, son of Phineas, son of Eleazar, son of Aaron, the first priest. [6] This Esdras who came up from Babylon, was a ready scribe in the law of Moses, which the Lord the God of Israel had given to Israel. And when the king gave him leave, because the hand of the Lord his God was upon him in all that he sought, [7] there came up to Jerusalem some of the children of Israel, and some of the priests, and some of the Levites, namely, the musicians and the keepers of the gates and the Nathinims in the seventh year of Arthasastha, the king.

[8] And they arrived at Jerusalem in the fifth month of the said seventh year of the king. [9] For on the first day of the first month he settled his journey up from Babylon, and on the first day of the fifth month they arrived at Jerusalem. For the good hand of his God was upon him, [10] because Esdras had set his heart to seek the law, and to do and to teach in Israel the statutes and the judgments.

[11] Now this is the copy of the decree which Arthasastha gave to Esdras the priest, the scribe of the book of the words of the commandments of the Lord, and of his statutes to Israel:

[12] Arthasastha king of kings, to Esdras, scribe of the law of the Lord, the God of heaven.

Let thy requests be granted. [13] This is my answer: By me a decree is made, THAT everyone of the people of Israel in my kingdom, and of the priests, and Levites, who is of his own free will minded to go to Jerusalem, [14] is sent on behalf of the king, and the seven counsellors, to go with thee to guard to Judea, even to Jerusalem, by the law of their God, which is in thy hand, [15] for the house of the Lord, the silver and the gold, which the king and the counsellors have freely offered to the God of Israel, who dwelleth in Jerusalem, [16] and all the silver and the gold which thou canst procure in all the country of Babylon, with the free-will offerings of the people and the priests who make free-will offerings to the house of God which is at Jerusalem; [17] enroll thou therefore in this book everyone who freely cometh to thee.

The bulls, rants and lambs, with their sacrifices and their libations — these thou shalt offer on the altar of the house of your God in Jerusalem. [18] And if it seemeth good to thee and thy brethren, to do anything with the rest of the silver and the gold, do it as it shall please your God; [19] but the vessels which are given thee for the service of the house of God, deliver up in the presence of God in Jerusalem. [20] And whatsoever more may be wanted for the house of thy God, which thou mayst think ought

to be given, give that out of the king's treasure houses and on my behalf.

[21] I, Arthasastha the king, have given an order on all the treasures which are beyond the river, that whatever Esdras the priest and scribe of the God of heaven shall require of you, be done with all readiness [22] to the amount of a hundred talents of silver, and to the amount of a hundred cors of wheat, and to the amount of a hundred baths of wine, and a hundred baths of oil, and salt without limit. [23] Whatever is commanded by the God of heaven, let it be done. Take heed that no one offer any insult to the house of the God of heaven, lest there be wrath against the realm of the king and his sons. [24] Moreover, in respect to all the priests and the Levites, the musicians, the keepers of the gates, the Nathinims, and those employed in the service of the house of God, this hath been notified to you, Take no toll of them. Thou shalt have no authority to exercise dominion over them.

[25] And thou Esdras! as the wisdom of God is in thy hand, appoint scribes and judges, that they may administer justice to all the people beyond the river, to all such as know the law of thy God, and to such as know it not you shall make it known.

[26] And whoever will not readily perform the law of God, and the law of the king, upon him let judgment be passed, whether it be to death or to correction, or to confiscation of goods, or to imprisonment.

[27] Blessed be the Lord the God of our fathers who thus put it in the king's heart to glorify the house of the Lord which is at Jerusalem, [28] and who gave me favour in the eyes of the king and his counsellors, and of all the officers of the king who were high in office. As for me, I strengthened myself, as the good hand of God was upon me, and assembled from among Israel chiefs to go up with me.

✠ CHAPTER VIII ✠

NOW these are the heads of families, the leaders who came up with me in the reign of Arthasastha king of Babylon. [2] Of the children of Phineas, Gerson; of the children of Ithamar, Daniel; of the children of David, Attus; [3] of the children of Sachania, even of the children of Phoros, Zacharias, and with him a band of a hundred and fifty; [4] and of the children of Phaath-moab, Eliana, son of Saraia, and with him two hundred males; [5] and

of the children of Zathoes, Sechenias, son of Aziel, and with him three hundred males; [6] and of the children of Adin, Obeth, son of Jonathan, and with him fifty males; [7] and of the children of Elam, Isais, son of Athelia, and with him seventy males; [8] and of the children of Saphatia, Zabadias, son of Michael, and with him eighty males; [9] and of the children of Joab, Abadia, son of Jeiel, and with him two hundred and eighteen males; [10] and of the children of Baani, Selimuth, son of Josephia, and with him a hundred and sixty males; [11] and of the children of Babi, Zacharias son of Babi, and with him twenty-eight males; [12] and of the children of Asgad, Joanan son of Akkatan, and with him a hundred and ten males; [13] and of the children of Adonikam, the under chiefs, and these were their names, Eliphalat, Jeel and Samaia, and with them sixty males; [14] and of the sons of Bagui, Outhai and Zabud, and with them seventy males.

[15] And when I had assembled them at the river which runneth to Evi, we encamped there three days. And I inquired among the people and among the priests, and not finding any of the sons of Levi there, [16] I sent for Eleazar, Ariel, Semeia and Alonam and Jarib and Elnatham, and Nathan and Zacharias and Messollam and Joarim and Elnathan, and despatched these men of understanding [17] to the chiefs [assembled] at Money of the place, and put words in their mouth to speak to the brethren of the Athinims at Money of the place, that they might bring us choristers for the house of our God.

[18] So they came to us, as the good hand of our God was over us, chief Sachon of the children of Mooli son of Levi, son of Israel. Indeed his sons and brethren, being eighteen, came instantly, [19] and brought Asebias and Isaia of the sons of Merari: his brethren and his sons were twenty; [20] and of the Nathanims, whom David and the chiefs gave for the service of the Levites, two hundred and twenty Nathanims were all assembled by names.

[21] Then I proclaimed a fast there at the river Avue, that we might humble ourselves in the presence of our God, and inquire of Him the straight road for us, and our children, and all our substance; [22] for I was ashamed to ask of the king a band of soldiers and horsemen, to protect us from enemies on the way; for we had spoken to the king, saying, The hand of our God is over all them for good, who seek Him; and His power and His wrath is against all them who forsake Him. [23] So we fasted and besought our God for this, and He hearkened to us.

[24] Then I set apart twelve of the chiefs of the priests, Saraia

and Asabaia, and with them ten of their brethren, [25] and I weighed out to them the silver and the gold, and the vessels which were dedicated to the house of our God, which the king and his counsellors, and his chiefs, and all the Israelites there, had dedicated.

[26] I weighed into their hands six hundred and fifty talents of silver, and a hundred vessels of silver and a hundred talents of gold, [27] and twenty gilt cups, worth about a thousand drachms, and vessels of fine burnished brass, precious as gold, [28] and said to them, You are holy to the Lord, and these vessels are holy, and the silver and the gold are free-will offerings to the Lord God of our fathers. [29] Watch and keep them, until you weigh them before the chiefs of the priests and the Levites, and the chiefs of the families in Jerusalem, into the tabernacles of the house of the Lord.

[30] And when the priests and the Levites had taken the weight of the silver and the gold, and the vessels to carry them to Jerusalem, to the house of our God, [31] we removed from the river Avue, on the twelfth of the first month, to come to Jerusalem. And the hand of our God was with us, and delivered us from the hand of enemies, and of such as lay in wait on the way. [32] And when we came to Jerusalem, and had rested three days, [33] we, on the fourth day, delivered the silver and gold and vessels, in the house of our God, into the hand of Merimoth, son of Ouria the priest, when there was with him, Eleazar son of Phineas, and with them Jozabad, son of Jesus, and Noadia, son of Banaia, the Levites, [34] all by number and by weight, and the whole weight was taken down in writing.

At that time, [35] they who came from the captivity, the children of them who had been carried away, offered as whole burnt offerings to the God of Israel, twelve young bulls for all Israel, ninety-six rams, seventy-seven lambs, twelve goats, for a sin offering. **All** these were whole burnt offerings to the Lord. [36] Then they gave the king's decree to the king's lieutenants and governors beyond the river, and they paid due respect to the people and to the house of God.

✠ CHAPTER IX ✠

WHEN these things were done, the chiefs came to me and said, The people of Israel, and the priests and the Levites, have

not separated themselves from the neighboring tribes. In their **abominations**, the Ethites, the Pherezites, the Jebnsites, the Ammonite's, the **Moabites**, and the Moserites, and the Amorites, are the same with the Chananites. [2] For they have taken some of their daughters for themselves, and their sons; and the holy seed is mingled with the tribes of the neighbouring regions. And the hand of the chiefs is principally concerned in this transgression.

[3] And when I heard this I rent my garments, and started up and tore the hair of my head and my beard. Then I sat down mourning. [4] And there assembled unto me everyone who, in the defection of the captivity, continued to follow the word of the God of Israel: but as for me, I continued sitting disconsolate, till the evening sacrifice. [5] And at the evening sacrifice I arose from my humiliation. Having rent my garments, I rose up, and fell upon my knees, and spreading forth my hands to the Lord God, [6] I said:

O Lord, I blush, and am ashamed to lift up, O my God, my face to Thee; because our iniquities are multiplied over our head, and our transgressions are heaped up to heaven. [7] From the days of our fathers we are in great transgression, even to this day. And for our iniquities, we and our kings and our children, have been delivered into the hand of the kings of the nations, to the sword and to captivity, and to spoiling, and to confusion of face, as at this day. [8] Now, though our God hath had compassion on us, so as to suffer a remnant of us to escape, and to give us a fixture in the place of His sanctuary, that He may enlighten our eyes, and give us a little reviving in our bondage;—

[9] Though we are slaves, the Lord our God hath not quite forsaken us, but hath extended mercy to us in the sight of the kings of Persia, to give us a reviving by their raising up the house of our God, and repairing the desolations thereof, and giving us an enclosure in Juda and Jerusalem. [10] What must we say, O our God? After this we forsook the commandments which Thou gavest us by the ministry of Thy servants, the prophets, saying, [11] The land which you are going to possess, is a land subject to change by the removal of the people of the nations for their abominations, with the filth of which they have filled it from one end to the other; [12] now therefore, give not your daughters to their sons, nor take any of their daughters for your sons; nor shall you seek their peace or their welfare forever, that you may be strong, and eat the good things of the land, and leave it for an inheritance to your children forever. [13] Now after all that is come upon us for our evil deeds.

and for this our great transgression; though there is no God like our God; though Thou **hast** blotted out **our** iniquities and given us deliverance, [14] yet we have returned to break Thy commandments, and to intermarry with the people of these regions. Be not provoked against us to our utter destruction, so that not a remnant may escape.

[15] O Lord God of Israel, Thou art gracious; for a remnant of us have escaped, as at this day. Behold we are before Thee in our transgressions, though there is no standing before Thee for this.

✦ CHAPTER X ✦

NOW when Esdras had prayed and made public confession, weeping and praying before the house of God, there assembled to him a very great congregation, men, women and youths. Because the people wept and made loud lamentation, [2] therefore Sechenias, son of Jeel, of the children of **Elam**, addressing Esdras, said, We have broken covenant with our God and have taken strange wives of the people of the land; but still there is hope in Israel concerning this. [3] Now therefore let us make a covenant with our God, to put away all these wives and those born of them as thou shalt advise. Arise, and cause them to tremble at the commandments of our God, and let what the law requireth be done. [4] Arise, for the matter resteth with thee, and we are with thee. Take courage and proceed to action. [5] Upon this, Esdras arose and exacted an oath of the chiefs, the priests and Levites, and all Israel, that they would conform to this determination.

And when they had taken the oath, [6] Esdras went from the house of God to the treasury office of Joanan, son of Elisab. Though he went there, he neither ate bread nor drank water, for he mourned for the transgression of the captivity. [7] And they issued a proclamation through Juda and Jerusalem, to all the children of the captivity to assemble at Jerusalem, [8] and that whoever did not come within three days, according to the order of the chiefs and the elders, all his substance should be **anathematised**, and he himself should be excommunicated from the congregation of the captivity. [9] Accordingly all the men of Juda and Benjamin, assembled at Jerusalem within the three days. It was now the ninth month. On the twentieth of this month all the people sat in the street of the house of God, because of their consternation at the decree, and because of the weather.

[10] And Esdras the priest arose, and said to them, You have broken covenant and taken strange wives to add to the transgression of Israel; [11] now therefore, give praise to the Lord God of our fathers, and do what is well-pleasing in His sight, and separate yourselves from the people of the land, and from your strange wives. [12] In reply to which, all the congregation said, We take upon us the performance of this great thing which thou hast spoken; [13] but the people are numerous and the weather stormy, so that we cannot stand out of doors, and this is not a work of one or two days; for we have multiplied transgression in this respect. [14] Let our chiefs, we pray thee, attend; and let all those in our cities who have taken strange wives come at appointed times, and with them the elders of each respective city, and the judges, that they may turn away from us the fierce anger of our God for this matter.

[15] Besides Jonathan son of Asael, and Josias son of Thekoe, there were with me in this business, Mesollam and Sabbathai the Levite who assisted them. [16] And this was the manner in which the children of the captivity acted. There were set apart Esdras the priest, and head men of families for every house, and all who were named were to return on the first day of the tenth month, to make strict inquiry into this matter. [17] And when they had finished with all the men who had taken strange wives, having continued the examination to the first day of the first month, [18] there were found of the sons of the priests, who had taken strange wives:—of the sons of Jesus son of Josedek these brethren of his, Maasia and Eliezer and Jarib and Gadalia, [19] and they gave their hand to put away their wives, and offered a trespass ram of the flock, for their transgression; [20] and of the sons of Emmer, Anani and Zabdia; [21] and of the sons of Eram, Masael and Elia and Samaia and Jeel and Ozia; [22] and of the sons of Phasur, Elionai, Maasia and Ismael and Nathaniel and Josabad and Elasa.

[23] And of the Levites, Jozabad and Samu and Kolia, the same is Kolitas, and Phetheia and Juda and Eliezer; [24] and of the musicians, Elisab: and of the keepers of the gates, Solmen and Telmen and Oduth. [25] And of Israel—of the sons of Phoros, Ramia and Azia, and Melchia and Meamin, Eleazar and Asabia and Banaia; [26] and of the sons of Elam, Matthania, and Zacharia and Jaiel and Ahdia and Jarimoth and Elia; [27] and of the sons of Zathua, Elionai, Elisub, Matthanai and Armoth and Zabad and Oziza; [28] and of the sons of Babei, Joanan, Anania and Zabu

and Thali; [29] and of the sons of Banui, Mosollam, Mulluch, Adaias, Jasub and Saluia and Remoth; [30] and of the sons of Phaath Moab, Edne and Chalel and Bania and Maasia, Matthania, Beseleel and Banui and Manasse; [31] and of the sons of Eram; Eliezer, Jesia, Melchia, Samaias, Semeon, [32] Benjamin, Baluch, Samaria; [33] and of the sons of Asem, Metthania, Matthatha, Zadab, Eliphalet, Jerami, Manasse, Semei; [34] and of the sons of Bani, Moodia, Amram, Ouel, [35] Banaia, Badaia, Chelkia, [36] Ovuania, Marimoth, Eliasiph, [37] Matthania, Matthanai; [38] and the sons of Banui, and the sons of Semei had done so, namely, [39] Selemia and Nathan and Adia, [40] Machadnabu, Sesei, Sariu, [41] Ezriel and Selemia and Samaria [42] and Sellum, Amaria, Joseph; [43] and of the sons of Nabu, Jael, Matthanias, Zabad, Zebennes, Jadaï and Joel and Banaia.

[44] All these had taken strange wives and had children by them.

THE words of Nehemias, son of Chelkia.

[2] In the month **Chaseleu** of the twentieth year, when I was at Susanabira, **Anani**, one of my brethren, came with certain men of Juda, and I inquired of them concerning the remnant who were left of the captivity, and concerning Jerusalem; [3] and they informed me that the remnant of the captivity who were left, were in that country in great **affliction** and reproach, and that the walls of Jerusalem continued demolished, and that the gates thereof were burned with fire. [4] Upon hearing this report, I sat down and wept and mourned some days, fasting and praying before the God of heaven, [5] and I said, I beseech Thee, O Lord, God of heaven, the Mighty, the Great and the Awful, who keepest Thy covenant and Thy mercy with them who love Thee and keep Thy commandments, [6] let Thine ear, I beseech Thee, be attentive, and Thine eyes open, that Thou mayst hear the prayer of Thy servant which I now make before Thee day and night, for the children of Israel Thy servants, and plead for their sins which we have committed against Thee. Both I and my father's house have sinned against Thee. [7] We have broken covenant with Thee, and have not kept the commandments, and the statutes, and the judgments, which Thou gavest in charge to Thy servant Moses.

[8] Remember, I beseech Thee, the word which Thou **didst** give in charge to Moses Thy servant, saying, When you break covenant with Me, and I scatter you among the nations; [9] if you then return to Me and keep My commandments and do them, though your dispersion may be to the farthest part of heaven, thence I will gather them and bring them to the place which I have chosen for My name to dwell there.

[10] Now they are Thy servants and Thy people, whom Thou **hast** redeemed with Thy great power, and with Thy strong hand. [11] Turn not away, I beseech Thee, O Lord. But let Thine ear be attentive to the prayer of Thy servant, and to the prayer of Thy children, who desire to fear Thy name: and prosper, I beseech Thee, Thy servant this day, and grant him favour in the sight of this man.

NOW I was the king's butler, and in the month Nisan of the twentieth year of **king** Arthasastha, the wine being before me, I took the wine, and when I had given it to the king (now there was none besides me in waiting) [2] the king said to me, Why is thy countenance sad, and thou not at thine ease? this is nothing but grief of heart. At this I was greatly terrified [3] and said to the king, Let the king live forever! Why should not my countenance be sad, seeing the city, the house of my father's sepulchre, is in a state of desolation, and the gates thereof burned with fire? [4] Thereupon the king said to me, **For** what **doest** thou make request? And when I had prayed to the God of heaven, [5] I said to the king, If it seemeth good to the king, and if thy servant shall find favour in thy sight, that thou **wouldst** send me to Juda to the city of the sepulchres of my fathers, and let me rebuild it.

[6] Upon this the king said to me (now his concubine was sitting by him), For how long shall thy journey be, and when wilt thou return? So the **king** being pleased to send me, I set him a time [7] and said to the king, If it seemeth good to the king, let him give me letters to the governors beyond the river, that they may conduct me on in my journey till I come to Juda; [8] and a letter to Asaph, the keeper of the king's forest, that he may supply me with timber to cover the gates and for the wall of the city, and for a house to which I may go. So the king gave me, as the hand of God was favourable, [9] and I came to the governors beyond the river, and delivered them the king's letters.

Now the king sent with me captains of the army and horsemen. [10] But when Sanaballat the Aronite and Tobia the servant, the Ammonite, heard this, it grieved them that a man was come to promote the welfare of the children of Israel.

[11] Now when I came to Jerusalem and had been there three days, [12] I arose by night, I and a few men with me, but I did not tell a man what God had put into my heart to do for Jerusalem; and there was not a beast with me but that on which I rode; [13] and I went out at the gate Golela on to the mouth of the well of fig trees, and on to the dung-gate, tracing the wall of Jerusalem which had been demolished, and the gates of which were burned with fire. [14] Then I passed on to the gate of Ain and to the king's pool. But there being no place for the beast under me to pass, [15] I continued going up by night along the wall of the

valley. And having hastily traced the wall, and come to the valley gate, I returned. [16] Now the watchmen did not know why I went nor what I was doing; for I had not yet told the Jews, nor the priests, nor the nobles, nor the officers of the army, nor the rest who were to do the work.

[17] Then I said to them, You see the distress in which we are! How Jerusalem is a waste, and the gates thereof have been given to the flames. Come, let us build up the wall of Jerusalem that we may no longer be a reproach. [18] And when I told them of the good hand of God which was upon me, and the words which the king spoke to me, and said, Let us arise and build; their hands were strengthened for this good work. [19] But when Sanaballat the Aronite, and Tobia the servant the Ammonite and Gesem the Arab heard, they laughed at us, and came to us and said, What is this which you are doing? Are you going to rebel against the king? [20] In reply to which I said, The God of heaven will prosper us, as we His servants are pure and will go on with the building; but you have no portion, nor right, nor memorial in Jerusalem.

✦ CHAPTER III ✦

SO **Eliasub** the high priest arose with his brethren the priests, and having built the sheep-gate, they consecrated it and set up the gates thereof. They consecrated as far as the tower of the hundred, and to the tower of **Anameel**, [2] even to the work performed by the chiefs of the children of Jericho and to the work performed by the children of **Zakchur** son of Amari. [3] And the fish-gate was built by the sons of Asana. Having covered it, they covered also the doors thereof and the locks and bars thereof. [4] And next to them the chief of the children of Ramoth son of Ouria, son of Akkos, continued on the work. And next to them Mosollam son of Barachias, son of Mazebel continued it on. [5] And next to them it was continued on by Sadok son of Baana. And next to them the Thekoites continued it, but their nobles did not put their neck to their work.

[6] And Joida son of Phasek and Mesulam son of Basodia repaired the gate Jasanai, [the old gate]. They covered it and set up the doors thereof, and the locks and the bars thereof. [7] And next to them **Maltias** the Gabaonite and Evaron the Meronothite, the chiefs of Gahaon and Maspha continued the repairs to the throne of the governor on this side the river. [8] And next to him

Oziel son of Arachias with the goldsmiths continued the repairs, and next to them Ananias, a chief of the apothecaries, fortified; and they left Jerusalem behind them, to the broad wall. [9] And next to them the fortifications were carried on by Raphaia son of Sur, the chief of one half of the environs of Jerusalem. [10] And next to them, Jedaia son of Eromaph fortified over against his house. And Attuth son of **Asabania** fortified next to him. [11] And the next who fortified was Melchias son of Eram, then Asub son of Phaath-moab; and they continued on to the tower of **Thanurim**. [12] And next to him the fortifications were continued by **Sallum** son of **Alloes**, the chief of the half of the environs of Jerusalem—by him and his daughters.

[13] The gate of the valley was secured by Anun and the inhabitants of Zano. They built it and set up the doors thereof, and the locks and the bars thereof, and built a thousand cubits of the wall even to the dung-gate. [14] And the dung-gate was secured by Melchia son of Rechab, chief of the Bethakcharim ward—by him and his sons. They covered it and set up the doors thereof, and the gates and the bars thereof.

[15] And the gate of the fountain was secured by Solomon son of Choleze, a chief of a part of Maspha. He rebuilt and covered it, and set up the doors and the bars thereof, and huilt the wall of the pool of poppies by the king's garden, continuing it on to the stairs coming down from the city of David, [16] And after him Nehemias son of Azabuch, chief of the half of Bethsur ward, continued the fortifications to the garden of David's sepulchre and to the artificial pool and to Bethaggarim. [17] And after him the fortifications were continued by the Levites, by **Raum** son of Bani, and next to him by Asabia chief of the half of Keila ward, in his ward; [18] and after him by their brethren, Benei son of **Enadad**, chief of the half of Keila ward; [19] and next to him **Azur** son of Jesus, the chief of Masphai repaired one part of the tower of Ascent which meets [the wall] at the corner; [20] and after him Barach son of Zahu, repaired the other part from the corner to the door of Betheliasub which belonged to the chief priest; [21] and after him Meramoth son of Ouria son of Akkos, another piece from the door of Betheliasub to the termination of that house.

[22] And after him the priests, the men of Ekkechar continued the repairs; [23] After him Benjamin repaired, and Asuh over against their house; And after him Azarias son of Maasias son of Anania, repaired adjoining to his house. [24] After him Bani son of **Adad**, repaired the next portion from Bethazaria to the corner;

[25] but as far as the curve over against the corner, including the tower projecting from the king's house above the court of the guard-house, was the work of Phalach son Euzai; and after him was Phadaia son of Phoros, [26] and the Nathanim who dwelt at Ophal, even to the garden of the water-gate eastward, and they had also the tower which projecteth outwards; [27] and after him the Thekoites had the part over against the great projecting tower and onward to the wall of Ophla.

[28] Above the horse-gate the priests repaired every man over against his house; [29] and after them Sadduk son of Emmer repaired over against his house; and after him repaired Samaia, son of Sechenia, the keeper of the eastern gate; [30] and after him Anania, son of Selemia, and Anom the sixth son of Seleph had the next part; and after him Mesulam, son of Barachia had over against his treasury office; [31] and after him Melchia son of Sarephi had as far as Bethan-nathanim; and the haberdashers were over against the Maphekad and as far as the ascent of the curve; [32] and the goldsmiths and the haberdashers had [the section] between that and the sheep-gate.

* CHAPTER IV *

NOW when Sanaballat heard that we were building the wall it appeared evil to him and he was much incensed, and railed against the Jews, [2] and said before his brethren, Is the army of Somoron reduced to this, that these Jews are building their city? They are indeed offering sacrifice; but can they prevail? Can they heal the stones after being burned to a heap of dust? [3] Thereupon Tobias the Ammonite came near him and said to them, Can they either sacrifice or eat in that place of theirs? Cannot a fox go up and demolish their stone walls? [4] Near, O our God, how we are made a laughing stock, and turn their reproach back on their own head, and make them an object of derision in a land of captivity, [5] and cover not their iniquity.

[7] But when Sanaballat and Tobias, and the Arabs and the Ammonites, heard that the walls of Jerusalem advanced in height, and that the breaches began to be stopped, it appeared to them very vexatious, [8] and they all assembled together to come and attack Jerusalem, and lay it waste. [9] Upon this we prayed to our God, and posted our guards against them day and night for fear of them, [10] though Juda said, Were the power of these

enemies broken, there is so much rubbish that we cannot rebuild the wall; [11] and they who afflicted us said, They shall not know nor see till we are in the midst of them, and slay them, and cause the work to cease.

[12] And when the Jews who dwelt near them came and told us, They are coming against us from all quarters, [13] I then posted, for the lowest parts of the place in the fortified posts behind the wall, the spear-men and bow-men; and stationed the people with their swords by communities; [14] and having taken a view, I arose and said to the nobles, and to the officers, and to the rest of the people, Be not afraid of them. Remember our God Who is great and terrible; and fight for your brethren, your sons, your daughters, your wives and your houses. [15] And when our enemies heard that we had got intelligence; and God had frustrated their designs, we all returned to the wall, every man to his work.

[16] And from that day one half of them who had been drawn off carried on the work, and the other half was kept ready with spears and shields, and bows and breastplates; and the chiefs were behind all the house of Juda [17] who were building the wall. And they who were employed in carrying burdens were armed. With one hand they did their work, and with the other grasped a javelin. [18] And the builders had every man his sword girded on his loins while they were building. And near every chief was a trumpeter with a horn. [19] And I said to the nobles and to the chiefs, and to the rest of the people, The work is extensive and large, and we are scattered on the wall, one chief far from another. [20] In what place soever you hear the sound of the trumpet, thither you must assemble to us, and our God will fight for us.

[21] So while we were carrying on the work, one half of them held their spears from break of day till the stars appeared. [22] And at that time I said to the people, let every man with his youths, lodge in Jerusalem, and let the night be devoted to watching and the day to work. [23] Now I myself mounted guard, and the men on duty attended me, and not a man of us put off our clothes.

* CHAPTER V *

NOW there was a great cry of the people and their wives, against their brethren the Jews. [2] There were some who said, We with our sons and our daughters are many, therefore we will take corn that we may eat and live. [3] There were others who

said, As for our fields and our vineyards and our houses, let us mortgage them that we may get corn and eat. [4] There were others who said, We have borrowed money to pay the king's tribute, and pledged our fields and our vineyards and our houses, [5] and now our flesh is the same as that of our brethren, our sons the same as theirs, yet behold we are subjecting our sons and our daughters to be slaves, nay, some of our daughters are already subjected to bondage, and we have no means to redeem them, for our nobles have got our fields and our vineyards.

[6] Upon hearing their cry and these speeches, I was exceedingly grieved. [7] And having consulted in my own mind, I chided the nobles and the chiefs, and said to them, Would any man exact of his brother what you exact? Then having assembled a great meeting against them, [8] I said to them, We with our free-will offerings have purchased our brethren, the Jews who were sold to the nations; and are you going to sell your brethren that they may be sold to us?

And when they held their peace and found no answer, [9] I said, This thing which you do is not good. It is not in this manner that you are in the fear of our God to avoid the reproach of the nations, our enemies. [10] My brethren and my acquaintances, and I myself, have lent them money and provisions. Let us I pray you relinquish our demands for this. [11] Restore to them, I beseech you, this very day their fields, and their vineyards, and their olive yards, and their houses; and abate the price at which you have sold to each other corn and wine and oil.

[12] Thereupon they said, We will restore, and require nothing of them. We will do as thou sayest. Then I called the priests and having caused them to swear that they would do according to this decree, [13] I shook my robe and said, So may God shake every man who will not perform this promise, out of his house and from his labour, and let them be shaken out and emptied. And all the congregation said, Amen, and praised the Lord, and the people executed the decree.

[14] From the day I was appointed to be their governor in the land of Juda—from the twentieth to the thirty-second year of Arthasastha—for twelve years, I and my brethren did not eat the daily allowance which was their due— [15] those daily allowances with which they who were before me had loaded them, and which they had exacted from them in bread and wine, to the amount at least of forty didrachms of silver. They indeed who had been dis-

placed, tyrannised over the people; but as for me I did not do so; because I feared God.

[16] Even in the work of the wall, I did not domineer over them; nor did I purchase a field: and all who were employed with me there in the work, [17] even a hundred and fifty chief men of the Jews, besides those who came to us, from the nations around us, were at my table. [18] And the daily provisions for my table, was one ox, six choice sheep, and a kid for myself; and every ten days wine in plenty for all. Yet for all this I did not demand the daily allowance of bread, because the bondage was heavy upon the people. [19] Remember me, O my God, for good, for all I have done for this people.

✦ CHAPTER VI ✦

NOW when Sanaballat and Tobias and Gesam the Arab, and the rest of our enemies heard that I had built the wall, and that there was no opening left therein; (at that time I had not fixed up the doors in the gates), [2] Sanaballat and Gesam sent to me saying, Come let us have a meeting at the villages in the plain of Ono, intending to do me some mischief. [3] Upon which I sent messengers to them saying, I am engaged in a great work, and cannot go down, lest the work should stop. Soon as I have completed it, I will go down to you. [4] Again they sent to me to the same effect, and I returned them the same answer.

[5] Then Sanaballat sent his servant to me with an open letter in his hand, [6] in which was written,

It is reported among the nations that thou and the Jews intend to rebel; that for this purpose thou art rebuilding the wall; and that thou art to be their king: [7] and besides this that thou *hast* set up prophets for thyself that thou *mayst* make thyself king in Jerusalem over Juda. Now these reports will be told to the king, now therefore come and let us consult together.

[8] In reply to which I sent to him saying, There is no foundation for the reports as thou mentionest them, for thou thyself feignest them out of thine own heart.

[9] Because all were trying to terrify us saying, Their hands must be weakened from this work, so that it may not be accomplished, therefore on this occasion I strengthened my hands. [10] So when I went to the house of Semei, son of Dalaia, son of *Meta*-baal, he became panicky and said, Let us repair to the house of

God, into the midst thereof, and shut the doors thereof—for they are coming by night to kill us. [11] But I said, What sort of a man must he be who would go into the house of God to save his life! [12] And upon inquiry I found that God had not sent him, and that his prophecy was a contrivance against me; [13] and that Tobias and Sanaballat had hired a multitude against me, that I might be frightened, and act in this manner, and take a wrong step, and fall into disrepute, that they might reproach me. [14] Remember, O God, Tobias and Sanaballat, according to these doings of theirs; and Noadias the prophet, and the rest of the prophets, who tried to terrify me.

[15] Now the wall was finished on the five and twentieth day of the month Elul, in fifty-two days. [16] And when all our enemies heard, all the nations around us were terrified, and great fear fell upon them; for they saw plainly that the perfecting of this work was of our God. [17] In those days many of the nobles of Juda sent letters to Tobias, and received letters from him; [18] (for many in Juda were sworn unto him, for he was the son-in-law of Sechenias, son of Erae, and his son Jonan had married a daughter of Mesulam, son of Barachias) [19] and they kept on, telling me what he said and conveying to him what I said. And Tobias sent letters to frighten me.

* CHAPTER VII *

NOW when the wall was built, and I had set up the doors, and the keepers were reviewed and the musicians and the Levites, [2] I gave a charge to my brother Ananias, and to Ananias chief of Bira in Jerusalem; for he was a man of truth, and feared God above many; [3] and I said to them, The gates of Jerusalem must not be opened till sunrise. And when the watch is set, let the doors be shut and well bolted, and appoint guards of the inhabitants of Jerusalem, every man in his ward, and every man over against his house. [4] As the city was of large extent, and the people therein few, and the houses were not rebuilt, [5] God put it into my heart, and I had collected the nobles and the chiefs, and the people into classes, having found a book of the enrollment of those who first came up, in which I found written:

[6] Now these are the children of the province who came up from the captivity—from the distant abode to which Nabuchodo-

nosar the king of Babylon had sent them, and who returned, every man to his city, [7] with Zorobabel and Jesus, and Nehemias, Azarias and Reelma, Naemani, Mordecai, Balsan, Maspharath, Esdra, Baguia, Inaum, Baana, Masphar, head men of the people of Israel:

[8] The children of Pharos, two thousand a hundred and seventy-two;

[9] The children of Saphatia, three hundred and seventy-two;

[10] The children of Era, six hundred and fifty-two;

[11] The children of Phaath-moab, descendants of Jesu and Joab, two thousand six hundred and eighteen;

[12] The children of Ailam, a thousand two hundred and fifty-four;

[13] The children of Zathuia, eight hundred and forty-five;

[14] The children of Zakchu, seven hundred and sixty;

[15] The children of Banui, six hundred and forty-eight;

[16] The children of Bebi, six hundred and twenty-eight;

[17] The children of Esgad, two thousand three hundred and twenty-two;

[18] The children of Adonikam, six hundred and sixty-seven;

[19] The children of Bagoi, two thousand and sixty-seven;

[20] The children of Edin, six hundred and fifty-five;

[21] The children of Ater, descendants of Ezekias, ninety-eight;

[22] The children of Esam, three hundred and twenty-eight;

[23] The children of Besei, three hundred and twenty-four;

[24] The children of Ariph, a hundred and twelve;

The children of Azen, two hundred and twenty-three;

[25] The children of Gabaon, ninety-five;

[26] The children of Baithalem, a hundred and twenty-three;

The children of Atopha, fifty-six;

[27] The children of Anathoth, a hundred and twenty-eight;

[28] The men of Bethasmoth, forty-two;

[29] The men of Kariatiarim, Kaphira and Beroth, seven hundred and forty-three;

[30] The men of Arama and Gabaa, six hundred and twenty;

[31] The men of Machemas, a hundred and twenty-two;

[32] The men of Baithel and Ai, a hundred and twenty-three;

[33] The men of Nabia, a hundred and fifty-two.

[34] The men of Elamaar, a thousand two hundred and fifty-two;

[35] The children of Eram, three hundred and twenty;

- [36] The children of Jericho, three hundred and forty-five;
 [37] The children of Lodadid and Ono, seven hundred and twenty-one;
 [38] The children of Sanana, three thousand nine hundred and thirty;
 [39] The Priests. The children of Jodae, for the house of Jesu, nine hundred and seventy-three;
 [40] The children of Emmer, a thousand and fifty-two;
 [41] The children of Phaseur, a thousand two hundred and forty-seven;
 [42] The children of Eram, a thousand and seventeen;
 [43] The Levites. The children of Jesu and Kadmiel, descendants of Ouduia, seventy-four;
 [44] The musicians, the children of Asaph, a hundred and eighty-eight;
 [45] The keepers of the gates, the Salumites, the Aterites, the Telmonites, the Akubites, the Atites, the Sabites, a hundred and thirty-eight;
 [46] The Nathinims, The Seas, the Asphas, the Tabaoths, [47] the Kiras, the Asuias, the Phadons, [48] the Labanas, the Agabas, the Selmeis, [49] the Anans, the Gadels, the Gaars, [50] the Raaias, the Rassons, the Nekodas, [51] the Gersams, the Ozis, the Pheses, [52] the Besis, the Meinons, the Nephosasis, [53] the Bakbuks, the Achiphas, the Aroers, [54] the Basaloths, the Midas, the Adasons, [55] the Barkoues, the Sisaraths, the Themias, [56] the Nisias, the Atiphias; [57] the children of Solomon's servants, the Suteis, the Sapharats, the Pheridas, [58] the Jelets, the Dorkons, the Gadaels, [59] the Saphatias, the Ettels, the Phakaraths, the Sabaims, the Eminis. [60] All these Nathinims and the children of Solomon's servants, three hundred and ninety-two.
 [61] These also came up from Thelmeleth, Thelaresa, Charub, Eron, Jemer, but could not shew the houses of their families, nor their seed, whether they were of Israel; namely, [62] the children of Dalaia, the children of Tobia, the children of Nekoda, six hundred and forty-two. [63] And of the priests: the children of Ebia, the children of Akos, the children of Berzelli, (for they had married some of the daughters of Berzelli, the Galaadite, and were called by their names) — [64] these sought the register of their genealogy, but it could not be found. Though they were related to the priesthood, [65] yet the Athersastha ordered, that they should not eat of the most holy meats, until a priest should arise with the Manifestation. [66] The whole congregation was about forty-two thou-

sand three hundred and sixty, [67] exclusive of their men servants and maid servants, the number of whom was seven thousand three hundred and thirty-seven, [68] and the choristers of both sexes, two hundred and forty-five. [69] Their asses were two thousand seven hundred.

[70] As some of the heads of the families had given for the work to Nehemias, — for the treasury, a thousand pieces of gold, fifty cups, and thirty vestures for the priests; [71] the other heads of the families gave for the treasures of the work, twenty thousand pieces of gold, and two thousand three hundred pieces of silver; [72] and the rest of the people gave twenty thousand pieces of gold, and two thousand two hundred pieces of silver, and sixty-seven vestures for the priests. [73] Now the priests and the Levites, and the keepers of the gates and the musicians, and some of the people, and the Nathinims, and all Israel, had taken up their abode in their cities.

* CHAPTER VIII *

BUT when the seventh month was come, the sons of Israel who were in their cities, and all the people, assembled like one man, in the street which is before the water-gate, and spoke to Esdras the scribe to bring out the book of the law of Moses, which the Lord had enjoined on Israel. [2] So Esdras the priest, brought out the law before the congregation, consisting of men and women, even all who had understanding, to hear it, on the first day of the seventh month, [3] and read therein from sun rising to mid-day, before the men and the women, even all who were capable of understanding. And the ears of all the people were attentive to the Book of the Law.

[4] Now Esdras the scribe stood on a wooden scaffold, and there stood near him Matthatias and Samaias and Ananias and Ourias and Chelkia and Maasia on his right; and on his left, Phadaias and Misael and Melchias and Asom and Asabadma, and Zacharias and Mesollom. [5] And Esdras opened the book in the presence of all the people, for he was above them. And when he opened it all the prophets stood up. [6] Then Esdras blessed the Lord the great God. And all the people answered and said, Amen, with uplifted hands. Then they bowed down and worshipped the Lord with their faces to the ground. [7] And Jesu and Eanaias and Sarabias proceeded to instruct the people in the

law, and the people kept their station. [8] And when they had read in the Book of the Law of God, Esdras taught and enforced it with a knowledge of the Lord, so that the people gained understanding by the reading.

[9] Then spake Nehemias — when Esdras, the priest and scribe, and the Levites and they who instructed the people had said to all the people, This day is holy to the Lord our God, mourn not nor weep (for all the people wept when they heard the words of the law). [10] Then he said to them, Go, eat dainty meats, and drink sweet wine and send portions to them who have none, for this day is holy to the Lord; and do not despond, for the Lord is our strength. [11] And the Levites stilled all the people, saying, Hold your peace for this is a holy day and do not despond. [12] So all the people went away to eat and drink, and send portions and make great joy, because they had gained knowledge by the words which were explained to them.

[13] And on the second day when the heads of the families, with all the people and the priests and the Levites, were assembled before Esdras the scribe to attend to all the words of the law, [14] they found it written in the law which the Lord had given in charge to Moses, That the Israelites should dwell in booths at the festival in the seventh month, [15] and that they should sound trumpets in all their cities and in Jerusalem. Whereupon Esdras said, Go out to the mountains and bring in olive branches, and branches of cypress trees and myrtle branches and palm branches, and the branches of every bushy tree to make booths according to what is written. [16] Accordingly the people went out and brought them, and made for themselves booths, every man on his housetop, and in their courtyards, and in the courts of the house of God, and in the streets of the city, even to the gate of Ephraim. [17] And when all the congregation — all who had returned from captivity [in Assyria and Babylonia], had made themselves booths and sat therein (because the Israelites had not done so from the days of Joshua son of Naue even to that day) the joy was great. [18] So he read in the Book of the Law of God, day by day, from the first day to the last. And when they had kept the festival for seven days, on the eighth day they kept the procession according to custom.

* CHAPTER IX *

AND on the twenty-fourth day of the same month, the children of Israel were assembled, fasting and in sackcloth, and with

earth on their heads; [2] and having separated themselves from every stranger, they stood and confessed their sins and the iniquities of their fathers. [3] When they had stood in their place and had the Book of the Law of the Lord their God read to them, and had made confession to the Lord and worshipped the Lord their God; [4] then Jesu stood on the step of the Levites with the sons of Kadmiel, Sechenia son of Sarabia, the sons of Choneni; and when they had cried with a loud voice to the Lord their God, [5] and the Levites, Jesu and Kadmiel said, Arise, bless ye the Lord our God; from everlasting to everlasting let them bless Thy glorious name, and exalt it with all blessing and praise, then Esdras said:

[6] Thou art Thyself the only Lord. Thou hast made the heaven and the heaven of heaven with all their host, the earth and all the things therein, the seas and all which are in them; and Thou quickenest them all; and the armies of heaven worship Thee. [7] Thou art the Lord God. Having made choice of Abram, Thou didst lead him out from the country of the Chaldees and give him the name of Abraham. [8] And finding his heart faithful before Thee, Thou madest a covenant with him, to give him the land of the Chananites and the Chettites and the Amorites and the Pherezites and the Jebusites and the Gergasites, even to his seed, and hast performed Thy words, for Thou art righteous.

[9] Thou didst see the affliction of our fathers in Egypt and didst hear their cry at the Red Sea: [10] and having shewn signs and wonders in Egypt on Pharaoh and on all his servants and on all his people, because Thou knewest that they had behaved proudly against them [our forefathers], and made Thyself a name as at this day, [11] Thou didst cleave the sea before them, and they passed through the midst of the sea on dry ground; but those who were pursuing, Thou didst cast into the deep like a stone in boisterous water. [12] With a pillar of cloud Thou didst guide them by day; and by night with a pillar of fire, to illumine the way for them in which they should go. [13] Thou camest down also on mount Sina and didst speak to them from heaven, and give them right judgments and laws of truth and statutes and good commandments. [14] Thou madest known to them Thy holy sabbaths and didst prescribe for them commandments and statutes and a law by the ministry of Thy servant Moses.

[15] Thou gavest them also bread from heaven for their food, and didst bring water for them out of a rock for their thirst, ordering them to go in and take possession of the land which Thou hadst

stretched forth Thy hand to give them. [16] But they, even our fathers, behaved proudly and hardened their neck, and hearkened not to Thy commandments.

[17] Though they refused to go in, and were unmindful of Thy wonders which Thou **hadst** done among them—though they hardened their neck and set up a chief, to return to their bondage in Egypt, yet Thou Who art a God merciful and gracious, long-suffering and of great kindness, **didst** not forsake them utterly. [18] Even before this, though they made themselves a molten calf and said, These are the gods which brought us up out of Egypt,—and committed great provocations; [19] yet Thou through Thy manifold mercies **didst** not leave them in the wilderness. Thou **didst** not withdraw from them by day the pillar of a cloud which was to guide them in the way, nor the pillar of fire at night, which was to illumine the way for them in which they should go; [20] but **gavest** Thy good Spirit to instruct them; and not withholding Thy manna from their mouth, Thou **gavest** them water when they were athirst. [21] Thus **didst** Thou sustain them forty years in the wilderness, not suffering them to want anything. Their clothes did not wear out, nor were their feet bruised.

[22] Then Thou **gavest** them kingdoms, and **didst** divide peoples among them; so they took possession of the land of Seon king of Esebon, and of the land of Og king of **Basan**. [23] And having multiplied their children as the stars of heaven, Thou broughtest them into the land which Thou **hadst** promised their fathers; and they took possession of it. [24] But when Thou **hadst** subdued before them the inhabitants of the land of the Chananites, and delivered them into their hands—both the kings and the people of the land, to do with them as they thought fit; [25] and they had taken lofty cities, and got possession of houses filled with all good things, of cisterns ready-hewn out of stone, of vineyards and olive yards, and all sorts of fruit trees in abundance, and had eaten and were filled, and became fat, they rioted on Thy great bounty, [26] and turned and apostatised from Thee, and cast Thy law behind their backs: Nay, they slew Thy prophets who testified against them to turn them to Thee; and committed great provocations.

[27] Therefore Thou **didst** deliver them into the hand of their enemies, who afflicted them. But when, in the time of their distress they cried to Thee, Thou from heaven **didst** hear, and in Thy tender mercies which are great, Thou **didst** send them deliverers, and save them out of the hand of them who were **afflicting** them. [28] Yet soon as they had rest, they returned to do evil in Thy

sight, therefore Thou **didst** leave them in the hand of their enemies, who exercised dominion over them. But again when they cried to Thee, Thou from heaven **didst** hearken, and in the multitude of Thy tender mercies **didst** deliver them, [29] and admonish them to return to Thy law.

When they hearkened not, but transgressed Thy commandments and Thy judgments, (which if a man practise he shall live thereby) and turned back rebelliously, and hardened their neck, and would not hear, [30] and Thou **hadst** borne with them many years, and testified against them by Thy Spirit—by the ministry of Thy prophets; and they did not give ear, though Thou **didst** deliver them into the hands of the people of the land, [31] yet in the multitude of Thy tender mercies Thou **didst** not give them up to utter destruction, nor quite forsake them.

Seeing Thou art mighty and merciful, and tenderly compassionate; [32] now therefore, **O** our God, the Mighty, the Great, the Powerful and the Awful, Who keepest Thy covenant and Thy mercy, let not all the trouble be accounted light in Thy sight, which hath come upon us, and our **kings**, and our chiefs, and our priests, and our prophets, and our fathers, and on all Thy people from the days of the kings of Assur even to this day. [33] Thou indeed art righteous in all that have come upon us. For Thou **hast** acted with truth; but we have sinned greatly. [34] Our kings, and our chiefs, and our priests, and our fathers, have not kept Thy law, nor hearkened to Thy commandments and Thy testimonies which Thou **hast** testified against them. [35] Even in Thine own kingdom, and during that abundant bounty of Thine which Thou **didst** bestow on them, and in this extensive and rich country which Thou **gavest** before them, they have not served Thee, nor turned away from their wicked devices.

[36] Behold we are now slaves, and as for this land which Thou **gavest** to our fathers to eat the fruits thereof, and the good things thereof, behold we are slaves in it; [37] and its abundant fruits belong to those kings whom for our sins Thou **hast** set over us, and who have dominion over our bodies, and who can do with our cattle what they please, so that we are in great affliction. [38] With a due sense, therefore, of all these things, we pledge our faith, we by writing, and our chiefs, our Levites, and our priests by **sealing**.

* CHAPTER X *

NOW they who sealed were Nehemias the Artasastha, son of Achelia, and Sedekias son of Araia, [2] and Azaria and Jeremia, [3] Phasur, Amaria, Melchia, [4] Attus, Sebani, Maluch, [5] Iram, Meramoth, Abdia, [6] Daniel, Gannathon, Baruch, [7] Mosulam, Abia, Miamin, [8] Maasia, Belgai, Samaia: [9] And these priests and Levites, Jesus son of Azania, Banaiu, of the sons of Enadad, Kadmiel [10] and his brethren, Sabania, Oduia, Kalitan, Phelia, Anan, [11] Micha, Rohob, Asebias, [12] Zakchur, Sarabia, Sebania, [13] Odum, sons of Bauuai; [14] the chiefs of the people, Phoros, Phaath-moab, Elam, Zattuia, sons of Bani, [15] Asgad, Bebai, [16] Adania, Bagoi, Edin, Ater, [17] Ezekia, Azur, [18] Oduia, Esam, Besi, [19] Ariph, Anathoth, Nobai, [20] Megaphes, Mesullam, Ezir, [21] Mesozebel, Saduk, Jeddua, [22] Phaltia, Anan, Anaia, [23] Osee, Anania, Asub, [24] Aloes, Phalai, Sobek, [25] Reum, Essabana, Maasia [26] and Aia, Ainan, Eram, [27] Maluch, Eram, Baana; [28] and the rest of the people, the priests, the Levites, the keepers of the gates, the musicians, the Nathinims, and everyone who came from among the people of the land to the law of God, their wives, their sons, their daughters, everyone who had knowledge and understanding, [29] were urgent with their brethren, and bound themselves with an oath, entering into a curse and an oath:

That we will walk in the law of God, which was given by the ministry of Moses the servant of God, to keep and to do all the commandments of the Lord and His judgments and His statutes; [30] and that we will not give our daughters to the people of the land; nor will we take their daughters for our sons, [31] and that with regard to the people of the country who bring wares or anything to sell on the sabbath day, we will not buy of them on the sabbath, or on a holy day; and that every seventh year we will remit every demand of what kind soever; [32] and that we will confirm the commands upon us to give every year a third of a didrachm for the service of the house of our God, [33] for the presence-loaves and the sacrifice of the daily oblation and for the whole burnt offering of every day, of the sabbaths, of the new moons, for the festivals and for the holy things, namely, the sin offerings to make atonement for Israel, and for the works of the house of our God; [34] and that we, the priests and the Levites, and the people who have cast lots touching the bringing of wood,

will bring it for the house of our God, for the house of our families, at the set times and seasons yearly, to be burned on the altar of the Lord our God, as it is written in the law.

[35] And that we will bring the first fruits of our land, and the first fruits of every fruit tree yearly to the house of the Lord, and do, [36] with regard to the first-born of our sons and our cattle, as it is written in the law; that we will bring the firstlings of our herds and our flocks to the house of our God for the priests, who minister in the house of our God: [37] and that we will bring the dedications of our corn including the fruit of trees, and of wine and oil to the stores of the house of God for the priests; and the tithe of our land for the Levites. But the Levites themselves shall receive the tithes in all the cities of our bondage; [38] and the priest, the son of Aaron, shall share with the Levite in the Levite's tithe; and the Levites shall carry the tithe of their tithe to the house of our God—to the storehouses for the house of our God— [39] because the children of Israel including the children of Levi are to carry the dedications of their corn, their wine and their oil to these treasuries, and the holy vessels and the priests and the ministering servants and the keepers of the gates and the musicians are to be there, therefore we will not forsake the house of our God.

* CHAPTER XI *

NOW the chiefs of the people dwelt at Jerusalem, and the rest of the people cast lots to bring one of every ten to dwell in Jerusalem, the holy city, and nine parts in their cities. [2] And the people blessed all those men who were of their own accord willing to dwell in Jerusalem. [3] Now these are chiefs of the country who dwelt in Jerusalem and the cities of Juda. There dwelt every man in his possession in their cities, Israel, the priest and the Levites and the Nathinims and the children of Solomon's servants; [4] and there dwelt in Jerusalem some of the sons of Juda and some of the sons of Benjamin—of the sons of Juda: Athaia son of Azia, the son of Zacharia, the son of Samaria, the son of Saphatia, the son of Maleleel; and of the sons of Phares [5] also, Maasia, the son of Baruch, the son of Chalaza, the son of Ozia, the son of Adaia, the son of Joarib, the son of Zacharias, the son of the Selonite— [6] all these sons of Phares who dwelt in Jerusalem were four hundred and sixty-eight men of array.

[7] And these were the sons of Benjamin: Selo, the son of Mesulom, the son of Joad, the son of Phadaia, the son of Choleia, the son of Maasias, the son of Ethiel, the son of Jesia, [8] and after him, Gebe, Sele, nine hundred and twenty-eight; [9] and Joel son of Zechri was overseer over them, and Juda son of Asana for the city was second. [10] Of the priests, Jadia son of Joarid, Jachin, [11] Saraia son of Alchia, the son of Mesulam, the son of Sadduk, the son of Marioth, the son of Aitoth were in charge of the house of God, [12] and their brethren who did the work of the house were eight hundred and twenty-two; and Adaia a son of Jeroam who was the son of Phalatia, son of Amasi, son of Zacharias, son of Phasur, son of Melchia, [13] and his brethren, heads of families, two hundred and forty-two; and Amasia son of Esdriel who was the son of Mesarimith, son of Emmer, [14] and his brethren fit to be mustered, a hundred and twenty-eight; and their overseer was Badiel, one of the nobles.

[15] And of the Levites, Samaia son of Esrikam, [17] Matthanias son of Micha, and Jobed son of Samue, [18] two hundred and eighty-four. [19] And the keeper of the gates, Akub, Telamin and their brethren, a hundred and seventy-two. [22] And the overseer of the Levites: the son of Bani, son of Ozi, son of Asabia, son of Micha; of the sons of Asaph the musicians attended over the work of the house of God, [23] for it was the king's command to them.

[24] And Phathaia son of Baseza was the king's minister for all matters with the people. [25] And for their villages in the fields some of the sons of Juda dwelt at Kariatharbok and at Jesou and at Bersabee. [30] And their villages were Lachis and its fields, and they encamped at Bersabee. [31] And the sons of Benjamin were from Gabaa to Machmas, and of the Levites, [36] some were with Juda and some with Benjamin.

* CHAPTER XII a

NOW these are the priests and the Levites who came up with Zorobabel son of Salathiel, and Jesu: Saraia, Jeremia, Esdra, [2] Amaria, Maluch, [3] Sechenia, [7] these were the chiefs of the priests and their brethren in the days of Jesu; [8] and the Levites were Jesu, Banui, Kadmiel, Sarabaia, Jodae, Matthania: he was superintendent, and their brethren were for the courses.

[10] And Jesu begot Joakim and Joakim begot Eliasib and Eliasib begot Jodae, [11] and Jodae begot Jonathan, and Jonathan begot Jada. [12] And in the days of Joakim his brethren the priests, the chiefs of the families were for Saraia, Amaria; for Jeremia, Anania; [13] for Esdra, Mesulam; for Amaria, Joanan; [14] for Amaluch, Jonathan; for Sechenia, Joseph; [15] for Are, Mamas; for Marioth, Elkai; [16] for Adadai, Zacharia; for Ganathoth, Mesolam; [17] for Abia, Zechri; for Miamin, Maadai; for Pheleti; [18] for Balgas, Samue; for Semia, Jonathan; [19] for Joarib, Matthanai; for Edio, Ozi; [20] for Salai, Kallai; for Amek, Abed; for Elkia, Asabias; for Jediu, Nathaniel. [22] And in the days of Eliasib, these Levites: Joda and Joa, and Joanan and Idua, were enrolled chiefs of the families, and they were the priests in the reign of Darius the Persian.

[23] Now the Levites [who were] enrolled as heads of the families in the book of Chronicles continued till the days of Joanan son of Elisue. [24] And these were the chiefs of the Levites: Asabia and Sarabia and Jesu, and the sons of Kadmiel and their brethren, who were [chiefs] over them in hymns, to sing praises according to the command of David the man of God, course for course.

[25] When I had collected the keepers of the gates [26] in the days of Joakim, son of Jesu, son of Josedek, even in the days of Nehemias, when Esdras was the priest and scribe [27] at the dedication of the wall of Jerusalem, they sought the Levites in all their places, to bring them to Jerusalem to make the dedication with joyful thanksgivings and with songs, accompanied with cymbals and psalteries and harps; [28] and the sons of the musicians were assembled at Jerusalem from the neighbourhood around, [29] both from the villages and the fields. For the musicians at Jerusalem had built villages for themselves. [30] And the priests and the Levites having purified themselves, purified also the people, and the keepers of the gates and the wall.

[31] Then they brought up the chiefs of Juda upon the wall, and having appointed two great companies for the songs of praise, they proceeded on from the right upon the wall of the dung-gate; [32] and after them went Osaia and half of the chiefs of Juda, [33] namely, Azarias and Esdras, and Mesolam [34] and Juda, and Benjamin and Samaias, and Jeremia [35] and some of the sons of the priests with trumpets: Zacharias, son of Jonathan, son of Samaia, son of Matthania, son of Michaia, son of Zakchur, son

of Asaph; [36] and his brethren, Samaia and Oziel, Gelol, Jama, Aia, Nathaniel and Juda, Anani, to sing praises in the songs of David, the map of God.

[37] And Esdras the scribe was before those at the gate, to sing praises with these. And they went up the stairs of the city of David, by the ascent of the wall above the house of David, and on to the water-gate [39] of Ephraim, and over past the fish-gate, and by the tower of Anameel, and on to the sheep-gate. [42] And the musicians were heard though they were hid from view. [43] And on that day they offered great sacrifices, and rejoiced. Because God had given them great joy, therefore their wives and their children rejoiced, and the joy of Jerusalem was heard at a great distance.

[44] And on that day they appointed chief men over the storehouses for the treasures, the dedications, and the tithes, and what were collected therein for the chiefs of the cities, and assigned portions for the priests and the Levites. For Juda rejoiced at the attendance of the priests and the Levites, [45] as they kept the watches of their God and the watches of purification; and at the attendance of the musicians and the keepers of the gates, as they were instituted by the command of David and his son Solomon. [46] Because in the days of David at the institution, Asaph was the first of them who sung hymns and praises to God, therefore in the days of Zorobabel and in the days of Nehemias, [47] all Israel continued the giving daily portions to the musicians and to the keepers of the gates, dedicating them to the Levites, and the Levites dedicating them to the sons of Aaron.

✦ CHAPTER XIII ✦

ON reading that day in the book of Moses in the audience of the people, it was found written therein, that the Ammonites and the Moabites should not enter into the congregation of God forever; [2] because they did not meet the Israelites with bread and water; but hired Balaam against them to curse them; but our God turned the curse into a blessing. [3] And when they heard the law, they separated from Israel all the mixed multitude. [4] Now before this, Eliasib the priest, made his dwelling in a storehouse of the house of our God. Having an affinity with Tobias, [5] he had fitted up for himself a large storehouse in which they formerly stored up the sacrifice and the frankincense, and the ves-

sels, and the tithe of the corn, and the wine and the oil, the allotment of the Levites and the musicians, and the keepers of the gates, and the oblations which belonged to the priest.

[6] But during all that time I was not at Jerusalem. For in the thirty-second year of Arthasastha, [Persian] king of Babylon, I went to the king. And at the end of the year, having obtained the king's leave, [7] I came to Jerusalem. When I was informed of the wickedness which Eliasib had committed for the sake of Tobias, in fitting up for him a treasure-house in the court of the house of God, [8] it grieved me exceedingly; therefore I threw all the furniture of Tobias out of the treasure-house. [9] And when by my orders they had purified the rooms, I caused to be brought there again the utensils of the house of God, and the sacrifice and the incense. [10] And when I understood that the portions of the Levites had not been given them; and that the Levites and the musicians who were employed in the service had fled, every man to his field,

[11] I quarrelled with the officers and said, Why is the house of God forsaken? [12] Then I brought them together and set them in their station; and all Juda brought in the tithe of the corn, and the wine, and the oil into the treasuries, [13] under the charge of Selemia the priest, and Sadok the scribe, and Phadaia, one of the Levites (who had for assistants Anan, son of Zakchur, son of Mathanias) because they were accounted faithful. And it was their business to make distribution among their brethren. [14] Remember me, O God, for this; and let not the observance I have paid to the house of the Lord God be blotted out.

[15] In those days I saw in Juda some treading wine-presses on the sabbath day, and some carrying sheaves, and loading their asses with wine and grapes and figs, and all kinds of burdens, and bringing them to Jerusalem on the sabbath day. Whereupon I testified against them, touching the day of their selling. [16] Some also dwelt there who brought fish, and sold all sorts of wares on the sabbath, to the children of Juda, even in Jerusalem. [17] Upon this I chided the freemen of Juda, and said to them, What evil is this which you do in profaning the sabbath? [18] Did not your fathers do so, and did not our God bring upon them and upon us, and upon this city, all these evils? And are you bringing more wrath upon Israel by profaning the sabbath?

[19] And when the gates of Jerusalem were set up, I ordered them to be shut before the sabbath, and gave a charge that they should not be opened till after the sabbath; and I stationed some

of my servants at the gates that no burdens might be brought in on the sabbath day. [20] Upon this they all lodged and carried on **their traffic without** Jerusalem; once or twice. [21] Then I testified against them and said to them, Why do you lodge before the walls? If you do so any more I will lay hands on you. From that time they did not come on the sabbath. [22] Then I ordered the Levites who were sanctified and come to guard the gates, to keep holy the sabbath day. For these things remember me, O my God, and have compassion on me according to thy abundant mercy.

[23] In those days also I saw the Jews who had married wives of Azotus, of Ammon, and of Moab; [24] and their children spoke half in the dialect of Azotus, and did not know how to speak the Jewish language; [25] and I quarrelled with them, and reproached them, and smote some men among them, and caused some of them to be shaved, and adjured them by God, saying, You shall not give your daughters to their sons, nor take any of their daughters for your sons. [26] Did not Solomon king of Israel sin by doing so? Though among many nations there was not a **king** like him? Though he was beloved by God, and God had made him king over all Israel, yet strange women led him astray. [27] Let us not therefore hear of your committing all this iniquity, breaking covenant with our God, and marrying strange women. [28] And one of the sons of Joada, the son of Elisub the high priest, being the son-in-law of Sauabalfat the Ouranite, I drove him from me.

[29] Put them in mind, O God, of their near relation to the priesthood, and of the covenant of the priesthood. [30] As for the Levites I purified them from all connexion with strangers, and appointed the courses of the priests and the Levites, every man according to his business, and the offering of the wood-carriers at stated periods, and at the festivals.

Remember me, O God, for good.

ESTHER

✠ CHAPTER I ✠

IN the second year of the great king Artaxerxes, on the first day of the month Nisan, Mordecai,* the son of Jairus, son of Semei, son of Kisai, of the tribe of Benjamin, a Jew who dwelt in the city of Susa, and a great man (being an attendant in the king's court), beheld a vision.

Now he was one of the captives whom Nabuchodouosar, king of Babylon, carried off from Jerusalem with Jechonias, the king of Judea. And this was his dream:

Behold! a din and uproar, thunder with earthquake, and confusion abroad on the earth. And behold, two great dragons came forth, both ready for conflict, and their voice was great. And at their cry all nations made ready for battle, to war against the righteous nation. And lo! a day of black darkness, tribulation and anguish, affliction and great disorder upon earth. And the whole righteous nation was troubled, fearing their own miseries, and prepared to perish. Then they cried unto God, and at their entreaty there appeared a great stream from a small fountain, even much water. The light and the sun arose, and the lowly were exalted, and devoured the mighty.

And when Mordecai, who had seen this dream, and what God had purposed to do, had arisen from sleep, he bore this dream in mind, and, until nightfall, tried all means in his desire to know what it meant. And Mordecai went to rest in the palace with Gabatha and Tharrha, the two eunuchs of the king, and palace guards, and he heard their plotting and searched out their conspiracy, and learned that they were about to lay violent hands on king Artaxerxes; and so he told the king about them. Then the king examined the two eunuchs, and they confessed and they were condemned. And the king made a written memorial of these matters, and Mordecai also recorded them. So the king commanded Mordecai to attend at court and rewarded him for this [loyalty].

However, Haman,† the son of Amadatlies the Bougian, who was in honor with the king, sought to do harm to Mordecai and

* *Mardochaios* is the exact transliteration from the Septuagint text; however, we have used the better known spelling in this instance.

† *Aman* in the Greek spelling.

his people because of [how Mordecai had discovered] the two eunuchs of the king.

After these things, in the days of Artaxerxes the same who reigned from India, over a hundred and twenty-seven provinces, [2] when Artaxerxes was settled on his throne in the city Susoi, [3] in the third year of his reign, he made an entertainment for his friends, both for other nations, and for the nobles of the Persians and Medes, and for the governors. [4] And having after this displayed to them the riches of his kingdom, and the transporting glory of his riches, for a hundred and eighty days, [5] when the days of his marriage were fulfilled, the king made an entertainment for all the nations who were in the city, for six days, in the court of the royal palace, [6] which was adorned with painted hangings of cotton, extended with cords of cotton, and purple yam, to capitals of gold and silver, on pillars of Parian marble and alabaster.

The couches were of gold and silver, on a pavement of smaragdine, pine, and parian stone; and their covers were of gauze, painted with a variety of flowers; and roses were scattered all around. [7] The goblets of gold and silver, with a small carbuncle-bejeweled cup to each, amounted in value to thirty thousand talents. There was wine in abundance and of a sweet quality, such as the king himself drank. [8] Now this entertainment was not according to an established custom; but the king would have it so, and he commanded the stewards to comply with his pleasure, and that of the guests. [9] Astin the queen also made an entertainment for the women in the royal palace, where king Artaxerxes was.

[10] And on the seventh day, the king, in high good humour, ordered Aman and Basan and Tharra and Barazi and Zatholtha and Abataza and Tharaba, the seven chamberlains who waited on king Artaxerxes, [11] to bring the queen to him to proclaim her queen, and crown her with a diadem, and shew her to the chiefs, and her beauty to the nations; for she was beautiful. [12] But queen Astin hearkened not to him to come with the chamberlain, at which the king was greatly offended and inflamed with anger [13] and he said to his friends, Astin hath spoken so and so; do you therefore execute law and judgment, touching this matter. [14] Thereupon there came before him, Arkesaius and Sarsathaius and Malisear the chiefs of the Persians and Medes, who were near the king, and had the first seats next him; [15] and told him according to the laws what ought to be done to queen Astin, because she had not done what the king had commanded by the

chamberlains. [16] And Muchaius said to the king and to the chiefs, Queen Astin hath wronged, not the king only, but also all the king's chiefs and leaders; [17] for he hath told them the queen's conduct and how she hath contradicted the king. Therefore as she hath contradicted the king Artaxerxes, so will the rest of the ladies now, [18] the wives of the Persian and Medean princes, upon hearing what she hath said to the king, presume in like manner to dishonour their husbands. [19] If therefore it seemeth good to the king, let him pass a royal decree and let it be written according to the laws of the Medes and Persians, and let him not alter it nor suffer the queen any more to approach him; but let the king give her royalty to another woman, better than her. [20] And let this edict of the king be proclaimed, which if he cause to be done throughout his kingdom, then will all the women both rich and poor, pay respect to their husbands. [21] And the speech pleased the king and the princes; and the king did as Muchaius had spoken, [22] and sent the decree throughout the whole kingdom, into every province in the language and writing thereof, that men might be feared by their own families.

* CHAPTER II *

AFTER this when the king's wrath was appeased and he no more remembered Astin, nor made any mention of what she had spoken, and how he had condemned her; [2] the king's servants said, Let there be sought for the king a virgin of unblemished chastity, and beautiful; [3] and let the king appoint officers in all the provinces of his kingdom, and let them select and send to the city of Susa, to the house of the women, virgins remarkable for beauty; and let them be delivered to the king's eunuch, the keeper of the women; and let the things necessary for purification be given them. [4] And let the woman who shall please the king be made queen in place of Astin. And the proposal pleased the king, and he did so.

[5] Now there was at the city of Susa, a man, a Jew, whose name was Mordecai. He was the son of Jairus, the son of Semeias, the son of Kisaius, of the tribe of Benjamin. [6] He had been carried away captive from Jerusalem among them whom Nabuchodonosar, king of Babylon, had captivated. [7] And this man had a foster child, a daughter of Aminadab, his father's brother; and her name was Esther.

On the decease of her parents he educated her to be a wife for **himself**. But as the **girl** was beautiful, [8] when the decree of the **king** was published, and many **young** women were brought to the city Susa and put under the care of Gai, Esther also was brought to Gai the keeper of the women. [9] And the young woman pleased him and found favour in his sight, so that he hastened to give her the things for purification and the allotted portion; and seven waiting maids were assigned to her out of the king's house; and he treated her and her maids courteously in the house of the women. [10] Now Esther did not disclose her family, nor her country; [11] for Mordecai had charged her not to tell. But Mordecai walked every day before the court of the women's house to see what would happen to Esther.

[12] Now the time for every young woman to go to the king was when she had completed twelve months; for thus were the days of their purification fulfilled. Six months they were anointed with oil of myrrh, and six months with aromatics and lotions used by women. [13] Then she goeth in to the king. The keeper is to deliver her to whomsoever the king ordereth to go with her from the women's apartment to the king's house. [14] In the evening she goeth in, and in the morning goeth with all speed to the second house of the women, which is under the care of Gai the king's chamberlain, the keeper of the women, and no more cometh to the king unless called for by name.

[15] So when the time was fulfilled for Esther the daughter of Aminadab, Mordecai's uncle, to go to the king, she neglected nothing which the chamberlain, the keeper of the women, ordered her; for Esther found favour with all who saw her. [16] And Esther went in to Artaxerxes the king in the twelfth month, which is the month **Adar**, in the seventh year of his reign. [17] And the king was enamoured of Esther, and she found favour above all the virgins, so that he set the queen's crown on her head [18] and made an entertainment for all his friends and potentates for seven days, and to celebrate the marriage of Esther he made a release to those under his government.

[19] Now Mordecai performed service in the court, [20] and Esther had not yet declared her family, for Mordecai having charged her in this manner to fear God and execute his commands as when she was with him, Esther did not alter her conduct. [21] And two of the king's chamberlains, who were captains of his life-guard, being displeased because Mordecai was promoted, sought to kill king Artaxerxes. [22] But the matter being made known to

Mordecai, he informed Esther and she disclosed the conspiracy to the king; [23] whereupon the king having examined the chamberlains, caused them to be hanged, and ordered a record to be made in the royal library with an encomium on Mordecai's fidelity.

* CHAPTER III *

AFTER these things king Artaxerxes honoured **Haman** of Amadathes, the Bougaian, and promoted **him**, and seated him first of all his friends, [2] so that all the court bowed down to **him** for so the king had commanded to be done. But Mordecai did not bow down to **h i**; [3] whereupon they who were in the king's court said to him, Mordecai, Why transgresses thou the king's commands. [4] And when they spoke to him daily and he hearkened not to them, they told **Haman**, that Mordecai disobeyed the king's commands. Now Mordecai had told them that he was a Jew. [5] So when **Haman** understood that Mordecai did not bow down to him, [6] he was greatly inflamed with wrath, and determined to destroy all the Jews throughout the whole kingdom of Artaxerxes. [7] And having drawn up a decree in the twelfth year of the reign of Artaxerxes, he cast lots for one day after another and for one month after another so as to destroy the **whole** race of Mordecai in **one** day.

And the lot having fallen on the fourteenth day of the month Adar, [8] he spoke to **king** Artaxerxes, saying, There is a nation scattered among the nations throughout thy whole kingdom, whose laws differ from all the nations. And as they disobey the king's laws and it is not expedient for the king to let them alone; [9] if it seemeth good to the king, let him pass a decree to destroy them and I will subscribe ten thousand talents of silver to the king's treasury. [10] Thereupon the **king** taking off his ring gave it to **Haman** to seal the writings against the Jews. [11] And the **king** said to **Haman**, Keep the money, and do with the nation what thou pleasest.

[12] So the king's secretaries were convened on the thirteenth day of the first month, and they wrote as **Haman** directed to the generals and the governors in every province, from India to Ethiopia a hundred and twenty-seven provinces, and to the chiefs of the nations according to their dialect in the name of king Artaxerxes, [13] and the decree was despatched by posts through-

out ~~the~~ whole kingdom of Artaxerxes, to destroy the race of the Jews on a certain day of the **twelfth** month which is Adar, and to make spoil of their goods.

And the copy of the letter follows:

The great king Artaxerxes writeth these things to the princes and governors under his rule from India unto Ethiopia, in a hundred and twenty-seven satrapies.

After I had become lord over many nations, and had dominion over the whole world, not inflated with overconfidence of power, but conducting myself **ever** with justness and mercy, I planned to settle on my subjects a continually peaceful life, and, maintaining the kingdom in order, and passable to its utmost boundaries, to renew **the** peace desired by all men.

Yet when I asked my counsellors how this might be brought about, Haman, — who excels in wisdom among us, and who has been manifestly of constant good will and unswerving fidelity, and has risen to second in rank in the kingdom, — informed us that among **all** nations throughout the world there was dispersed a certain invidious people that had laws contrary to all [other] nations, and who continually ignored the commands of kings, so that **the** uniting of our kingdoms, in unexceptionable good faith planned by us, cannot proceed.

Realizing, hence, that this people alone is continually opposing **all** men, innovating an alien code of laws, and attempting to work all the mischief they can against us and **the** firm establishment of **the** kingdom: —

Therefore we have decreed that **all** those who are signified in writing to you by **Haman**, who is in charge over the affairs [of the kingdom] next to us, shall all — wives and children alike — without mercy be utterly destroyed by the sword of their enemies, sparing none, on the fourteenth day of the twelfth month Adar of this present year; in order that these people, hitherto and also now hostile, may on one day be violently slain, thus ever henceforth obtaining for us a well-ordered and untroubled state.

[14] And copies of the decree were to be sent through every province and all the nations were ordered to be ready against that day.

[15] And when the business was despatched at Susa, the king and **Haman** sat down to revel, but the city was struck with consternation.

❖ CHAPTER IV ❖

NOW when Mordecai knew what was done, he rent his clothes and put on sackcloth and strewed himself with ashes, and running through the street of the city, he cried with a loud voice, A nation is to be cut off, which hath committed no fault. [2] But when he came to the king's gate, he stopped; for it was not lawful for **hi** to enter the court in sackcloth and ashes. [3] And in every country where the writings were published there was a cry with lamentation and great grief among the Jews, and they put on sackcloth and ashes. [4] When the queen's maids and chamberlains came in and told her, she was troubled at the news, and sent to clothe Mordecai and to take away his sackcloth from him; but he would not be persuaded.

[5] Then Esther called Achrathaius, her chamberlain who attended her, and sent him to learn from Mordecai an exact state of the matter. [7] Whereupon Mordecai told him what was done and the promise which **Haman** had made to the king of ten thousand talents to the royal treasury, that he might destroy the Jews; [8] and he gave him a copy of the decree for their destruction, which was published among the Susians to shew it to Esther, and told him that he charged her to go in and supplicate the king and to entreat **hi** for the people, calling to mind the days of thy humiliation when thou wast brought up by my bounty. Seeing **Haman** who is second to the king, hath spoken against us to destroy us, call thou upon the Lord and speak to the king for us, to deliver us from death.

[9] Accordingly Achrathaius went in and told her all these words. [10] Thereupon Esther said to him, Go to Mordecai and tell him, [11] that all the nations of the kingdom know, that no **man** or woman who shall go to the king into the inner court without being sent for, hath **(M)** security for life: he only can be saved to whom the king shall stretch forth the golden **sceptre**. Now I have not been called to go to the king these thirty days. [12] When Achrathaius delivered this message of Esther to Mordecai, [13] Mordecai said to him, Go say to her: Esther, do not flatter thyself that thou alone of all the Jews in the kingdom shall escape. [14] Be assured, that if thou neglectest the present opportunity, help and protection will come to the Jews from some other quarter; but thou and thy father's house shall be destroyed. **Who** knoweth but that for this very occasion thou **hast** been made queen.

[15] Then Esther sent back the messenger to Mordecai, saying, [16] Go, and assemble the Jews who are at Susa and fast for me. You must neither eat nor drink for three days, night nor day; and as for me, I and my maids will fast likewise, and then I will go to the king contrary to law, though perhaps I must die.

[17] So Mordecai went and did as Esther commanded him.

Then he was mindful of all the works of the Lord, and prayed, saying: O Lord God Almighty, for all lies in Thy power; and if Thou hast determined to save Israel, there is no man that can say Thee nay: for Thou hast made heaven and earth, and all the wonders under heaven. Thou art Lord of all things, and there is no man that can resist Thee, the Lord.

Thou knowest all things, and [hence] Thou knowest, Lord, that it was neither out of contempt nor pride, nor out of vainglory, that I did not humble myself before the haughty **Haman**; for I had been content to kiss the soles of his feet for the salvation of Israel. But I did this, that I might not hold the glory of man to be above the glory of God. Neither will I worship any save Thee, my Lord; nor will I do thus in pride.

And now, O Lord God King, O God of Abraham, spare Thy people: for they eye us to destroy us; yea, they have desired to destroy the inheritance that was Thine from the beginning. Ignore not Thy portion, which Thou hast delivered out of the land of Egypt for Thyself. Harken to my prayer, and compassionate Thine inheritance. Turn our sadness into joy, that we may live, O Lord, and sing praises to Thy name. Destroy not the mouth of them that praise Thee, O Lord.

All Israel cried out most earnestly [in similar consternation]; for their death stood before their eyes.

Queen Esther also, being in dire fear of death, sought refuge in the Lord; and having removed her rich apparel, she put on garments of anguish and mourning. And instead of precious perfumes, she covered her head with ashes and dung. And she humbled her body greatly; and in every place of her [former appearance in] finery, she strewed with locks of her hair. And she turned to the Lord God of Israel, saying:

O my Lord, only Thou art our King! Rescue me who am alone, and have no helper save Thee; for my danger is at hand. From my birth have I heard in the tribe of my family that Thou, O Lord, choosest Israel from among all peoples, and our fathers from all their kind, for a perpetual inheritance, and hast brought to pass whatsoever Thou hast promised them.

And now we have sinned before Thee. Hence Thou hast brought us into the hands of our enemies, because we worshipped their gods. Thou art just, O Lord! Howbeit, our bitter captivity hath not contented them; but they have pledged their hands to their idols to abolish the command of Thy mouth, and to annihilate Thine inheritance and stop the mouth of them that praise Thee, and extinguish the glory of Thy house and Thine altar, and to open the mouth of the Gentiles to proclaim the virtues of vanities, that a mortal king should be honored for ever. O Lord, pass not Thy sceptre on to them that are nothing, and let them not laugh at our fall. Rather turn their plot upon themselves, and make an example of him who hath instigated against us. Remember, O Lord! make Thyself known in the time of our tribulation, and give me courage, O King of gods, and Ruler of all power.

Grant me fluent speech in my mouth before the lion [the king of Persia, **Artaxerxes**], and turn his heart to hate him who fighteth against us, to the utter destruction of him and his followers. But deliver us by Thy hand, and help me, that am alone and have no other save Thee, O Lord. Thou knowest all things, and knowest that I hate the opinions of transgressors and abhor the bed of the uncircumcised and of every alien. Thou knowest my necessity; for I abhor the symbol of my high station, which is upon my head on days of public appearance, and I abhor it as a menstruous cloth, and wear it not on days when I am by myself.

Thy handmaid hath not eaten at the table of **Haman**, and I have not esteemed the king's banquet, nor drunk the wine of the libations. Neither had Thy handmaid any joy since the day of my preferment until now, save in Thee, Lord God of Abraham. O God Almighty, hear the voice of the despairing, and deliver us out of the hand of them that seek wickedness, and bring me out of my fear.

* CHAPTER V *

AND on the third day, when she had ceased her prayer, she laid aside her lowly garb, and put on her most glorious apparel. And being splendidly clad, having called upon God, the Beholder and Protector of all things, she took along her two maids, and upon one she leaned daintily, and the other followed, lifting up her train. And she bloomed in the perfection of her beauty, with a cheerful and friendly expression, but with a heart strained by fear.

And having passed through all the doors, she stood before the king, **who** was seated upon his royal throne robed in all his majesty, **with** gold and precious stones. And having raised his countenance, glowing in majesty he looked fiercely upon her; and the queen swooned and paled with faintness, and bowed herself upon the head of the maid that went before her.

Then God changed the spirit of the king to gentleness, and with deep feeling he sprang from his throne and held her in his arms till she revived, and [then] comforted her with soothing words, and said unto her, What is amiss, Esther? I am thy brother, be of good cheer. Thou shalt not die, even though our decree be declared. Draw near.

[2] And having raised his golden sceptre, he laid it upon her neck and embraced her and said, Speak to me. And she replied to him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy splendour. For thou art to be wondered at, lord, and thy countenance is full of grace. And while she was speaking she fell fainting. Then the king was perturbed, and all his servants comforted her. [3] And the king said, What would queen Esther? And what is thy petition? To the half of my kingdom it shall be granted thee.

[4] Thereupon Esther said, To-day is my set day, if therefore it seemeth good to the king, let him come with **Haman** to the banquet which I will this day prepare. [5] And the king said, Call **Haman** quickly that we may do as Esther hath said. So they both went to the banquet which Esther had ordered. [6] And at the banquet the king said to Esther, What would queen Esther? Whatever thou askest shall be granted. [7] To which she replied, [8] If I have found favour in the sight of the king, Let the king come again with **Haman** to-morrow to the banquet which I will prepare for them, and to-morrow I will make my request and my petition.

[9] Then **Haman** went out from the king overjoyed and gladdened, but upon seeing Mordecai the Jew in the court, he was inflamed with great indignation. [10] So going home, he called his friends and his wife Zosara, [11] and having displayed to them his riches and the honour which the king had conferred on him; how he had promoted him to the highest rank and made him ruler of the kingdom, [12] The queen, said he, invited none to the banquet with the king, but only me: and to-morrow I am invited: [13] but these things give me no pleasure, when I see Mordecai the Jew in the court.

[14] Thereupon Zosara his wife and his friends said to him,

Let a gallows fifty cubits high be made for thee, and early in the morning speak to the king and let Mordecai be hanged thereon, then go to the banquet with the king and take thy fill of joy. And the thing pleased **Haman**. So the gallows was got ready.

✦ CHAPTER VI ✦

NOW on that night the Lord removed sleep from the king, therefore he ordered his attendant to bring the book of daily records, and read to him; [2] and finding what was written concerning Mordecai, how he had informed the king of the king's two chamberlains, when they commanded the guard, and sought to lay hands on Artaxerxes, [3] the king said, What honour or favour did we confer on Mordecai? To which the king's servants replied, Thou hast conferred none. [4] And while the king was making inquiry concerning Mordecai's fidelity, behold **Haman** was in the court. And the king said, Who is in the court?

Now **Haman** had come to speak to the king, that he might order Mordecai to be hanged on the gallows which he had prepared. [5] So the king's servants said, Behold **Haman** is standing in the court, and the king said, Call him in. [6] And the king said to **Haman**, What shall I do to the man whom I wish to honour? Upon this **Haman** said to himself, Whom doth the king wish to honour but me? [7] So he said to the king, With regard to the man whom the king wisheth to honour, [8] Let the king's servants bring out the royal robes with which the king is arrayed, and the horse on which the king rideth, and give them to one of the most honourable of the king's friends, [9] and let him array the man whom the king loveth, and mount him on the horse, and make proclamation through the street of the city saying, Thus shall it be done to every man whom the king honoureth.

[10] Then the king said to **Haman**, Thou hast spoken well, Do thou so to Mordecai the Jew, who is an attendant in the court. Let nothing be omitted of what thou hast spoken. [11] So **Haman** took the robe and the horse, and having arrayed Mordecai he mounted him on the horse, and went through the street of the city and made proclamation saying, Thus shall it be done to every man whom the king wisheth to honour. [12] Then Mordecai returned to the court, and **Haman** went home in grief with his head covered. [13] And when **Haman** told his wife and his friends all that had happened to him; his friends and his wife said, If Mor-

decai be of the race of the Jews thy humiliation before him is begun. | Thou shalt continue falling and shalt not be able to have thy **revenge of him**; for with him is the living God. [14] And while they were speaking the chamberlains came to hasten **Haman** to the **banquet** which Esther had prepared.

✦ CHAPTER VII ✦

AND when the king came with **Haman** to banquet with the queen, [2] the **king** said to Esther the second day at the banquet, What is it, queen Esther? What is thy request, and what thy petition? To the half of my kingdom it shall be granted thee. [3] Thereupon she in reply said, If I have found favour in the sight of the king, let my life be granted at my request, and my people at my petition; [4] for I and my people are sold to be destroyed. Had it been to be plundered and reduced to slavery—that we and our children should be bondmen and bondwomen, I would have dissembled hearing it, for the accuser is not worthy of the king's court. [5] And the king said, Who is he who hath dared to do such a thing? [6] To which Esther replied, The adversary is **Haman**, this bad man. At this **Haman** was struck with consternation for fear of the **king** and the queen.

[7] Then the **king** rising from the banquet went into the garden, and **Haman** supplicated the queen, for he saw himself in a desperate situation. And on the king's returning out of the garden as **Haman** had prostrated himself on the sofa to supplicate the queen, [8] the king said, What! would he offer violence to my wife in my house? Upon bearing this **Haman** was confounded. [9] Then Bugathan, one of the chamberlains, said to the **king**, Behold **Haman** hath prepared a gallows for Mordecai who spoke for the king. There is at **Haman's** house a gallows actually erected fifty cubits high. Thereupon the king said, Let him be hanged thereon. [10] So **Haman** was hanged on the gallows which he had prepared for Mordecai, and the king's anger was appeased.

✦ CHAPTER VIII ✦

AND on that same day the king made a present to Esther of all that belonged to **Haman** the accuser. And the king sent for Mordecai; (for Esther told him that he was her kinsman;) [2] and

the **king** took the ring which he had taken back from **Haman** and gave it to Mordecai, and Esther set him over all that belonged to **Haman**. [3] Then she spoke to the **king** again and fell at his feet and besought him to avert the mischief of **Haman**, and what he had devised against the Jews.

[4] And when the king stretched forth the golden sceptre to Esther, she arose and stood near the **king** [5] and said, If it seemeth good to thee, and I have found favour, let despatches be sent to reverse the letters sent by **Haman**, which were written to destroy the Jews who are in thy kingdom. [6] For how can I see the calamity of my people? or how can I survive the destruction of my **kindred**? [7] Thereupon the **king** said to Esther, If I have given thee all the substance of **Haman**; and to gratify thee have caused him to be hanged on a gallows, because he laid his hands on the Jews, what more **dost** thou desire? [8] Write ye yourselves what you please in my name, and seal it with my ring. For what is written by the **king's** order, and sealed with my ring cannot be reversed.

[9] So the secretaries were convened in the first month which is Nisan, on the three and twentieth day thereof in the same year. And a letter was written to the Jews reciting all that had been given in charge to the lieutenants and to the chief governors of the provinces from India to Ethiopia, a hundred and twenty-seven provinces, to every province as they could read it, [10] then it was written by the **king's** command and sealed with his ring, (and these letters were sent by posts). [11] He ordered them to use their own laws in every city, and to assist each other, and to deal with their adversaries and them who assaulted them, as they pleased, [12] on a certain day, the thirteenth of the twelfth month Adar, [13] throughout the whole kingdom of **Artaxerxes**—that these present writings were to counterbalance the former letter; and that these counterbalancing writings should be exposed to public view throughout the whole **kingdom**, that the Jews might be ready **against** that day to combat their adversaries. And the copy of the letter of the orders follows:

The great king **Artaxerxes** unto the governors of a hundred and twenty-seven satrapies from India unto Ethiopia, even unto those faithful to us, greeting.

Many, the more they are honoured with the most generous benefactions of their princes, the more have they devised proud schemes, and endeavor to harm not only our subjects,—but, not being able to withstand success, they seek also to conspire against

their benefactors. And they not only would nullify **the** grace of gratitude from among men, but also--puffed up by the vaunting of worthless men—they assume [they will] escape the judgment of the all-seeing God, Who hateth all evil. Oftentimes, too, the exhorting of those trusted to manage their friends' affairs hath caused many in positions of authority to be accomplices to the shedding of guiltless blood, and hath embroiled them in **irredressible** calamities, while deceiving the unsuspecting generosity of princes.

Now this is possible to see, not so much from more ancient histories as by what is more immediately in your scope: by reviewing what hath lately been perpetrated by the unholy wickedness of those unworthily possessing power. And it is meet that we take care for time to come **that the** kingdom be maintained in unmolested peace for all men, discerning fairly things coming to our notice, and changing our mind as befits them.

For **Haman**, a Macedonian, the son of Adamathes, actually alien fo the Persian blood and far removed from our practice of beneficence, hospitably received of us, had obtained so large a share of the generous favour we extend toward all peoples as to be called our father, and received continual reverence from all as the person next to **the** royal throne. [But he,] not having borne [properly] the dignity of his great station, tried to deprive us of our kingdom and our life; having by varied and guileful devices sought the destruction, both of Mordecai, our rescuer and benefactor throughout, and of blameless Esther, sharer of our kingdom, together with all their nation. For by these tactics he planned, having us in a helpless state, to **transfer** the dominion of Persia to the Macedonians.

Wejind, however, that the Jews, condemned to annihilation by this most guilty man, are no malefactors, but live according to most just laws and are sons of the greatest and most high Living God, **who** has maintained the kingdom in most excellent order, both unto us and our ancestors. Ye shall therefore do well not to execute the letters sent out by **Haman** fhe son of Adamathes; for he that has done these deeds has been hanged at the gates of Susa together with all his family,—Almighty God having swiftly disposed his just penalty.

Therefore, ye shall conspicuously post a copy of this letter in all places, granting to the Jews the practice of their own customs; and to assist them, on that same day, even the thirteenth of the twelfth month Adar, **they** may avenge themselves upon those

who attacked them in a time of oppression. For thus has Almighty God. instead of the destruction of the chosen race, granted them this happiness:

Hence also, among your feasts ye shall celebrate it as a high day with all festivity, that both now and henceforth it may be a day of deliverance to us and to those well inclined toward the Persians; but to those who scheme against us, a memorial of destruction.

Every city and district whatsoever, that shall not act accordingly, shall be consumed in vehemence by spear and **fire**, and shall be rendered not only impassible to men, but also most hateful [even] to birds and wild beasts, for ever.

[14] So the horsemen set out in all haste to execute the king's orders. And when the decree was published at Susa, [15] **Mordecai** went forth, arrayed **in** a royal robe, wearing a crown of gold and a turban of purple cotton. And upon seeing him the inhabitants of Susa rejoiced. [16] And among the Jews, there was light and joy in every city and province where the decree was published. [17] Wherever proclamation was made, there was joy and gladness among the Jews, feasting and mirth; so that many of the nations were circumcised and became Jews, for fear of the Jews.

+ CHAPTER IX +

FOR in the twelfth month, on the thirteenth of the month Adar, the letters of the **king** having arrived, [2] they who assaulted the Jews on that day were destroyed. For none withstood them and the terror of them continued; [3] for the great lords and petty princes, and the king's secretaries, honoured the Jews; for the dread of Mordecai fell upon them, [4] for the decree of the king had caused his name to be known throughout the whole kingdom.

[6] Now in the city Susa, the Jews slew five hundred men, [7] including Pharsanes and Delphon, and Phasga [8] and Phara-datha, and Barea and Sarbaka, [9] and **Marmasima** and Ruphais, and Arsaius and Zabuthaias, [10] the ten sons of **Haman** of **Amadathu** the Bugaian, the enemy of the Jews, and rifled them. [11] On that very day, when a return was made to the king of the number slain at Susa, [12] the **king** said to Esther, The Jews have slain in the city Susa five hundred men, how then, **thiiest** thou, have they behaved in the rest of the **kingdom**! What therefore **dost** thou request farther, and it shall be granted thee?

[13] Thereupon Esther said to the king, Let the Jews be allowed to use to-morrow in like manner, that they may hang up the ten sons of **Haman**. [14] Accordingly he granted them leave to do so, and ordered the bodies of the ten sons of **Haman**, to be thrown out to the Jews to be hanged up. [15] So the Jews at **Susa** assembled on the fourteenth day of the month **Adar**, and slew three hundred men, but took no spoil.

[16] Now the rest of the Jews who were in the kingdom, assembled and assisted each other, and had rest from their enemies, for they slew fifteen thousand of them on the thirteenth of the month **Adar**, but took no spoil. [17] And having rested on the fourteenth of the month, they kept it as a day of rest with joy and gladness. [18] But the Jews of **Susa** having assembled on the fourteenth and then rested, kept the fifteenth with joy and gladness. [19] Therefore because the Jews, who were scattered through all the distant provinces, keep the fourteenth of the month **Adar**, as a holy day, with joy, sending portions to one another,

[20] **Mordecai** wrote an account of these matters in a book, and sent it to all the Jews who were in the kingdom of **Artaxerxes** far and near, [21] to set apart as holy days and to keep both the fourteenth and the fifteenth of the month **Adar**, [22] for in those days the Jews had rest from their enemies: And with regard to the month **Adar**, in which they had a change from grief to joy and from sorrow to gladness, to keep the whole month as good days of weddings and joy, sending portions to their friends and to the poor. [23] And the Jews took this upon them. As **Mordecai** wrote to them [24] how **Haman** of **Amadathu**, the **Macedonian**, warred against them—how he made calculations and cast lots to destroy them, [25] and how he went to the king with an intention to hang **Mordecai**, but all the evils he endeavoured to bring on the Jews, fell upon himself, and he and his sons were hanged; [26] therefore these days were called **Phourai**, because of the lots, which in their language are called **Phourai** [in Hebrew, **Purim**].

On the account of the things contained in that letter and of all that they suffered in consequence thereof, and all that happened to them, as he instituted, [27] so the Jews took upon themselves and their posterity, and upon all that joined them, never to use those days in any other manner. [28] Therefore let these days be a lasting memorial from generation to generation, in every city, country and province; and let these days of **Phourai** be kept forever; and let the memorial of them never perish from among their generations.

[29, 30] Then queen **Esther**, the daughter of **Aminadab**, and

Mordecai the Jew, wrote all that they did, and a confirmation of the letter respecting the **Phourai**. [31] And **Mordecai** and **Esther** the queen privately enjoined [a fast], on themselves, having at that time established that counsel against their health. [32] Thus did **Esther** perpetually establish it by command, and it was written to be kept in remembrance.

* CHAPTER X *

THEN the king laid a tribute upon the dominion both of the land and the sea. [2] But with regard to his power and his valour and the riches and the glory of his kingdom, behold they are written in the book of the kings of the **Persians** and the **Medes** to be kept in remembrance. [3] Now **Mordecai** became viceroy to **king Artaxerxes**, and was great in the kingdom, and being honoured by the Jews, and beloved of all his nation, he watched over their guidance.

And **Mordecai** said, These things have been done by God; for I remember the dream I had concerning these matters, and not one particular has failed [to occur]. A little fountain became a river, and there was light, and the sun, and much water. This river is **Esther**, whom the king married, and made queen; and the two dragons are myself and **Haman**. And the nations were those that gathered to destroy the name of the Jews; and my nation is **Israel**, they that cried unto God and were delivered.

For the Lord hath delivered His people, and the Lord hath saved us from all these evils. And God hath wrought signs and great wonders that have not been performed among the gentiles. Therefore hath he ordained two lots; one for the people of God and another for all the gentiles. And these two lots came in an hour and time and day of judgment before the face of God, and for all nations.

And God remembered His people, and vindicated His inheritance. And they shall observe those days in the month **Adar**—the fourteenth and fifteenth day of the month—with an assembly, and joy, and gladness before God, among His people **Israel** throughout the generations forever.

In the fourth year of the reign of **Ptolemy** and **Cleopatra**, **Dositheos**, who said he was a priest and a Levite, and his son, **Ptolemy**, brought this published epistle of **Phourai**, which they said was the same [as the original by **Mordecai**], and which **Zysimachos**, the son of **Ptolemy** [**Dositheos**' son], had interpreted.

JOB

* CHAPTER I *

THERE was a man in the country of Ausitis whose name was Job. He was a man of truth and integrity, just, pious, and who abstained from everything that was evil. [2] He had seven sons and three daughters; and his cattle were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred breeding asses. [3] His attendants were numerous, and his works great in the country. He was also a man of illustrious birth, among the people of the east.

[4] Now his sons had a custom of meeting at each other's houses, and making an entertainment, each on his day, taking **along** with him their three sisters to eat and drink with them. [5] And soon as the days of the entertainment were over, Job sent for, and purified them early the next morning, and offered sacrifices for them according to their numbers; a young bull for a sin offering for each of them; for Job said, Perhaps my children have in their mind conceived evil before God. In this manner therefore Job acted after every of those days.

[6] And it came to pass that on the same day, when lo! the angels of God came to present themselves before the Lord, Satan also came with them; [7] and the Lord said to Satan, Whence **comest** thou? And Satan in reply said to the Lord, Having gone round the earth, and roved the whole of it under heaven, I am come here. [8] And the Lord said to him, **Hast** thou harboured in thy mind anything against My servant Job? For there is not like him on the earth, a man unblamable, true, pious, abstaining from everything evil. [9] And Satan in reply said before the Lord, Doth Job worship the Lord for nothing? [10] **Hast** Thou not made a hedge about all that he hath, abroad and at home, and about all that belong to him round about, and blessed the works of his hands, and multiplied his cattle on the earth? [11] But put forth Thine hand and touch all that he hath, he will indeed openly renounce Thee. [12] Then the Lord said to Satan, Behold all that he hath I deliver into thine hand; but himself thou must not touch.

So Satan went out from the Lord, and after that, [13] on the same day, when the sons and daughters of Job were drinking

wine at their elder brother's house, [14] lo! a messenger came to Job, and said to him, The oxen were ploughing and the asses feeding near them, [15] and the plunderers came and carried them off. Thy servants also they slew with the sword, and I alone having escaped, am come to tell thee. [16] While he was yet speaking, another messenger came, and said to Job: Fire hath fallen from heaven and burned up the sheep, and devoured the shepherds likewise; and I, alone having escaped, am come to tell thee.

[17] While this one was still speaking, another messenger came and said to Job, The horsemen, having formed three bands against us, surrounded the camels and have carried them off, and slain thy servants with the sword; and I, alone having escaped, am come to tell thee. [18] While he was still speaking, another messenger came, and said to Job, While thy sons and thy daughters were eating and drinking at their eldest brother's, [19] a great **blast** of wind came up suddenly from the wilderness, and took the four corners of the house, so that the house fell upon thy children, and they are dead, and I, alone having escaped, am come to tell thee.

[20] Upon this Job rising up rent his clothes, and shaved his head, and falling on the ground he worshipped [21] and said, Naked I came from my mother's womb, and naked I shall depart hence. The Lord gave and the Lord hath taken away. As it pleased the Lord, so hath it come to pass. Blessed be the name of the Lord. [22] In all these things which befell **him**, Job transgressed not against the Lord, nor imputed indiscretion to his God.

* CHAPTER II *

AGAIN on the day when the angels of God came to present themselves before the Lord, Satan also came among them to present **himself** before the Lord. [2] And the Lord said to Satan, Whence **comest** thou? And Satan said before the Lord, Having traversed that which is under heaven, and roved through the whole of it, I am come here.

[3] And the Lord said to Satan, Thou **hast** therefore taken notice of my servant Job, that there is not of those on the earth a man like him,—guiltless, true, **unblamable**, abstaining from all evil. Still he retaineth his innocence; so that thou **hast** ordered the destruction of his property, without accomplishing thy purpose.

[4] In reply to which Satan said to the Lord, Skin for **skin**. All that a man hath he will give for his life. [5] Only put forth Thy

hand, and touch his bones and his flesh, he will indeed openly renounce Thee.

[6] Then the Lord said to Satan, Behold I deliver him up to thee, only preserve his life. [7] Thereupon Satan withdrew from the presence of the Lord, and smote Job with *foul* ulcers from head to foot, [8] so that he took a shell to scrape away the ichor, and sat down in an unclean place without the city.

[9] And much time having elapsed, his wife said to him, How long wilt thou persist saying, Behold I will wait yet a little longer, in hope and expectation of my deliverance? For behold the memorial of thee—those sons and daughters, whom I brought forth with pangs and sorrow, and for whom I toiled in vain, are vanished from the earth; and thou thyself *sittest* among the putrefaction of worms, all night long in the open air, while I am wandering about, or *working* for wages, from place to place and from house to house, wishing for the setting of the sun, that I may rest from the labours and sorrows I endure. Do but say something for the Lord and die. [10] Whereupon he looking steadfastly at her said, Like one of the women without understanding hast thou spoken? If we have received good things at the hand of the Lord, shall we not bear up under afflictions? In all these things which befell him, Job transgressed not with his *lips* against God.

[11] Now when his three friends heard of all the calamities which were come upon him, they came to him each from his own country, namely, Eliphaz the king of the Thaimanites, Baldad the sovereign of the Sauchians, and Sophar the king of the Minaians. Having made an appointment they came to him to comfort and take care of him, but seeing him at a distance they did not know him. [12] Then raising their voices they wept aloud, and having rent each his robe and sprinkled themselves with dust, [13] they sat down by him seven days and seven nights. And none of them spoke. For they saw that the stroke was grievous and very great.

* CHAPTER III *

AFTER this Job opened his mouth and cursed his day, [2] saying:

[3] Perish the day in which I was born—and the night in which they said, It is a male! [4] Let that night be darkness: let not the Lord from above regard it, nor splendour come upon it: [5] but let darkness and the shadow of death cover it: upon it let there

come a thick darkness. May the day be execrated! [6] And as for that night, may a pitchy darkness sweep it away! May that never come into the days of the year; nor be numbered among the days of months. [7] But as for that night, may it be sorrow, and may there never come upon it gladness or mirth! [8] But let Him curse it who curseth the day—Him Who is to attack the great sea-monster. [9] May the stars of that night be obscured in darkness: may it long for light but never reach it; nor see the rising of the morning star: [10] because it shut not up the door of my mother's *womb*: for that would have removed sorrow from mine eyes: [11] for why did I not end my days in the womb?

Or when I came forth from the belly why did I not instantly perish? [12] Why was I dandled upon the knees? And why have I sucked the breasts? [13] I might now have lain still and been quiet; I might have gone to sleep and been at rest; [14] with despots of the earth who gloried in their swords: [15] or with chiefs who abounded in gold—who filled their houses with silver; [16] or like an untimely birth sent forth from its mother's womb: or like infants which never saw the light. [17] There the wicked have ceased to be a terror: there the weary have got rest for their body: [18] and they of old who are assembled there together; have never heard the exactor's voice. [19] Small and great are there on a level—the servant, with his dreaded lord. [20] For why is light given to them in misery; or life to souls distressed with sorrow, [21] who long for death but find it not; though they dig for it as for treasures; [22] and would rejoice exceedingly if they should chance to find it.

[23] For God hath shut up death from a man to whom it would have been a repose. [24] For my groaning corneth before my *meat*; and I pour forth tears, begirt with sorrow. [25] For the terror, which I dreaded, is come upon me; and that of which I was afraid hath befallen me. [26] Did I not cultivate peace? was I not quiet? was I not at rest? Yet wrath is come upon me.

* CHAPTER IV *

HERE Eliphaz the Thaimanite, interrupting him, said:

[2] Should frequent replies be made to thee in distress? But who can bear the vehemence of thy words? [3] For if thou hast instructed many; and strengthened hands which were weak; and raised up with words them who were fainting; [4] and given *cour-*

age to knees which were **strengthless**; [5] but now, when trouble hath come upon thee and touched thee, thou art impatient: [6] is not either thy fear grounded on folly—or thy hope? And this calamity the effect of thy conduct? [7] Recollect therefore. Who ever perished, being innocent? Or when were the righteous utterly destroyed? [8] As I have seen men ploughing improper grounds: they who sow such places shall reap sorrows. [9] By the decree of the Lord they shall perish; and by the blast of His ire be utterly consumed. [10] The strength of a lion and the roaring of a lioness and the boastful pride of dragons have been extinguished. [11] The old lions have perished for want of food: and young lions have forsaken each other. [12] But had there been any truth in thy words none of these evils would have happened to thee.

[13] Should not my ear receive unusual things coming from him? At a dreadful sound by night, when terror appalleth men, [14] I was seized with a horror and trembling, which gave a violent shaking to my bones. [15] A wind indeed blew full in my face, and my hair stood erect and my flesh quivered. [16] I started up, but could perceive nothing: I looked, but there was no form before my eyes. I only heard a sound and a voice, saying: [17] What! can a mortal be pure before the Lord, or a man by his works be blameless? [18] If in His servants He placeth not confidence, and in His angels perceiveth some blemish: [19] how should He treat them who dwell in houses of clay (of which clay we indeed are), but as worms? [20] But from morning till noon—and they are no more. [21] Because they could not help themselves they were destroyed. For He blowed on them and they withered: they perished because they had not wisdom.

✦ CHAPTER V ✦

APPEAL now, will anyone answer. Or shalt thou see any or the holy angels? [2] Passion indeed transporteth the foolish, and envy killeth the wanderer. [3] Now I have seen the foolish taking root, but their sustenance was quickly consumed. [4] Let their children be but far from safety, and insulted at the gates of minors, there will then be none to deliver them. [5] For what they have collected the righteous shall eat. Nor will they themselves be exempt from wrongs, should their power be exhausted. [6] For trouble cannot come forth out of the earth; nor will affliction spring up from mountains.

[7] But man is born for trouble, as the young of the vulture soar aloft; [8] but notwithstanding this, let me supplicate the Lord; and call upon the Lord, the master of all, [9] Who doth great and unsearchable things—things glorious and wonderful, not to be numbered. [10] Who giveth rain on the earth and sendeth water on all under heaven. [11] Who setteth on high them who are low, and raiseth up them who have been ruined. [12] Who changeth the counsels of the crafty, so that their hands can perform no enterprise. [13] Who entangleth the wise in their wisdom, and defeateth the counsel of the artful. [14] In the daytime, darkness shall meet them, that they may grope at noonday as at night, [15] and that they may perish in battle, and the weak escape from the hand of the mighty. [16] And that the feeble may have hope, and the mouth of the wicked be stopped.

[17] But happy the man whom the Lord correcteth. Therefore despise not thou the correction of the Almighty. [18] For He causeth pain and again removeth it: and him whom He smote, His hands have healed. [19] From six distresses He will deliver thee, and in the seventh evil shall not touch thee. [20] In famine He will deliver thee from death, and in battle save thee from the edge of the sword. [21] He will hide thee from the scourge of the tongue: and thou need'st not be afraid of impending ills. [22] At the wicked and unrighteous thou shalt laugh: [23] and of savage beasts need'st not be afraid; for the beasts of the field shall be at peace with thee. [24] Thou shalt know that thy family is at peace, and that the provision for thy household shall not fail. [25] Thou shalt know also that thy seed shall be great: thy children shall be like the grass of the field. [26] And thou shalt come to the grave like ripe grain cut in due season; or like a heap from a threshing floor, carried home in time.

[27] Behold these are the things which, by investigation, we have found to be so. These are things which we have heard: apply them to thyself, if thou hast done anything.

a CHAPTER VI ✦

TO this, Job in reply said:

[2] O that some person would weigh my passion, and poise in a balance against it my calamities. [3] But these would outweigh the sand of the sea, though you seem to think my words too vehement; [4] for the arrows of the Lord are in my body, the fury of

which drinketh up my blood. When I attempt to speak they pierce me.

[5] What! will a wild ass bray without cause? Will it do so, except when in search of food? Or will an ox low, having fodder in his stall? [6] Can bread be eaten without salt, or is there any relish in vain words? [7] For my temper cannot be calm, while my meat is horrible as the smell of a lion. [8] O that He would grant!—that my request might be complied with!—that the Lord would grant me what I long for!

[9] Let the Lord, having begun, wound me, but not utterly destroy me. [10] Let but the grave be my city, having got on its wails I will not be slack to enter, for I have not disputed the holy commands of my God. [11] For what is my strength that I should bear up! what my time, that my life is prolonged? [12] Is my strength the strength of stones, or is this flesh of mine made of brass? [13] Or have I not confided in Him? But help is far from me. [14] Mercy hath bidden me adieu. When the superintending care of the Lord overlooked me, [15] my nearest friends did not regard me: like a failing brook, or like a wave of the sea, they passed me by. [16] They who had assiduously paid me court, now made me a slight visit, like snow or hoar frost, [17] which melting at the approach of heat, the place where it was is not known. [18] Thus was I forsaken by all, and being undone, I became an outcast.

[19] Take a view of the ways of the Thaimanites, ye who mark out the Sabean tracks! [20] and they who trust in cities and wealth must blush. But now when you have come to me, it is without compassion— [21] just to see my wound and he terrified. But why? [22] Have I asked anything of you, or do I crave any help from you?— [23] to save me from mine enemies—or deliver me out of the hand of the mighty?

[24] Teach me and I will hold my tongue. If I have erred, tell me plainly. [25] But my words, it seems, are devoid of truth, because I do not beg assistance from you.

[26] Your reproof can neither stop my speaking, nor can I bear the tone of your oration: [27] because, you not only fall upon the orphan, but also insult your friend.

[28] But now, having looked you in the face, I will not lie. [29] Sit down I pray you, and let there be no more reproaches. Indeed, you again meet a righteous man. [30] For there are no reproaches on my tongue, and as for my palate, doth it not relish wisdom?

* CHAPTER VII *

IS not the life of man on the earth a state of trial, and his days like the days of a hireling? [2] Is he not like a servant, who in a shade is afraid of his lord? Or like a hireling waiting for his hire?

[3] Just so have I waited months in vain, and wearisome nights have been doled out to me. [4] When I lay me down to rest, I say, When will it be day? And soon as I rise; I again say, When will it be evening? I am full of pains from evening till morning; [5] and my body swarms with the putrefaction of worms: and I moisten the clods of earth with the ichor of ulcers. [6] Though my life is swifter than a word; yet it is destroyed with vain hope.

[7] Remember therefore that my life is but a breath; and that mine eyes shall never return again to see good. [8] The eye of him who seeth me now shall not see me again. Thine eyes are upon me and I am gone. [9] I am like a cloud swept clean away from the sky. For when a man goeth down to the mansion of the dead [10] he can never reascend again—he can never return again to his own house; nor shall his place know him anymore.

[11] For this cause then I will not refrain my mouth: I will speak though I am in anguish: though distressed, I will unfold the bitterness of my soul. [12] Am I a sea or a dragon, that Thou hast set a guard over me? [13] Did I say my bed will comfort me—I will converse with myself privately on my bed? [14] Thou terrifiest me with dreams and affrightest me with visions. [15] Wilt Thou drive away my life from my spirit; and yet keep my bones from death? [16] For I am not to live forever, that I should bear patiently. Withdraw from me; for my life is vanity.

[17] For what is man, that Thou hast magnified him; or that Thou payest attention to him? [18] Wilt Thou keep a watch upon him till the morning. And judge him to the time of going to rest? [19] How long wilt Thou not let me alone: nor let me go, that I may swallow my spittle? [20] If I have sinned what can I do? O Thou who knowest the hearts of men; why hast Thou set me up as Thy mark to shoot at? Am I indeed a burden to Thee? [21] Why hast Thou not made an oblivion of my transgression; or a purification for my sin? Now therefore let me depart into the earth: and when Thou risest in the morning, I am no more.

* CHAPTER VIII *

HERE **Baldad** the Sauchean interposing said, [2] How long wilt thou speak such things? The breath of thy mouth is profuse in words. [3] Will the Lord in judging pass an unrighteous judgment? Or will He who made all things pervert justice? [4] If thy children have sinned in His sight, He hath dismissed them for their transgression: [5] But rise thou betimes and supplicate the Lord Almighty. [6] If thou art pure and upright, He will hear thy prayer; and render to thee the reward of righteousness. [7] Let thy beginning therefore be ever so small, thy end will be unspeakably great. [8] For inquire of the former generation; and search diligently among the race of fathers; [9] for we are but of yesterday and know nothing—for our life on the earth is but a shadow. [10] Will not they teach thee, and declare; and from the heart utter these maxims:— [11] Can the papyrus grow without water? [12] Or can grass grow rank without drink? While grass is low it should not be mown. Before drinking doth not every herb wither?

[13] Such therefore shall be the end of all who forget the Lord: for the hope of the ungodly shall perish. [14] For his house shall be uninhabited: and his tent shall fly away like a spider's web. [15] Though he prop up his house, it cannot stand: Though he take hold of it, it will not abide, [16] for is he somewhat green underneath the sun? Though a tender branch may start up from his rottenness; his bed is on a heap of stones: [17] and can he live among flint stones? [18] Should he wish to drink, the place will disappoint him.

Hast thou not seen such things—that such is the catastrophe of the wicked? [19] But out of the ground He will cause another to spring up: [20] for the Lord will not cast off the innocent, nor from the ungodly accept a gift: [21] but He will fill the mouth of the upright with laughter, and their lips with sons of thanksgiving: [22] and their enemies shall be clothed with shame; and the dwellings of the wicked shall come to naught.

* CHAPTER IX *

TO this Job replied, [2] Of a truth I know that it is so. For how can a mortal be righteous with the Lord? [3] For were it his

pleasure to come to trial **with** Him, he could not join issue to answer one charge of His in a thousand. [4] For He is wise in heart and strong and great. Who is hardy enough to stand up against [5] Him Who maketh mountains old insensibly—Who overturneth them in His anger— [6] Who shaketh the earth to its foundations, so that the pillars thereof totter— [7] Who commandeth the sun and it riseth not; and Who sealeth up against the stars— [8] Who alone hath outspread the heaven; and Who walketh on the sea as on a pavement— [9] Who is the maker of the Pleiads and Hesperus, [10] and of Arcturus and the chambers of the south—Who doth things great and unsearchable; **things** glorious and wonderful not to be numbered?

[11] When He passed over me I did not see Him. When He passed by me, I did not know how. [12] If He dismiss who shall bring back? Or who shall say to Him, What **hast** Thou done? [13] For He himself slighted anger—by Him the monsters under heaven were bowed down. [14] But if He will come to a trial with me, or will take cognisance of my affairs, [15] (for if I be righteous will He not hearken to me—shall I not supplicate **His** decision? [16] And if I call and He will not answer, I do not believe that He hath hearkened to my voice?) [17] let **H** i not break me with a tempest.

But He hath multiplied my wounds without cause. [18] For He suffereth me not to **take** breath, and hath filled me with bitterness. [19] For because He is strong, He prevaieth. Who then can withstand His decrees? [20] For if **I** am righteous shall my mouth be wicked? [21] And if I am blameless, shall I go away crouching? For if I have acted wickedly, I am not conscious of it myself: Nevertheless my life is taken away.

[22] Say, then, wrath destroyeth the great and powerful; [23] that the wicked fall by an untimely death. But [say too that] the righteous are laughed to scorn: [24] for they have been delivered into the hands of the wicked. He covereth the faces of the judges of that wrath. If it is not He, who is it?

[25] Now my days are swifter than a courier. They are gone without being perceived. [26] Is there any track left by ships in their passage? Or of an eagle flying in pursuit of its prey? [27] Now if **I** say, Let me forget speaking, let me bow down my face and groan: [28] I shudder in all my limbs; for **I** know that Thou wilt not let me alone, though innocent. [29] Now since **I** am wicked, why have I not died? [30] For though I have washed myself with snow, and purified myself with clean hands, [31] Thou

hast so thoroughly plunged me in filth that my very robes abhor me. [32] For Thou art not a man as I am, with whom I can contend; that we may come together to a trial. [33] O that there were a mediator betwixt us—one to determine between and hear us both. [34] Let Him remove His rod from me; and let not the dread of Him terrify me— [35] Let me not be terrified, but speak, (for otherwise I am not master of myself).

* CHAPTER X *

WEARY of my life I would pour forth with groans my words before **H i**: oppressed as I am I would speak in the bitterness of my soul, [2] and say to the Lord, Teach me not to be impious. Now, for what cause hast Thou thus condemned me? [3] Is it agreeable to Thee that I should commit iniquity; seeing Thou hast rejected the works of Thy hands and favoured the counsel of the wicked? [4] As a mortal looketh dost Thou look down? Or as a man looketh wilt Thou behold? [5] Are Thy days as the days of a mortal; or Thy years, the years of a man; [6] that Thou hast sought out mine iniquity, and diligently traced my sins?

[7] For Thou knowest that I am not impious: but who can deliver out of Thy hands? [8] Thy hands have fashioned me and made me. After that Thou hast changed Thy mind and smitten me. [9] Remember that Thou hast made me of clay, and art turning me again into mould. [10] Hast Thou not churned me as milk, and curdled me as cheese; [11] and clothed me with skin and flesh; and fenced me with bones and sinews, [12] and granted me life and favour, and by Thy visitation preserved my spirit? [13] As Thou hast these things in thyself; I know that Thou canst do all things, and that with Thee nothing is impossible.

[14] If I indeed have sinned inadvertently, Thou hast me in custody, and hast not acquitted me of transgression. [15] If I indeed am impious, woe is me. [16] And if I be righteous, I cannot hold up my head, for I am full of ignominy. For I am hunted as a lion for slaughter. For turning again furiously Thou destroyest me. [17] Renewing the examination against me, Thou hast exercised against me great wrath; and hast brought against me tortures. [18] Why then didst Thou bring me forth from the womb? And why did I not die without an eye seeing me; [19] and become as if I never had existed? Why was I not carried from the womb to the grave? [20] Is not the term of my life of short duration?

permit me to enjoy a little repose: [21] before I go, whence I shall not return; [22] to a land dark and gloomy—to a land of everlasting darkness; where there is no light—no seeing the life of mortals.

* CHAPTER XI *

HERE Sophar and Minaian answering said:

[2] He who speaketh much should be answered: else the fine speaker thinketh himself just; and the short-lived offspring of woman is blessed. [3] Be not profuse of words, because there is none to answer thee: [4] nor say I am pure in works and irreprehensible before him. [5] But how would the Lord speak to thee; were He to open his lips against thee? [6] Indeed were He to unfold to thee the power of wisdom; because it must needs be double to what are with thee: then thou wouldst know that what have come upon thee from the Lord are answerable to the sins which thou hast committed.

[7] Canst thou trace the footsteps of the Lord? Or hast thou reached the extent of what the Almighty hath done? [8] The heaven is high, what then canst thou do? And there are things deeper than the mansion of the dead; what dost thou know? [9] Of greater extent than the measure of the earth or the breadth of the sea? [10] Now were he to overturn all these, who could say to Him, What hast Thou done? [11] For He knoweth the works of the wicked, and on seeing wickedness will not overlook it.

[12] But man vainly floateth about in words—but a mortal born of woman is like a wild ass. [13] For if thou hast made thy heart pure, and lift thy hands to Him: [14] if there be any iniquity in thy hand, put it far from thee; and let not injustice lodge in thy dwelling. [15] For thus will thy countenance brighten like pure water; thou wilt disrobe thyself of filth, and no more be terrified: [16] thou shalt forget thy trouble like a wave that is past and not be afraid; and thy wish will spring up like the morning star; [17] and life will arise for thee from noon day: [18] and thou shalt be in a state of security because thou hast hope. And out of sorrow and care, peace will shine upon thee. [19] For thou shalt rest at ease, and none shall be at war with thee: and many, changing their conduct, will intreat thy favour. [20] But safety shall forsake them: for their hope shall be their destruction; and the eyes of the wicked shall melt away.

* CHAPTER XII *

TO this Job replied:

[2] You, forsooth, are men, and wisdom will die with you. [3] But I indeed have understanding as well as you. [4] For a just man and one irreprehensible hath been made a mocking stock. [5] For it hath been ordered that for a time he shall fall beneath others: and that his houses shall be wasted by transgressors. [6] Nevertheless let no wicked man indulge a confidence that he shall escape condemnation. Whoever provoke the Lord to anger, shall not they also undergo a trial?

[7] But ask, I pray thee, the beasts of the field, if they could speak to thee—and the birds of the air, if they could tell thee— [8] speak to the earth, if it could converse with thee—even the fishes of the sea can tell thee. [9] Who then among all these doth not know that the hand of the Lord hath done these things? [10] Is not the life of all living beings in His hand—and the breath of every man?

[11] The ear indeed discerneth words, and the palate tasteth meats. [12] By length of time wisdom is acquired; and by long life, experience.

[13] [But] with Him is wisdom and power—with Him counsel and understanding. [14] If He demolish, who can rebuild? If He shut against men, who can open? [15] If He withhold water, He drieth the earth. And when He let it loose, he overthrew and destroyed it. [16] With Him is strength and power—with Him knowledge and understanding. [17] He hath led counsellors away captive, and confounded the judges of the earth. [18] It is He Who setteth kings on thrones and girded their loins with a girdle— [19] Who sendeth priests into captivity and overthrew the sovereigns of the earth— [20] Who changeth the lips of liege men and knoweth the wisdom of elders— [21] Who poureth contempt on princes and hath healed them who were low— [22] Who revealeth deep things from darkness; and hath brought to light the shades of death— [23] Who leadeth nations into error and destroyeth them— Who prostrateth nations and conducteth them— [24] Who changeth the hearts of the rulers of a land and hath caused them to wander in a way which they knew not; [25] that they might grope in darkness without light; and that they might stagger like a drunken man.

* CHAPTER XIII *

BEHOLD these things mine eye hath seen and mine ear heard: [2] for I know all that you know and am not inferior to you in knowledge. [3] Nevertheless I would speak to the Lord; and argue before Him, were it His pleasure. [4] Now you are all bad physicians and curers of maladies. [5] Could you hold your peace, it would be your wisdom.

[6] Hear now the argument of my mouth and the pleading of my lips. [7] Are you not speaking in the presence of the Lord? [8] And do you in His presence utter deceit in a solemn manner? Or will you keep back anything? Judge for yourselves. [9] For will it be well for you, if He mark your steps? For though feigning all these things you apply them for Him: [10] He will, notwithstanding this, reprove you. And if you secretly respect persons, [11] will not His awful majesty confound you; and the terror of Him fall upon you? [12] And your boasting be dissipated like ashes; and your bodies be reduced to clay.

[13] Keep silence that I may speak, and have some respite from wrath. [14] Taking my flesh in my teeth I will put my life in my hand. [15] Though the Almighty, as He hath begun, may subdue me: yet I will speak and plead before Him. [16] And this will contribute to my deliverance: for no deceit shall come before Him.

[17] Hear, hear my words: for I will proclaim them in your hearing. [18] Behold I am near my trial. I know that I shall appear just. [19] For who is there who will plead for me? For now I will be silent and expire.

[20] Now two things Thou art to grant me: then I will not hide myself from Thy presence— [21] withdraw Thy hand from me: and let not the dread of Thee overwhelm me with terror. [22] Then call and I will answer Thee: or speak and I will make Thee a reply. [23] How many are my sins and mine iniquities? Teach me what they are. [24] Why dost Thou hide Thyself from me and hast accounted me Thine adversary? [25] Canst Thou be afraid of one who is like a leaf moved with a breath of wind? Or as against dried grass carried away with a blast, dost Thou set thyself against me? [26] For thou hast written evil things against me; and laid to my charge the inadvertencies of youth; [27] and put my feet in a clog and watched all my doings; and hast tracked the soles of my feet.