



ΣΟΦΙΑ ΣΑΛΩΜΩΝΟΣ - The Wisdom of Solomon

A completely new translation by William Finck of Christogenea.org, based on the text of the Rahlfs-Hanhart *Septuaginta*, but not necessarily following the punctuation of that edition. Copyright, 2023, all rights reserved. There are no paragraph breaks in this edition. This project was completed on November 1st, 2023, and is presented here in an interlinear edition in addition to a translation-only edition. For any introductory notes please see [the stand-alone translation](#).

Chapter 1:

1 Ἀγαπήσατε δικαιοσύνην, οἱ κρίνοντες τὴν γῆν, φρονήσατε περὶ τοῦ κυρίου ἐν ἀγαθότητι καὶ ἐν ἀπλότητι καρδίας ζητήσατε αὐτόν.

1 Judges of the land, love righteousness; think about Yahweh and seek Him with goodness and simplicity of heart.

2 ὅτι εὐρίσκεται τοῖς μὴ πειράζουσιν αὐτόν, ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ.

2 Because He is found by those who do not tempt Him and manifests Himself to those who are not disbelieving.

3 σκολιοὶ γὰρ λογισμοὶ χωρίζουσιν ἀπὸ θεοῦ, δοκιμαζομένη τε ἡ δύναμις ἐλέγχει τοὺς ἄφρονas.

3 For crooked reasonings divide from God and the power being tested reproves the foolish,

4 ὅτι εἰς κακότεχνον ψυχὴν οὐκ εἰσελεύσεται σοφία οὐδὲ κατοικήσει ἐν σώματι κατάχρεω ἁμαρτίας.

4 because wisdom does not enter into a soul practicing evil nor does it dwell in a body indebted to sin.

5 ἅγιον γὰρ πνεῦμα παιδείας φεύξεται δόλον καὶ ἀπαναστήσεται ἀπὸ λογισμῶν ἀσυνέτων καὶ ἐλεγχθήσεται ἐπελθούσης ἀδικίας.

5 For a holy spirit through discipline shall flee deceit and stand apart from reasonings void of understanding, and convict coming unrighteousness.

6 φιλόανθρωπον γὰρ πνεῦμα σοφία καὶ οὐκ ἀθώωσει βλάσφημον ἀπὸ χειλέων αὐτοῦ· ὅτι τῶν νεφρῶν αὐτοῦ μάρτυς ὁ θεὸς καὶ τῆς καρδίας αὐτοῦ ἐπίσκοπος ἀληθῆς καὶ τῆς γλώσσης ἀκουστής.

6 For wisdom is a benevolent spirit, and *the* blasphemous from his lips shall not go unpunished, since God is witness of his feelings and true supervisor of his heart and hearer of the tongue,

7 ὅτι πνεῦμα κυρίου πεπλήρωκεν τὴν οἰκουμένην, καὶ τὸ συνέχον τὰ πάντα γνῶσιν ἔχει φωνῆς.

7 because the Spirit of Yahweh has filled the inhabited earth and that which encompasses all things has knowledge of a voice.

8 διὰ τοῦτο φθεγγόμενος ἄδικα οὐδεὶς μὴ λάθῃ, οὐδὲ μὴ παροδύσῃ αὐτὸν ἐλέγχουσα ἡ δίκη.

8 On this account no one uttering unrighteous things escapes notice, neither does convicting judgment bypass him.

9 ἐν γὰρ διαβουλίῳις ἀσεβοῦς ἐξέτασις ἔσται, λόγων δὲ αὐτοῦ ἀκοὴ πρὸς κύριον ἦξει εἰς ἔλεγχον ἀνομημάτων αὐτοῦ·

9 For in the deliberations of an impious man there shall be scrutiny and a report of his words shall come to Yahweh for a conviction of his transgressions of the law,

10 ὅτι οὗς ζηλώσεως ἀκροᾶται τὰ πάντα, καὶ θροῦς γογγυσμῶν οὐκ ἀποκρύπτεται.

10 because an ear of zealousness hears all things and a sound of murmuring is not concealed.

11 Φυλάξασθε τοίνυν γογγυσμὸν ἀνωφελῆ καὶ ἀπὸ καταλαλιᾶς φείσασθε γλώσσης· ὅτι φθέγμα λαθραῖον κενὸν οὐ πορεύσεται, στόμα δὲ καταψευδόμενον ἀναιρεῖ ψυχὴν.

11 Therefore you must guard against unprofitable murmuring and refrain from evil speech of tongue because vain covert speech shall not proceed and a mouth speaking falsely slays a soul.

12 μὴ ζηλοῦτε θάνατον ἐν πλάνῃ ζωῆς ὑμῶν μηδὲ ἐπισπᾶσθε ὄλεθρον ἐν ἔργοις χειρῶν ὑμῶν·

12 Do not emulate death in the wandering of your life nor bring upon yourself destruction by the deeds of your hands,

13 ὅτι ὁ θεὸς θάνατον οὐκ ἐποίησεν οὐδὲ τέρπεται ἐπ' ἀπωλείᾳ ζώντων.

13 because God did not make death nor has He delight in the destruction of the living.

14 ἔκτισεν γὰρ εἰς τὸ εἶναι τὰ πάντα, καὶ σωτήριοι αἱ γενέσεις τοῦ κόσμου, καὶ οὐκ ἔστιν ἐν αὐταῖς φάρμακον ὀλέθρου οὔτε ἄδου βασιλείον ἐπὶ γῆς.

14 (For He established all things which exist and the preserving origins of the Society and there is no elixir of destruction in them nor a place for Hades upon earth.)

15 δικαιοσύνη γὰρ ἀθάνατός ἐστιν.

15 For righteousness is immortal,

16 Ἀσεβεῖς δὲ ταῖς χερσὶν καὶ τοῖς λόγοις προσεκαλέσαντο αὐτόν, φίλον ἠγησάμενοι αὐτὸν ἐτάκησαν καὶ συνθήκην ἔθεντο πρὸς αὐτόν, ὅτι ἄξιοί εἰσιν τῆς ἐκείνου μερίδος εἶναι.

16 but they with impious hands and words summoned it [death] to them considering it a friend they languish, and they establish a covenant with it because they are worthy to be of that portion.

Chapter 2:

1 εἶπον γὰρ ἐν ἑαυτοῖς λογισάμενοι οὐκ ὀρθῶς Ὁλίγος ἐστὶν καὶ λυπηρὸς ὁ βίος ἡμῶν, καὶ οὐκ ἔστιν ἴασις ἐν τελευτῇ ἀνθρώπου, καὶ οὐκ ἐγνώσθη ὁ ἀναλύσας ἐξ ᾧδου.

1 For reasoning among themselves they said, not uprightly, "Our life is short and painful, and there is no cure in the death of man, and the release from Hades he has not known.

2 ὅτι αὐτοσχεδίως ἐγενήθημεν καὶ μετὰ τοῦτο ἐσόμεθα ὡς οὐχ ὑπάρξαντες· ὅτι καπνὸς ἡ πνοὴ ἐν ῥισίν ἡμῶν, καὶ ὁ λόγος σπινθήρ ἐν κινήσει καρδίας ἡμῶν,

2 Because we are born offhandedly and after this we shall be as not existing, since the breath in our nostrils is smoke and the thought a spark in the beating of our hearts

3 οὗ σβεσθέντος τέφρα ἀποβήσεται τὸ σῶμα καὶ τὸ πνεῦμα διαχυθήσεται ὡς χαῦνος ἀήρ.

3 which being extinguished the body shall turn to ashes and the spirit dissolved as empty air.

4 καὶ τὸ ὄνομα ἡμῶν ἐπιλησθήσεται ἐν χρόνῳ, καὶ οὐθὲς μνημονεύσει τῶν ἔργων ἡμῶν· καὶ παρελεύσεται ὁ βίος ἡμῶν ὡς ἴχνη νεφέλης καὶ ὡς ὀμίχλη διασκεδασθήσεται διωχθεῖσα ὑπὸ ἀκτίνων ἡλίου καὶ ὑπὸ θερμότητος αὐτοῦ βαρυνθεῖσα.

4 Then our name shall be forgotten with time and no one shall remember our works, and our life shall pass unnoticed as a trace of a cloud and shall evaporate as a mist being pursued by a ray of the sun and wearied by the heat of it.

5 σκιᾶς γὰρ πάροδος ὁ καιρὸς ἡμῶν, καὶ οὐκ ἔστιν ἀναποδισμὸς τῆς τελευτῆς ἡμῶν, ὅτι κατεσφραγίσθη καὶ οὐδεὶς ἀναστρέφει.

5 For our time is a passing of a shadow and there is no step back from our death because it is assured and no one returns.

6 δεῦτε οὖν καὶ ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν καὶ χρῆσώμεθα τῇ κτίσει ὡς ἐν νεότητι σπουδαίως·

6 Therefore come and enjoy the existing good things and eagerly use the creation like in youth.

7 οἴνου πολυτελοῦς καὶ μύρων πλησθῶμεν, καὶ μὴ παροδυσάτω ἡμᾶς ἄνθος ἔαρος·

7 We should be filled with costly wine and ointments, and the flower of spring must not pass us by.

8 στεψώμεθα ῥόδων κάλυξιν πρὶν ἢ μαρανθῆναι·

8 We should crown ourselves with rosebuds before withering.

9 μηδεὶς ἡμῶν ἄμοιρος ἔστω τῆς ἡμετέρας ἀγερωχίας, πανταχῇ καταλίπωμεν σύμβολα τῆς εὐφροσύνης, ὅτι αὕτη ἡ μερίς ἡμῶν καὶ ὁ κληρὸς οὗτος.

9 Not one of us must be without a share of our luxury. Everywhere we should leave behind tokens of our cheerfulness, because that is our portion and this *our* lot.

10 καταδυναστεύσωμεν πένητα δίκαιον, μὴ φεισώμεθα χήρας μηδὲ πρεσβύτου ἐντραπῶμεν πολιὰς πολυχρονίους·

10 We should oppress the poor righteous man. We should not spare a widow nor respect the long-enduring grayness of an elder.

11 ἔστω δὲ ἡμῶν ἡ ἰσχὺς νόμος τῆς δικαιοσύνης, τὸ γὰρ ἀσθενὲς ἄχρηστον ἐλέγχεται.

11 Our strength must be the law of righteousness, for that which is weak is proved to be useless.

12 ἐνεδρεύσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστὶν καὶ ἐναντιοῦται τοῖς ἔργοις ἡμῶν καὶ ὀνειδίζει ἡμῖν ἁμαρτήματα νόμου καὶ ἐπιφημίζει ἡμῖν ἁμαρτήματα παιδείας ἡμῶν·

12 We should lie in wait for the righteous because he is intractable to us and opposes our works, and he reproaches us for *our* transgressions of the law, and imprecates upon us for the transgressions of our training.

13 ἐπαγγέλλεται γινῶσιν ἔχειν θεοῦ καὶ παῖδα κυρίου ἑαυτὸν ὀνομάζει·

13 He professes to have knowledge of God and calls himself a child of Yahweh.

14 ἐγένετο ἡμῖν εἰς ἔλεγχον ἐννοιῶν ἡμῶν, βαρὺς ἐστὶν ἡμῖν καὶ βλεπόμενος,

14 He was made for us a reproof of our thoughts. He is burdensome for us even to see,

15 ὅτι ἀνόμιος τοῖς ἄλλοις ὁ βίος αὐτοῦ, καὶ ἐξηλλαγμένοι αἱ τρίβοι αὐτοῦ·

15 because his manner of living is unlike the others and his paths have taken another course.

16 εἰς κίβδηλον ἐλογίσθημεν αὐτῷ, καὶ ἀπέχεται τῶν ὁδῶν ἡμῶν ὡς ἀπὸ ἀκαθαρσιῶν· μακαρίζει ἔσχατα δικαίων καὶ ἀλαζονεύεται πατέρα θεόν.

16 By him we are reckoned as spurious, and he abstains from our ways as from uncleanness. He pronounces blessed the ends of the just, and boasts that God is father.

17 ἴδωμεν εἰ οἱ λόγοι αὐτοῦ ἀληθεῖς, καὶ πειράσωμεν τὰ ἐν ἐκβάσει αὐτοῦ·

17 We should see if there is truth in his words, and make trial of the things in his issue.

18 εἰ γὰρ ἐστὶν ὁ δίκαιος υἱὸς θεοῦ, ἀντιλήμψεται αὐτοῦ καὶ ρύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων.

18 For if the just man is a son of God, He shall help him and deliver him from the hand of those in opposition.

19 ὕβρει καὶ βασάνῳ ἐτάσωμεν αὐτόν, ἵνα γινῶμεν τὴν ἐπιείκειαν αὐτοῦ καὶ δοκιμάσωμεν τὴν ἀνεξικακίαν αὐτοῦ·

19 We shall test him with insult and injury, in order that we may know his kindness and prove his forbearance.

20 θανάτῳ ἀσχήμονι καταδικάσωμεν αὐτόν, ἔσται γὰρ αὐτοῦ ἐπισκοπὴ ἐκ λόγων αὐτοῦ.

20 We should condemn him with a shameful death, for his examination shall be from his own words.

21 Ταῦτα ἐλογίσαντο, καὶ ἐπλανήθησαν· ἀπετύφλωσεν γὰρ αὐτοὺς ἡ κακία αὐτῶν,

21 These things they reckoned, and they were deceived; for their malice had blinded them,

22 καὶ οὐκ ἔγνωσαν μυστήρια θεοῦ οὐδὲ μισθὸν ἠλπίσαν ὁσιότητος οὐδὲ ἔκριναν γέρας ψυχῶν ἀμώμων.

22 and they did not know the mystery of God, nor did they hope for the reward of piety, nor did they discern a gift of honor for unblemished souls.

23 ὅτι ὁ θεὸς ἔκτισεν τὸν ἄνθρωπον ἐπ' ἀφθαρσίᾳ καὶ εἰκόνα τῆς ἰδίας αἰδιότητος ἐποίησεν αὐτόν·

23 Because God created man for incorruption, and made him an image of His Own eternity,

24 φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον, πειράζουσιν δὲ αὐτὸν οἱ τῆς ἐκείνου μερίδος ὄντες.

24 but through envy of the False Accuser death entered into the Society, and they tempting Him are of that portion.

Chapter 3:

1 Δικαίων δὲ ψυχὰι ἐν χειρὶ θεοῦ, καὶ οὐ μὴ ἄψηται αὐτῶν βάσανος.

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

2 ἔδοξαν ἐν ὀφθαλμοῖς ἀφρόνων τεθάναι, καὶ ἐλογίσθη κάκωσις ἢ ἔξοδος αὐτῶν

2 In the eyes of the foolish they seemed to die, and their departure is reckoned a misery,

3 καὶ ἡ ἀφ' ἡμῶν πορεία σύντριμμα, οἱ δὲ εἰσιν ἐν εἰρήνῃ.

3 and the passing away from us a destruction, but they are in peace.

4 καὶ γὰρ ἐν ὄψει ἀνθρώπων ἐὰν κολασθῶσιν, ἡ ἐλπίς αὐτῶν ἀθανασίας πλήρης·

4 For if perhaps they are punished in the eyes of men, their hope is full of immortality,

5 καὶ ὀλίγα παιδευθέντες μεγάλα εὐεργετηθήσονται, ὅτι ὁ θεὸς ἐπέειπεν αὐτοὺς καὶ εὗρεν αὐτοὺς ἀξίους ἑαυτοῦ·

5 and being disciplined a little they shall do very well, because God has tested them and found them to be worthy of Himself.

6 ὡς χρυσὸν ἐν χωνευτηρίῳ ἐδοκίμασεν αὐτοὺς καὶ ὡς ὀλοκάρπωμα θυσίας προσεδέξατο αὐτούς.

6 As gold in a furnace He proves them and as a whole burnt offering He receives them,

7 καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀναλάμπουσιν καὶ ὡς σπινθῆρες ἐν καλάμῃ διαδραμοῦνται·

7 and in the time of their visitation they shall shine and they shall run about as sparks in the stubble.

8 κρινοῦσιν ἔθνη καὶ κρατήσουσιν λαῶν, καὶ βασιλεύσει αὐτῶν κύριος εἰς τοὺς αἰῶνας.

8 They shall judge nations and rule over peoples, and their Prince shall rule over them for the ages.

9 οἱ πεποιθότες ἐπ' αὐτῷ συνήσουσιν ἀλήθειαν, καὶ οἱ πιστοὶ ἐν ἀγάπῃ προσμενοῦσιν αὐτῷ· ὅτι χάρις καὶ ἔλεος τοῖς ἐκλεκτοῖς αὐτοῦ.

9 They having trusted in Him shall understand Truth and the faithful shall abide in His love, because favor and mercy are for His elect.

10 Οἱ δὲ ἀσεβεῖς καθὰ ἐλογίσαντο ἔξουσιν ἐπιτίμιαν οἱ ἀμελήσαντες τοῦ δικαίου καὶ τοῦ κυρίου ἀποστάντες·

10 But the impious shall have punishment just as they imagined, they who have no care for the just and departing from Yahweh.

11 σοφίαν γὰρ καὶ παιδείαν ὁ ἐξουθενῶν ταλαίπωρος, καὶ κενὴ ἡ ἐλπίς αὐτῶν, καὶ οἱ κόποι ἀνόνητοι, καὶ ἄχρηστα τὰ ἔργα αὐτῶν·

11 For he who is despising wisdom and discipline is miserable, and their hope is empty and labors unprofitable, and their works useless.

12 αἱ γυναῖκες αὐτῶν ἄφρονες, καὶ πονηρὰ τὰ τέκνα αὐτῶν, ἐπικατάρατος ἡ γένεσις αὐτῶν.

12 Their wives are senseless and their children wicked, cursed is their origin.

13 ὅτι μακαρία στεῖρα ἡ ἀμίαντος, ἣτις οὐκ ἔγνω κοίτην ἐν παραπτώματι, ἔξει καρπὸν ἐν ἐπισκοπῇ ψυχῶν,

13 Because blessed is the barren woman who is undefiled: whoever has not known a marriage bed in transgression shall have fruit in the visitation of souls,

14 καὶ εὐνοῦχος ὁ μὴ ἐργασάμενος ἐν χειρὶ ἀνόμημα μηδὲ ἐνθυμηθεὶς κατὰ τοῦ κυρίου πονηρά, δοθήσεται γὰρ αὐτῷ τῆς πίστεως χάρις ἐκλεκτῆ καὶ κληρὸς ἐν ναῶ κυρίου θυμηρέστερος.

14 and the eunuch who with a hand has not practiced lawlessness nor even considered evil against Yahweh. For a select favor shall be given to him of the faith, and a delightful portion in the temple of Yahweh.

15 ἀγαθῶν γὰρ πόνων καρπὸς εὐκλείης, καὶ ἀδιάπτωτος ἡ ρίζα τῆς φρονήσεως.

15 For glorious is the fruit of good labors, and infallible is the root of understanding.

16 τέκνα δὲ μοιχῶν ἀτέλεστα ἔσται, καὶ ἐκ παρανόμου κοίτης σπέρμα ἀφανισθήσεται.

16 But the children of adulterers shall be for no purpose, and the seed of an unlawful marriage bed shall be destroyed.

17 ἐάν τε γὰρ μακρόβιοι γένωνται, εἰς οὐθὲν λογισθήσονται, καὶ ἄτιμον ἐπ' ἐσχάτων τὸ γῆρας αὐτῶν.

17 For even if they become long-lived they shall be accounted for nothing and without honor at the ends of their old age.

18 ἐάν τε ὀξέως τελευτήσωσιν, οὐχ ἔξουσιν ἐλπίδα οὐδὲ ἐν ἡμέρᾳ διαγνώσεως παραμύθιον.

18 Then if they die quickly, they shall have no hope, nor consolation in the day of decision.

19 γενεᾶς γὰρ ἀδίκου χαλεπὰ τὰ τέλη.

19 For grievous are the ends of an unrighteous race.

Chapter 4:

1 κρείσσων ἀτεκνία μετὰ ἀρετῆς· ἀθανασία γὰρ ἐστὶν ἐν μνήμῃ αὐτῆς, ὅτι καὶ παρὰ θεῶν γινώσκεται καὶ παρὰ ἀνθρώπων.

1 Better is childlessness with virtue, for immortality is its remembrance, that is also known with God and with men.

2 παροῦσάν τε μιμοῦνται αὐτήν καὶ ποθοῦσιν ἀπελθοῦσαν· καὶ ἐν τῷ αἰῶνι στεφανηφοροῦσα πομπεύει τὸν τῶν ἀμίαντων ἄθλων ἀγῶνα νικήσασα.

2 Being present, they imitate it, and desire *it when* it is gone, and forever wearing a crown, prevailing it leads the contest of the undefiled in the struggle.

3 πολύγονον δὲ ἀσεβῶν πλῆθος οὐ χρησιμεύσει καὶ ἐκ νόθων μοσχευμάτων οὐ δώσει ρίζαν εἰς βάθος οὐδὲ ἀσφαλῆ βᾶσιν ἐδράσει.

3 But the many-breeding multitude of the impious shall not be useful, and from bastard seedlings it shall not give a deep root, nor shall it establish a firm foundation.

4 κὰν γὰρ ἐν κλάδοις πρὸς καιρὸν ἀναθάλη, ἐπισφαλῶς βεβηκότα ὑπὸ ἀνέμου σαλευθήσεται καὶ ὑπὸ βίας ἀνέμων ἐκριζωθήσεται.

4 For even if it sprouts up in branches for a time, standing unsafely it is shaken by the wind and by the force of the winds it is uprooted.

5 περικλασθήσονται κλῶνες ἀτέλεστοι, καὶ ὁ καρπὸς αὐτῶν ἄχρηστος, ἄωρος εἰς βρῶσιν καὶ εἰς οὐθὲν ἐπιτήδειος·

5 The imperfected branches shall be broken off and their fruit useless, unseasonable for food and suitable for nothing.

6 ἐκ γὰρ ἀνόμων ὕπνων τέκνα γεννώμενα μάρτυρές εἰσιν πονηρίας κατὰ γονέων ἐν ἐξετασμῶ αὐτῶν.

6 For children begotten from of lawless slumber are witnesses of wickedness against their parents at their examination.

7 Δίκαιος δὲ ἐὰν φθάσῃ τελευτῆσαι, ἐν ἀναπαύσει ἔσται·

7 But even if the righteous dies earlier, he shall be at rest.

8 γῆρας γὰρ τίμιον οὐ τὸ πολυχρόνιον οὐδὲ ἀριθμῶ ἐτῶν μεμέτρηται,

8 For honorable old age is not the long-lasting nor in the number of years measured,

9 πολιά δέ ἐστιν φρόνησις ἀνθρώποις καὶ ἡλικία γήρως βίος ἀκηλίδωτος.

9 but understanding is grayness of hair for men, and an unspotted life is the maturity of old age.

10 εὐάρεστος θεῷ γενόμενος ἠγαπήθη καὶ ζῶν μεταξὺ ἀμαρτωλῶν μετετέθη·

10 Becoming well-pleasing to God he is loved, and living in the midst of sinners he is translated.

11 ἠρπάγη, μὴ κακία ἀλλάξῃ σύνεσιν αὐτοῦ ἢ δόλος ἀπατήσῃ ψυχὴν αὐτοῦ·

11 He is taken lest malice should alter his comprehension, or guile should deceive his soul.

12 βασκανία γὰρ φαυλότητος ἀμαυροῖ τὰ καλά, καὶ ῥεμβασμὸς ἐπιθυμίας μεταλλεύει νοῦν ἄκακον.

12 For the malign influence of wickedness obscures good things and the wandering of concupiscence undermines the innocent mind.

13 τελειωθεὶς ἐν ὀλίγῳ ἐπλήρωσεν χρόνους μακρούς·

13 He being perfected in a short time has fulfilled a long time.

14 ἀρεστὴ γὰρ ἦν κυρίῳ ἡ ψυχὴ αὐτοῦ, διὰ τοῦτο ἔσπευσεν ἐκ μέσου πονηρίας· οἱ δὲ λαοὶ ἰδόντες καὶ μὴ νοήσαντες μηδὲ θέντες ἐπὶ διανοίᾳ τὸ τοιοῦτο,

14 For his soul was pleasing to Yahweh, for which reason he was hastened from the midst of iniquity. But the peoples seeing neither understood nor set in the mind so great a thing:

15 ὅτι χάρις καὶ ἔλεος ἐν τοῖς ἐκλεκτοῖς αὐτοῦ καὶ ἐπισκοπὴ ἐν τοῖς ὁσίοις αὐτοῦ.

15 That grace and mercy are with His elect, and that *He is* Overseer among his saints.

16 κατακρινεῖ δὲ δίκαιος καμῶν τοὺς ζῶντας ἀσεβεῖς καὶ νεότης τελεσθεῖσα ταχέως πολυετὲς γῆρας ἀδίκου·

16 Thus the righteous suffering shall condemn the impious who are living, and youth quickly fulfills many years of unrighteous old age.

17 ὄψονται γὰρ τελευτὴν σοφοῦ καὶ οὐ νοήσουσιν τί ἐβουλεύσατο περὶ αὐτοῦ καὶ εἰς τί ἠσφαλίσατο αὐτὸν ὁ κύριος.

17 For they shall see the end of the wise, and shall not understand what Yahweh has considered concerning him and for what He has safeguarded him.

18 ὄψονται καὶ ἐξουθενήσουσιν· αὐτοὺς δὲ ὁ κύριος ἐκγελάσεται,

18 They shall see and they shall despise, but at them Yahweh shall laugh aloud.

19 καὶ ἔσονται μετὰ τοῦτο εἰς πτώμα ἄτιμον καὶ εἰς ὕβριν ἐν νεκροῖς δι' αἰῶνος, ὅτι ῥήξει αὐτοὺς ἀφώνους πρηνεῖς καὶ σαλεύσει αὐτοὺς ἐκ θεμελίων, καὶ ἕως ἐσχάτου χερσωθήσονται καὶ ἔσονται ἐν ὀδύνη, καὶ ἡ μνήμη αὐτῶν ἀπολεῖται.

19 And they shall be after this for dishonored corpses, and for a reproach among the dead throughout the age, because He shall throw them down speechless prostrate, and He shall shake them from the foundations and unto the end they shall be barren, and they shall be in sorrow and their memory shall perish.

20 ἐλεύσονται ἐν συλλογισμῷ ἁμαρτημάτων αὐτῶν δειλοί, καὶ ἐλέγξει αὐτοὺς ἐξ ἐναντίας τὰ ἀνομήματα αὐτῶν.

20 They shall appear in fear at the reckoning of their sins then He shall convict them in the face of their iniquities.

Chapter 5:

1 Τότε στήσεται ἐν παρρησίᾳ πολλῇ ὁ δίκαιος κατὰ πρόσωπον τῶν θλιψάντων αὐτὸν καὶ τῶν ἀθετούντων τοὺς πόνους αὐτοῦ.

1 Then shall the righteous man stand with great liberty against the face of those who oppressed him and those rejecting his labors.

2 ἰδόντες ταραχθήσονται φόβῳ δεινῷ καὶ ἐκστήσονται ἐπὶ τῷ παραδόξῳ τῆς σωτηρίας·

2 Seeing it they shall be troubled with terrible fear and they shall be confounded by the paradox of salvation.

3 ἐροῦσιν ἐν ἑαυτοῖς μετανοοῦντες καὶ διὰ στενοχωρίαν πνεύματος στενάξονται καὶ ἐροῦσιν

3 Repenting they shall speak among themselves and through difficulty of spirit they shall bemoan and shall say:

4 Οὗτος ἦν, ὃν ἔσχομέν ποτε εἰς γέλωτα καὶ εἰς παραβολὴν ὄνειδισμοῦ οἱ ἄφρονες· τὸν βίον αὐτοῦ ἐλογισάμεθα μανίαν καὶ τὴν τελευτὴν αὐτοῦ ἄτιμον.

4 “This was he whom at one time we held in laughter and for an example of reproach! Fools accounted his life for madness and his death without honor.

5 πῶς κατελογίσθη ἐν υἱοῖς θεοῦ καὶ ἐν ἀγίοις ὁ κληρὸς αὐτοῦ ἐστίν;

5 How is he counted among the sons of God and his portion is among the saints!

6 ἄρα ἐπλανήθημεν ἀπὸ ὁδοῦ ἀληθείας, καὶ τὸ τῆς δικαιοσύνης φῶς οὐκ ἐπέλαμψεν ἡμῖν, καὶ ὁ ἥλιος οὐκ ἀνέτειλεν ἡμῖν·

6 Yet we have wandered from the way of truth, and the light of righteousness shined not upon us, and the sun rose not for us.

7 ἀνομίας ἐνεπλήσθημεν τρίβοις καὶ ἀπωλείας καὶ διωδύσαμεν ἐρήμους ἀβάτους, τὴν δὲ ὁδὸν κυρίου οὐκ ἐπέγνωμεν.

7 We were satisfied on paths of lawlessness and destruction: and we traveled through impassible deserts, but the way of Yahweh we have not known.

8 τί ὠφέλησεν ἡμᾶς ἡ ὑπερηφάνια; καὶ τί πλοῦτος μετὰ ἀλαζονείας συμβέβληται ἡμῖν;

8 What has pride profitted us, and what has wealth with arrogance contributed to us?

9 παρῆλθεν ἐκεῖνα πάντα ὡς σκιά καὶ ὡς ἀγγελία παρατρέχουσα·

9 All those things passed by as a shadow, and as a message neglected,

10 ὡς ναῦς διερχομένη κυμαίνομενον ὕδωρ, ἧς διαβάσης οὐκ ἔστιν ἵχνος εὐρεῖν οὐδὲ ἀτραπὸν τρόπιος αὐτῆς ἐν κύμασιν·

10 and as a ship passing through swelling water, which crossing there is no track to find nor a pathway of her keel in the waves.

11 ἢ ὡς ὀρνέου διπτάντος ἀέρα οὐθὲν εὐρίσκεται τεκμήριον πορείας, πληγῆ δὲ μαστιζόμενον ταρσῶν πνεῦμα κοῦφον καὶ σχιζόμενον βία ῥοίζου κινουμένων πτερύγων διωδύθη, καὶ μετὰ τοῦτο οὐχ εὐρέθη σημεῖον ἐπιβάσεως ἐν αὐτῷ·

11 Or as not one proof of a journey is found of a bird flying through the air, but the light breeze being beaten by the stroke of paddles and being divided by the force of whistling from moving wings passed through, even after this no sign of the approach is found in it.

12 ἢ ὡς βέλους βληθέντος ἐπὶ σκοπὸν τμηθεὶς ὁ ἀήρ εὐθέως εἰς ἑαυτὸν ἀνελύθη ὡς ἀγνοῆσαι τὴν δίοδον αὐτοῦ·

12 Or as a shooting of an arrow at a target the air being sliced immediately returns to itself so that its passage is unknown.

13 οὕτως καὶ ἡμεῖς γεννηθέντες ἐξελίπομεν καὶ ἀρετῆς μὲν σημεῖον οὐδὲν ἔσχομεν δεῖξαι, ἐν δὲ τῇ κακίᾳ ἡμῶν κατεδαπανήθημεν.

13 Thusly also we having been born have failed, and indeed we had no sign of virtue to display since we were consumed in our wickedness.”

14 ὅτι ἐλπίς ἀσεβοῦς ὡς φερόμενος χνοῦς ὑπὸ ἀνέμου καὶ ὡς πάχνη ὑπὸ λαίλαπος διωχθεῖσα λεπτή καὶ ὡς καπνὸς ὑπὸ ἀνέμου διεχύθη καὶ ὡς μνεῖα καταλύτου μονοήμερου παρώδευσεν.

14 For the hope of the impious is as dust being carried off by the wind, and as thin frost driven away by a storm, and as smoke dissipated by a wind and as a passing remembrance of a one-day guest.

15 Δίκαιοι δὲ εἰς τὸν αἰῶνα ζῶσιν, καὶ ἐν κυρίῳ ὁ μισθὸς αὐτῶν, καὶ ἡ φροντίς αὐτῶν παρὰ ὑψίστῳ.

15 But the righteous live for the age and their reward is with Yahweh and their care with the Most High.

16 διὰ τοῦτο λήμψονται τὸ βασίλειον τῆς εὐπρεπείας καὶ τὸ διάδημα τοῦ κάλλους ἐκ χειρὸς κυρίου, ὅτι τῇ δεξιᾷ σκεπάσει αὐτούς καὶ τῷ βραχίονι ὑπερασπιεῖ αὐτῶν.

16 On this account they shall receive the kingdom of dignity and the crown of beauty from the hand of Yahweh, because with His right hand He shall shelter them, and with His arm He shall defend them.

17 λήμψεται πανοπλίαν τὸν ζῆλον αὐτοῦ καὶ ὀπλοποιήσει τὴν κτίσιν εἰς ἄμυναν ἐχθρῶν·

17 He shall take for a full armor His zeal, and make the Creation a weapon for vengeance upon *His* enemies.

18 ἐνδύσεται θώρακα δικαιοσύνην καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον·

18 He shall put on righteousness for a breastplate and place as a helmet unhyprocritical judgment.

19 λήμψεται ἀσπίδα ἀκαταμάχητον ὀσιότητα,

19 He shall take sanctity for an invincible shield.

20 ὀξυνεῖ δὲ ἀπότομον ὄργην εἰς ῥομφαίαν, συνεκπολεμήσει δὲ αὐτῷ ὁ κόσμος ἐπὶ τοὺς παράφρονas.

20 He shall sharpen severe wrath into a sword, and the Society shall fight with Him against the deranged.

21 πορεύονται εὖστοχοι βολίδες ἀστραπῶν καὶ ὡς ἀπὸ εὐκύκλου τόξου τῶν νεφῶν ἐπὶ σκοπὸν ἀλοῦνται,

21 The well aimed bolts of lightning shall go forth and as from a well-rounded shield of clouds they shall spring to the target,

22 καὶ ἐκ πετροβόλου θυμοῦ πλήρεις ριφήσονται χάλαζαι· ἀγανακτήσει κατ' αὐτῶν ὕδωρ θαλάσσης, ποταμοὶ δὲ συγκλύσουσιν ἀποτόμως·

22 and from a catapult full of wrath hailstones shall be thrown, the water of the sea shall be vexed against them, and the rivers shall relentlessly overflow them;

23 ἀντιστήσεται αὐτοῖς πνεῦμα δυνάμεως καὶ ὡς λαῖλαψ ἐκλικμήσει αὐτούς· καὶ ἐρημώσει πᾶσαν τὴν γῆν ἀνομία, καὶ ἡ κακοπραγία περιτρέψει θρόνους δυναστῶν.

23 a powerful wind shall stand against them and as a hurricane it shall winnow them. Then lawlessness shall desolate all the land and evil deeds shall overthrow the thrones of the mighty.

Chapter 6:

1 Ἀκούσατε οὖν, βασιλεῖς, καὶ σύνετε· μάθετε, δικασταὶ περάτων γῆς·

1 Therefore you must hear, O kings, and understand! Learn, O judges of the ends of the earth!

2 ἐνωτίσασθε, οἱ κρατοῦντες πλήθους καὶ γεγαυρωμένοι ἐπὶ ὄχλοις ἐθνῶν·

2 Listen, O rulers of a multitude, and those having pride in the throngs of the nations!

3 ὅτι ἐδόθη παρὰ κυρίου ἡ κράτησις ὑμῖν καὶ ἡ δυναστεία παρὰ ὑψίστου, ὃς ἐξετάσει ὑμῶν τὰ ἔργα καὶ τὰς βουλὰς διερευνήσει·

3 Because the dominion is given to you from Yahweh and the power from the Most High, Who shall scrutinize your works and examine your counsels.

4 ὅτι ὑπηρεταὶ ὄντες τῆς αὐτοῦ βασιλείας οὐκ ἐκρίνατε ὀρθῶς οὐδὲ ἐφυλάξατε νόμον οὐδὲ κατὰ τὴν βουλήν τοῦ θεοῦ ἐπορεύθητε.

4 Since being attendants of His Kingdom you have not judged correctly nor have you kept the law nor have you proceeded according to the counsel of God.

5 φρικτῶς καὶ ταχέως ἐπιστήσεται ὑμῖν, ὅτι κρίσις ἀπότομος ἐν τοῖς ὑπερέχουσιν γίνεται.

5 Horribly and quickly shall He come upon you, as severe judgement comes to the more powerful.

6 ὁ γὰρ ἐλάχιστος συγγνωστός ἐστὶν ἐλέους, δυνατοὶ δὲ δυνατῶς ἐτασθήσονται·

6 For the least, *being* pardonable, He is of mercy, but the powerful shall be strongly examined.

7 οὐ γὰρ ὑποστελεῖται πρόσωπον ὁ πάντων δεσπότης οὐδὲ ἐντραπήσεται μέγεθος, ὅτι μικρὸν καὶ μέγαν αὐτὸς ἐποίησεν ὁμοίως τε προνοεῖ περὶ πάντων,

7 For He who is Lord of all shall not withdraw *His* presence nor respect greatness because He has made great and small alike and provides for them all.

8 τοῖς δὲ κραταιοῖς ἰσχυρὰ ἐφίσταται ἔρευνα.

8 But for the mighty a vigorous inquiry approaches.

9 πρὸς ὑμᾶς οὖν, ὧ τύραννοι, οἱ λόγοι μου, ἵνα μάθητε σοφίαν καὶ μὴ παραπέσητε·

9 Therefore for you, O rulers, are these my words, that you may learn wisdom and not fall away.

10 οἱ γὰρ φυλάξαντες ὁσίως τὰ ὅσια ὁσιωθήσονται, καὶ οἱ διδασκούντες αὐτὰ εὐρήσουσιν ἀπολογίαν.

10 For those sacredly guarding the sacred things shall be sanctified, and those teaching these things shall find a defense.

11 ἐπιθυμήσατε οὖν τῶν λόγων μου, ποθήσατε καὶ παιδευθήσεσθε.

11 Therefore you must set your hearts upon my words. Desire, and be instructed.

12 Λαμπρὰ καὶ ἀμάραντος ἐστὶν ἡ σοφία καὶ εὐχερῶς θεωρεῖται ὑπὸ τῶν ἀγαπώντων αὐτήν καὶ εὐρίσκεται ὑπὸ τῶν ζητούντων αὐτήν,

12 Wisdom is brilliant and unfading and she is pleasant to behold for those loving her and found by those seeking her.

13 φθάνει τοὺς ἐπιθυμοῦντας προγνωσθῆναι.

13 She comes upon those desiring to know her beforehand.

14 ὁ ὀρθρίσας πρὸς αὐτήν οὐ κοπιάσει· πάρεδρον γὰρ εὐρήσει τῶν πυλῶν αὐτοῦ.

14 He arising for her in the morning shall not be weary, for he shall find her sitting beside his gates.

15 τὸ γὰρ ἐνθυμηθῆναι περὶ αὐτῆς φρονήσεως τελειότης, καὶ ὁ ἀγρυπνήσας δι' αὐτήν ταχέως ἀμέριμος ἔσται·

15 Indeed to ponder concerning her is the perfection of understanding, and he being watchful by means of her shall quickly be free of concern.

16 ὅτι τοὺς ἀξίους αὐτῆς αὐτὴ περιέρχεται ζητοῦσα καὶ ἐν ταῖς τρίβοις φαντάζεται αὐτοῖς εὐμενῶς καὶ ἐν πάσῃ ἐπινοίᾳ ὑπαντᾷ αὐτοῖς.

16 Because she goes about seeking those who are worthy of her, and appears to them graciously in the paths, and meets them in every thought.

17 ἀρχὴ γὰρ αὐτῆς ἡ ἀληθεστάτη παιδείας ἐπιθυμία, φροντὶς δὲ παιδείας ἀγάπη,

17 For the truest beginning of her is the desire of education, and the thought of education is love.

18 ἀγάπη δὲ τήρησις νόμων αὐτῆς, προσοχὴ δὲ νόμων βεβαίωσις ἀφθαρσίας,

18 But love is the keeping of her laws, and observance of the laws is a confirmation of incorruption.

19 ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ θεοῦ·

19 And incorruption makes *one* to be near to God.

20 ἐπιθυμία ἄρα σοφίας ἀνάγει ἐπὶ βασιλείαν.

20 Therefore the desire of Wisdom leads to a kingdom.

21 εἰ οὖν ἤδεσθε ἐπὶ θρόνοις καὶ σκήπτροις, τύραννοι λαῶν, τιμήσατε σοφίαν, ἵνα εἰς τὸν αἰῶνα βασιλεύσητε.

21 So if you take delight in thrones and scepters, O rulers of people, you must honor Wisdom that you may rule for the age.

22 τί δέ ἐστιν σοφία καὶ πῶς ἐγένετο, ἀπαγγεῶ καὶ οὐκ ἀποκρύψω ὑμῖν μυστήρια, ἀλλὰ ἀπ' ἀρχῆς γενέσεως ἐξιχνιάσω καὶ θήσω εἰς τὸ ἐμφανές τὴν γνῶσιν αὐτῆς καὶ οὐ μὴ παροδεύσω τὴν ἀλήθειαν.

22 Now what Wisdom is and how she came to be I shall explain, and I shall not conceal mysteries from you but I shall trace out her origin from the beginning and I shall set the knowledge of her into the light, and I shall not bypass the truth.

23 οὔτε μὴν φθόνῳ τετηκότι συνοδεύσω, ὅτι οὗτος οὐ κοινωνήσει σοφία.

23 Indeed, neither shall I proceed with a consuming envy, because this has no share with Wisdom.

24 πλῆθος δὲ σοφῶν σωτηρία κόσμου, καὶ βασιλεὺς φρόνιμος εὐστάθεια δήμου.

24 But a multitude of wise men is the preservation of the Society, and a prudent king the stability of the people.

25 ὥστε παιδεύεσθε τοῖς ῥήμασίν μου, καὶ ὠφεληθήσεσθε.

25 For this reason, you must be instructed in my words and you shall profit.

Chapter 7:

1 Εἰμὶ μὲν κάγῳ θνητὸς ἄνθρωπος ἴσος ἅπασιν καὶ γηγενοῦς ἀπόγονος πρωτοπλάστου· καὶ ἐν κοιλίᾳ μητρὸς ἐγλύφην σὰρξ

1 Indeed I also am a mortal man, like all, descended from the first-formed earth-born, flesh carved in the womb of a mother,

2 δεκαμηνιαίῳ χρόνῳ παγείς ἐν αἵματι ἐκ σπέρματος ἀνδρὸς καὶ ἡδονῆς ὕπνῳ συνελθούσης.

2 in ten months time being fashioned in blood from the seed of man and the pleasure of coming together in sleep.

3 καὶ ἐγὼ δὲ γενόμενος ἔσπασα τὸν κοινὸν ἀέρα καὶ ἐπὶ τὴν ὁμοιοπαθῆ κατέπεσον γῆν πρώτην φωνὴν τὴν ὁμοίαν πᾶσιν ἴσα κλαίων·

3 And I then having been born drew a breath of the common air, and had fallen upon the like-natured earth, like all, the first utterance *being* the same crying,

4 ἐν σπαργάνοις ἀνετράφην καὶ φροντίσιν.

4 I had been nursed in diapers and care.

5 οὐδεὶς γὰρ βασιλέων ἑτέραν ἔσχεν γενέσεως ἀρχήν,

5 For there is not one among kings who had another beginning of birth,

6 μία δὲ πάντων εἴσοδος εἰς τὸν βίον ἔξοδος τε ἴση.

6 but all one entrance into life, and the same departure.

7 διὰ τοῦτο εὐξάμην, καὶ φρόνησις ἐδόθη μοι· ἐπεκαλεσάμην, καὶ ἦλθεν μοι πνεῦμα σοφίας.

7 On which account I prayed, and understanding had been given to me. I summoned, and a spirit of wisdom came to me.

8 προέκρινα αὐτὴν σκήπτρων καὶ θρόνων καὶ πλοῦτον οὐδὲν ἡγησάμην ἐν συγκρίσει αὐτῆς·

8 I preferred her before scepters and thrones, and regarded wealth as nothing in comparison to her.

9 οὐδὲ ὡμοίωσα αὐτῇ λίθον ἀτίμητον, ὅτι ὁ πᾶς χρυσὸς ἐν ὄψει αὐτῆς ψάμμος ὀλίγη, καὶ ὡς πηλὸς λογισθήσεται ἄργυρος ἐναντίον αὐτῆς·

9 Nor did I liken to her a priceless stone, because all gold in her presence is as a little sand, and silver is reckoned as clay in sight of her.

10 ὑπὲρ ὑγίειαν καὶ εὐμορφίαν ἠγάπησα αὐτὴν καὶ προειλόμην αὐτὴν ἀντὶ φωτὸς ἔχειν, ὅτι ἀκοίμητον τὸ ἐκ ταύτης φέγγος.

10 I have loved her above health and beauty, and chose first to have her instead of light. Because the splendor which is of her is sleepless.

11 ἦλθεν δέ μοι τὰ ἀγαθὰ ὁμοῦ πάντα μετ' αὐτῆς καὶ ἀναρίθμητος πλοῦτος ἐν χερσὶν αὐτῆς·

11 All good things together came to me with her, and immeasurable wealth by her hands.

12 εὐφράνθην δὲ ἐπὶ πᾶσιν, ὅτι αὐτῶν ἡγεῖται σοφία, ἠγνόουν δὲ αὐτὴν γενέτιν εἶναι τούτων.

12 Then I was delighted with all things, because Wisdom leads them, but I did not know her to be the mother of these things.

13 ἀδόλως τε ἔμαθον ἀφθόνως τε μεταδίδωμι, τὸν πλοῦτον αὐτῆς οὐκ ἀποκρύπτομαι·

13 Both honestly I have learned, and abundantly I have imparted; her wealth I do not conceal.

14 ἀνεκλιπῆς γὰρ θησαυρὸς ἐστὶν ἀνθρώποις, ὃν οἱ κτησάμενοι πρὸς θεὸν ἐστείλαντο φιλίαν διὰ τὰς ἐκ παιδείας δωρεὰς συσταθέντες.

14 For she is an unfailing treasure to men, which those acquiring prepare themselves for friendship with God, being commended by the gifts which are from education.

15 Ἐμοὶ δὲ δῶη ὁ θεὸς εἰπεῖν κατὰ γνώμην καὶ ἐνθυμηθῆναι ἀξίως τῶν δεδομένων, ὅτι αὐτὸς καὶ τῆς σοφίας ὁδηγὸς ἐστὶν καὶ τῶν σοφῶν διορθωτής.

15 And may God give to me to speak from intelligence and to consider worthily of the things which are given because He is also the Guide of Wisdom and Corrector of the wise.

16 ἐν γὰρ χειρὶ αὐτοῦ καὶ ἡμεῖς καὶ οἱ λόγοι ἡμῶν πᾶσά τε φρόνησις καὶ ἐργατειῶν ἐπιστήμη.

16 For in His hand are both we and our words, also all understanding and skill in workmanship.

17 αὐτὸς γὰρ μοι ἔδωκεν τῶν ὄντων γινῶσιν ἀψευδῆ εἰδέναί σύστασιν κόσμου καὶ ἐνέργειαν στοιχείων,

17 Indeed He has given to me a truthful knowledge of existing things, to know the composition of the order and the operation of the elements,

18 ἀρχὴν καὶ τέλος καὶ μεσότητα χρόνων, τροπῶν ἀλλαγὰς καὶ μεταβολὰς καιρῶν,

18 the beginning and end and mean of times, the alterations of revolutions and changes of seasons,

19 ἐνιαυτοῦ κύκλους καὶ ἄστρων θέσεις,

19 the circuits of years and settings of stars,

20 φύσεις ζῶων καὶ θυμούς θηρίων, πνευμάτων βίας καὶ διαλογισμούς ἀνθρώπων, διαφορὰς φυτῶν καὶ δυνάμεις ῥιζῶν,

20 the natures of living creatures and the wrath of wild beasts, the strength of spirits and reasonings of men, the differences of plants and the powers of roots.

21 ὅσα τέ ἐστὶν κρυπτὰ καὶ ἐμφανῆ ἔγνων· ἢ γὰρ πάντων τεχνῆτις ἐδίδαξέν με σοφία.

21 As many things as are both hidden and visible have I known, for Wisdom the artificer of all things has taught me.

22 Ἔστιν γὰρ ἐν αὐτῇ πνεῦμα νοερόν, ἅγιον, μονογενές, πολυμερές, λεπτόν, εὐκίνητον, τρανόν, ἀμόλυντον, σαφές, ἀπήμαντον, φιλάγαθον, ὀξύ,

22 For there is in her a spirit intellectual, holy, unique, manifold, refined, graceful, articulate, undefiled, plain, unharmed, beneficent, sharp,

23 ἀκώλυτον, εὐεργετικόν, φιλόανθρωπον, βέβαιον, ἀσφαλές, ἀμέριμνον, παντοδύναμον, πανεπίσκοπον καὶ διὰ πάντων χωροῦν πνευμάτων νοερῶν καθαρῶν λεπτοτάτων.

23 unhindering, serviceable, benevolent, steadfast, unfailing, free from worry, all-powerful, all-surveying, and throughout all things making way for the spotless, most refined, intellectual spirits.

24 πάσης γὰρ κινήσεως κινητικώτερον σοφία, διήκει δὲ καὶ χωρεῖ διὰ πάντων διὰ τὴν καθαρότητα·

24 For Wisdom is more suited for movement than any movement, she pervades and spreads through all things on account of *her* purity.

25 ἀτμίς γὰρ ἐστὶν τῆς τοῦ θεοῦ δυνάμεως καὶ ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰλικρινής· διὰ τοῦτο οὐδὲν μεμιαμμένον εἰς αὐτὴν παρεμπίπτει.

25 For she is the essence of the power of God and the pure emanation of the honor of the Almighty, for which reason nothing defiled infiltrates into her.

26 ἀπαύγασμα γὰρ ἐστὶν φωτὸς αἰδίου καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ θεοῦ ἐνεργείας καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

26 For she is the radiance of the Eternal Light and a spotless mirror of the operation of God and an image of His goodness.

27 μία δὲ οὔσα πάντα δύναται καὶ μένουσα ἐν αὐτῇ τὰ πάντα καινίζει καὶ κατὰ γενεὰς εἰς ψυχὰς ὁσίας μεταβαίνουσα φίλους θεοῦ καὶ προφήτας κατασκευάζει·

27 But being one she is capable of all things, and abiding in her she makes new all things, even throughout the generations passing into sacred souls she prepares them as friends and prophets of God.

28 οὐθὲν γὰρ ἀγαπᾷ ὁ θεὸς εἰ μὴ τὸν σοφία συνοικοῦντα.

28 For God loves no one if not he dwelling with Wisdom.

29 ἔστιν γὰρ αὕτη εὐπρεπεστέρα ἡλίου καὶ ὑπὲρ πᾶσαν ἄστρον θέσιν. φωτὶ συγκρινομένη εὐρίσκεται προτέρα·

29 For she is more comely than the sun and beyond the whole setting of the stars. Being compared, she is found before light.

30 τοῦτο μὲν γὰρ διαδέχεται νύξ, σοφίας δὲ οὐ κατισχύει κακία.

30 Then indeed the night succeeds this, but evil does not overpower Wisdom.

Chapter 8:

1 διατείνει δὲ ἀπὸ πέρατος ἐπὶ πέρας εὐρώστως καὶ διοικεῖ τὰ πάντα χρηστῶς.

1 She extends from end to end robustly, and manages all things beneficially.

2 Ταύτην ἐφίλησα καὶ ἐξεζήτησα ἐκ νεότητός μου καὶ ἐζήτησα νύμφην ἀγαθέσθαι ἐμαυτῷ καὶ ἐραστῆς ἐγενόμην τοῦ κάλλους αὐτῆς.

2 I loved her and I have sought her out from my youth, even having sought her for a bride to bring to myself, and I have become a lover of her beauty.

3 εὐγένειαν δοξάζει συμβίωσιν θεοῦ ἔχουσα, καὶ ὁ πάντων δεσπότης ἠγάπησεν αὐτήν·

3 She honors her nobility of birth, having her dwelling together with God, and the Master of all things has loved her.

4 μύστις γὰρ ἐστὶν τῆς τοῦ θεοῦ ἐπιστήμης καὶ αἰρετὶς τῶν ἔργων αὐτοῦ.

4 For she is a teacher of the mysteries of the knowledge of God and a chooser of His works.

5 εἰ δὲ πλοῦτός ἐστιν ἐπιθυμητὸν κτῆμα ἐν βίῳ, τί σοφίας πλουσιώτερον τῆς τὰ πάντα ἐργαζομένης;

5 But if wealth is a coveted possession in life, what is wealthier than Wisdom, which works all things?

6 εἰ δὲ φρόνησις ἐργάζεται, τίς αὐτῆς τῶν ὄντων μᾶλλον ἐστὶν τεχνῆτις;

6 And if understanding works, who is a better craftsman of existing things than she?

7 καὶ εἰ δικαιοσύνην ἀγαπᾷ τις, οἱ πόνοι ταύτης εἰσὶν ἀρεταί· σωφροσύνην γὰρ καὶ φρόνησιν ἐκδιδάσκει, δικαιοσύνην καὶ ἀνδρείαν, ὧν χρησιμώτερον οὐδὲν ἐστὶν ἐν βίῳ ἀνθρώποις.

7 And if anyone loves righteousness her labors are virtues. For temperance and understanding she teaches, righteousness and manliness, of which things nothing is more useful in the life of men.

8 εἰ δὲ καὶ πολυπειρίαν ποθεῖ τις, οἶδεν τὰ ἀρχαῖα καὶ τὰ μέλλοντα εἰκάζει, ἐπίσταται στροφὰς λόγων καὶ λύσεις αἰνιγμάτων, σημεῖα καὶ τέρατα προγινώσκει καὶ ἐκβάσεις καιρῶν καὶ χρόνων.

8 Then if any man desires great experience, she knows the things of old, and portrays a likeness of the coming things. She is acquainted with the nuances of words and solutions of riddles. She knows beforehand signs and wonders and the outcomes of seasons and times.

9 ἔκρινα τοίνυν ταύτην ἀγαθέσθαι πρὸς συμβίωσιν εἰδὼς ὅτι ἔσται μοι σύμβουλος ἀγαθῶν καὶ παραίνεσις φροντίδων καὶ λύπης.

9 Accordingly I decided to bring her to dwell together, knowing that she shall be for me a counsellor of good things and an exhortation of cares and sorrow.

10 ἔξω δι' αὐτήν δόξαν ἐν ὄχλοις καὶ τιμὴν παρὰ πρεσβυτέροις ὁ νέος·

10 On account of her I shall have a reputation and honor among the multitudes, a youth alongside the elders.

11 ὄξυς εὐρεθήσομαι ἐν κρίσει καὶ ἐν ὄψει δυναστῶν θαυμασθήσομαι·

11 I shall be found sharp in judgment, and in the sight of rulers I shall be a marvel.

12 σιγῶντά με περιμενοῦσιν καὶ φθεγγομένῳ προσέξουσιν καὶ λαλοῦντος ἐπὶ πλεῖον χεῖρα ἐπιθήσουσιν ἐπὶ στόμα αὐτῶν.

12 I being silent, they shall wait; then proclaiming, they shall give heed; and speaking even further, they shall place a hand upon their mouths.

13 ἔξω δι' αὐτὴν ἀθανασίαν καὶ μνήμην αἰώνιον τοῖς μετ' ἐμὲ ἀπολείψω.

13 On account of her I shall have immortality and for those after me shall I leave behind an eternal memorial.

14 διοικήσω λαούς, καὶ ἔθνη ὑποταγήσεταιί μοι·

14 I shall govern the people and to me shall nations be subject.

15 φοβηθήσονται με ἀκούσαντες τύραννοι φρικτοί, ἐν πλήθει φανοῦμαι ἀγαθὸς καὶ ἐν πολέμῳ ἀνδρεῖος.

15 Hearing me, horrible tyrants shall be stricken with fear. Among the multitude I shall appear to be good, and manly in war.

16 εἰσελθὼν εἰς τὸν οἶκόν μου προσαναπαύσομαι αὐτῇ· οὐ γὰρ ἔχει πικρίαν ἢ συναναστροφή αὐτῆς οὐδὲ ὀδύνην ἢ συμβίωσις αὐτῆς, ἀλλὰ εὐφροσύνην καὶ χαράν.

16 Entering into my house I shall sleep beside her, for her intercourse has no bitterness, nor cohabiting with her any sorrow, but gladness and joy.

17 ταῦτα λογισάμενος ἐν ἑμαυτῷ καὶ φροντίσας ἐν καρδίᾳ μου ὅτι ἀθανασία ἐστὶν ἐν συγγενείᾳ σοφίας

17 Having considered these things within myself and having thought in my heart that immortality is congenital with wisdom,

18 καὶ ἐν φιλίᾳ αὐτῆς τέρψις ἀγαθὴ καὶ ἐν πόνοις χειρῶν αὐτῆς πλοῦτος ἀνεκλιπῆς καὶ ἐν συγγυμνασίᾳ ὁμιλίας αὐτῆς φρόνησις καὶ εὐκλεία ἐν κοινωνίᾳ λόγων αὐτῆς, περιήειν ζητῶν ὅπως λάβω αὐτὴν εἰς ἑμαυτόν.

18 and there is good pleasure in her friendship, and in the work of her hands is unfailing wealth, and in exercising together in her company is understanding, and in fellowship of her words is good repute, I went about seeking in what manner I may take her to myself.

19 παῖς δὲ ἤμην εὐφυῆς ψυχῆς τε ἔλαχον ἀγαθῆς,

19 For I was a child of good natural disposition of spirit and I obtained good.

20 μᾶλλον δὲ ἀγαθὸς ὢν ἦλθον εἰς σῶμα ἀμίαντον.

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

21 γνοὺς δὲ ὅτι οὐκ ἄλλως ἔσομαι ἐγκρατής, ἐὰν μὴ ὁ θεὸς δῶ – καὶ τοῦτο δ' ἦν φρονήσεως τὸ εἰδέναι τίνος ἢ χάρις – , ἐνέτυχον τῷ κυρίῳ καὶ ἐδεήθην αὐτοῦ καὶ εἶπον ἐξ ὅλης τῆς καρδίας μου

21 But having known that not in any other manner shall I be self-controlled, if not that God may give it. This also was but a thought by which to know what is the favor I would attain with Yahweh and I begged Him and I said from my whole heart:

Chapter 9:

1 Θεὸς πατέρων καὶ κύριε τοῦ ἐλέους ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου

1 O God of the fathers and Lord of mercy, who has created all things with Your Word,

2 καὶ τῇ σοφίᾳ σου κατασκευάσας ἄνθρωπον, ἵνα δεσπόζη τῶν ὑπὸ σοῦ γενομένων κτισμάτων

2 And with Your wisdom having prepared man that he may be master of the creatures having been produced by You,

3 καὶ διέπη τὸν κόσμον ἐν ὁσιότητι καὶ δικαιοσύνῃ καὶ ἐν εὐθύτητι ψυχῆς κρίσιν κρίνη,

3 and should manage the Society in sanctity and in righteousness, and should judge judgement with uprightness of soul,

4 δός μοι τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν καὶ μὴ με ἀποδοκιμάσης ἐκ παίδων σου.

4 give to me that wisdom which is sitting beside Your throne, and do not reject me from among Your sons,

5 ὅτι ἐγὼ δοῦλος σὸς καὶ υἱὸς τῆς παιδίσκης σου, ἄνθρωπος ἀσθενῆς καὶ ὀλιγοχρόνιος καὶ ἐλάσσων ἐν συνέσει κρίσεως καὶ νόμων·

5 because I am Your servant and a son of your maidservant, a weak man and short-lived, and lesser in the understanding of judgement and of laws.

6 κἂν γάρ τις ᾗ τέλειος ἐν υἱοῖς ἀνθρώπων, τῆς ἀπὸ σοῦ σοφίας ἀπούσης εἰς οὐδὲν λογισθήσεται.

6 For even if anyone could be perfect among the sons of men, the wisdom from You being absent he shall be accounted for nothing.

7 σύ με προεἶλω βασιλέα λαοῦ σου καὶ δικαστὴν υἱῶν σου καὶ θυγατέρων·

7 You have preferred me as king of Your people and judge of Your sons and daughters.

8 εἶπας οἰκοδομησαὶ ναὸν ἐν ὄρει ἁγίῳ σου καὶ ἐν πόλει κατασκηνώσεώς σου θυσιαστήριον, μίμημα σκηνῆς ἁγίας, ἣν προητοίμασας ἀπ' ἀρχῆς.

8 You had said to build a temple upon Your holy mountain, and in the city of Your dwelling-place an altar, a copy of a holy tabernacle which You have prepared from the beginning.

9 καὶ μετὰ σοῦ ἡ σοφία ἢ εἰδυῖα τὰ ἔργα σου καὶ παροῦσα, ὅτε ἐποίεις τὸν κόσμον, καὶ ἐπισταμένη τί ἄρεστόν ἐν ὀφθαλμοῖς σου καὶ τί εὐθὲς ἐν ἐντολαῖς σου.

9 And Wisdom is with You, knowing Your works and being present when You had made the Society, and understanding what is pleasing in Your eyes and what is upright in Your commandments.

10 ἐξαπόστειλον αὐτὴν ἐξ ἁγίων οὐρανῶν καὶ ἀπὸ θρόνου δόξης σου πέμψον αὐτήν, ἵνα συμπαροῦσά μοι κοπιᾷ, καὶ γνῶ τί εὐάρεστόν ἐστιν παρὰ σοί.

10 O dispatch her from of Your holy heavens and from out of the throne of Your honor and send her, that being present with me I may labor and may know what is well-pleasing before You.

11 οἶδε γὰρ ἐκείνη πάντα καὶ συνίει καὶ ὁδηγήσει με ἐν ταῖς πράξεσί μου σωφρόνως καὶ φυλάξει με ἐν τῇ δόξῃ αὐτῆς·

11 For she knows all things and understands and shall guide me sensibly in my deeds and keep me in her honor,

12 καὶ ἔσται προσδεκτὰ τὰ ἔργα μου, καὶ διακρινῶ τὸν λαόν σου δικαίως καὶ ἔσομαι ἄξιος θρόνων πατρός μου.

12 and my works shall be acceptable, and I shall judge Your people righteously and I shall be worthy of the throne of my father.

13 τίς γὰρ ἄνθρωπος γνώσεται βουλήν θεοῦ; ἢ τίς ἐνθυμηθήσεται τί θέλει ὁ κύριος;

13 For what man shall know the counsel of God, or who shall consider what Yahweh desires?

14 λογισμοὶ γὰρ θνητῶν δειλοί, καὶ ἐπισφαλεῖς αἱ ἐπίνοια ἡμῶν·

14 For the reasonings of mortals are miserable and our devices precarious.

15 φθαρτὸν γὰρ σῶμα βαρύνει ψυχὴν, καὶ βρίθει τὸ γεῶδες σκῆνος νοῦν πολυφρόντιδα.

15 For the corruptible body burdens a soul, and the earthy tabernacle weighs down a mind full of thoughts,

16 καὶ μόλις εἰκάζομεν τὰ ἐπὶ γῆς καὶ τὰ ἐν χερσὶν εὐρίσκομεν μετὰ πόνου· τὰ δὲ ἐν οὐρανοῖς τίς ἐξιχνίασεν;

16 and with difficulty we portray the things upon the earth, and the things at hand we find with labor, so who has traced out the things in the heavens?

17 βουλήν δέ σου τίς ἔγνω, εἰ μὴ σὺ ἔδωκας σοφίαν καὶ ἔπεμψας τὸ ἅγιόν σου πνεῦμα ἀπὸ ὑψίστων;

17 And Your counsel, who has known, if You do not give wisdom and send Your Holy Spirit from the heights?

18 καὶ οὕτως διωρθώθησαν αἱ τρίβοι τῶν ἐπὶ γῆς, καὶ τὰ ἀρεστὰ σου ἐδιδάχθησαν ἄνθρωποι, καὶ τῇ σοφίᾳ ἐσώθησαν.

18 And in this manner are made straight the ways of those upon the earth, and men are taught Your acceptable things and with wisdom they are preserved.

Chapter 10:

1 Αὕτη πρωτόπλαστον πατέρα κόσμου μόνον κτισθέντα διεφύλαξεν καὶ ἐξείλατο αὐτὸν ἐκ παραπτώματος ἰδίου

1 She guarded the only-created first-formed father of Society and delivered him from his own transgression,

2 ἔδωκέν τε αὐτῷ ἰσχὺν κρατῆσαι ἀπάντων.

2 and gave him strength to rule all things.

3 ἀποστάς δὲ ἀπ' αὐτῆς ἄδικος ἐν ὀργῇ αὐτοῦ ἀδελφοκτόνοις συναπώλετο θυμοῖς.

3 But the unrighteous having withdrawn from her in his wrath destroyed himself in the passions of brother-murderers,

4 δι' ὃν κατακλυζομένην γῆν πάλιν ἔσωσεν σοφία δι' εὐτελοῦς ξύλου τὸν δίκαιον κυβερνήσασα.

4 on account of whom the earth having been flooded, Wisdom again saved, piloting the righteous by means of worthless wood.

5 αὕτη καὶ ἐν ὁμοιοῖα πονηρίας ἐθνῶν συγχυθέντων ἔγνω τὸν δίκαιον καὶ ἐτήρησεν αὐτὸν ἄμεμπτον θεῷ καὶ ἐπὶ τέκνου σπλάγχχνους ἰσχυρὸν ἐφύλαξεν.

5 And the nations having been commingled in agreement with wickedness, she perceived the righteous and preserved him blameless before God, and kept him strong in the affections for *his* son.

6 αὕτη δίκαιον ἐξαπολλυμένων ἀσεβῶν ἐρρύσατο φυγόντα καταβάσιον πῦρ Πενταπόλεως,

6 She delivered the just man having fled the impious being destroyed by the descending fire of the five cities,

7 ἧς ἔτι μαρτύριον τῆς πονηρίας καπνιζομένη καθέστηκε χέρσος, καὶ ἀτελέσιν ὥραις καρποφοροῦντα φυτά, ἀπιστούσης ψυχῆς μνημεῖον ἐστηκυῖα στήλη ἀλός.

7 of which the smoking desert is still established for a testimony of wickedness and plants bearing fruit are never perfected in season, a pillar of salt standing as a monument of a faithless soul.

8 σοφίαν γὰρ παροδεύσαντες οὐ μόνον ἐβλάβησαν τοῦ μὴ γνῶναι τὰ καλὰ, ἀλλὰ καὶ τῆς ἀφροσύνης ἀπέλιπον τῷ βίῳ μνημόσυνον, ἵνα ἐν οἷς ἐσφάλησαν μηδὲ λαθεῖν δυνηθῶσιν.

8 For bypassing wisdom not only were they hurt for that they knew not the goodly things, but also they left the foolishness in life for a memorial that the things in which they had fallen they were not even able to escape.

9 σοφία δὲ τοὺς θεραπεύοντας αὐτὴν ἐκ πόνων ἐρρύσατο.

9 But Wisdom delivered from travails those consulting her.

10 αὕτη φυγάδα ὀργῆς ἀδελφοῦ δίκαιον ὠδήγησεν ἐν τρίβοις εὐθείαις· ἔδειξεν αὐτῷ βασιλείαν θεοῦ καὶ ἔδωκεν αὐτῷ γνῶσιν ἁγίων· εὐπόρησεν αὐτὸν ἐν μόχθοις καὶ ἐπλήθυνεν τοὺς πόνους αὐτοῦ·

10 A fugitive from the wrath of *his* brother, she guided the just man on straight paths, exhibited to him the Kingdom of God and gave to him holy knowledge to prosper him in hardships and multiply the fruits of his labors.

11 ἐν πλεονεξία κατισχυόντων αὐτὸν παρέστη καὶ ἐπλούτισεν αὐτόν·

11 In the covetousness of those overpowering him she stood by and enriched him.

12 διεφύλαξεν αὐτὸν ἀπὸ ἐχθρῶν καὶ ἀπὸ ἐνεδρευόντων ἠσφαλίσατο· καὶ ἀγῶνα ἰσχυρὸν ἐβράβευσεν αὐτῷ, ἵνα γνῶ ὅτι παντὸς δυνατωτέρα ἐστὶν εὐσέβεια.

12 She protected him from enemies and made him secure from those setting ambush, and in a mighty struggle she decided for him, in order that he would know that piety is most powerful of all things.

13 αὕτη πραθέντα δίκαιον οὐκ ἐγκατέλιπεν, ἀλλὰ ἐξ ἁμαρτίας ἐρρύσατο αὐτόν·

13 She did not forsake the righteous man having been sold, but she delivered him from sin.

14 συγκατέβη αὐτῷ εἰς λάκκον καὶ ἐν δεσμοῖς οὐκ ἀφῆκεν αὐτόν, ἕως ἡνεγκεν αὐτῷ σκῆπτρα βασιλείας καὶ ἐξουσίαν τυραννούντων αὐτοῦ· ψευδεῖς τε ἔδειξεν τοὺς μωμησαμένους αὐτόν καὶ ἔδωκεν αὐτῷ δόξαν αἰώνιον.

14 She went down with him into the pit, and did not leave him in bonds until she brought to him the sceptre of a kingdom and the authority of those who tyrannized him. Then she exhibited to be lying those finding fault with him and gave to him eternal honor.

15 Αὕτη λαὸν ὄσιον καὶ σπέρμα ἄμεμπτον ἐρρύσατο ἐξ ἔθνους θλιβόντων·

15 She delivered the sacred people and blameless seed from the oppressing nation.

16 εἰσῆλθεν εἰς ψυχὴν θεράποντος κυρίου καὶ ἀντέστη βασιλεῦσιν φοβεροῖς ἐν τέρασι καὶ σημείοις.

16 She entered into the soul of the servant of Yahweh and resisted terrible kings with wonders and signs.

17 ἀπέδωκεν ὀσίοις μισθὸν κόπων αὐτῶν, ὠδήγησεν αὐτοὺς ἐν ὁδῷ θαυμαστῇ καὶ ἐγένετο αὐτοῖς εἰς σκέπην ἡμέρας καὶ εἰς φλόγα ἄστρον τὴν νύκτα.

17 She rendered a sacred reward for their labors and guided them in a wonderful way and became to them for a shelter of day and for a flame of stars by night.

18 διεβίβασεν αὐτοὺς θάλασσαν ἐρυθρὰν καὶ διήγαγεν αὐτοὺς δι' ὕδατος πολλοῦ·

18 She carried them through the Red Sea and led them through much water,

19 τοὺς δὲ ἐχθροὺς αὐτῶν κατέκλυσεν καὶ ἐκ βάθους ἀβύσσου ἀνέβρασεν αὐτούς.

19 but flooded their enemies and from the depth of the abyss she threw them up.

20 διὰ τοῦτο δίκαιοι ἐσκύλευσαν ἀσεβεῖς καὶ ὕμνησαν, κύριε, τὸ ὄνομα τὸ ἅγιόν σου τὴν τε ὑπέρμαχόν σου χεῖρα ἦνεσαν ὁμοθυμαδόν·

20 By this means the righteous despoiled the impious and celebrated Your Holy Name, O Yahweh, and with one accord praised Your Hand, the Defender.

21 ὅτι ἡ σοφία ἠνοιξεν στόμα κωφῶν καὶ γλώσσας νηπίων ἔθηκεν τρανάς.

21 Because Wisdom opens the mouth of mutes and makes clear the tongues of babes.

Chapter 11:

1 Εὐόδωσεν τὰ ἔργα αὐτῶν ἐν χειρὶ προφήτου ἁγίου.

1 She prospered their works by the hand of a holy prophet.

2 διώδευσαν ἔρημον ἀοίκητον καὶ ἐν ἀβάτοις ἔπηξαν σκηνάς·

2 They passed through uninhabited desert and pitched tents in places untrodden.

3 ἀντέστησαν πολεμίοις καὶ ἐχθροὺς ἠμόναντο.

3 They resisted hostile adversaries and defended themselves from enemies.

4 ἐδίψησαν καὶ ἐπεκαλέσαντό σε, καὶ ἐδόθη αὐτοῖς ἐκ πέτρας ἀκροτόμου ὕδωρ καὶ ἴαμα δίψης ἐκ λίθου σκληροῦ.

4 They thirsted and they called upon You, and You gave to them water from the broken rock, and a remedy for thirst from rough stone.

5 δι' ὧν γὰρ ἐκολάσθησαν οἱ ἐχθροὶ αὐτῶν, διὰ τούτων αὐτοὶ ἀποροῦντες εὐεργετήθησαν.

5 For by what things their enemies were punished, by those things they being in need had benefitted.

6 ἀντὶ μὲν πηγῆς ἀενάου ποταμοῦ αἵματι λυθρώδει ταραχθέντος

6 Indeed, instead of a perpetual fountain of a troubled river defiled with blood

7 εἰς ἔλεγχον νηποκτόνου διατάγματος ἔδωκας αὐτοῖς δαψιλὲς ὕδωρ ἀνελπίστως

7 for the disgrace of infanticide, a command had been given for them for abundant unexpected water,

8 δείξας διὰ τοῦ τότε δίψους πῶς τοὺς ὑπεναντίους ἐκόλασας.

8 declaring through the thirst at that time how You had punished the adversaries.

9 ὅτε γὰρ ἐπειράσθησαν, καίπερ ἐν ἐλέει παιδευόμενοι, ἔγνωσαν πῶς μετ' ὀργῆς κρινόμενοι ἀσεβεῖς ἐβασανίζοντο·

9 For when they had been tried, although being disciplined in mercy, they knew how with wrath being judged the impious were tormented.

10 τούτους μὲν γὰρ ὡς πατὴρ νουθετῶν ἐδοκίμασας, ἐκείνους δὲ ὡς ἀπότομος βασιλεὺς καταδικάζων ἐξήτασας.

10 For indeed, admonishing these as a Father you tested them, but as a severe King those *others* being condemned were examined,

11 καὶ ἀπόντες δὲ καὶ παρόντες ὁμοίως ἐτρύχοντο·

11 and both they being absent and they being present had been likewise afflicted.

12 διπλῆ γὰρ αὐτοὺς ἔλαβεν λύπη καὶ στεναγμὸς μνημῶν τῶν παρελθόντων·

12 For a two-fold grief came upon them, and a groaning for the memory of things past.

13 ὅτε γὰρ ἤκουσαν διὰ τῶν ἰδίων κολάσεων εὐεργετημένους αὐτούς, ἦσθοντο τοῦ κυρίου.

13 For when they heard through their own punishments of them who had benefitted, they perceived of Yahweh.

14 ὃν γὰρ ἐν ἐκθέσει πάλαι ριφέντα ἀπεῖπον χλευάζοντες, ἐπὶ τέλει τῶν ἐκβάσεων ἐθαύμασαν οὐχ ὅμοια δικαίοις διψήσαντες.

14 For mocking they renounced he whom had been cast out in exposure long ago, upon the completion of the exodus they marvelled, not having thirsted in the same manner as the righteous.

15 ἀντὶ δὲ λογισμῶν ἀσυνέτων ἀδικίας αὐτῶν, ἐν οἷς πλανηθέντες ἐθήρσκειον ἄλογα ἔρπετὰ καὶ κνώδαλα εὐτελεῖ, ἐπαπέστειλας αὐτοῖς πλῆθος ἀλόγων ζώων εἰς ἐκδίκησιν,

15 And in return for the incomprehensible reasonings of their unrighteousness, in which wandering they were worshipping brute animals and worthless beasts, You sent upon them a multitude of brute creatures in vindication,

16 ἵνα γνῶσιν ὅτι, δι' ὧν τις ἀμαρτάνει, διὰ τούτων κολάζεται.

16 in order that they may know that by the things of which one sins, by those things he is punished.

17 οὐ γὰρ ἠπόρει ἡ παντοδύναμός σου χεὶρ καὶ κτίσασα τὸν κόσμον ἐξ ἀμόρφου ὕλης ἐπιπέμψαι αὐτοῖς πλῆθος ἄρκων ἢ θρασεῖς λέοντας

17 For Your all-powerful hand is not in need, and has created the Society from unshapen wood, to send upon them a multitude of bears and bold lions,

18 ἢ νεοκτίστους θυμοῦ πλήρεις θῆρας ἀγνώστους ἤτοι πυρπνόον φυσῶντας ἄσθμα ἢ βρόμον λικμωμένους καπνοῦ ἢ δεινούς ἀπ' ὀμμάτων σπινθηῆρας ἀστράπτοντας,

18 or newly-created unknown beasts full of rage, breathing out either a fiery vapor, or roaring of scattering smoke, or flashing horrible sparks from their eyes:

19 ὧν οὐ μόνον ἡ βλάβη ἠδύνατο συνεκτρίψαι αὐτούς, ἀλλὰ καὶ ἡ ὄψις ἐκφοβήσασα διολέσαι.

19 of which not only the damage was able to together destroy them but even to perish by the frightening sight.

20 καὶ χωρὶς δὲ τούτων ἐνὶ πνεύματι πεσεῖν ἐδύνατο ὑπὸ τῆς δίκης διωχθέντες καὶ λικμηθέντες ὑπὸ πνεύματος δυνάμεώς σου· ἀλλὰ πάντα μέτρῳ καὶ ἀριθμῷ καὶ σταθμῷ διέταξας.

20 Then even apart from these things were they able to fall with one breath, under punishment being pursued and scattered by the power of Your Spirit. But You arrange all things in measure and number and balance.

21 τὸ γὰρ μεγάλως ἰσχύειν σοι πάρεστιν πάντοτε, καὶ κράτει βραχίονός σου τίς ἀντιστήσεται;

21 Indeed for You to be magnificently strong is possible at all times, and the power of Your arm who can resist?

22 ὅτι ὡς ῥοπή ἐκ πλαστίγγων ὄλος ὁ κόσμος ἐναντίον σου καὶ ὡς ῥάνις δρόσου ὀρθρινῆ κατελθοῦσα ἐπὶ γῆν.

22 Because the whole Society is as the turn of the scale in Your sight, and as a drop of morning dew fallen upon the ground.

23 ἐλεεῖς δὲ πάντας, ὅτι πάντα δύνασαι, καὶ παρορᾷς ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν.

23 But You have mercy for all, because You can do all things, and disregard the sins of men for repentance.

24 ἀγαπᾷς γὰρ τὰ ὄντα πάντα καὶ οὐδὲν βδελύσσει ὧν ἐποίησας· οὐδὲ γὰρ ἂν μισῶν τι κατεσκεύασας.

24 For You love all existing things and detest nothing which You have made: for neither hating it have You constructed anything.

25 πῶς δὲ διέμεινεν ἂν τι, εἰ μὴ σὺ ἠθέλησας, ἢ τὸ μὴ κληθὲν ὑπὸ σοῦ διετηρήθη;

25 And how does anything remain, if it is not Your will? Or is preserved, if it is not called by You?

26 φεῖδῃ δὲ πάντων, ὅτι σὰ ἐστίν, δέσποτα φιλόψυχε·

26 But You spare all things because it is Yours, O Master, Lover of Life.

Chapter 12:

1 τὸ γὰρ ἄφθαρτόν σου πνεῦμά ἐστίν ἐν πᾶσιν.

1 For Your incorruptible Spirit is in all things,

2 Διὸ τοὺς παραπίπτοντας κατ' ὀλίγον ἐλέγχεις καὶ ἐν οἷς ἁμαρτάνουσιν ὑπομνησκῶν νουθετεῖς, ἵνα ἀπαλλαγέντες τῆς κακίας πιστεύσωσιν ἐπὶ σέ, κύριε.

2 on which account You reprove those falling away incrementally and admonish reminding them of the things in which they have sinned, in order that having departed from evil they would have trust in You, O Yahweh.

3 καὶ γὰρ τοὺς πάλαι οικήτορας τῆς ἁγίας σου γῆς

3 For even those ancient inhabitants of Your holy land

4 μισήσας ἐπὶ τῷ ἔχθιστα πράσσειν, ἔργα φαρμακειῶν καὶ τελετὰς ἀνοσίου

4 hated for practicing odious deeds of sorcery and unholy rites,

5 τέκνων τε φονὰς ἀνελεήμονας καὶ σπλαγχοφάγον ἀνθρωπίνων σαρκῶν θοῖναν καὶ αἵματος, ἐκ μέσου μύστας θιάσου

5 *being* both unmerciful murderers of children and *eating* a feast of the organs of the flesh of men and of blood in the midst of a company of initiates,

6 καὶ αὐθέντας γονεῖς ψυχῶν ἀβοηθήτων, ἐβουλήθης ἀπολέσαι διὰ χειρῶν πατέρων ἡμῶν,

6 and parents themselves killing the souls of the helpless, You determined to destroy by the hands of our fathers,

7 ἵνα ἀξίαν ἀποικίαν δέξηται θεοῦ παίδων ἢ παρὰ σοὶ πασῶν τιμιωτάτη γῆ.

7 in order that the land which to You is most honorable of all would receive a worthy settlement of the children of God.

8 ἀλλὰ καὶ τούτων ὡς ἀνθρώπων ἐφείσω ἀπέστειλάς τε προδρόμους τοῦ στρατοπέδου σου σφήκας, ἵνα αὐτοὺς κατὰ βραχὺ ἐξολεθρεύσωσιν.

8 But even of those of the men You had thus spared, You then sent wasps in advance of Your army in order that little by little they would utterly destroy them,

9 οὐκ ἀδυνατῶν ἐν παρατάξει ἀσεβεῖς δικαίοις ὑποχειρίους δοῦναι ἢ θηρίοις δεινοῖς ἢ λόγῳ ἀποτόμῳ ὑφ' ἐν ἐκτρίψαι,

9 not being unable to give the impious over into the hands of the righteous in battle, or to horrible beasts, or with a severe word to be destroyed at once.

10 κρίνων δὲ κατὰ βραχὺ ἐδίδους τόπον μετανοίας οὐκ ἀγνοῶν ὅτι πονηρὰ ἡ γένεσις αὐτῶν καὶ ἔμφυτος ἡ κακία αὐτῶν καὶ ὅτι οὐ μὴ ἀλλαγῆ ὁ λογισμὸς αὐτῶν εἰς τὸν αἰῶνα.

10 But judging them little by little You gave place for repentance not being unaware of their wicked race and their natural wickedness and that their reasoning would not change forever.

11 σπέρμα γὰρ ἦν κατηραμένον ἀπ' ἀρχῆς, οὐδὲ εὐλαβούμενός τινα ἐφ' οἷς ἡμάρτανον ἄδειαν ἐδίδους.

11 For it was a cursed seed from the beginning. Neither caring for anyone did You give pardon for those things in which they sinned.

12 τίς γὰρ ἐρεῖ Τί ἐποίησας; ἢ τίς ἀντιστήσεται τῷ κρίματί σου; τίς δὲ ἐγκαλέσει σοὶ κατὰ ἐθνῶν ἀπολωλότην ἃ σὺ ἐποίησας; ἢ τίς εἰς κατάστασίν σοι ἐλεύσεται ἕκδικος κατὰ ἀδίκων ἀνθρώπων;

12 For who shall say “What have You done?” Or who shall oppose Your judgement? And who shall accuse You concerning the nations having been destroyed, for the things which You have done? Or who shall come to stand against Thee, an avenger for unrighteous men?

13 οὔτε γὰρ θεὸς ἐστὶν πλὴν σοῦ, ὃ μέλει περὶ πάντων, ἵνα δείξης ὅτι οὐκ ἀδίκως ἔκρινας,

13 For neither is there a God except You in Whom is care for all in order that You would show that You have not judged unrighteously.

14 οὔτε βασιλεὺς ἢ τύραννος ἀντοφθαλμησαὶ δυνήσεται σοὶ περὶ ὧν ἐκόλασας.

14 Neither king nor tyrant shall be able to confront You concerning whom You have punished.

15 δίκαιος δὲ ὧν δικαίως τὰ πάντα διέπεις αὐτὸν τὸν μὴ ὀφείλοντα κολασθῆναι καταδικάσαι ἀλλότριον ἠγούμενος τῆς σῆς δυνάμεως.

15 But being righteous, You arrange all things righteously. One is not obliged to condemn punishing another, ruling over Your power.

16 ἡ γὰρ ἰσχὺς σου δικαιοσύνης ἀρχή, καὶ τὸ πάντων σε δεσπόζειν πάντων φείδεσθαὶ σε ποιεῖ.

16 Indeed, Your strength is the beginning of righteousness, and You being master of all things, makes You sparing of all.

17 ἰσχὺν γὰρ ἐνδείκνυσαι ἀπιστούμενος ἐπὶ δυνάμεως τελειότητι καὶ ἐν τοῖς εἰδόσι τὸ θράσος ἐξελέγχεις·

17 For You show the unbelieving strength in the perfection of power, and among those who know, You reprove impudence.

18 σὺ δὲ δεσπότης ἰσχύος ἐν ἐπιεικείᾳ κρίνεις καὶ μετὰ πολλῆς φειδοῦς διοικεῖς ἡμᾶς· πάρεστιν γὰρ σοὶ, ὅταν θέλῃς, τὸ δύνασθαι.

18 But you being Master of strength judge with equity and govern us with much consideration. For it is present within You to prevail whenever You may desire.

19 Ἐδίδαξας δέ σου τὸν λαὸν διὰ τῶν τοιούτων ἔργων ὅτι δεῖ τὸν δίκαιον εἶναι φιλόφρονον, καὶ εὐέλπιδας ἐποίησας τοὺς υἱοὺς σου ὅτι διδοῖς ἐπὶ ἀμαρτήμασιν μετάνοιαν.

19 But teaching Your people through such works, that it is necessary for the just man to be benevolent, You have also made your sons hopeful that You would give repentance for sins.

20 εἰ γὰρ ἐχθροὺς παίδων σου καὶ ὀφειλομένους θανάτῳ μετὰ τοσαύτης ἐτιμωρήσω προσοχῆς καὶ διέσεως δούς χρόνους καὶ τόπον, δι' ὧν ἀπαλλαγῶσι τῆς κακίας,

20 For if the enemies of Your children and those who are liable to death You have punished with so much attention and deliberation, having given time and place by which they may depart from their wickedness,

21 μετὰ πόσης ἀκριβείας ἔκρινας τοὺς υἱοὺς σου, ὧν τοῖς πατέρας ὄρκους καὶ συνθήκας ἔδωκας ἀγαθῶν ὑποσχέσεων;

21 with how much strictness do you judge Your sons, to whose fathers You have given oaths and covenants of good promises?

22 Ἡμᾶς οὖν παιδεύων τοὺς ἐχθροὺς ἡμῶν ἐν μυριάδι μαστιγοῖς, ἵνα σου τὴν ἀγαθότητα μεριμνῶμεν κρίνοντες, κρινόμενοι δὲ προσδοκῶμεν ἔλεος.

22 Therefore disciplining us, You scourge our enemies times ten thousand, in order that judging we should have care for your goodness, and being judged we should expect mercy.

23 ὅθεν καὶ τοὺς ἐν ἀφροσύνῃ ζωῆς βιώσαντας ἀδίκως διὰ τῶν ἰδίων ἐβασάνισας βδελυγμάτων·

23 From which also those living unjustly in the foolishness of life are tormented by their own abominations.

24 καὶ γὰρ τῶν πλάνης ὁδῶν μακρότερον ἐπλανήθησαν θεοὺς ὑπολαμβάνοντες τὰ καὶ ἐν ζώοις τῶν αἰσχυρῶν ἄτιμα νηπίων δίκην ἀφρόνων ψευσθέντες.

24 For they also had wandered far in the ways of their wandering taking as gods things without honor, even the disgraceful things among living creatures, having been deceived by the penalty of speechless follies.

25 διὰ τοῦτο ὡς παισὶν ἀλογίστοις τὴν κρίσιν εἰς ἐμπαιγμὸν ἔπεμψας.

25 For this, as to unreasonable children, a judgment for mocking has been sent.

26 οἱ δὲ παιγνίους ἐπιτιμήσεως μὴ νουθετηθέντες ἀξίαν θεοῦ κρίσιν πειράσουσιν.

26 But not being admonished by those dalliances of rebuke, they tempt the worthy judgment of God.

27 ἐφ' οἷς γὰρ αὐτοὶ πάσχοντες ἠγανάκτουν, ἐπὶ τούτοις, οὓς ἐδόκουν θεοὺς, ἐν αὐτοῖς κολαζόμενοι ἰδόντες, ὃν πάλαι ἠρνοῦντο εἰδέναί, θεὸν ἐπέγνωσαν ἀληθῆ· διὸ καὶ τὸ τέλος τῆς καταδίκης ἐπ' αὐτοὺς ἐπῆλθεν.

27 For they suffering by those things were indignant, for those whom they had esteemed to be gods, upon seeing themselves being punished, who long ago refused to know God, had recognized truth, on which account also came the end of the judgment upon them.

Chapter 13:

1 Μάταιοι μὲν γὰρ πάντες ἄνθρωποι φύσει, οἷς παρῆν θεοῦ ἀγνωσία καὶ ἐκ τῶν ὀρωμένων ἀγαθῶν οὐκ ἴσχυσαν εἰδέναί τὸν ὄντα οὔτε τοῖς ἔργοις προσέχοντες ἐπέγνωσαν τὸν τεχνίτην,

1 For indeed, all men are vain by nature, by which came ignorance of God, and from of the good things being seen they were not able to know He who is. Neither in the works did they take care to recognize the Craftsman,

2 ἀλλ' ἢ πῦρ ἢ πνεῦμα ἢ ταχινὸν ἀέρα ἢ κύκλον ἄστρον ἢ βίαιον ὕδωρ ἢ φωστῆρας οὐρανοῦ πρυτάνεις κόσμου θεοὺς ἐνόμισαν.

2 but they supposed either fire or wind or the swift air or the circuit of the stars or violent water or the luminaries of heaven to be the gods which are rulers of Society.

3 ὧν εἰ μὲν τῇ καλλονῇ τερπόμενοι ταῦτα θεοὺς ὑπελάμβανον, γνώτωσαν πόσῳ τούτων ὁ δεσπότης ἐστὶ βελτίων, ὁ γὰρ τοῦ κάλλους γενεσιάρχης ἔκτισεν αὐτά·

3 Of which if indeed being satisfied with the beauty they accept these things as gods, they must learn by how much the Master of these things is better. For the Progenitor of beauty has created these things.

4 εἰ δὲ δύναμιν καὶ ἐνέργειαν ἐκπλαγέντες, νοησάτωσαν ἀπ' αὐτῶν πόσῳ ὁ κατασκευάσας αὐτὰ δυνατώτερός ἐστιν·

4 Then if they are astonished at the power and operation, they must understand from these things how much more powerful is He who constructed them,

5 ἐκ γὰρ μεγέθους καὶ καλλονῆς κτισμάτων ἀναλόγως ὁ γενεσιουργὸς αὐτῶν θεωρεῖται.

5 since from of the greatness and beauty of the creatures proportionally the First Author of these things is observed.

6 ἀλλ' ὅμως ἐπὶ τούτοις μέμψις ἐστὶν ὀλίγη, καὶ γὰρ αὐτοὶ τάχα πλανῶνται θεὸν ζητοῦντες καὶ θέλοντες εὐρεῖν·

6 But nevertheless, for them there is little blame, for they are also quickly deceived, seeking and desiring to find God.

7 ἐν γὰρ τοῖς ἔργοις αὐτοῦ ἀναστρεφόμενοι διερευνῶσιν καὶ πείθονται τῇ ὄψει, ὅτι καλὰ τὰ βλεπόμενα.

7 For by digging into His works they search and are persuaded by the appearance, on account of the beauty of the things being seen.

8 πάλιν δ' οὐδ' αὐτοὶ συγγνωστοί·

8 But again, neither are they pardonable,

9 εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα, τὸν τούτων δεσπότην πῶς τάχιον οὐχ εὔρον;

9 for if they had been able to know so much that they would be capable enough to aim at the age, how did they not quickly find the Master of these things?

10 Ταλαίπωροι δὲ καὶ ἐν νεκροῖς αἱ ἐλπίδες αὐτῶν, οἵτινες ἐκάλεσαν θεοὺς ἔργα χειρῶν ἀνθρώπων, χρυσὸν καὶ ἄργυρον τέχνης ἐμμελέτημα καὶ ἀπεικάσματα ζῶων ἢ λίθον ἀχρηστον χειρὸς ἔργον ἀρχαίας.

10 But miserable and in dead things is their hope, who name as gods the works of the hands of men, the gold and silver instruments of art and models of living creatures or a worthless stone, a work of an ancient hand.

11 εἰ δὲ καὶ τις ὑλοτόμος τέκτων εὐκίνητον φυτὸν ἐκπρίσας περιέξυσεν εὐμαθῶς πάντα τὸν φλοιὸν αὐτοῦ καὶ τεχνησάμενος εὐπρεπῶς κατεσκεύασεν χρήσιμον σκεῦος εἰς ὑπηρεσίαν ζωῆς,

11 And also if any woodcutter of the craftsman sawing an easily moved tree, skillfully having shaven all of its bark and fashioning it fittingly prepares a useful vessel for the service of living,

12 τὰ δὲ ἀποβλήματα τῆς ἐργασίας εἰς ἐτοιμασίαν τροφῆς ἀναλώσας ἐνεπλήσθη,

12 then the refuse of the business having been consumed for the preparation of food he is satisfied.

13 τὸ δὲ ἐξ αὐτῶν ἀπόβλημα εἰς οὐθὲν εὐχρηστον, ξύλον σκολιὸν καὶ ὄζοις συμπεφυκός, λαβῶν ἔγλυψεν ἐν ἐπιμελείᾳ ἀργίας αὐτοῦ καὶ ἐμπειρίᾳ συνέσεως ἐτύπωσεν αὐτό, ἀπείκασεν αὐτὸ εἰκόνι ἀνθρώπου

13 But taking from among them the refuse, a crooked tree which is useful for nothing and grown up in knots, he carves with care in his leisure and shapes it with the experience of knowledge. This he models in the image of a man,

14 ἢ ζῶντιν εὐτελεῖ ὠμοίωσεν αὐτὸ καταχρίσας μίλτω καὶ φύκει ἐρυθίνης χροῶν αὐτοῦ καὶ πᾶσαν κηλῖδα τὴν ἐν αὐτῷ καταχρίσας

14 or likens it to some worthless living creature, smearing it with red chalk and rouge, dyeing red its surface and coating over every blemish which is upon it.

15 καὶ ποιήσας αὐτῷ αὐτοῦ ἄξιον οἶκημα ἐν τοίχῳ ἔθηκεν αὐτὸ ἀσφαλισάμενος σιδήρῳ.

15 Then upon his making for it a worthy room, he sets it in a niche securing it with iron

16 ἵνα μὲν οὖν μὴ καταπέσῃ, προενόησεν αὐτοῦ εἰδὼς ὅτι ἀδυνατεῖ ἑαυτῷ βοηθῆσαι· καὶ γὰρ ἐστὶν εἰκὼν καὶ χρεῖαν ἔχει βοηθείας.

16 that it surely would not fall. He provides for it knowing that it is unable to help itself, for even it is an image and has need of help.

17 περὶ δὲ κτημάτων καὶ γάμων αὐτοῦ καὶ τέκνων προσευχόμενος οὐκ αἰσχύνεται τῷ ἀψύχῳ προσλαλῶν καὶ περὶ μὲν ὑγείας τὸ ἀσθενὲς ἐπικαλεῖται,

17 Then offering prayers concerning his property and his marriage and children he is not ashamed, speaking to the lifeless, and concerning health he calls upon that which is weak.

18 περὶ δὲ ζωῆς τὸ νεκρὸν ἀξιοῖ, περὶ δὲ ἐπικουρίας τὸ ἀπειρότατον ἰκετεύει, περὶ δὲ ὁδοιπορίας τὸ μηδὲ βάσει χρῆσθαι δυνάμενον,

18 For life he considers worthy that which is dead, and he supplicates for assistance that which is more inexperienced, then concerning a good journey that which is not even able to use a foot,

19 περὶ δὲ πορισμοῦ καὶ ἐργασίας καὶ χειρῶν ἐπιτυχίας τὸ ἀδρανέστατον ταῖς χερσὶν εὐδράνειαν αἰτεῖται.

19 then for industry and production and success of the hands he asks that which is without vigor for vigor of the hands.

Chapter 14:

1 Πλοῦν τις πάλιν στελλόμενος καὶ ἄγρια μέλλων διοδεύειν κύματα τοῦ φέροντος αὐτὸν πλοίου σαθρότερον ξύλον ἐπιβοᾶται.

1 Again, one preparing himself to sail, and being about to pass through the savage waves, calls upon wood more rotten than the boat carrying him.

2 ἐκεῖνο μὲν γὰρ ὄρεξις πορισμῶν ἐπενόησεν, τεχνίτις δὲ σοφία κατεσκεύασεν·

2 For indeed, a desire for profit contrived, and a skilled craftswoman prepared that,

3 ἢ δὲ σὴ, πάτερ, διακυβερνᾷ πρόνοια, ὅτι ἔδωκας καὶ ἐν θαλάσῃ ὁδὸν καὶ ἐν κύμασι τρίβον ἀσφαλῆ

3 but piloted by Your foreknowledge, O Father, because You have given even a way in the sea, and a sure path in the waves,

4 δεικνὺς ὅτι δύνασαι ἐκ παντὸς σῶζειν, ἵνα κἂν ἄνευ τέχνης τις ἐπιβῆ.

4 showing that You are able to save from all things even when a man may tread without skill.

5 θέλεις δὲ μὴ ἀργὰ εἶναι τὰ τῆς σοφίας σου ἔργα· διὰ τοῦτο καὶ ἐλαχίστῳ ξύλῳ πιστεύουσιν ἄνθρωποι ψυχὰς καὶ διελθόντες κλύδωνα σχεδία διεσώθησαν.

5 But You desire not that the works of Your wisdom be idle. Therefore even in the smallest piece of wood men entrust their lives and passing through the waves they are brought safely in a boat.

6 καὶ ἀρχῆς γὰρ ἀπολλυμένων ὑπερηφάνων γιγάντων ἢ ἐλπίς τοῦ κόσμου ἐπὶ σχεδίας καταφυγοῦσα ἀπέλιπεν αἰῶνι σπέρμα γενέσεως τῆ σῆ κυβερνηθεῖσα χειρὶ.

6 For also of old, upon the perishing of proud giants, the hope of the Society taking refuge upon a boat had left for the age a seed of the race, piloted by Your Hand.

7 εὐλόγηται γὰρ ξύλον, δι' οὗ γίνεται δικαιοσύνη·

7 For blessed is the wood whereby righteousness comes!

8 τὸ χειροποίητον δέ, ἐπικατάρατον αὐτὸ καὶ ὁ ποιήσας αὐτό, ὅτι ὁ μὲν ἠργάζετο, τὸ δὲ φθαρτὸν θεὸς ὠνομάσθη.

8 But that which is made by hand is accursed, it and he who made it, indeed he because he fashioned it, and it, being corruptible, is called a god.

9 ἐν ἴσῳ γὰρ μισητὰ θεῷ καὶ ὁ ἀσεβῶν καὶ ἡ ἀσέβεια αὐτοῦ·

9 For equally hateful to God are both the impious and his impiety.

10 καὶ γὰρ τὸ πραχθὲν σὺν τῷ δράσαντι κολασθήσεται.

10 For that which is brought about shall be punished with he who accomplished it.

11 διὰ τοῦτο καὶ ἐν εἰδώλοις ἐθνῶν ἐπισκοπὴ ἔσται, ὅτι ἐν κτίσματι θεοῦ εἰς βδέλυγμα ἐγενήθησαν καὶ εἰς σκάνδαλα ψυχᾶς ἀνθρώπων καὶ εἰς παγίδα ποσὶν ἀφρόνων.

11 Therefore even upon the idols of the nations shall there be a visitation, because within the creation of God they have resulted in an abomination and in scandals in the lives of men and for a trap for the feet of fools.

12 Ἀρχὴ γὰρ πορνείας ἐπίνοια εἰδώλων, εὕρεσις δὲ αὐτῶν φθορὰ ζωῆς.

12 For the beginning of fornication is the invention of idols, and the discovery of them is the corruption of life.

13 οὔτε γὰρ ἦν ἀπ' ἀρχῆς οὔτε εἰς τὸν αἰῶνα ἔσται·

13 For it was neither from the beginning, nor shall it be forever.

14 κενοδοξία γὰρ ἀνθρώπων εἰσῆλθεν εἰς τὸν κόσμον, καὶ διὰ τοῦτο σύντομον αὐτῶν τὸ τέλος ἐπενοήθη.

14 Indeed, by the conceit of men it entered into the Society and for this reason the abrupt end of them is planned.

15 ἄρῳ γὰρ πένθει τρυχόμενος πατὴρ τοῦ ταχέως ἀφαιρεθέντος τέκνου εἰκόνα ποιήσας τὸν ποτε νεκρὸν ἄνθρωπον νῦν ὡς θεὸν ἐτίμησεν καὶ παρέδωκεν τοῖς ὑποχειρίοις μυστήρια καὶ τελετάς·

15 For a father distressed with untimely mourning, having made an image of a son suddenly taken away, now honors the dead man as a god and delivers to *his* subjects mysteries and rites.

16 εἶτα ἐν χρόνῳ κρατυνθὲν τὸ ἀσεβὲς ἔθος ὡς νόμος ἐφυλάχθη.

16 Then being strengthened over time an impious custom is kept as a law,

17 καὶ τυράννων ἐπιταγαῖς ἐθρησκεύετο τὰ γλυπτὰ, οὓς ἐν ὄψει μὴ δυνάμενοι τιμᾶν ἄνθρωποι διὰ τὸ μακρὰν οἰκεῖν τὴν πόρρωθεν ὄψιν ἀνατυπώσαντες ἐμφανῆ εἰκόνα τοῦ τιμωμένου βασιλέως ἐποίησαν, ἵνα ὡς παρόντα τὸν ἀπόντα κολακεύωσιν διὰ τῆς σπουδῆς.

17 and carvings were worshipped by the commandments of tyrants. He whom within sight men were not able to honor on account of dwelling at a far distance, modeling an apparition from a distance they made a visible likeness of the king whom they honored, in order that as being present they may flatter he who is absent through the attention.

18 εἰς ἐπίτασιν δὲ θρησκείας καὶ τοὺς ἀγνοοῦντας ἢ τοῦ τεχνίτου προετρέψατο φιλοτιμία·

18 Then in the diligence of religion even those ignorant of the craftsman were urged to devotion.

19 ὁ μὲν γὰρ τάχα κρατοῦντι βουλόμενος ἀρέσαι ἐξεβιάσατο τῇ τέχνῃ τὴν ὁμοίότητα ἐπὶ τὸ κάλλιον·

19 For indeed, he perhaps being willing to please the ruler expressed in his craft a likeness more beautiful,

20 τὸ δὲ πλῆθος ἐφελκόμενον διὰ τὸ εὐχάρι τῆς ἐργασίας τὸν πρὸ ὀλίγου τιμηθέντα ἄνθρωπον νῦν σέβασμα ἐλογίσαντο.

20 and the multitude, attracted on account of the grace of the work, the man who was little honored before is now accounted an object of worship.

21 καὶ τοῦτο ἐγένετο τῷ βίῳ εἰς ἔνεδρον, ὅτι ἡ συμφορᾷ ἢ τυραννίδι δουλεύσαντες ἄνθρωποι τὸ ἀκοινωνήτον ὄνομα λίθοις καὶ ξύλοις περιέθεσαν.

21 And this became as a trap in life, that in the circumstances in which tyranny enslaves men that the Incommunicable Name is bestowed upon stones and wood.

22 Εἴτ' οὐκ ἤρκεσεν τὸ πλανᾶσθαι περὶ τὴν τοῦ θεοῦ γνῶσιν, ἀλλὰ καὶ ἐν μεγάλῳ ζῶντες ἀγνοίας πολέμῳ τὰ τοσαῦτα κακὰ εἰρήνην προσαγορεύουσιν.

22 Then this is not sufficient, to be deceived concerning the knowledge of God, but even living in the great war of ignorance they designate such great evils as peace.

23 ἢ γὰρ τεκνοφόνους τελετὰς ἢ κρύφια μυστήρια ἢ ἐμμανεῖς ἐξάλλων θεσμῶν κώμους ἄγοντες

23 For leading either children-killing sacrifices or secret mysteries or frenzied festivals of strange ordinances,

24 οὔτε βίους οὔτε γάμους καθαρούς ἔτι φυλάσσουσιν, ἕτερος δ' ἕτερον ἢ λοχῶν ἀναιρεῖ ἢ νοθεύων ὀδυνᾷ.

24 they keep neither lives nor marriages clean any longer, but one slays another in ambush or causes pain committing adultery.

25 πάντα δ' ἐπιμιξί ἔχει αἷμα καὶ φόνος, κλοπὴ καὶ δόλος, φθορά, ἀπιστία, τάραχος, ἐπιπορκία,

25 For all hold promiscuously blood and murder, theft and guile, corruption, disbelief, disruption, false oath,

26 θόρυβος ἀγαθῶν, χάριτος ἀμνηστία, ψυχῶν μiasμός, γενέσεως ἐναλλαγὴ, γάμων ἀταξία, μοιχεία καὶ ἀσέλγεια.

26 confusion of good things, forgetfulness of favor, defilement of lives, corruption of race, disorderliness of marriages, adultery and licentiousness.

27 ἢ γὰρ τῶν ἀνωνύμων εἰδώλων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν·

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

28 ἢ γὰρ εὐφραϊνόμενοι μεμήνασιν ἢ προφητεύουσιν ψευδῆ ἢ ζῶσιν ἀδίκως ἢ ἐπιπορκοῦσιν ταχέως·

28 For either rejoicing they are mad, or they prophesy lies, or live unjustly, or quickly swear false oaths.

29 ἀψύχοις γὰρ πεποιθότες εἰδώλοις κακῶς ὁμόσαντες ἀδικηθῆναι οὐ προσδέχονται.

29 For trusting in lifeless idols, swearing maliciously they do not expect to be done wrong.

30 ἀμφοτέρα δὲ αὐτοὺς μετελεύσεται τὰ δίκαια, ὅτι κακῶς ἐφρόνησαν περὶ θεοῦ προσέχοντες εἰδώλοις καὶ ἀδίκως ὤμοσαν ἐν δόλῳ καταφρονήσαντες ὁσιότητος·

30 But for both causes punishments shall pursue them, because they have thought wickedly concerning God giving attention to idols, and unjustly swear with guile, despising sanctity.

31 οὐ γὰρ ἡ τῶν ὀμνυμένων δύναμις, ἀλλ' ἡ τῶν ἀμαρτανόντων δίκη ἐπεξέρχεται ἀεὶ τὴν τῶν ἀδίκων παράβασιν.

31 For it is not the power of those who are swearing, but the penalty of sinners always prosecutes the transgression of the unrighteous.

Chapter 15:

1 Σὺ δέ, ὁ θεὸς ἡμῶν, χρηστὸς καὶ ἀληθής, μακρόθυμος καὶ ἐλέει διοικῶν τὰ πάντα.

1 But You, our God, are kind and true, longsuffering and merciful, managing all things.

2 καὶ γὰρ ἐὰν ἀμάρτωμεν, σοὶ ἐσμεν, εἰδότες σου τὸ κράτος· οὐχ ἀμαρτησόμεθα δέ, εἰδότες ὅτι σοὶ λελογίσμεθα.

2 For even if we would sin, we are in You, knowing Your power. But we shall not sin knowing that we are accounted by You.

3 τὸ γὰρ ἐπίστασθαί σε ὀλόκληρος δικαιοσύνη, καὶ εἰδέναι σου τὸ κράτος ρίζα ἀθανασίας.

3 For to understand You is perfect righteousness, and to know Your power is the root of immortality.

4 οὔτε γὰρ ἐπλάνησεν ἡμᾶς ἀνθρώπων κακότεχνος ἐπίνοια οὐδὲ σκιαγράφων πόνος ἄκαρπος, εἶδος σπιλωθὲν χρώμασιν διηλλαγμένοις,

4 For neither did the deceitfully crafted invention of men lead us astray, nor the fruitless labor of painting, an image stained with a variegated surface,

5 ὧν ὄψις ἄφροσιν εἰς ὄρεξιν ἔρχεται, ποθεῖ τε νεκρᾶς εἰκόνας εἶδος ἄπνου.

5 the sight of which desire comes to fools, and it longs for the lifeless form of a dead image.

6 κακῶν ἐρασταὶ ἄξιοί τε τοιούτων ἐλπίδων καὶ οἱ δρῶντες καὶ οἱ ποθοῦντες καὶ οἱ σεβόμενοι.

6 Worthy lovers of evil and of such objects of hope, *are* both those making and those desiring and also those worshipping *them*.

7 Καὶ γὰρ κεραμεὺς ἀπαλὴν γῆν θλίβων ἐπίμοχθον πλάσσει πρὸς ὑπηρεσίαν ἡμῶν ἐν ἕκαστον· ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσατο τὰ τε τῶν καθαρῶν ἔργων δοῦλα σκευὴ τὰ τε ἐναντία, πάντα ὁμοίως· τούτων δὲ ἐτέρου τίς ἐκάστου ἐστὶν ἡ χρῆσις, κριτῆς ὁ πηλουργός.

7 For even the potter, squeezing soft earth laboriously molds each one for our service, but from the same clay he models both the vessels which are employed for clean works and likewise also all things contrary. But of these, what is the use of each of the other the clay-worker is judge,

8 καὶ κακόμοχθος θεὸν μάταιον ἐκ τοῦ αὐτοῦ πλάσσει πηλοῦ ὃς πρὸ μικροῦ ἐκ γῆς γενηθεὶς μετ' ὀλίγον πορεύεται ἐξ ἧς ἐλήμφθη, τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος.

8 and working perversely he molds a vain god from of the same clay, whom shortly before having come from the earth after a little while goes to that from out of which he was taken, the debt of life having been demanded.

9 ἀλλ' ἔστιν αὐτῷ φροντὶς οὐχ ὅτι μέλλει κάμνειν οὐδ' ὅτι βραχυτελῆ βίον ἔχει, ἀλλ' ἀντερεΐδεται μὲν χρυσοουργοῖς καὶ ἀργυροχοοῖς χαλκοπλάστας τε μιμεῖται καὶ δόξαν ἠγεῖται ὅτι κίβδηλα πλάσσει.

9 But his care is not that he is going to be weary, nor that he has a short life, but indeed, he contends with goldsmiths and silversmiths and imitates coppermiths and regards it an honor that he molds spurious things.

10 σποδὸς ἢ καρδία αὐτοῦ, καὶ γῆς εὐτελεστέρα ἢ ἐλπίς αὐτοῦ, πηλοῦ τε ἀτιμότερος ὁ βίος αὐτοῦ,

10 His heart is ashes, and his hope is both cheaper than earth and his life of less honor than clay,

11 ὅτι ἠγνόησεν τὸν πλάσαντα αὐτὸν καὶ τὸν ἐμπνεύσαντα αὐτῷ ψυχὴν ἐνεργοῦσαν καὶ ἐμφυσήσαντα πνεῦμα ζωτικόν,

11 because he was ignorant of He who molded him and inspired an active life in him, and breathed in the living spirit.

12 ἀλλ' ἐλογίσαντο παίγνιον εἶναι τὴν ζωὴν ἡμῶν καὶ τὸν βίον πανηγυρισμὸν ἐπικερδῆ, δεῖν γάρ φησιν ὄθεν δὴ, κἂν ἐκ κακοῦ, πορίζειν.

12 But our life they reckoned to be a plaything and our time here a profitable festival. For it is necessary, they say, to make gain from anything, even if from of evil.

13 οὗτος γὰρ παρὰ πάντας οἶδεν ὅτι ἀμαρτάνει ὑλῆς γεώδους εὐθραυστα σκεύη καὶ γλυπτὰ δημιουργῶν.

13 For this man knows that he sins beyond all, fabricating of earthy wood an easily broken and carved vessel.

14 πάντες δὲ ἀφρονέστατοι καὶ τάλανες ὑπὲρ ψυχὴν νηπίου οἱ ἐχθροὶ τοῦ λαοῦ σου καταδυναστεύσαντες αὐτόν,

14 But all the most foolish and wretched even beyond the life of an infant, are the enemies of Your people, having oppressed them,

15 ὅτι καὶ πάντα τὰ εἰδῶλα τῶν ἐθνῶν ἐλογίσαντο θεούς, οἷς οὔτε ὀμμάτων χρῆσις εἰς ὄρασιν οὔτε ῥῖνες εἰς συνολκίην ἀέρος οὔτε ὦτα ἀκούειν οὔτε δάκτυλοι χειρῶν εἰς ψηλάφησιν καὶ οἱ πόδες αὐτῶν ἄργοι πρὸς ἐπίβασιν.

15 because they accounted all the idols of the nations as gods, whom neither have use of the eyes for seeing, nor the nostrils for the inhaling of air, nor ears to hear, nor fingers of the hands for touching, and their feet are unemployed in walking.

16 ἄνθρωπος γὰρ ἐποίησεν αὐτούς, καὶ τὸ πνεῦμα δεδανεισμένος ἔπλασεν αὐτούς· οὐδεὶς γὰρ αὐτῷ ὅμοιον ἄνθρωπος ἰσχύει πλάσαι θεόν·

16 For man made them, and he having been lent his own spirit molded them, yet not one man is able to mold a god like unto himself.

17 θνητὸς δὲ ὢν νεκρὸν ἐργάζεται χειρὶν ἀνόμοις· κρείττων γὰρ ἐστὶν τῶν σεβασμάτων αὐτοῦ, ὃν αὐτὸς μὲν ἔζησεν, ἐκεῖνα δὲ οὐδέποτε. –

17 But being mortal, he works a dead thing with lawless hands, yet he himself is better than his objects of worship – whereas he himself lives, but those things, never.

18 καὶ τὰ ζῶα δὲ τὰ ἐχθίστα σέβονται· ἀνοίᾳ γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χείρονα·

18 And they worship the most loathsome animals. For being compared in folly it is the worst of all others.

19 οὐδ' ὅσον ἐπιποθῆσαι ὡς ἐν ζῶν ὄψει καλὰ τυγχάνει, ἐκπέφυγεν δὲ καὶ τὸν τοῦ θεοῦ ἔπαινον καὶ τὴν εὐλογίαν αὐτοῦ.

19 Neither is it so much as to be desired, that the sight of a beast attains beauty, but escapes even the approval of God and His blessing.

Chapter 16:

1 Διὰ τοῦτο δι' ὁμοίων ἐκολάσθησαν ἀξίως καὶ διὰ πλήθους κνωδάλων ἐβασανίσθησαν.

1 Therefore on account of these same things they are punished worthily and tormented by a multitude of beasts,

2 ἀνθ' ἧς κολάσεως εὐεργετήσας τὸν λαόν σου εἰς ἐπιθυμίαν ὀρέξεως ξένην γεῦσιν τροφήν ἠτοίμασας ὀρυγομήτραν,

2 instead of which punishment, working kindly for Your people for their longing of appetite You prepared quail-mothers, meat of a strange taste,

3 ἵνα ἐκεῖνοι μὲν ἐπιθυμοῦντες τροφήν διὰ τὴν εἰδέχθειαν τῶν ἐπαπεσταλμένων καὶ τὴν ἀναγκαίαν ὀρεξιν ἀποστρέφονται, αὐτοὶ δὲ ἐπ' ὀλίγον ἐνδεεῖς γενόμενοι καὶ ξένης μετάσχωσι γεύσεως.

3 in order that they, on the one hand desiring food, on account of the ugly sight of the things sent upon them, then they would turn away from the necessity of appetite while they having been a little needy also had been partakers of a strange taste.

4 ἔδει γὰρ ἐκείνοις μὲν ἀπαραίτητον ἐνδειαν ἐπελθεῖν τυραννοῦσιν, τούτοις δὲ μόνον δειχθῆναι πῶς οἱ ἐχθροὶ αὐτῶν ἐβασανίζοντο.

4 For it was necessary for them that while unmerciful poverty came upon those ruling as tyrants, on the other hand to these alone it was shown how their enemies had been tormented.

5 Καὶ γὰρ ὅτε αὐτοῖς δεινὸς ἐπῆλθεν θηρίων θυμὸς δήγμασίν τε σκολιῶν διεφθείροντο ὄφρων, οὐ μέχρι τέλους ἔμεινεν ἡ ὀργή σου·

5 For even when a terrible wrath of beasts came upon them and they were destroyed by the bites of crooked serpents, Your wrath did not abide to an end.

6 εἰς νουθεσίαν δὲ πρὸς ὀλίγον ἐταράχθησαν σύμβολον ἔχοντες σωτηρίας εἰς ἀνάμνησιν ἐντολῆς νόμου σου·

6 But for an admonishment they were troubled for awhile, having a token of salvation for a reminder of the commandment of Your law.

7 ὁ γὰρ ἐπιστραφεὶς οὐ διὰ τὸ θεωρούμενον ἐσώζετο, ἀλλὰ διὰ σὲ τὸν πάντων σωτῆρα.

7 For he having turned was not saved by that thing having been seen but by You, the Savior of all.

8 καὶ ἐν τούτῳ δὲ ἔπεισας τοὺς ἐχθροὺς ἡμῶν ὅτι σὺ εἶ ὁ ρυόμενος ἐκ παντὸς κακοῦ·

8 Then even in this, You had persuaded our enemies that You are the Deliverer from every evil.

9 οὓς μὲν γὰρ ἀκρίδων καὶ μυιῶν ἀπέκτεινεν δήγματα, καὶ οὐχ εὐρέθη ἴαμα τῇ ψυχῇ αὐτῶν, ὅτι ἄξιοι ἦσαν ὑπὸ τοιούτων κολασθῆναι·

9 Indeed for them the bites of grasshoppers and flies have killed, and there has not been found a remedy for their life because they were worthy to be punished by such things.

10 τοὺς δὲ υἱοὺς σου οὐδὲ ἰοβόλων δρακόντων ἐνίκησαν ὀδόντες, τὸ ἔλεος γὰρ σου ἀντιπαρῆλθεν καὶ ἰάσατο αὐτούς.

10 But Your sons not even the teeth of poisonous dragons had overcome, for Your mercy had permeated and healed them.

11 εἰς γὰρ ὑπόμνησιν τῶν λογίων σου ἐνεκεντρίζοντο καὶ ὀξέως διεσώζοντο, ἵνα μὴ εἰς βαθεῖαν ἐμπεσόντες λήθην ἀπερίσπαστοι γένωνται τῆς σῆς εὐεργεσίας.

11 Indeed for a reminder of Your words they were pricked and quickly preserved, in order that not falling into deep forgetfulness they would come to Your good works without anxiety.

12 καὶ γὰρ οὔτε βοτάνη οὔτε μάλαγμα ἐθεράπευσεν αὐτούς, ἀλλὰ ὁ σός, κύριε, λόγος ὁ πάντας ἰώμενος.

12 For it was neither herb nor medicinal plaster which cured them, but Your word, O Yahweh, Healer of all.

13 σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις καὶ κατάγεις εἰς πύλας ᾄδου καὶ ἀνάγεις·

13 For You have authority over life and death, and lead down to the gates of Hades and lead up.

14 ἄνθρωπος δὲ ἀποκτείνει μὲν τῇ κακίᾳ αὐτοῦ, ἐξελθὼν δὲ πνεῦμα οὐκ ἀναστρέφει οὐδὲ ἀναλύει ψυχὴν παραλημφθεῖσαν.

14 And indeed, a man kills in his wickedness, but he is not able to return the departed spirit nor restore the life being taken,

15 Τὴν δὲ σὴν χεῖρα φυγεῖν ἀδύνατόν ἐστιν·

15 whereas it is impossible to flee Your Hand.

16 ἀρνούμενοι γὰρ σε εἰδέναι ἀσεβεῖς ἐν ἰσχύι βραχίονός σου ἐμαστιγώθησαν ξένοις ὑετοῖς καὶ χαλάζαις καὶ ὄμβροις διωκόμενοι ἀπαραιτήτοις καὶ πυρὶ καταναλισκόμενοι.

16 For refusing to know You, the impious with the strength of Your arm had been scourged with unusual rains and hailstones and storms, being persecuted unavoidably and in fire being consumed,

17 τὸ γὰρ παραδοξότατον, ἐν τῷ πάντα σβεννύντι ὕδατι πλεῖον ἐνήργει τὸ πῦρ, ὑπέρμαχος γὰρ ὁ κόσμος ἐστὶν δικαίων·

17 since it is most incredible that the fire works more in the water which extinguishes all things; for the Order is a defender of the righteous.

18 ποτὲ μὲν γὰρ ἡμεροῦτο φλόξ, ἵνα μὴ καταφλέξῃ τὰ ἐπ' ἀσεβεῖς ἀπεσταλμένα ζῶα, ἀλλ' αὐτοὶ βλέποντες εἰδῶσιν ὅτι θεοῦ κρίσει ἐλαύνονται·

18 For indeed at times the flame was softened in order that it would not consume the creatures sent against the impious, but those seeing, they know that they were attacked by the judgment of God.

19 ποτὲ δὲ καὶ μεταξὺ ὕδατος ὑπὲρ τὴν πυρὸς δύναμιν φλέγει, ἵνα ἀδίκου γῆς γενήματα διαφθεῖρη.

19 And then another time the flame of fire is capable beyond water that it may destroy the produce of the unrighteous land,

20 ἀνθ' ὧν ἀγγέλων τροφήν ἐψώμισας τὸν λαόν σου καὶ ἔτοιμον ἄρτον ἀπ' οὐρανοῦ παρέσχες αὐτοῖς ἀκοπιάτως πᾶσαν ἡδονὴν ἰσχύοντα καὶ πρὸς πᾶσαν ἀρμόνιον γεῦσιν·

20 instead of which having fed Your people the food of angels then You provided bread prepared from heaven for them without labor, prevailing for all pleasure and every agreeable taste.

21 ἡ μὲν γὰρ ὑπόστασίς σου τὴν σὴν πρὸς τέκνα ἐνεφάνιζεν γλυκύτητα, τῇ δὲ τοῦ προσφερομένου ἐπιθυμίᾳ ὑπηρετῶν πρὸς ὃ τις ἐβούλετο μετεκρινᾶτο.

21 For indeed Your substance manifested Your sweetness to the children, and transformed itself to the desire of he taking it to himself, ministering to any who were willing.

22 χιῶν δὲ καὶ κρύσταλλος ὑπέμεινε πῦρ καὶ οὐκ ἐτήκετο, ἵνα γνῶσιν ὅτι τοὺς τῶν ἐχθρῶν καρπούς κατέφθειρε πῦρ φλεγόμενον ἐν τῇ χαλάζῃ καὶ ἐν τοῖς ὑετοῖς διαστράπτων·

22 Then snow and ice survived the fire and did not melt, in order that they would know that fire burning in the hail and flashing in the rain had destroyed the fruits of the enemies.

23 τοῦτο πάλιν δ', ἵνα τραφῶσιν δίκαιοι, καὶ τῆς ἰδίας ἐπιλέλησται δυνάμεως.

23 Yet again even this had forgotten its own strength, in order that the righteous may be nourished.

24 Ἡ γὰρ κτίσις σοὶ τῷ ποιήσαντι ὑπηρετοῦσα ἐπιτείνεται εἰς κόλασιν κατὰ τῶν ἀδίκων καὶ ἀνίεται εἰς εὐεργεσίαν ὑπὲρ τῶν ἐπὶ σοὶ πεποιθότων.

24 For the creation which is serving You the Maker augments itself for punishment against those of the unrighteous and relaxes in kindness for the sake of those who are complying before You,

25 διὰ τοῦτο καὶ τότε εἰς πάντα μεταλλευσμένη τῇ παντοτρόφῳ σου δωρεᾷ ὑπηρετεῖ πρὸς τὴν τῶν δεομένων θέλησιν,

25 on which account at that time also being transformed into all things within Your all-nourishing gift, it had served for the favor of those in want,

26 ἵνα μάθωσιν οἱ υἱοὶ σου, οὓς ἠγάπησας, κύριε, ὅτι οὐχ αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον, ἀλλὰ τὸ ῥῆμά σου τοὺς σοὶ πιστεύοντας διατηρεῖ.

26 in order that Your sons, O Yahweh, whom You love, may learn that it is not the productions of fruits which nourish a man but Your word which maintains those who are believing in You.

27 τὸ γὰρ ὑπὸ πυρὸς μὴ φθειρόμενον ἀπλῶς ὑπὸ βραχείας ἀκτῖνος ἡλίου θερμαινόμενον ἐτήκετο,

27 For that which by fire is not destroyed, simply by a little ray of the sun, being warmed was melted

28 ὅπως γνωστὸν ᾗ ὅτι δεῖ φθάνειν τὸν ἥλιον ἐπ' εὐχαριστίαν σου καὶ πρὸς ἀνατολὴν φωτὸς ἐντυγχάνειν σοὶ·

28 so that it may be known that it is necessary to rise before the sun for which to give You thanks and to entreat You at the dawning of light.

29 ἀχαρίστου γὰρ ἐλπίς ὡς χειμέριος πάχνη τακῆσεται καὶ ῥυήσεται ὡς ὕδωρ ἄχρηστον.

29 For the hope of the ungrateful shall melt as wintry frost and shall flow as useless water.

Chapter 17:

1 Μεγάλαι γὰρ σου αἱ κρίσεις καὶ δυσδιήγητοι· διὰ τοῦτο ἀπαίδευτοι ψυχαὶ ἐπλανήθησαν.

1 For greater are Your judgments and hard to explain, for which reason uninstructed souls have wandered.

2 ὑπειληφότες γὰρ καταδυναστεύειν ἔθνος ἅγιον ἄνομοι δέσμοι σκοτούς καὶ μακρᾶς πεδῆται νυκτὸς κατακλεισθέντες ὀρόφοις φυγάδες τῆς αἰωνίου προνοίας ἔκειντο.

2 Then the lawless having undertaken to oppress the holy nation, captives of darkness and prisoners of a long night, were laid shut up under roofs, fugitives of Eternal Providence.

3 λανθάνειν γὰρ νομίζοντες ἐπὶ κρυφαίοις ἀμαρτήμασιν ἀφεγγεῖ λήθης παρακαλύμματι ἐσκορπίσθησαν θαμβούμενοι δεινῶς καὶ ἰνδάλασιν ἐκταρασσόμενοι.

3 For supposing for their hidden sins to be unnoticed, with a dim covering of oblivion being terribly astonished they were scattered and troubled by hallucinations.

4 οὐδὲ γὰρ ὁ κατέχων αὐτοὺς μυχὸς ἀφόβους διεφύλαττεν, ἦχοι δ' ἐκταράσσοντες αὐτοὺς περιεκόμπουν, καὶ φάσματα ἀμειδήτοις κατηγῆ προσώποις ἐνεφανίζετο.

4 Then neither did the innermost room containing them protect them from fear but agitating noises sounded around them and obscure apparitions with gloomy countenances became visible.

5 καὶ πυρὸς μὲν οὐδεμία βία κατίσχυεν φωτίζειν, οὔτε ἄστρον ἔκλαμπροι φλόγες καταυγάζειν ὑπέμενον τὴν στυγνὴν ἐκείνην νύκτα.

5 And indeed, not any power of fire had prevailed to give light, neither did the quite bright flames of stars abide to shine upon that hateful night,

6 διεφαίνετο δ' αὐτοῖς μόνον αὐτομάτη πυρὰ φόβου πλήρης, ἐκδειματούμενοι δὲ τῆς μὴ θεωρουμένης ἐκείνης ὄψεως ἠγοῦντο χεῖρω τὰ βλεπόμενα.

6 but there only appeared to them a spontaneous fire full of terror, and being terribly frightened they thought the things being observed worse than that which is not seen.

7 μαγικῆς δὲ ἐμπαίγματα κατέκειτο τέχνης, καὶ τῆς ἐπὶ φρονήσει ἀλαζονείας ἔλεγχος ἐφύβριστος·

7 But delusions of magic craft were laid prostrate, and a contemptuous rebuke of the pretense for wisdom.

8 οἱ γὰρ ὑπισχνούμενοι δείματα καὶ ταραχὰς ἀπελαύνειν ψυχῆς νοσοῦσης, οὔτοι καταγέλαστον εὐλάβειαν ἐνόσουν.

8 For they promising to drive away terrors and troubles from a sick soul, themselves were made sick from a ridiculous devotion.

9 καὶ γὰρ εἰ μηδὲν αὐτοὺς ταραχῶδες ἐφόβει, κνωδάλων παρόδοις καὶ ἐρπετῶν συριγμοῖς ἐκσεσοβημένοι διώλλυντο ἔντρομοι καὶ τὸν μηδαμόθεν φευκτὸν ἀέρα προσιδεῖν ἀρνούμενοι.

9 For even if nothing terrible frightened them, in the passing of beasts and hissing of serpents having been terrified, trembling they had perished, even refusing to look at the air that from no place could be avoided.

10 δειλὸν γὰρ ἰδίῳ πονηρία μάρτυρι καταδικαζομένη, ἀεὶ δὲ προσεῖληφεν τὰ χαλεπὰ συνεχομένη τῇ συνειδήσει·

10 For cowardly is wickedness condemned by her own witness and always takes hardships to herself, being afflicted in conscience.

11 οὐθὲν γὰρ ἐστὶν φόβος εἰ μὴ προδοσία τῶν ἀπὸ λογισμοῦ βοηθημάτων,

11 For fear is nothing but a betrayal of the resources of reason,

12 ἔνδοθεν δὲ οὐσα ἦττων ἢ προσδοκία πλείονα λογίζεται τὴν ἄνοιαν τῆς παρεχούσης τὴν βάσανον αἰτίας.

12 and the expectation from within being weaker considers ignorance better than that which provides the cause of torment.

13 οἱ δὲ τὴν ἀδύνατον ὄντως νύκτα καὶ ἐξ ἀδυνάτου ἄδου μυχῶν ἐπελθοῦσαν τὸν αὐτὸν ὕπνον κοιμώμενοι

13 But they on a night that was actually powerless and coming upon them from the innermost recesses of powerless Hades, sleeping in the same sleep

14 τὰ μὲν τέρασιν ἠλαύνοντο φαντασμάτων, τὰ δὲ τῆς ψυχῆς παρελύοντο προδοσίᾳ· αἰφνίδιος γὰρ αὐτοῖς καὶ ἀπροσδόκητος φόβος ἐπέχυθη.

14 while they were persecuted by wonders of phantoms, then they were released from life by betrayal. For a sudden and unexpected fear had poured over them.

15 εἶθ' οὕτως, ὃς δὴ ποτ' οὖν ἦν ἐκεῖ καταπίπτων, ἐφρουρεῖτο εἰς τὴν ἀσίδηρον εἰρκτὴν κατακλεισθείς·
15 Then in that manner indeed, whoever at that time was there falling was garrisoned, having been shut into a prison without iron bars.

16 εἴ τε γὰρ γεωργὸς ἦν τις ἢ ποιμὴν ἢ τῶν κατ' ἐρημίαν ἐργάτης μόχθων, προλημφθείς τὴν δυσάλυκτον ἔμενεν ἀνάγκην, μιᾷ γὰρ ἀλύσει σκότους πάντες ἐδέθησαν·

16 For whether any man was a husbandman, or a shepherd or a laborer toiling in the desert, having been overtaken he awaited that inescapable necessity. For with one chain of darkness they all had been bound.

17 εἴ τε πνεῦμα συρίζον ἢ περὶ ἀμφιλαφεῖς κλάδους ὀρνέων ἤχος εὐμελῆς ἢ ῥυθμὸς ὕδατος πορευομένου βία ἢ κτύπος ἀπηγῆς καταρριπτομένων πετρῶν

17 Whether a whistling wind or a musical sound of birds in surrounding widespread branches or a rhythm of water being driven with force or a crash of hard stones being thrown down

18 ἢ σκιρτώντων ζώων δρόμος ἀθεώρητος ἢ ὠρυομένων ἀπηγεστάτων θηρίων φωνὴ ἢ ἀντανακλωμένη ἐκ κοιλότητος ὀρέων ἠχώ, παρέλυεν αὐτοὺς ἐκφοβοῦντα.

18 or an unobserved course of leaping creatures or a voice of howling of the roughest beasts or a sound echoing from the hollow mountains, being terrified it undid them.

19 ὅλος γὰρ ὁ κόσμος λαμπρῶ κατελάμπετο φωτὶ καὶ ἀνεμποδίστοις συνέιχετο ἔργοις·

19 For the whole Society shined with bright light, and continued in works without disturbance.

20 μόνοις δὲ ἐκείνοις ἐπετέτατο βαρεῖα νύξ εἰκὼν τοῦ μέλλοντος αὐτοὺς διαδέχεσθαι σκότους, ἑαυτοῖς δὲ ἦσαν βαρύτεροι σκότους.

20 Over them alone there was spread a heavy night, an image of the darkness about to receive them, but they themselves were more heavy than darkness.

Chapter 18:

1 Τοῖς δὲ ὁσίοις σου μέγιστον ἦν φῶς· ὧν φωνὴν μὲν ἀκούοντες μορφὴν δὲ οὐχ ὀρώντες, ὅτι μὲν οὐ κάκεινοι ἐπεπόνθεισαν, ἐμακάριζον,

1 But upon Your saints there was a great light of things while hearing the voice of them but not seeing the shape *of them*, then because they had not suffered those things they were blessed.

2 ὅτι δ' οὐ βλάπτουσιν προηδικημένοι, ηὐχαρίστουν καὶ τοῦ διενεχθῆναι χάριν ἐδέοντο.

2 And because they did not injure those having first done wrong, they gave thanks and for their differences they begged kindness,

3 ἀνθ' ὧν πυριφλεγῆ στυλὸν ὁδηγὸν μὲν ἀγνώστου ὁδοιπορίας, ἥλιον δὲ ἀβλαβῆ φιλοτίμου ξενιτείας παρέσχες.

3 in return for which You had provided a flaming pillar, both to be a guide for the unknown journey and a harmless sun for a generous hospice.

4 ἄξιοι μὲν γὰρ ἐκεῖνοι στερηθῆναι φωτὸς καὶ φυλακισθῆναι σκότει οἱ κατακλείστους φυλάξαντες τοὺς υἱοὺς σου, δι' ὧν ἤμελλεν τὸ ἀφθαρτον νόμου φῶς τῷ αἰῶνι δίδοσθαι.

4 Indeed the others, worthy to be deprived of light and imprisoned in darkness, having imprisoned Your sons confined, by whom the uncorrupt light of the law was about to be given unto the age,

5 Βουλευσαμένους δ' αὐτοὺς τὰ τῶν ὁσίων ἀποκτεῖναι νήπια καὶ ἐνὸς ἐκτεθέντος τέκνου καὶ σωθέντος εἰς ἔλεγχον τὸ αὐτῶν ἀφείλω πλῆθος τέκνων καὶ ὁμοθυμαδὸν ἀπώλεσας ἐν ὕδατι σφοδρῶ.

5 and them being determined to slay the infants of the holy ones, then for one child being exposed and saved for a reproach You have taken away and a multitude of their children then with like passion You destroyed in violent water,

6 ἐκείνη ἡ νύξ προεγνώσθη πατράσιν ἡμῶν, ἵνα ἀσφαλῶς εἰδότες οἷς ἐπίστευσαν ὄρκους ἐπεθυμήσωσιν.

6 that night being made known beforehand to our fathers in order that knowing with certainty, having faith in the oaths they would rejoice.

7 προσεδέχθη ὑπὸ λαοῦ σου σωτηρία μὲν δικαίων, ἐχθρῶν δὲ ἀπώλεια·

7 By Your people is anticipated both the salvation of the righteous and the destruction of the enemies.

8 ᾧ γὰρ ἐτιμωρήσω τοὺς ὑπεναντίους, τούτῳ ἡμᾶς προσκαλεσάμενος ἐδόξασας.

8 For in that which You punish those opposed, You distinguish us having been called.

9 κρυφῆ γὰρ ἐθυσίαζον ὅσοι παῖδες ἀγαθῶν καὶ τὸν τῆς θειότητος νόμον ἐν ὁμονοίᾳ διέθεντο τῶν αὐτῶν ὁμοίως καὶ ἀγαθῶν καὶ κινδύνων μεταλήμψεσθαι τοὺς ἀγίους πατέρων ἤδη προαναμέλλοντες αἶνους.

9 For secretly the righteous children of good men sacrificed, and in harmony dispensed the divine law for the saints to partake equally of the same things of both good and of danger while already singing the praises of the fathers.

10 ἀντήχει δ' ἀσύμφωνος ἐχθρῶν ἡ βοή, καὶ οἰκτρὰ διεφέρετο φωνὴ θρηνουμένων παίδων·

10 But in response there sounded the discordant cry of the enemies and it carried a pitiable sound of the singing of dirges for children.

11 ὁμοίᾳ δὲ δίκη δοῦλος ἅμα δεσπότη κολασθεὶς καὶ δημότης βασιλεῖ τὰ αὐτὰ πάσχων,

11 Then servant and master being punished together with like penalty also the commoner suffered the same things with the king.

12 ὁμοθυμαδὸν δὲ πάντες ἐν ἐνὶ ὀνόματι θανάτου νεκροὺς εἶχον ἀναριθμήτους· οὐδὲ γὰρ πρὸς τὸ θάψαι οἱ ζῶντες ἦσαν ἱκανοί, ἐπεὶ πρὸς μίαν ῥοπήν ἢ ἐντιμοτέρα γένεσις αὐτῶν διέφθαρτο.

12 So they all with one accord, in one expression of death, had innumerable corpses, then neither were those living enough for which to bury the dead – since in one moment the most honored of their race were destroyed.

13 πάντα γὰρ ἀπιστοῦντες διὰ τὰς φαρμακείας ἐπὶ τῷ τῶν πρωτοτόκων ὀλέθρῳ ὠμολόγησαν θεοῦ υἱὸν λαὸν εἶναι.

13 For they all being disbelieving on account of sorceries, upon the destruction of the firstborn they conceded for a people to be a son of God.

14 ἡσύχου γὰρ σιγῆς περιεχούσης τὰ πάντα καὶ νυκτὸς ἐν ἰδίῳ τάχει μεσαζούσης

14 Indeed all things being embraced in quiet silence, and the night being amidst its own swift passing

15 ὁ παντοδύναμός σου λόγος ἀπ' οὐρανῶν ἐκ θρόνων βασιλείων ἀπότομος πολεμιστῆς εἰς μέσον τῆς ὀλεθρίας ἤλατο γῆς ξίφος ὃξὺ τὴν ἀνυπόκριτον ἐπιταγὴν σου φέρων

15 Your almighty Word, out of the heavens, from the royal thrones, as a severe warrior sprung up destructively into the midst of the land, a sharp sword bearing Your ingenuous command,

16 καὶ στὰς ἐπλήρωσεν τὰ πάντα θανάτου καὶ οὐρανοῦ μὲν ἤπτετο, βεβήκει δ' ἐπὶ γῆς.

16 and standing filled all things with death. And indeed it touched the heaven, but tread upon the earth.

17 τότε παραχρῆμα φαντασίαι μὲν ὄνειρων δεινῶν ἐξετάραξαν αὐτούς, φόβοι δὲ ἐπέστησαν ἀδόκητοι,

17 Then indeed apparitions of terrible dreams immediately confounded and unexpected terrors loomed over them.

18 καὶ ἄλλος ἀλλαχῆ ῥιφείς ἡμίθνητος δι' ἣν ἔθνησκον αἰτίαν ἐνεφάνιζεν·

18 And one having been thrown here, another there half dead, revealed for what cause they had died.

19 οἱ γὰρ ὄνειροι θορυβήσαντες αὐτοὺς τοῦτο προεμήνυσαν, ἵνα μὴ ἀγνοοῦντες δι' ὃ κακῶς πάσχουσιν ἀπόλωνται.

19 For the dreams which had been troubling them had indicated this beforehand in order that not being ignorant of what reason they suffered terribly would they die.

20 Ἦψατο δὲ καὶ δικαίων πεῖρα θανάτου, καὶ θραῦσις ἐν ἐρήμῳ ἐγένετο πλήθους, ἀλλ' οὐκ ἐπὶ πολὺ ἔμεινεν ἡ ὀργή·

20 Then the trial of death had also touched the righteous and destruction in the wilderness came upon a multitude, but not for long did the wrath abide.

21 σπεύσας γὰρ ἀνὴρ ἄμεμπτος προεμάχησεν τὸ τῆς ἰδίας λειτουργίας ὄπλον προσευχῆν καὶ θυμιάματος ἐξίλασμον κομίσας· ἀντέστη τῷ θυμῷ καὶ πέρας ἐπέθηκε τῇ συμφορᾷ δεικνὺς ὅτι σός ἐστιν θεράπων·

21 Indeed hastening the blameless man fought in defense, prayer the weapon of his own ministry, and providing a propitiation of incense he resisted the wrath and put it to an end, by which circumstance exhibiting that he is Your servant.

22 ἐνίκησεν δὲ τὸν χόλον οὐκ ἰσχύι τοῦ σώματος, οὐχ ὄπλων ἐνεργείᾳ, ἀλλὰ λόγῳ τὸν κολάζοντα ὑπέταξεν ὄρκους πατέρων καὶ διαθήκας ὑπομνήσας.

22 So then he overcame the anger not with strength of body nor action of arms but with a word he subdued the punisher, recalling the oaths and covenants of the fathers.

23 σωρηδὸν γὰρ ἤδη πεπτωκότων ἐπ' ἀλλήλων νεκρῶν μεταξὺ στάς ἀνέκοψε τὴν ὀργὴν καὶ διέσχισεν τὴν πρὸς τοὺς ζῶντας ὁδόν.

23 For the dead already having fallen upon one another in heaps, standing in the midst he resisted the wrath and parted the way towards the living.

24 ἐπὶ γὰρ ποδήρους ἐνδύματος ἦν ὅλος ὁ κόσμος, καὶ πατέρων δόξαι ἐπὶ τετραστίχου λίθων γλυφῆς, καὶ μεγαλωσύνη σου ἐπὶ διαδήματος κεφαλῆς αὐτοῦ.

24 For upon the garment reaching to the feet was the whole Society, and the glory of the fathers carved upon the four rows of stones, and Your majesty upon the diadem of his head.

25 τούτοις εἶξεν ὁ ὀλεθρεύων, ταῦτα δὲ ἐφοβήθη· ἦν γὰρ μόνη ἡ πεῖρα τῆς ὀργῆς ἱκανή.

25 Unto these did the destroyer yield since for them it had feared, for the trial of wrath alone was sufficient.

Chapter 19:

1 Τοῖς δὲ ἀσεβέσιν μέχρι τέλους ἀνελεήμων θυμὸς ἐπέστη· προήδει γὰρ αὐτῶν καὶ τὰ μέλλοντα,

1 But for the impious, unmerciful wrath until the end, since He knew beforehand even the things coming of them:

2 ὅτι αὐτοὶ ἐπιτρέψαντες τοῦ ἀπιέναι καὶ μετὰ σπουδῆς προπέμψαντες αὐτοὺς διώξουσιν μεταμεληθέντες.

2 That permitting them for which to depart, and having escorted them with haste, they being regretful shall pursue them.

3 ἔτι γὰρ ἐν χερσὶν ἔχοντες τὰ πένθη καὶ προσοδυρόμενοι τάφοις νεκρῶν ἕτερον ἐπεσπίασαντο λογισμὸν ἀνοίας καὶ οὐς ἱκετεύοντες ἐξέβαλον, τούτους ὡς φυγάδας ἐδίωκον.

3 For while still having sorrows at hand and lamenting at the graves of the dead they were persuaded by another foolish reasoning: even those whom being supplicated had departed, them they pursued as fugitives.

4 εἶλκεν γὰρ αὐτοὺς ἡ ἀξία ἐπὶ τοῦτο τὸ πέρας ἀνάγκη καὶ τῶν συμβεβηκότων ἀμνηστίαν ἐνέβαλεν, ἵνα τὴν λείπουσαν ταῖς βασάνοις προσαναπληρώσωσιν κόλασιν,

4 Indeed a fitting necessity had dragged them to this end and applied a forgetfulness of the things which happened, that the punishment lacking would be added to fill their torments.

5 καὶ ὁ μὲν λαὸς σου παράδοξον ὁδοιπορίαν πειράσῃ, ἐκεῖνοι δὲ ξένον εὖρωσι θάνατον.

5 and that Your people would be tried by an incredible journey: but they would find a strange death.

6 ὅλη γὰρ ἡ κτίσις ἐν ἰδίῳ γένει πάλιν ἄνωθεν διευτυποῦτο ὑπηρετοῦσα ταῖς σαῖς ἐπιταγαῖς, ἵνα οἱ σοὶ παῖδες φυλαχθῶσιν ἀβλαβεῖς.

6 For the whole creation within its own race was again perfectly formed from above, serving Your commandments in order that Your sons may be kept unharmed.

7 ἢ τὴν παρεμβολὴν σκιάζουσα νεφέλη, ἐκ δὲ προφρεστῶτος ὕδατος ξηρᾶς ἀνάδυσις γῆς ἐθεωρήθη, ἐξ ἐρυθρᾶς θαλάσσης ὁδὸς ἀνεμπόδιστος καὶ χλοηφόρον πεδῖον ἐκ κλύδωνος βιαίου·

7 The cloud overshadowing the camp then from of the water which had stood previously, an emergence of dry land had appeared, an unhindered way out of the Red Sea, and a field with grass out of a violent wave.

8 δι' οὗ πανεθνὴ διήλθον οἱ τῆ σῆ σκεπαζόμενοι χειρὶ θεωρήσαντες θαυμαστὰ τέρατα.

8 Through which all the nation had passed being sheltered by Your hand, having beheld marvellous wonders.

9 ὡς γὰρ ἵπποι ἐνεμήθησαν καὶ ὡς ἄμνοι διεσκίρτησαν αἰνοῦντές σε, κύριε, τὸν ῥυσάμενον αὐτούς.

9 For they had been pastured like horses and leapt about as lambs praising You, O Yahweh, He who delivers them!

10 ἐμέμνηντο γὰρ ἔτι τῶν ἐν τῇ παροικίᾳ αὐτῶν, πῶς ἀντὶ μὲν γενέσεως ζώων ἐξήγαγεν ἡ γῆ σκνῖπα, ἀντὶ δὲ ἐνύδρων ἐξηρεύξατο ὁ ποταμὸς πλήθος βατράχων.

10 For they reminded themselves still of the things in the sojourn, indeed how instead of a species of animals the land brought forth fleas, and instead of providing water the river discharged a multitude of frogs.

11 ἐφ' ὕστέρῳ δὲ εἶδον καὶ γένεσιν νέαν ὀρνέων, ὅτε ἐπιθυμία προαχθέντες ἠτήσαντο ἐδέσματα τρυφῆς·

11 Then at a later time they saw also a new species of birds, when having been led by desire they asked for delicate meats.

12 εἰς γὰρ παραμυθίαν ἐκ θαλάσσης ἀνέβη αὐτοῖς ὀρτυγομήτρα.

12 Indeed for a consolation to them the quail-mother had ascended from the sea,

13 Καὶ αἱ τιμωρίαι τοῖς ἁμαρτωλοῖς ἐπῆλθον οὐκ ἄνευ τῶν προγεγονότων τεκμηρίων τῆ βία τῶν κεραυνῶν· δικαίως γὰρ ἔπασχον ταῖς ἰδίαις αὐτῶν πονηρίαις, καὶ γὰρ χαλεπωτέραν μισοξενίαν ἐπετήδευσαν.

13 and the punishments had come upon the sinners not without the proofs which happened before with the force of thunderbolts. For righteously they suffered in their own iniquities since they also had contrived a more severe hatred of guests.

14 οἱ μὲν γὰρ τοὺς ἀγνοοῦντας οὐκ ἐδέχοντο παρόντας· οὗτοι δὲ εὐεργέτας ξένους ἐδουλοῦντο.

14 For indeed those others not knowing did not hospitably receive those present, but these had enslaved guests who were benefactors.

15 καὶ οὐ μόνον, ἀλλ' ἡ τις ἐπισκοπὴ ἔσται αὐτῶν, ἐπεὶ ἀπεχθῶς προσεδέχοντο τοὺς ἀλλοτρίους·

15 And not only, but there shall be a certain visitation of them, since hatefully they received the strangers,

16 οἱ δὲ μετὰ ἑορτασμάτων εἰσδεξάμενοι τοὺς ἤδη τῶν αὐτῶν μετεσχηκότας δικαίων δεινοῖς ἐκάκωσαν πόνοις.

16 and they having admitted with festivities those whom already having been partakers of their customs, had mistreated them terribly in labors.

17 ἐπλήγησαν δὲ καὶ ἀορασίᾳ ὥσπερ ἐκεῖνοι ἐπὶ ταῖς τοῦ δικαίου θύραις, ὅτε ἀχανεῖ περιβληθέντες σκότει ἕκαστος τῶν ἑαυτοῦ θυρῶν τὴν δίοδον ἐζήτει.

17 So with blindness they were stricken (just as those at the doors of the righteous man) when having been enveloped in gaping darkness each had sought a passage through their own doors.

18 δι' ἑαυτῶν γὰρ τὰ στοιχεῖα μεθαρμοζόμενα, ὥσπερ ἐν ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τὸ ὄνομα διαλλάσσουσιν, πάντοτε μένοντα ἤχῳ, ὅπερ ἐστὶν εἰκάσαι ἐκ τῆς τῶν γεγονότων ὕψεως ἀκριβῶς·

18 For the elements themselves being adapted just as tones on a harp changing the expression of the rhythm always abide in a sound, that very thing is to be inferred from the precise appearance of the things which transpired.

19 χερσαῖα γὰρ εἰς ἔνυδρα μετεβάλλετο, καὶ νηκτὰ μετέβαινεν ἐπὶ γῆς·

19 For the dry lands were changed into waterways and swimming things traversed upon the earth.

20 πῦρ ἴσχυεν ἐν ὕδατι τῆς ἰδίας δυνάμεως, καὶ ὕδωρ τῆς σβεστικῆς φύσεως ἐπελανθάνετο·

20 Fire had strength in water by its own power, and water had forgotten *its* quenching nature.

21 φλόγες ἀνάπαλιν εὐφθάρτων ζώων οὐκ ἐμάραναν σάρκας ἐμπεριπατούντων, οὐδὲ τηκτὸν κρυσταλλοειδῆς εὐτηκτον γένος ἀμβροσίας τροφῆς.

21 Conversely, the flames did not waste the flesh of perishable creatures walking about, nor melt the easily melted crystalline type of immortal food.

22 Κατὰ πάντα γάρ, κύριε, ἐμεγάλυνας τὸν λαόν σου καὶ ἐδόξασας καὶ οὐχ ὑπερεῖδες ἐν παντὶ καιρῷ καὶ τόπῳ παριστάμενος.

22 For by all things, O Yahweh, You magnified and honored Your people and did not despise *them*, standing by *them* in every time and place.